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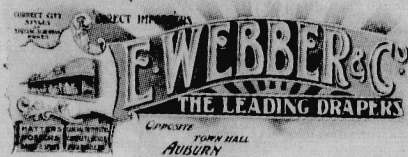
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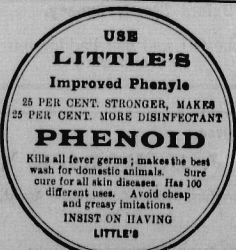
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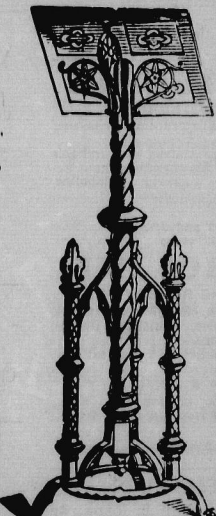
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Current Topics.

Once again the setting apart of a day for prayer in connection with the war has been associated with the War Situation.

with a blessing of our arms. Almost ever since the day was definitely set apart the tide has been flowing in our favour, and the events which have followed the day itself have almost brought high tide. Day by day the cables have been bringing us news of fresh successes, larger bags of prisoners and greater captures of material and guns. The Germans have been forced to give back a very large proportion of the territory won in their great offensive, and the character of their retreat suggests the possibility of even greater results to us than those already gained. The initiative seems to have passed to the Allies, and we may hope that the enemy will very soon be taking stock of what his great offensive has achieved, and finding that its net result is an appalling loss both of material and men, to say nothing of prestige and morale. But the most hopeful feature of the whole affair is that the name of the Crown Prince will be again associated with defeat. If there is to be a comity of nations, such as President Wilson suggests, after the war, it can only be a league of democracies and it is most encouraging from this point of view that the living representative of Kaiserdom should be associated in the minds of the German people with disaster to the land. The outlook is indeed most bright. Let us thank God for these and all His mercies by showing forth our praise, not only with our lips, but in our lives!

Some time ago we felt bound to express our convictions regarding this important and still burning question. Events seem to have justified our position. Many of the English bishops have taken up a strong attitude favouring the enlistment of those clergy who are fit to go to the Front. And now the aged bishop of Durham, a man of peace if ever there was one, a Christian of outstanding saintliness of character, and, in addition, a minister of Christ deeply imbued with the truest ideals of ministry, has issued a letter to his clergy on national sacrifice. In it he says that he has held from the first that only extreme necessity can justify the ordained man in offering himself for combat service. But he thinks a necessity does now exist which compels him, while he cannot urge clergymen to enlist for such service, to withdraw his protest whenever the conscience before God dictates the offer. "I do not wish," he concludes, "to write merely as a detached and severe spectator. If I know myself I should, were I 25 years younger, have made the offer of service which I invite others to make."

Also, here in Australia, the Bishop of Bunbury has written in his monthly letter to the same effect. Dr. Wilson says:—

"May I suggest, from myself and the trustees, that our people who wish to put up memorials to soldiers in the churches, should be encouraged to put up one memorial only at the end of the war to all who have fallen, in the parish? It might be a new porch, a baptistry, a chancel, an altar, a bell-tower, or anything that is needed or thought most suitable. The names of all the fallen soldiers could be inscribed on one plate, and fixed upon it. If separate memorials are set up, some soldiers will be remembered, some will not; some of our bravest men will be forgotten. Besides which, memorial brasses are very expensive, and not very ornamental, particularly if there are numbers of them. I strongly advise our people to put a joint memorial in every parish when peace comes, and not separate ones now."

No doubt there will be divided opinions on the matter, but for ourselves we feel convinced that the two bishops are on the right track and their words deserve the serious attention of church-people and church authorities. We quite realise that it is an appeal to a very real self-sacrifice on the part of the bereaved friends, but surely the noble self-sacrifice of their loved ones only serves to strengthen that appeal.

In various parts of England the Church is engaged on "a new aggressive." The objective is "A new England," purged from the old sins that have been hampering its witness; an England redeemed from the deadening and death-bringing contentment or policy of "laissez-faire," with the overwhelming majority of its sons and daughters outside the reach of its organised religion. The War has broken up the peace of death, and men's hearts are stirred within them by the challenge of present conditions to dare the impossible in order to the winning again for Jesus Christ and His Church of the multitudes who are without. The pioneer effort was made last year in Woolwich in connection with the masses of munition workers and the patent need of some well defined attempt on the Church's part to supply their spiritual needs. The story of that effort has been published, by the Southward Diocesan Council, under the title, "The Woolwich Crusade."

This report gives a statement about the daily work of the Crusade, discusses the message which the leaders were led to formulate, and summarises the impressions gathered from a large number of helpers. The chief lessons which it draws are that (a) the Church has not yet found the message which will present the truth of the Gospel to the populace, and (b) the need for immediate ecclesiastical reform is overwhelming: "No half-measures will do. Big measures of Reform, long overdue, must be taken in hand boldly, trusting in the guidance of the Holy Spirit."

Many bishops, clergy, laymen and women were engaged in the Crusade, and without doubt a large amount of useful work has been accomplished. The Report states quite frankly that "the ordinary man does not see that these things (i.e., Church-going, etc.) have anything to do with his daily life at all, and condemns the whole thing as unreal. . . . They have not a keen sense of worship. . . . our services of whatever kind . . . simply do not appeal to them at all, because to them they seem hopelessly unreal and aloof from life." On the other hand, the discovery was made "that what the crowds most wanted to hear was just the simple truth about Jesus, the presentment of His life as the final pattern of what human life ought to be, and of His power to make life in us what it was in Him. When we spoke on this subject the attention with which it was heard was most impressive; the whole atmosphere became at once reverent." That was a discovery worth making and worth keeping, and evidently followed up, if we may take the following statement as indicative of corrected ideas and (shall we say?) ideals:—"So far as they could, the Crusaders practically pledged the Church to stand for Jesus at all costs, to try to understand the

Labour point of view, and sympathise with the workman in his toils, his suffering, and his sacrifices; simply because this is what Jesus would have us do."

The report deserves careful reading, because the Church in Australia is face to face with the same kind of difficulties as were experienced in Woolwich, and perhaps more accentuated. The Church of the Christ of Nazareth can never rest content until men of every class are made to realise that it is their spiritual home.—(The Woolwich Crusade, published by S.P.C.K. Our copy from Messrs. Angus and Robertson, Castlereagh-st., Sydney, price 1/9.)

Under this heading "The Bulletin" has a cartoon referring to the refusal of the Government, "on the petition of the Holy Children," to sanction lotteries as an aid to the War Loan. The cartoon depicts a clergyman and a bookmaker turning their backs upon a wounded soldier at the front, and exclaiming together, "Our business comes before him, brother." Now, if "The Bulletin" is out to pillory cant and humbug it might have been better employed in holding up to public contempt those whose patriotism needs to be stimulated by the chance of a lottery prize, before they can be induced to lend some of their spare money to their country in its dire hour of need.

Has "The Bulletin" also turned its back upon the pathetic figure of the wounded soldier from whose bruised forehead stream the drops of sacrificial blood, when it suggests that the State should succor him with the proceeds of a lottery, and that the self-sacrifice of Australia's soldiers must be met by an appeal to the covetousness and greed of those on behalf of whom the sacrifice has been made.

In a sub-leader in the same issue, "The Bulletin" makes out what it apparently regards as a case for State Lotteries. Briefly, the argument is this:—State Lotteries are not likely to promote the vices of a Pharisæal ecclesiasticism, they do not lead to place-seeking, humbug, immorality or ill-health; at the worst the winning of one of them might lead a weak-minded person to take to drink, they do not tend to make people dishonest, it is only the more exciting and reckless forms of gambling that do that; furthermore, they cause a glow of healthy expectancy, which is of the essence of all business and even of true religion with its hope of heaven; the world would be a dull place to live in but for this pleasant glow, therefore State Lotteries will not only benefit the War Loan, but are a real contribution to national morality and healthy-mindedness—Q.E.D.

We should not be angry with "The Bulletin." It does the best it can on a limited outlook. It shares the common fallacy that gambling is only wrong when one loses, and that there is nothing to be said against it so long as you continue to gamble with your own money, and are not tempted to rob your employer's till in order to keep things going. "The Bulletin" has yet to learn,—and in its contempt for parsons it is not likely to be willing to learn it from "The Church Record"—that the real evil in gambling is the spirit of covetousness in which it is rooted, and which is fed and pampered by every act in which it is indulged, not even excluding participation in State Lotteries. And covetousness is at the root of much of the industrial strife

which "The Bulletin" would join us in deploring. In a nation it finds its ultimate expression in relentless Prussian aggressiveness. While in the individual covetousness tends to produce that type of person who, being self-regarding, will not go to the War if he can get someone else to go for him, and when his bag of gold is wanted on loan to succor the man who has fought and bled for him, he can callously wait until it is lured from him by the prospect of a prize. To suggest, as those do who advocate State Lotteries, that our people are made of stuff like that is an insult to the people of Australia. But to use influence as "The Bulletin" is doing to foster things that tend in such a direction, is to be untrue to those principles of righteousness and unselfishness for which our best are dying, and to be guilty of an act of treachery towards the future of the national life of Australia.

The first Annual Report of the newly-constituted Australian Board of Missions is to hand. It contains 93 pages of information regarding the missionary activities of the Australian Church, and the compilers are to be congratulated upon the attractive appearance and the interesting material of the pamphlet. The illustrations of scenes in various mission fields lend an added charm to the publication. The table of "Contents" on page 2 is also commendably useful. Attached to the inside cover is the following suggestion:—"We respectfully ask that the accompanying report be carefully read and kept for reference. We urge the necessity for increased support to maintain the varied work for the extension of the Kingdom of God with which this report deals. It is the first report of the reconstructed Board of Missions, and in order that the increased responsibilities of the A.B.M. may be met, we earnestly ask for your immediate and liberal support." An obedience to this injunction should convince the churchman that, in the words of the Chairman's report, "The record shows that there is a vitality and a power in the Church which assures us of final victory—the power of the Master, Who said, 'All power is given unto Me'; 'Go ye into all the world.' To accomplish this commission the Church goes forth. May He Who sends us on our journey bring us also to our goal."

It is that Commission which constitutes the Missionary Enterprise, the Church's primary task. "Evangelise To disobey her risen and or Fossilise." ascended Lord's command in this regard, would surely be an action of ingratitude and revolt, giving the lie to her profession of His Name. It would at the same time be a suicidal act, for evangelisation is necessary to the very life of the Church Militant, in view of that sinful and suffering world which is the field of her operations. As was recently said by a speaker at one of the late English conferences, "The Church has only two alternatives—to evangelise or fossilise. It is not sufficient selfishly to enjoy the Gospel ourselves and forget our duty to evangelise; we must be willing to leave our 'dug outs' and go 'over the top' after the outsider." Not only for the Church as a whole is this word true; it is true of the Church in every parish and district. An abounding Christian life in a parish will manifest itself in an overflowing for the supply of the needs of others. And those parishes in which there is little or no enthusiasm for evan-

gelisation are decadent or dead. It were well for them and all of us to lay seriously to heart the warning of the Master, "Be watchful and strengthen the things that remain, that are ready to die." If only, throughout our great Church, we could catch a true vision of the Great Shepherd's love yearning over us and those "other sheep," there would be no difficulty in finding supplies of men and money for the distant fields. The £40,000 A.B.M. asks for would be deemed a scant response to such a love.

After some three weeks' thought our contemporary has considered it right to take us to task for our criticism of the "The Church Standard" and the Bishops' Pamphlet. We can assure our good friend, the Editor, that we have not

forgotten General Synod; we can scarcely think that the Synod had in contemplation the naked revelations contained in the pamphlet; it would hardly have given their lordships such a free hand had the members for a moment thought that there was any danger of such a publication as has resulted. The Editor again is hypersensitive over party feeling, he scents it where it need not be found. Our reference to "monastery or convents" was only a delicate suggestion that those mainly responsible for the teaching were men apart from the interesting and didactic experiences of family life, for there are no teachers like children. Then, again, this pamphlet, which is published and advertised freely, is said to be "addressed not to children, but to parents and teachers, who are left free to apply it in their own way." This does not alter, but rather aggravates our grievance. We shudder at the thought of the use of the pamphlet in the ordinary home or our common life, without any careful and reverent religious sanction. But, after all, the "Church Standard," while belaboring us with its rod of righteous indignation over our treatment of "our Fathers-in-God" (we especially appreciate this holy horror on the part of the "Church Standard"!), has quite forgotten to give its readers any independent criticism of the pamphlet in question. So far as we remember it has simply published the official notice sent out with the publication. We should be very grateful for a candid criticism of, say, the second paragraph on page 7, entitled "Father as well as mother." We are still rubbing our eyes over it in case we are imputing to our "Fathers-in-God" what they have never intended. In view of what we read there we remain still bitterly regretting and resenting the publication of such naked truths. It would, and, unfortunately—thanks to the auspices under which it is being freely circulated—will make some of the rare intimacies between parents and young children utterly impossible.

With this issue we publish a four-page supplement containing two items of special interest. The first is a description of the widely-known St. John Ambulance organisation, more correctly called "The Order of St. John of Jerusalem." This Order is world-renowned for its beneficent service, and has been giving very practical manifestation of its usefulness during the war. Our readers will, in a large number of cases, be glad to know the great antiquity of this Order, and will note with special interest its religious basis. We are indebted to the kindness of Mr. B. R. Rainsford and Mrs. Aubrey Withers, both of Sydney, for the information.

The second item of our supplement is a reprint of the Minutes of the first Conference of Australian bishops. There are so few copies of this extent that it was thought desirable as of interest to churchmen generally, to publish more widely the minutes of a historic and epoch-making event in the history of our beloved Australian Church.

English Church Notes.

Personalia.

A baptismal shell, exquisitely carved at Bethlehem in mother-of-pearl, has been given to Rochester Cathedral by Colonel Ronald Storrs, C.M.G., the first Christian Governor of Jerusalem. Colonel Storrs is a son of the Dean of Rochester.

Rev. T. C. Chapman, M.A., Secretary of the Church Pastoral Aid Society, has been appointed Rector of Langley, Maidstone. Patrons: the Church Pastoral Aid Society Trustees.

Bishop Hasse, the head of the Moravian Church in the British Isles, died in May last and the attendance at the funeral at Chelsea afforded strong evidence of the esteem and honour in which he was held by several sections of the Christian Church. Bishop Hasse, who was in his sixty-third year, was deeply and actively interested in the Reunion question, and was often consulted in regard to it.

Capt. W. Wilberforce, M.C., son of the late Bishop of Chichester, has been killed while flying in England. The Ven. Archdeacon Cady, of St. Paul's Church, Toronto, has been appointed Minister for Education in Ontario. This is a remarkable appointment, and is itself a striking testimony to the high esteem in which the Archdeacon is held in the public mind. The Bishop of London has received from Fyzabad, India, the sad news of the death of his brother, Mr. Gerald Constantine Waddington-Ingram.

A peerage has been conferred upon Sir Walter G. F. Phillimore, Bart., formerly a judge of the High Court. The new peer is an earnest Churchman, and has been for many years Vice-President of the English Church Union. He made a special study of ecclesiastical law.

Rev. T. J. Pulvertaft, secretary of the Spanish and Portuguese Church Aid Society, has accepted the living of St. Paul, South Hampstead, London.

The Findings of the Cheltenham Conference.

The Cheltenham Conference was held in the beginning of June and was attended by nearly 300 representative clergy and laity. The Conference dealt mainly with the "Lambeth Quadrilateral," and some able papers were read. At the conclusion of a good discussion the Conference arrived at certain Findings, which were approved of in the following form. They are to be taken, as in previous years, to express the general sense of the Conference, and not as completely representing in detail the views of individual members:

- (1) That the ultimate goal at which to aim is the union of all believers in Christ in one visible society.
- (2) That the four points of the Lambeth Quadrilateral present a sufficient preliminary basis of future reunion.
- (3) That the acceptance of the authority of Holy Scripture is to be taken as "the general and loving acceptance of the Holy Scriptures of the Old and New Testaments, as containing all things necessary to salvation, and as being the rule and ultimate standard of faith." (Lambeth Conference Committee, 1897, p. 109.)
- (4) That the Apostles' and Nicene Creeds, "both in their statements of historical fact and in their statements of doctrine, affirm essential elements of the Christian faith as contained in Scripture, which the Church could never abandon without abandoning its basis in the Word of God. There is no contradiction between the acceptance of the miracles recorded in the Creeds and the acceptance of the principle of order in nature as assumed in scientific inquiry, and we hold equally that the acceptance of miracles is not forbidden by the historical evidence candidly and impartially investigated by critical methods." (First Interim Report, Sub-Committee of the United Conference on Faith and Order.)
- (5) That the acceptance of these Creeds should be an expression of corporate belief on the part of the churches concerned.
- (6) That the administration of the Sacraments of the Gospel—namely, Baptism and the Supper of the Lord—is essential for such a united Church.
- (7) That Episcopacy appears to be that form of Church order on which it is practical to look for reunion. The approxima-

tions to episcopal systems which have made their appearance in more than one non-Episcopal Church are an evidence of growing acceptability of some form of Episcopacy.

(8) That acceptance of the Historic Episcopate as an order of the ministry without any theory as to its origin or character should be sufficient.

(9) That no proposals for reunion which would discredit the present ministry or status of recognised ministers of the non-Episcopal Church should be contemplated.

(10) That pending the consummation of a visible unity, those churches which accept the first three articles of the Quadrilateral should be fully recognised as branches of the Church of Christ, and their members admitted to Holy Communion in the Church of England, and reciprocally.

(11) That members of the Church of England should not be discouraged from partaking of Holy Communion with members of such non-episcopal churches in their places of worship.

(12) That the action of those clergy is to be supported who have accepted invitations to preach in such non-episcopal places of worship or have united with non-episcopal ministers in evangelistic and devotional efforts on common grounds, and that legal barriers which prevent the parochial clergy from inviting recognised ministers of non-episcopal churches to "preach in parish churches should be removed.

The English "Record" makes the following comment:—

"A large measure of attention was accorded to the Findings of last year's Cheltenham Conference, and there is every reason to believe that the conclusions come to last Thursday will be still more widely considered. The same cardinal principles are vindicated, and in some matters of detail the position is more fully explained. Last year's assertion was that 'the goal to be aimed at is some form of federation rather than anything like organic Reunion,' whereas this year it is affirmed that 'the ultimate goal at which to aim is the union of all believers in Christ in one visible society.' Another change is also significant. Last year's 'Nonconformist churches' becomes this year 'non-Episcopal churches.' Again, last year's Conference was content with urging that duly admitted members of those churches 'should not be repelled' from the Lord's Table in the Church of England; this year it is claimed that they 'should be admitted.' Last year's Findings were silent about members of the Church of England partaking of the Holy Communion in 'non-episcopal places of worship; this year, as we have seen, it is claimed that they 'should not be discouraged' from doing so. In regard to the interchange of pulpits the Conference reaffirmed, in almost identical terms, its Findings of last year. There will be differences of opinion even among Evangelical Churchmen concerning the soundness or wisdom of some of the conclusions arrived at, but we imagine there will be very general agreement that, in giving considered attention to the supremely important question of unity, the Cheltenham Conference offering to the whole Church a contribution of real merit and value. The Findings constitute a constructive policy, and somewhere along its lines may be found the realisation of the believers' most cherished hopes."

A Noble Order.

The Chapter of the Order of St. John of Jerusalem in England has nobly appealed to the international character of the Order, and has asked the Knights of the Order in Germany to use their influence in the interest of humanity for the checking of attacks on hospitals and the promotion of kindness to prisoners. It says:—"Strongly imbued with the spirit of our Order, we would beg of the noble members of the Johanniter Orden to petition his Imperial Majesty the German Emperor and exercise their influence with the

Imperial German Government to prevent henceforth the sinking of hospital ships, to foster in all camps the humane treatment of sick and wounded prisoners of war, and to observe scrupulously all the provisions of the Geneva Convention. We regret to record our opinion that in these respects the Government of his Imperial Majesty has not always acted up to the ideals, and laws of our Christian Brotherhood. These objects are so much the purpose and goal for which our ancient Order has continually striven that we appeal with the more confidence to its eminent members in Germany in the hope of belief that they will unite with us in endeavouring to uphold our historic mottoes, 'Pro Fide' and 'Pro Utilitate Hominum,' and to maintain the highest standard of Christian generosity, charity, mercy and honour."

Changes in the Communion Service.

At the close of the Cheltenham Conference, in June, Mr. G. A. King proposed the following resolution:—

"That this meeting of Churchmen desires to place on record its determined opposition to the proposed changes in the prayers in the Communion Service, as being calculated to support a doctrine concerning the Lord's Supper which this Church rejected at the Reformation, and as constituting a grave hindrance to reunion with other reformed Churches."

Canon Thornton-Duesbery seconded the resolution, which was unanimously passed. The Conference proved itself to be resolutely opposed to the Revision proposals that have lately attracted so much attention.

Aeroplanes for Bishops.

At a committee meeting of the S.P.G. a letter was read from a friend who offered to contribute a substantial sum in order to supply one of the Bishops whose work overseas the S.P.G. helps to support with an aeroplane to enable him to visit the outlying parts of his diocese. The Committee could not accept the offer, but no doubt in a few years' time gifts of aeroplanes to Bishops who are in charge of large and widely-scattered dioceses will be as familiar as gifts of motor cars were prior to the war.

Ecclesiasticism.

"Democracy is a Canadian note with which our Church fortunately can harmonise. With us it is not counted reprehensible in an archdeacon if he has not the right number of buttons on his cuff, or ventures abroad without gaiters. Sometimes the Church loses the man when we put him into a bishop's robes. He becomes an ecclesiastic, as medieval in his methods and outlook as a figure in a stained-glass window. The archaeological museum is the place for him. Thank goodness our atmosphere is too bracing for such a one to thrive in Canada."—Canadian Churchman.

A Conspiracy.

"The Challenge" has, in a recent issue, the following significant note:—"A group of priests, whose names are, however, not given, appear to have assembled recently at St. Saviour's, Hoxton, and to have determined upon a plan of campaign for defence against episcopal attack while they pursue their policy of introducing the Service of Benediction in their Churches. They claim that there is no such thing as the Church of England, but only two Provinces, Canterbury and York, which are part of the Western Patriarchate. There is, therefore, an appeal from any possible authority in these Provinces to the Patriarchate as a whole, and if such an appeal were not received, as, of course, it would not be, it is urged that this would not matter because the practice of the other Provinces in that Patriarchate is clear and decisive. These priests quite explicitly disown the Prayer Book and use the odd expression that the Bishop who tries to enforce the use of the Prayer Book is guilty of ungentlemanly

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conduct. We cannot help wondering where the writer of that expression was himself brought up; but never mind. The prepossession of this scheme is perfectly manifest. We trust that members of the Catholic Party in the Church of England, who do not join in light-hearted folly of this nature, will take some steps adequately to express their displeasure and show that the great historic Catholic party does not favour the adoption of methods which are anarchical in principle and must be disruptive in their effect.

National Prayer and Thanksgiving.

An address delivered by the Most Rev. J. C. Wright, D.D., Archbishop of Sydney, at the United Service of Intercession, held in the Town Hall, Sydney, on Tuesday, August 6, 1918.

Why do we meet to-day? On Saturday we met in this Hall as citizens to re-affirm our unflinching resolution to pursue to a victorious end this War which is a struggle to maintain the ideal of justice and liberty, which is the common sacred cause of our Empire and our Allies.

To-day we meet as Christian citizens to carry out that resolution by a contribution that is essential to all true victory, the contribution of common and united prayer. We meet as united Christians—Christians who may differ widely in Church Government and Church Order, but who yet are one and undivided in the essentials of our Faith. All alike, we believe in the supreme governance of Almighty God over the affairs of men; all alike we believe that the governance of God is a governance that makes for righteousness, and that God will one day establish His kingdom in righteousness in spite of the unruly wills of sinful men. All alike we believe in the revelation of Almighty God in Jesus Christ as revealing that His governance is a governance of love, of love unending, no matter what sorrow and suffering the powers of evil cast about our life.

More than this, we believe that this power of God which sways the world is moved in marvellous ways by the prayers of faithful men and women.

Why have we met to pray together to-day? For two reasons. One reason is, we think that such a united gathering will help many of our fellow-citizens who have lost the sense of the reality of God in human life. We consider that our gathering here to-day can help to revive that sense of the existence of this loving governance of God, through the evidence of the united prayers of men and women who hold these profound convictions in their hearts. For another reason we meet and pray, because we believe that never was prayer more needed than it is in this supreme hour of our Empire's destiny.

For what do we pray? We pray that we may be knit together as a united and harmonious people, set upon the one great cause of righteousness. We pray that God will cleanse us from all evil in our national or personal life that may defeat His great purpose of righteousness. We pray that He will take into His holy keeping all those brave men who are fighting to destroy the unrighteousness that has risen in arms against Him. We pray that He may hasten the day of victory that may bring peace to all the families of men on earth. In the meantime we pray that He who alone can do it will inspire us with a spirit of steadfastness, of readiness to endure all things, of counting everything but loss if only we may plant justice and righteousness secure as the ruling principle of the world. We pray that we may find and keep our soul.

But we must do more than pray. That we may pray effectually we ought to pray with thanksgiving in our heart. We thank Him for the many tokens of His good hand upon us, even in the darkness of the horrors of war, and its many miseries. We thank Him for the sustained courage of those who fight for us that has enabled them to hold their own so long against overwhelming odds. See the great names emblazoned round the Hall—names of great victories in which Australia had a large share, and which will be handed down to Australian posterity as tokens of Australian valour. This day, August 6, we add one other, Lone Pine.

We thank Him for those many victories by sea and land. We thank Him that our brave men have risen supreme to human weaknesses, that they have not been daunted by reverses; that they have not yielded to disappointment or to war-weariness, or to the prolonged strain laid upon them by four years of the most tremendous hardships and trial, unrelieved often when they most needed relief.

We thank Him for the unexampled heroism of our Allies and for the constant access of new Allies in our most desperate days, and for the consolidation of so many different units into a consistent whole. We thank Him for the constantly clearer vision of the mighty issues that are to be determined in this great conflict. With this thankfulness we pray in hope, in buoyant hope, nothing doubting but it shall be even as He has said unto us. We commit it all to Him—the anxious that they may be confirmed in their faith, the bereaved that they may be comforted of the Holy Spirit of God; those who are broken and injured in our defence that they may be ever watched over and supported according to their need by the brotherly gratitude of us who owe so much to them.

In one word, to God we commit ourselves and our cause, that we may sacrifice to the utmost our lives and all that is ours, to bring on the day when justice and righteousness is established in the peace of all the world.

REVISED LECTIONARY.

August 25, 13th Sunday after Trinity. M.: Pss. 86, 87; 2 Kings xxiii. 1-30 or Wisd. xii 12-21; Luke ix. 51 or 2 Cor. v. 14-vi. 10. E.: Ps. 89; 2 Chron. xxxvi. or Neh. i. 1-ii. 8 or Wisd. xiii. 1-9; Luke xii. 13-34 or Rom. v. 1-11.

September 1, 14th Sunday after Trinity. M.: Pss. 90, 91; Jer. v.; Luke xii. 35 or Rom. vi. E.: Pss. 92, 93, 94; Jer. xviii. 1-17 or xxxi. 1-37; Luke xiv. 25-xv. 10 or Romans vii.

There is nothing so kingly as kindness,
There is nothing so royal as truth.

Correspondence.

"Organised Church Opinion."

(The Editor, "Church Record.")

Sir,—The recent elections throughout the diocese of representatives to Synod appears to make the present a suitable occasion to remind church-people of the democratic organisation of our Church in this country and of their powers under that system.

It has been well said that the Church of herself possesses no wealth, and can only send forth missionaries, relieve the sick, care for the needy, and engage in charitable work generally, to the extent that her people provide her with the necessary funds.

Similarly, as a moral force, the Church can only exert an influence in proportion to the moral energy displayed by church-people. And the world has, naturally, always expected this influence to be a mighty one, in view of the high standard of living insisted upon by the Divine Founder of the Church and of our religion.

Those who think at all deeply on this subject cannot fail to be somewhat dismayed at the steady growth of irreligion in our midst. Those who have at heart the welfare, particularly of our young people, must deplore the increasing facilities for secularising the Sabbath, the means, legalised or permitted, for indulgence in gambling and intemperance, and the somewhat feeble opposition which is offered to the spread of social impurity. But deplorable as all this is, still more so is the conclusion to which they are forced that the Church of England, representing nearly half the population of the State, appears to be making no organised protest against these evils.

Of individuals who protest against the spread of these pernicious influences, there are, thank God, a large number. Unfortunately, their protests are powerless in their isolated condition, but if some scheme of organisation could be adopted, such a force of public opinion would be available that, brought to bear in the right direction, would compel attention to its demands.

It was reported some time ago that a deputation, I think, from Synod, which waited on a certain Minister to urge that some abuse be dealt with, was informed that, as our Church was not an organised body, much notice could not be taken of it. How different would have been the reception if that deputation could have shown that behind it was a large body of citizens who were determined that this abuse should be swept away, and who were prepared to make use of every constitutional means at their disposal to have their will carried into effect.

The power of organised public opinion is irresistible, and until our Church makes use of this latent power within her and uses it as a force to fight the social evils that are so seriously threatening the moral and spiritual health of the people, she will never take that place in a world that she was intended to occupy, and men will sink into formalism or will drift away from her to seek a religious community that lives more nearly as it prays.

It is through Synod, a democratic institution, composed of representatives elected by the people, that this power can be exerted. It only needs that the people be organised, and much benefit to the Church and to the community generally might result if, in each parish, the clergy would undertake this work, leading their people to realise their responsibilities as Church members, and encouraging them to make their representation in Synod not merely formal, but real. Such organisation should very materially affect the Church life in our diocese, and Synod would become a power in the land, strengthened by the knowledge that Church-people were behind it and prepared to assist,

by every means at their disposal, to lift the community into a higher moral and spiritual atmosphere.

A. M. BOOTH.

Hornshy, July 30, 1918.

Mattins and Evensong."

(To the Editor "Church Record.")

Sir,—The titles Mattins and Evensong or Vespers are the names of hourly services which were held in pre-Reformation times. There were seven Canonical Hours as recognised especially in the old Roman Catholic Sarum use. These services were Mattins (or Mattins), Lauds, Prime, Tierce, Sexts, Nones, Evensong or Vespers, and Compline. Mattins (an abbreviation of the Latin *Mattutinae*) was the title used in the Prayer-Book of 1549 before the Reformed P.B. was completed. In the P.B. of 1552 the Reformers showed their wisdom in appealing to the English people by using and authorising the plain English words *Morning and Evening Prayer* instead of the words *Mattins and Vespers* (or *Evensong*). It is of course, true that these titles are used in our Prayer-Books in the Tables of Lessons and proper Psalms for Sundays, and this was probably for the sake of brevity and convenience for the printer's type, but this can scarcely be said to authorise the constant use of these words to describe the Morning and Evening Prayer as universally used in the Prayer-Book in Reformation times.

The retention of the words *Mattins and Evensong* may have been wholly caused by the first printers, as most probably was the unfortunate retention of the title "OUR LADY" in the Annunciation (of Virgin Mary, March 25). "OUR LADY" is in the Lessons proper for Holy Days, probably a concession to the popular name for the day, Lady Day. This retention, by the way, of the words "Our Lady" is unfortunately pleaded as an authority for the processions held in honour of the Virgin Mary in some churches in England. *Mattins* was a combination of two other services called *Nocturns* and *Lauds* which should be sung at break of day: Prime-sung (sic) at six o'clock, Under-song at 9, and Sext at 12 o'clock. Thus *Mattins* is not an accurate designation for Morning Prayer. In the Act of Uniformity of Elizabeth, 1559, *Mattins and Evensong* are mentioned, but in the Act of Charles II., 1662, the words *Morning and Evening Prayer* are substituted, and everywhere used in their place. Would it not be well if the plain English words *Morning and Evening Prayer* should be used, so avoiding any apparent approximation to the pre-Reformation Uses?

The services of the ancient pre-Reformation have been modified, changed, and combined into Morning and Evening Prayer, the use of the old titles has been quite abandoned in the Act of Uniformity; their use at present is, therefore, unhistorical, incorrect, and opposed to the common and accepted use of our Reformed Prayer Book. So far as the present writer is aware, the terms referred to are not customary in the Cathedral use.—Yours, "HISTORICUS."

Advance Rom's!

(To the Editor of the "Church Record.")

There is no need for "Quo Vadis" to go so far afield as the Home Land to see the Advance of Rome in the Church of England. The Diocese of Adelaide will suffice. On Saturday, August 3rd, thirteen advertisements for Sunday services appeared in one of the daily papers, and eight out of the thirteen advertised "Requiem and Solemn Requiem for the fallen," including the Cathedral.

The following are two of the advertisements:—
St. Mary Magdalene Church, Moore-street, City: 7.30 H.C., Sang Requiem for "Old Saints" who have fallen.

St. George's, H.C., 7.8 (K.): 9 (C.): Solemn Office and Requiem; Mass, 11; while the Cathedral advertisement was: 8, H.C.:

9.45, Matins: 10.30, Requiem Celebration of Holy Communion.

Another "eye-opener" is from the Parish paper of St. George's, Goodwood, where the pastor, in his letter (July issue), states that Holy Water and Rosaries are covered by the Ornaments Rubric, and therefore well within the Book of Common Prayer. The paper also states that the Rector has received 100 sets of Rosary Beads from England, and expressed pleasure in the prospect of his children being able to use the beads at Mass.

It is a well-known fact that what has been stated is not by any means confined to the churches mentioned. Many "so-called" Anglican (?) priests in the Diocese of Adelaide (and apparently in Melbourne, too), are doing Rome's work well.

It is easy to account for the increase of Non-Conformity in South Australia.

PROTESTANT-ANGELICAN.

The World to Come.

(The Editor, "Church Record.")

Sir,—I thank you for supplying an answer to my inquiry, and hope you will see your way to invite the clergy to treat this question very fully in the pulpit. I note your correspondent states that authorities seem to be much divided on the question, which accounts for the trouble. Laymen discuss the matter, and seeing that the clergy do not include the subject in their teaching, are apt to conclude that they have formed their convictions, but fear to express them in the pulpit. Referring to the teaching of the parable of Dives and Lazarus and to other passages relating to life after death, the Bishop of London declares as follows:—

1. That the man is the same man five minutes after death as five minutes before it, except that he passes through one more experience in life.

2. That his character will continue to grow.

3. That he retains memory.

4. That he will be with Christ in Paradise.

5. That there will be mutual recognition.

6. That he will still have a great interest in the world he has left.

"Death," he describes as an incident that takes place in a continuous life, and the idea that the spirit sleeps after death is a delusion.

"Death," says Dr. Jowett, of Birmingham, "is but a change of clothes, not a change of character."

Hence the inquiry whether man may seek and find forgiveness in the life after death?

INQUIRER.

[The Bishop might have added:—7. Between Lazarus and Dives there was "a great gulf fixed."—The Editor.]

The Bishops and Sex Teaching.

(The Editor, "Church Record.")

Sir,—The letter published in your last issue, and signed by the Hon. Secretary, Australian White Cross League, is about as extravagant in its statements as the pamphlet which I criticised in my letter.

It is surely wrong and slanderous to maintain that it is impossible for a child to pass through any public or private school without becoming contaminated by "dirty talk" and "filthy gutter knowledge," unless the child "possesses wise parents who are able to counteract" this deplorable state of affairs! Some of the leading schools of N.S.W. have been responsible for the training of my eldest children and, being old enough to be questioned, their candid reply is "We never thought of talking about such things."

That a tremendous amount of immorality exists no one can deny, but it is not physiological and functional knowledge that will prove to be the antidote.

The language used in the Bible in referring to matters of sex is marvellously unmeaning to children of quite tender years, and as age advances the knowledge suddenly and naturally revealed is safeguarded by other truths learned in the sacred pages, and I doubt not, by the Author—the Spirit of Purity and Grace.

"KIWI"

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THE LEATHER. They are made in BLACK, TAN, LIGHT TAN, DARK TAN, OX BLOOD, BROWN and PATENT LEATHER. Not only because of their distinctive quality should they always be used, but also because they are made in Australia. Besides, they are Wonderfully Economical, as the shine lasts days. After rain or dust a light brushing Quickly Restores the Brilliance. IT PAYS TO USE—

"KIWI"

I do not, as Mr. Wilson suggests, need to be convinced as to the "need of purity teaching," but the method by which he would seek to inculcate that virtue is absolutely erroneous. Daily and persistent, extensive and intensive religious instruction in our schools and homes is the solution. "By the words of Thy lips I have kept me from the paths of the destroyer."

In conclusion, I would add a word of thanks to yourself for the comment on Mr. Wilson's letter—not only on my own behalf but on the behalf of those of whom their Maker said, "Of such is the kingdom of heaven."

"INDIGNANT MOTHER."

(The Editor, "Church Record.")

Sir,—Only a few lines in reply to your editorial footnote to my letter in your issue of August 2. You remark that the dreadful implication in my letter "is just the result of a mind so immersed in one special line of thought that it has lost its sense of proportion."

I acknowledge that I am dead in earnest in connection with sex teaching, but remember it is pure and wholesome teaching that I advocate. No one who knows my life in Sydney can say that I am so immersed in one special line that I cannot take a deep and wide interest in many other branches of Christ's work, but my 32 years' labour as Hon. Treasurer of the Sydney Rescue Work Society and other kindred associations, has shown me that prevention is better than cure, and that ignorance is the cause of much sin. I therefore most gladly welcomed this first, and I hope, not the final effort of our Archbishops and Bishops, to carry out the resolution of the General Synod, which pledged itself in supporting the Bishops in undertaking a definite campaign against this evil of impurity and authorises the publication of a pamphlet on the subject as approved by the Bishops for the guidance of parents and teachers.

Let us give credit to the Bishops for having made an excellent beginning, and if it has not pleased everybody let them in fairness appreciate the knowledge now conveyed for the first time to many an anxious father, mother, or guardian of children, and not denounce it as did "Indignant Mother," who, I very much doubt, has not read "The Helms to Parents."

Wm. Ed. WILSON.
Hon. Sec., Aust. White Cross League.

[Mr. Wilson's interest in various kinds of Christian work is beyond dispute. But his former letter, by its sweeping assumption, revealed a lack of the sense of proportion—the common danger of all specialists. Our footnote did not touch the question of the lamentable pamphlet, which, in our humble judgment, the White Cross League would have been wise to ignore. The "excellence" of that pamphlet resembles that of the proverbial Curate's egg, and for that reason cannot be tolerated.—Editor.]

The Melbourne "Islington."

(To the Editor "Record.")

Sir,—Some weeks ago I received an invitation to attend a meeting of Evangelical Clergy in Melbourne at which papers on the important subject of Unity were to have been contributed by leaders of church life from Sydney and Tasmania. As I have seen no report of the proceedings in any church paper—not even the "Record"—I have been wondering if such Conference really took place; and if so, were the deliberations of such an insignificant or indefinite character that nobody thought it worth while to communicate them to the outside world? In a letter to the Conference, I made certain suggestions which, in my opinion, would help to transform this local Islington from a semi-private Melbourne club into a wider provincial movement. As I have heard nothing further on the subject, I am afraid that things are going to remain "as it was in the beginning, is now and ever shall be," to the hindrance of those principles for which we stand. Possibly a little stimulus given through the columns of your increasingly able and interesting paper may have the desired effect.—Yours, &c., ARTHUR E. F. YOUNG.

St. John's Rectory, Bairsdale,
10/8/18

ANGELS' VISITS.

O may thy angels, while I sleep,
Around my bed their vigils keep
Their love, angelical instil,
Stop every avenue of ill,
May thy celestial joy rehearse,
And thought to thought with me converse.
—Bishop Kenn.

Home Comforts in the Trenches. HOW PROCURABLE?

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Pack and Post for you, Selected Parcel of Best Quality Goods, packed in sealed tins with canvas cover. Prompt attention and despatch. Send name and address of Soldier and WE DO THE REST.

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Personal.

We regret to learn that Bishop Stone-Wigg is still very seriously ill.

Rev. H. S. Begbie has accepted an appointment under the C. and C.C.S. for six months' deputation work to emphasise the spiritual side of the work in the Australian dioceses. Mr. Begbie will probably leave early in October. Mr. Begbie was engaged earlier in his ministry in some of the pioneer bush work in Northern Victoria, and is eminently fitted for the position to which he has been appointed.

At the suggestion of the Rev. Arnold Connolly, Rector of St. Paul's, West Maitland, the Bishop of Newcastle has nominated Miss Kathleen Boydell, daughter of Mr. R. B. Boydell, of Cawgwrle, Allynbrook, to be St. Paul's Own Missionary under Mr. Edward P. Capper's benefaction of £2000, in memory of his father and mother, Edward Peter Capper and Grace Sweet Capper, and their grandchildren, Edward Peter Owen Capper and Nellie Pearson Capper. Miss Boydell has accepted the nomination and is at present in the Deaconess Training Home, in Sydney. She hopes to proceed to the Mission Field in 1919, under the direction of the Church Missionary Society. Miss Boydell is a granddaughter of the first Boydell is a great-granddaughter of the first Bishop of Australia, Dr. Broughton.

Rev. C. W. Light has been appointed rector of Normanton, Diocese of Carpentaria.

The son of the Rev. H. D. Atkinson, a former rector of Evandale, Tasmania, has given his life for the Empire. Lieut. Atkinson, who served in the Australian Light Horse, returned from the front some time ago seriously ill, and was not able to recover his strength.

Canon T. K. Pitt, M.A. (Melb.), vicar of St. Peter's, Broken Hill, N.S.W., has accepted the cure of All Saints', Hobart.

Rev. A. E. Salisbury has resigned the parish of Ulverstone upon accepting the cure of Wynyard, Tasmania.

The Hon. J. S. T. McGowen was unanimously elected as one of the representatives of Seven Hills in the Synod of Sydney.

His Honor Judge Docker, of Sydney, has received information that his son, Captain E. N. B. Docker, of the Army Medical Corps, has been awarded the Military Cross for good work in the trenches on the night of April 24-25.

The Governor of Tasmania, whilst out riding in the Queen's Domain, Hobart, was thrown from his horse and fractured his left hip joint. It is expected that his Excellency will make a good recovery.

Rev. R. H. Noble, C.F., son of the Rev. H. J. Noble, rector of Liverpool, N.S.W., and the highly-esteemed Secretary of the Sydney Clerical Prayer Union, has been mentioned in despatches.

Rev. Godfrey H. Smith has accepted the parish at Broken Hill offered to him by the Bishop of Riverina. The report that he was also offered the Archdeaconry is incorrect.

Rev. W. F. Pyke, Curate of Hurstville has been appointed to the Curacy of St. David's, Surry Hills, Sydney.

Rev. W. B. Docker, M.A., has been appointed Diocesan Inspector of Schools in S.A., in the place of the Rev. Canon Swan, M.A., who is acting as locum tenens at St. Martin's, Hawksburn, S.A.

Rev. A. C. Kellaway has been officially informed that his son, Lieut. F. G. Kellaway, M.C., was killed in action at Zonnibek on October 4, 1917, after two and a half years' service in Gallipoli, Egypt, France and Belgium. He was wounded at Armentieres and at Pozieres in 1916, and was awarded the Military Cross at the lastnamed place "in recognition of his conspicuous gallantry and devotion to duty during the operations. When the officers of his company had become casualties he rallied his men, led them in the assault and made good the ground gained." He was held in very high esteem by his fellow officers for courage, reliability, and conscientious discharge of duty, and was often entrusted with difficult and dangerous work.

Dr. Robin, headmaster of the Ballarat Church of England Grammar School, has resigned that position owing to ill-health. He has four sons at the front.

Rev. W. T. Jones, Th.L., late Curate of St. Philip's, Collingwood, who recently enlisted in the Army Medical Corps, A.I.F., is leaving for the front this week.

We regret to hear that Mr. F. Weir, the capable and cheery manager of the B. and F. B.S. Depot in Sydney, has had a painful accident, and is unable for business at present.

Rev. A. M. Levick, M.A., clerical secretary of the Australian Board of Missions in Victoria, has been appointed to the charge of the parish of St. Stephen's, Garden Vale.

On Monday, the 15th July, at St. Peter's Cathedral, Armidale, some thirty friends were present at a celebration of Holy Communion, which was held as a service of farewell to Miss Bessie Varley, who is leaving for China under the C.M.S.

Rev. W. L. Ford, R.N., lately assistant curate at St. Thomas', North Sydney, has been killed in action.

Rev. R. North has been appointed Vicar of Boggabri. Mr. North took up his duties at Boggabri on July 23rd.

Very much sympathy will be felt for Mrs. A. A. Dangar and her family in the sudden death of Captain Dangar, who had so recently returned from the front.

Rev. W. J. Owens, of Mungindi, N.S.W., has accepted the care of Harvey, with Yarloop, Cookernup and Mornington Mills, in the Diocese of Bunbury, but cannot take up his work until January.

Rev. D. J. Knox, of St. Luke's, Adelaide, who went abroad as a Y.M.C.A. secretary in the A.I.F., a few months ago, has been appointed Australian representative on the executive committee of the Y.M.C.A. International Hospitality League for soldiers in London.

We are glad to learn that our report concerning Rev. Donald Baker's breakdown was quite incorrect and we regret its publication. Our information came from a source that was apparently absolutely trustworthy, and the only solution of the mystery would seem to be a confusion of names on the part of our informant.

Young People's Corner.

Camouflage.

(By Rev. T. B. Allworthy, B.D.)

Many wonderful disguises intended to deceive the enemy have been invented on both sides in the Great War.

At sea, ships have been painted in such a way as to make them invisible from a distance. Others have been painted with a great wave on the bow to make them appear to be steaming at great speed. Even "dummy" ships have been built up of wood and canvas to cause the enemy to waste his torpedoes upon them; and the enemy, in his turn, has put an open boat with "dummy" figures in it, men seemingly in distress, which has brought to a stop the unsuspecting liner which has then been fired at by a submarine in the neighbourhood.

On land, trenches and batteries and "tanks" have been hidden by screens of tree branches, haystacks, and even made-up cottages and other buildings. One of the most amazing of these devices was invented by the French last year. A German position commanded a railway line at the back of the French troops. One night, under cover of the darkness, there was set across a village street a huge painting of the track, trees, poles, horizon, hills, and all. The enemy did not discover the trick, and the trains ran safely behind the screen.

Guns and "tanks" have been painted the colour of their surroundings; and imitation trees, cattle, and sentries have been set up. These clever disguises are called "camouflage." Many good artists have been employed in working out the ideas, and it is curious that over and over again they have learnt how to deceive the enemy from the protective colouring in Nature by which birds and beasts defend themselves from the foe.

The great enemy of our souls also goes in for "camouflage." We must not forget that. We must be prepared for all sorts of tricks and be on the look-out for attempts to catch us. St. Peter tells us to "be vigilant" or watchful, for "the devil," our "adversary," is always busy with his plans to ruin us (1 Pet. v. 8). And St. Paul warns us that "Satan" will try to "get an advantage of us," and that "we are not ignorant of his devices" (2 Cor. ii. 11).

So we can learn from the Great War that seemingly innocent and harmless things may be the cause of disaster and defeat. The devil is cunning enough to make himself and his ways look very attractive and even good.

One night, according to an old story, a Christian soldier, named Martin, was on sentry duty. The devil determined to make him desert his post.

First he "camouflaged" himself as a pack of hungry wolves to frighten Martin away. But this would not work. Then he disguised himself as a beautiful lady who begged Martin to come home with her and have shelter and warmth and food. But the soldier would not go. Then the devil appeared as a little child crying because he had lost his way, and beseeching Martin to take him to his mother. But Martin stuck to his post. Then the devil tried his last device. He made himself look like Jesus; and he said, "Thou art my disciple: I command thee to return to the city." Now Martin always obeyed Christ as his Master and King, but he was suspicious that this also was "camouflage." So he said to the devil, "Show me the wounds in thy hands, and I will believe that thou art Jesus." And when the devil heard that he went away. This makes us think of the words of another Apostle, "Resist the devil, and he will flee from you" (St. James iv. 7). And that is just what we must do.

The devil often tries to make us do wrong by disguising evil in this way as pleasant and even by making it seem right as well as harmless. We must beware of his traps. I. we are living close to Christ, reading our Bibles, praying constantly, and trusting Him moment by moment to keep us from sin, we shall not be deceived.—From O.B.M.

The Home Mission Society

(The Extension of Christ's Kingdom in our Home Land)

President: The Most Rev. the Lord Archbishop of Sydney.

WANTED—MEN AND MEANS.

ESTIMATE, 1918.

12 Men to train and equip	21200
Grants to give a living wage	3000
Mission Zone Area, Deaconesses, Lay Workers	1250
Work amongst our Soldiers	550
	28000

Donations gratefully acknowledged by CANON CHARLTON, Gen. Sec., Diocesan Church House, George St., Sydney.

The Order of St. John of Jerusalem.

The following interesting description of "The Order of St. John of Jerusalem," has been given by Mrs. Aubrey Withers, of Sydney.

To trace the origin of the Order we must go back to the first centuries of the Christian era, for at that time pilgrims were in the habit of coming from every country in Europe to Palestine and more especially to Jerusalem to worship at the Holy Shrines sacred to the memory of our Lord. The Caliphs of Egypt, who were in possession of Jerusalem at that period, extorted large sums of money from the pilgrims as tribute, and frequently left them quite destitute and unable to return to their own country. The misery of these poor people touched the hearts of some Italian merchants from Anah so deeply, that they obtained permission from the Turkish ruler, in 1014, to build a hospital in order in some measure to alleviate the sufferings of the pilgrims. The charity and self-sacrifice of this small body of men, who became a semi-religious community and took vows of poverty, chastity and obedience, became famous in all Christian countries, until at last the cruelties inflicted on the pilgrims so roused the wrath of Christian Europe that, in order to avenge the suffering and to rescue the Holy Places from the Turks, a Crusade, organised by Peter the Hermit and led by Geoffrey de Bouillon, succeeded, after valiant fighting, in gaining possession of Jerusalem.

The Rector of the Hospital of St. John commanded the doors of his Hospital to be opened for the sick and wounded to be brought in. (Here I may mention that when General Allenby in this present year, 900 years later, made his entry into Jerusalem he also found a Hospital of the Order in that City.)

The good works of the Order and their fine administration caused it to be endowed with vast territories and great riches in all parts of Europe as a recognition of the noble work in which it was occupied.

The dress of the Order was a black, loose mantle with a white, eight-pointed cross, the eight points symbolising the eight

beatitudes, embroidered on the left side. The Knights of the Order were a body formed to protect the Serving Brothers and Sisters who were engaged in ministering to the sick and suffering. The following description of the investiture of a Knight and the meanings of the eight points of the cross may be of interest, and is taken from a work published in 1903, the authors being Mr. K. K. Bedford, M.A., and Lieut.-Col. Richard Holbeck.

"The postulant presented himself with a lighted taper in his hand and carrying a naked sword. Finally the mantle of black with a white cross of eight points embroidered on the left side was thrown over him, and the brethren said: 'We wear this white cross as a sign of purity; wear it also within thy heart as well as outwardly, and keep it without soil or stain. The four arms inculcate Prudence, Temperance, Justice and Fortitude. The eight points are the signs of the eight beatitudes, which thou must ever preserve—

(1) Spiritual joy; (2) To live without malice; (3) To weep over thy sins; (4) To humble thyself to those who injure thee; (5) To love justice; (6) To be merciful; (7) To be sincere and pure of heart; (8) To suffer persecution.

"As time went on, the Order increased in riches and power and became a semi-military association, young men from the noblest families enlisting under its banner. It had Commanderies and Priors in every country in Europe.

"A rival Order, that of the Knights Templar, who also took the same vows of poverty, chastity, and obedience, was formed in the beginning of the 12th century, their dress, which is familiar to us all, was a white robe with a red cross, in contrast to the black habit and white cross of St. John. The similarity of the two Orders led to much strife and jealousy between them, and they seldom met on friendly terms. Once, however, they fought side by side against the Turks at Acre in 1201, but were completely overthrown, the Grand Knight Templar, William de Beaujeu, was slain, the Grand Master of St. John escaped with the remnant of his band and sailed to the Island of Cyprus where they found a temporary haven. They had to give up hope of ever returning to the Holy Land, and eventually established themselves on the island of Rhodes. The turbulence and arrogance of the Knight Templars brought them many powerful enemies, and finally they were suppressed with the greatest cruelty, and their enormous wealth was bestowed by the Pope on the Order of St. John of Jerusalem.

"In 1100, some members of the Order of St. John came to England and established Priors, the greatest being at Clerkenwell. The gate of this old priory is still standing, and when the Order was reconstituted in England in 1831, it again became the headquarters of St. John and the branches of the Order all over the world are still directed and controlled from St. John's Gate, Clerkenwell.

"As years rolled on the Knights became very powerful, and the island of Rhodes, with its fertility and beauty, excited the cupidity of Mohammed II., who sent strong forces against the Knights, and he attacked Rhodes in 1480, the subsequent con-

test and successful resistance of the Knights was one of the most famous achievements of the century. The victory against enormous odds seemed so miraculous that it was attributed to supernatural aid from St. John the Baptist, patron saint of the Order.

"On the 26th June, 1522, Rhodes was again assailed, this time by Soliman the Magnificent with a force of 160,000. With a garrison of only 4000, the Grand Master, Vilers de l'Isle Adam, made a most obstinate defence and repulsed determined attacks, but was at last compelled to sign an honourable capitulation on the 1st of January, 1523.

"Thus, after 212 years' the Hospitallers of St. John of Jerusalem went forth again into the world, and the Grand Master for seven years wandered from court to court asking for help to regain Rhodes, but in vain. But finally, Charles V. gave them the sovereignty of the island of Malta, and amid great rejoicings they took possession in 1530. It became the headquarters of the Order for more than 200 years, the Knights often being called the Knights of Malta.

"Serious trouble for the Order of St. John, in England, began with the Reformation. Henry VIII., even before he renounced his allegiance to the Pope, had often wished to interfere in the affairs of the Brotherhood and now decided to crush it, the Priors were burnt and pillaged, and the Knights and Serving Sisters scattered and killed. Those who escaped, peniless and destitute, found their way to Malta, where they joined the remnant of the Order.

"In 1565, the Turks again attacked the Knights, and after extreme and cruel fighting in which they were almost destroyed the tide of battle turned and La Valette, the Grand Master, drove the enemy back to Constantinople. Only 600 remained out of the 9000 who had faced the foe, but great honours were showered on them, especially by the Pope and the King of Spain, and large sums of money were also given to them by the Kings of France and Portugal. La Valette now began rebuilding the



CAMP OF INSTRUCTION AT LAPEIROUSE, N.S.W.

Taken on Visitors' Day, October 5, 1913.

Front Row (from left to right)—Div. Sec. and Hon. Sergt. G. Nixon (West. Suburbs), Div. Supt. W. A. Travel (West. Suburbs), Hon. Dr. B. Nash (Div. Surgeon, Glebe Nursing Div.), Major J. Adam Dick (Dist. Staff), Dr. T. Storie Dixon (Dep. Commissioner), Mr. B. R. Rainsford (Dist. Sec.), Barnes (Glebe), Div. Supt. P. Stell (Rockdale). Back Row—Sergt. Ross (A.M.C.), Mrs. Kelly (Lady Supt., Marrickville), Mrs. Goode (Lady Supt., Rockdale), Mrs. G. Clarke (Lady Supt., Glebe), Corp. Pigott (A.M.C.), Miss E. A. Read (Lady Supt., Western Suburbs), Mrs. Sharpe (Lady Nurs. Officer, Headquarters C.A.F.C.), Div. Supt. D. Reid (Newtown), Div. Sec. and Hon. Sergt. G. A. Begg (Rockdale), Sergt.-Major Lawrence (A.M.C.).

on the voyage a storm arose, the ship was sunk, and with it the beautiful golden gates. The silver ones are still to be seen at Malta. The Grand Master, who was an unworthy successor of l'Isle Adam and La Valette, took refuge in Russia, where he was protected by the Czar until the restoration of the French Monarchy, when the ban was removed from the French Knights and the Order was once more recognised by the Great Powers.

"A revival of the Order took place in England in the year 1831, and the Order included the names of many English noblemen and gentlemen. In 1834, Sir Robert Peat qualified himself



THE HOSPITAL OF ST. JOHN AT JERUSALEM.

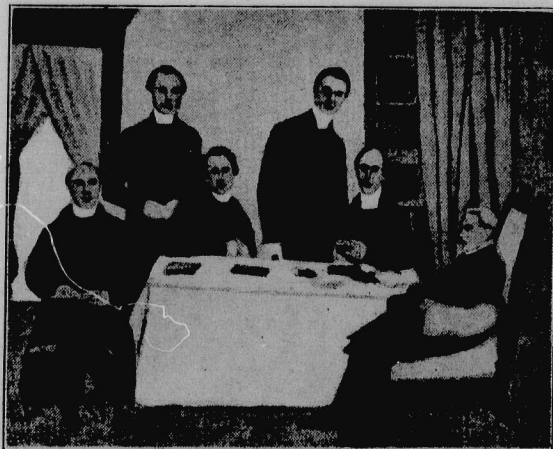
for the office and was made 'Lord Prior of the Order of St. John,' which now became a Protestant Order and swore allegiance to the King as its head.

"In Australia the Order is represented by two branches, one the St. John Ambulance Association is the teaching branch, it conducts the first aid and home nursing and other classes which we all know so well; the other is the St. John Ambulance Brigade which has for its objects (1) To afford holders of first aid certificates from the Association opportunities of meeting together for ambulance and nursing practice; (2) To render first aid to the sick and injured on public occasions (processions, etc.); (3) To enrol a body of civilians qualified in ambulance training and willing to be placed at the disposal of the military services, in case of necessity either at home or abroad; (4) To train men in ambulance transport duties.

"As soon as this present war was declared, offers of assistance flowed into the Defence Department from the English Headquarters and various overseas branches of the Ambulance Section of the Order. These offers came from thousands of men and women who had passed through the classes of the St. John

Ambulance Association and afterwards continued their work in the Divisions of the St. John Ambulance Brigade. In New South Wales alone, since the war, 13,000 men and women have received St. John certificates, 200 men have enlisted, chiefly in the A.A.M.C., 29 have been killed or wounded, and 10 have received promotion and honour.

"Before concluding this very inadequate sketch of the Order, I should like to tell you something which Sir Walter Davidson, who is a Knight of Grace of the Order of St. John of Jerusalem said in the course of his address at the annual inspection of the St. John Ambulance Brigade on May 11th last. After referring to the great antiquity and high traditions of the Order, he said that 'at the outbreak of the war the Order of St. John had acted in accordance with the noble traditions of chivalry which had always distinguished it, and, like Sir Lancelot, in the words of Tennyson, had "forborne its own advantage," for it, the oldest humanitarian association in the world, voluntarily took second place to the Red Cross when the first was its by right, remaining chiefly the teaching body, realising that the Red Cross, a new organisation unhampered by tradition, could extend its activities in many directions impossible to the Order of St. John.'"



THE CONFERENCE OF THE SIX BISHOPS.

Our illustration is a photograph of an oil painting of the six bishops who met in the Conference of 1850. They are the Right Reverends W. G. Broughton, G. A. Selwyn, F. R. Nixon, A. Short, C. Perry, and W. Tyrrell.

The original painting is in the possession of a grandson of Bishop Broughton, and we trust, will one day pass into the possession of the Church. Our picture is from a block kindly lent by the Australian Board of Missions.

MINUTES OF PROCEEDINGS OF A MEETING OF THE METROPOLITAN AND SUFFRAGAN BISHOPS OF THE PROVINCE OF AUSTRALASIA,

HELD AT SYDNEY FROM OCTOBER 1st TO NOVEMBER 1st, A.D., 1850.

REPORT.—The Metropolitan and Bishops of the Province of Australasia, having by the good Providence of God, been permitted to assemble themselves together in the Metropolitan City of Sydney, on the 1st day of October, in the year of our Lord 1850, and having consulted together on such matters as concern the progress of true Religion, and the welfare of the Church in the said Province and in the several Dioceses thereof, did agree to the decisions and opinions contained in the following Report.

ORDER OF SUBJECTS.

1. Objects of the Conference.
2. Canons of A.D. 1603-4.
3. Future Synods and Conventions, Provincial and Diocesan.
4. Church Membership.
5. Discipline (1) Bishops and Clergy.
6. Status of Clergy.
7. Liturgy, Decisions and Opinions concerning—(1) Division of Services; (2) The Administration of Holy Communion; (3) The Occasional Offices; (4) Service for Saint's Day falling on a Sunday; (5) Persons prayed for; (6) Persons returning thanks; (7) The Offertory; (8) Sponsors; (9) Marriage, (a) within prohibited degrees, (b) of persons not Members of the Church, (c) Irregularly solemnised; (d) Caution to be used; (10) Churching of Women; (11) Claim to the Offices of the Church.
8. Holy Baptism.
9. Educational; (1) Schools, (2) University.
10. Board of Missions.

I. OBJECTS OF THE CONFERENCE.

We, the undersigned Metropolitan and Bishops of the Province of Australasia, in consequence of doubts existing how far we are inhibited by the Queen's Supremacy from exercising the powers of an Ecclesiastical Synod, resolve not to exercise such powers on the present occasion.

But we desire to consult together upon the various difficulties in which we are at present placed by the doubtful application to the Church in this Province of the Ecclesiastical Laws, which are now in force in England; and to suggest such measures as may seem to be most suitable for removing our present embarrassments; to consider such questions as affect the progress of true religion, and the preservation of Ecclesiastical order in the several Dioceses of this Province; and finally, in reliance on the Divine Providence, to adopt plans for the propagation of the Gospel among the Heathen races of Australasia, and the adjacent islands of the Western Pacific.

We request The Right Reverend The Lord Bishop of Newcastle to act as our Secretary, and to embody our resolutions in a Report, to be transmitted to the Archbishops and Bishops of the United Church of England and Ireland.

W. G. SYDNEY. AUGUSTUS ADELAIDE.
G. A. NEW ZEALAND C. MELBOURNE.
F. R. TASMANIA. W. NEWCASTLE.

II. CANONS OF A.D. 1603-4.

We are of opinion that the Constitutions and Canons agreed upon with the King's Majesty's license, in the Synod begun at London A.D. 1603, and published for the due observation of them by His Majesty's authority, under the Great Seal of England, form part of the established constitution of our Church, and are generally binding upon ourselves, and the clergy of our respective Dioceses.

Where they cannot be literally complied with, in consequence of the altered state of circumstances since the enactment of the Canons, we are of opinion that they must be, as far as possible, complied with in substance.

We concur also in thinking that a revision and fresh adaptation of the Canons to suit the present condition of the Church is much to be desired, so soon as it can be lawfully undertaken by persons possessing due authority in that behalf.

W. G. SYDNEY. AUGUSTUS ADELAIDE.
G. A. NEW ZEALAND C. MELBOURNE.
F. R. TASMANIA. W. NEWCASTLE.

III. FUTURE SYNODS AND CONVENTIONS, PROVINCIAL AND DIOCESAN.

We are of opinion that there are many questions of great importance to the well-being of the Church in our Province, which cannot be settled without duly constituted Provincial and Diocesan Synods.

Without defining the exact meaning of the word Synod as used in the Church of England, whenever the words "Provincial Synod" or "Diocesan Synod" shall be used in the following resolutions, we understand a body composed of one or more Bishops, with representatives chosen from among the clergy, meeting at such times and in such manner as may not be inconsistent with any Law of Church or State.

We understand the Functions of Provincial and Diocesan Synods to be these:—

1. To consult and agree upon Rules of practice and Ecclesiastical Order within the limits of the Province or Diocese.
2. To conduct the processes necessary for carrying such rules into effect. But not to alter the Thirty-nine Articles, the Book of Common Prayer, or the Authorised version of the Holy Scriptures.

(2.) Sub-division of Dioceses, and Consecration of Bishops.

1. We are of opinion that it appertains to a Provincial Synod, with the concurrence of the Diocesan Synod, from time to time, to decide upon plans for such sub-division of Dioceses as may be necessary for the more efficient discharge of the Episcopal duties, and to recommend those plans for adoption in accordance with the Laws which shall be in force at the time.

2. We submit that no sub-division of any Colonial Diocese should be determined on in England without previous communication with the Bishop of that Diocese, in order that the proposed measures may be laid before the Diocesan and Provincial Synods, before they be finally adopted.

3. We would further express our opinion, that if the Provincial Synod should recommend a Colonial Clergyman for appointment to fill a new or vacant See, the recommendation should be favourably considered by the authorities in England, and that the person designated to such See should, in conformity with ancient practice, be consecrated by the Metropolitan and Bishops of the Province, unless grave inconvenience be likely to ensue.

(3.) Provincial and Diocesan Conventions.

1. We are of opinion that the Laity acting by their Representatives duly elected, should meet in Diocesan and Provincial Conventions simultaneously with the Diocesan and Provincial Synods, that the Clergy and Laity may severally consult and decide upon all questions affecting the temporalities of the Church, and that no act of either order relating thereto should be valid without the consent of the other.

2. That any change of Constitution affecting the whole body of the Church should be first proposed and approved in the Provincial Synod, but should not be valid without the consent of the Provincial Convention.

W. G. SYDNEY. AUGUSTUS ADELAIDE.
G. A. NEW ZEALAND C. MELBOURNE.
F. R. TASMANIA. W. NEWCASTLE.

IV. CHURCH MEMBERSHIP.

We acknowledge as Members of the Church of England all persons who, having been duly baptised with water, in the name of the Father Son and Holy Ghost, are conformable to the Doctrine, Government, Rites and Ceremonies, contained in the Book of Common Prayer; it being understood that they are entitled to claim at the hands of its Ministers the rites and ceremonies of our Church, so long only as they shall continue conformable to the extent above required.

By a Member of the Church of England in full communion, we understand every one, who being conformable as aforesaid, is a partaker of the Holy Communion, as required by the rules of the Church.

While we would leave the Synods and Conventions which may hereafter be appointed, to fix the qualification of electors, we would express our decided conviction that all persons elected to serve as members of Diocesan and Provincial Conventions should be members of the Church in full communion.

W. G. SYDNEY. AUGUSTUS ADELAIDE.
G. A. NEW ZEALAND C. MELBOURNE.
F. R. TASMANIA. W. NEWCASTLE.

V. DISCIPLINE.

(1.) Bishops and Clergy.

In consequence of statements which have been made in various places, of the arbitrary power possessed by Bishops to suspend or revoke at their own discretion the licenses of clergy-men, we disclaim all wish to exercise any such power, and we are of opinion, that in all cases of doctrinal error, or other Ecclesiastical offences, the Bishops of the Province should be the Court for the trial of a Bishop, and that the Diocesan Synod should be the Court for the trial of a Presbyter or Deacon, and that the Metropolitan and the Bishop of the Diocese respectively should be ex-officio Presidents of such Courts, either in person, or by their Commissaries.

Further, it would appear to be necessary that any Bishop or other Clergyman suspended or deposed by due sentence of the Court, should be legally incapable of continuing to hold possession of any Church, Chapel, Stipend, House, Glebe, or other temporalities, which he may have held by virtue of his office.

We are also of opinion, that the form of procedure in all cases of Appeal requires to be defined.

(2.) Laity.

Bearing in mind the wish expressed in the Communion Service, that the Godly discipline of the Primitive Church may be restored we are of opinion

1. That it is the duty of every Church to seek by spiritual admonitions to reclaim those of its members who are living in notorious sin.

We therefore hold it to be the duty of every Clergyman having cure of souls, privately to admonish all evil-doers among those committed to his charge, "as need shall require, and occasion shall be given." We would also remind the Lay Members of the Church, that the Clergy are required by the Rubric to repel from the Holy Communion all persons who are living in sin so open and notorious as that the congregation is thereby offended, and who after due admonitions shall continue impenitent, and without amendment of life.

Provided always, that every Minister so repelling any shall give an account of the same to the Bishop of the Diocese within fourteen days after, at the farthest. And we are of opinion, that it is the duty of the Bishop earnestly to admonish every person so repelled to qualify himself by repentance for readmission to Holy Communion.

Until the establishment of a form of process by a Provincial Synod with the concurrence of a Provincial Convention, we are of opinion that in cases where all spiritual admonitions have failed to reclaim members of the Church, who are living in notorious sin, it may become the duty of the Bishop, with the aid and concurrence of his Presbyters, to pronounce such persons excommunicate so far as to release any clergyman from the obligation to use the burial service, if they should die without sufficient proof of repentance.

But remembering the solemn charge which we have received at our consecration, to "bind up the broken, to bring again the outcasts, to seek the lost, to be so merciful as not to be too remiss, and so to minister discipline that we forget not mercy," we are of opinion that it is our duty, as in every case, so

especially in those which have been here noticed, to use faithful and affectionate admonition before we proceed to any strict exercise of the discipline of the Church.

W. G. SYDNEY. AUGUSTUS ADELAIDE.
G. A. NEW ZEALAND C. MELBOURNE.
F. R. TASMANIA. W. NEWCASTLE.

VI. STATUS OF CLERGY.

1. We desire to express our opinion, that no clergyman who shall have been duly appointed and licensed to any Church or permanent cure of souls, should be removable therefrom, except by sentence pronounced, after judicial enquiry, before the Diocesan Synod.

2. That this rule should not apply to those clergymen who have been appointed and licensed by the Bishop to any charge expressly understood to be of a temporary nature.

3. At the same time we consider it to be most desirable in the present state of the Church of England in our Dioceses, that candidates for Holy Orders should devote themselves to the service of the Church, in that willing spirit which would induce them to place themselves at the disposal of their Bishop for some definite term of years, and leave to him the responsibility of appointing and changing their station during such period.

W. G. SYDNEY. AUGUSTUS ADELAIDE.
G. A. NEW ZEALAND C. MELBOURNE.
F. R. TASMANIA. W. NEWCASTLE.

VII. LITURGY.

(1.) Division of Services.

We are of opinion that the Bishop of each Diocese, as Ordinary, has a discretion to authorise clergymen, in cases of necessity, to divide the morning service, by using either the Morning Prayer, the Litany, or the Communion Service separately; but that each of the services so used should be read entire.

(2.) The Administration of Holy Communion.

In parishes where the number of communicants is very great, the Communion Service may be used separately, and the Lord's Supper administered at an early hour, besides the usual administration at the morning service.

In places where there is no morning service, the administration of the Holy Communion may be in the afternoon if necessity so require.

When the Holy Communion cannot be administered in a Church, or other building duly licensed for the celebration of Divine Service, it may be administered in such places as necessity shall require.

(3.) Occasional Services.

We are of opinion that no clergyman has authority at his own discretion to abridge or alter any of the occasional services of the Church.

(4.) Rules for Service on Saints' Days falling on Sundays, &c.

Should a Saint's Day fall on Ash Wednesday, Good Friday, or Easter Eve, or on Easter Sunday, Ascension Day, Whit Sunday, or Trinity Sunday, or on Monday or Tuesday in Easter and Whitsun weeks, the Lessons, Collect, Epistle, and Gospel for those days are to be used.

When a Saint's day shall fall on any other Sunday, the Lessons of the Saint's Day (unless they be from the Apocrypha) are to be used, and the Collect, Epistle, and Gospel for the Saint's Day, with the Collect for the Sunday.

(5.) Of Persons for whom the Prayers of the Congregation are desired.

It is convenient that the names of the persons for whom the prayers of the congregation are desired should be mentioned either before the Litany or before the Prayer for all conditions of men, as the case may be.

The words, "especially those for whom our prayers are desired," may be inserted in the Litany in their appropriate place.

(6.) Thanksgiving Service.

It is convenient that the names of the persons who desire to return thanks should be mentioned before the General Thanksgiving.

The words, "particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them," may be used for persons who have not been specially prayed for.

(7.) Offertory.

We are of opinion that no clergyman can justly be suspected of holding opinions at variance with the sound teaching of the Church, in consequence of his complying with the Rubric, which directs "that upon the Sundays and other Holy Days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the General Prayer, [for the whole state of Christ's Church Militant here on earth,] together with one or more of the Collects, concluding with the blessing."

(8.) Sponsors.

Being aware that the Clergy have felt the great importance of having duly qualified Sponsors at Holy Baptism, we recommend that the most earnest endeavours be used by them to convey correct impressions upon that subject to their several flocks, in the hope that suitable persons may be in all cases provided to discharge the duties of that office.

(9.) Marriage.

(a.) Within Prohibited Degrees.

Inasmuch as it is directed by the 9th Canon, that "no person shall marry within the degrees prohibited by the laws of God, and expressed in a Table set forth by authority, in the year of our Lord God, 1563"; we are of opinion that any clergyman of the Province, who shall solemnize matrimony between persons so related, who be acting in violation of the Law of the Church.

Referring also to Canons 26 and 100, and to the Rubrics prefixed to the Communion Service, we are further of opinion that persons so marrying within the prohibited degrees are liable to be repelled from the Holy Communion until they have repented and been reformed.

(b.) Of Persons neither of whom belongs to the Church.

We are of opinion that Ministers of the Church of England ought not to solemnize marriage between persons neither of

whom is of our own communion, except in cases where the marriage cannot, without extreme difficulty, be solemnized in any other way.

(c.) Irregularly Solemnized.

While we recognise the validity of all marriages contracted in conformity with the laws of the State, provided that they be not contrary to the laws of the Church, we would earnestly impress upon all members of the Church of England the duty of having their marriages solemnized according to the rites of the Church, and in no other way.

(d.) Caution to be used.

1. We desire to draw the attention of the Clergy to the necessity of exercising due caution before they proceed to solemnize marriage.

2. We therefore recommend that the banns be thrice published, except in case of marriage by license, once at least in the licensed place of worship which is nearest to the residence of the parties desiring to be married.

3. And that the Registers of Marriage, Baptism, and Burial be accurately kept, and copies sent at the times required by Law.

(10.) Churching of Women.

We are of opinion, from the Rubric at the end of the service for the Churching of Women, that that service is not intended to be used for persons who are living in such a state as would justify the Minister in repelling them from the Holy Communion.

(11.) Ministering to Dissenters.

We are of opinion that the general principle of Colonial Legislation, by which the equality of all religious denominations is recognized, releases the Clergy of the Church of England in these colonies from the obligation to perform religious services for persons who are not members of our own Church.

W. G. SYDNEY. AUGUSTUS ADELAIDE.
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VIII. HOLY BAPTISM.

As Bishops engaged in the charge of extensive Dioceses, and debarred from frequent opportunities of conference, we do not presume to think that we can inform or guide the judgment of the Church at large; but at a time when the minds of pious and thoughtful men are in perplexity, we cannot remain altogether silent, nor refrain from stating what we believe to be the just interpretation of the Creed, Articles, and Liturgy of the Church of England respecting the Regeneration of Infants in Holy Baptism.

We believe Regeneration to be the work of God in the Sacrament of Baptism, by which infants baptized with water, in the name of the Father Son and Holy Ghost, die unto sin, and rise again unto righteousness, and are made members of Christ, children of God, and inheritors of the Kingdom of Heaven.

We believe this regeneration to be the particular grace prayed for, and expected, and thankfully acknowledged to have been received in the baptismal services.

We believe that it is the doctrine of our Church that all infants do by baptism receive this grace of regeneration. But remembering the words of our Lord instituting the Holy Sacrament of Baptism (Matt. xxviii, 19, 20), which enjoin that they who are baptized are to be made disciples and to be taught, we are of opinion that whensoever an infant is baptized, an assurance ought to be given at the same time on its behalf (by some one or more baptized persons) that it will be brought up in the faith of Christ.

We do not recognise in the infant itself any unfitness which disqualifies it from receiving in baptism this grace of regeneration, for our Lord Jesus Christ does not deny his grace and mercy unto such infants, but most lovingly doth call them unto Him.

We do not believe that unworthiness in Ministers, Parents, or Sponsors, hinders this effect of the love of Christ.

We believe that a wilful neglect of the means of grace does not prove that the gift of regeneration was never received, but in those who so fall away after baptism, we believe that the consequence of their having been regenerated is to aggravate their guilt.

Finally, we would express, First, our cordial and entire agreement with the Articles and Formularies of our Church, in their plain and full meaning, and in their literal and grammatical sense. Secondly, our willing disposition to accept and use them all in the manner which is appointed; and, with especial reference to our present subject, to carry on the work of Christian education in the firm belief that infants do receive in baptism the grace of regeneration. Thirdly, above all, we would express our unfeigned thankfulness to Almighty God for the gift and preservation of these inestimable blessings.

W. G. SYDNEY. AUGUSTUS ADELAIDE.
G. A. NEW ZEALAND W. NEWCASTLE.
F. R. TASMANIA.

HOLY BAPTISM.

Upon this subject the Bishop of Melbourne preferred to state his views as follows:—

The doctrine of our Church concerning the nature and efficacy of Holy Baptism may, in my opinion, be stated in the eight following propositions.

1. Regeneration is that operation of the Spirit of God upon the heart, which produces a death unto sin, and a new birth unto righteousness. By regeneration we are made members of Christ, children of God, and inheritors of the Kingdom of Heaven.

2. Baptism is the sacrament of regeneration, which is the particular grace prayed for, expected, and thankfully acknowledged to have been received in the baptismal service.

3. The work of regeneration is wrought in all, whether they be adults or infants, who receive baptism rightly (Art. xxvii.), but in none others. (Art. xxv.)

4. The Church in her office for the baptism of infants, and in that for the baptism of adults, uses the language of faith and hope, and is not to be understood as declaring positively a fact which it cannot certainly know, viz., that every baptized infant, or every baptized adult, is regenerate.

5. The statement put into the mouth of a Catechumen, that he was in baptism made a member of Christ, &c., is to be understood in the same qualified application as the declaration which almost immediately follows, that by God's help he will do as his godfathers and godmothers had promised for him, and that he

heartily thanks his heavenly Father that He hath called him, &c.

6. Repentance and faith are required of those who come to be baptized, but the Church is silent as to the fitness, or unfitness, of an infant, who is incapable of repentance and faith, for receiving regeneration in baptism.

7. The unworthiness of a Minister does not take away the effect of baptism, either in the case of adults or infants. (Art. xxvi.)

8. Parents are nowhere mentioned in the Articles, or in the baptismal service, but infants are baptized, because they promise repentance and faith by their surties. These surties or sponsors are to be duly qualified persons, and no one is to be admitted godfather or godmother before the said person so undertaking has received the Holy Communion. (Canon xxix.) The Church, however, has not positively affirmed that the unworthiness of sponsors disqualifies an infant for receiving the grace of baptism.

The truth of the following four additional propositions may also, I think, be gathered from the Scriptures, and is perfectly consistent with the general tenor of the Articles and formularies of our Church, viz.:

9. Sponsors, who themselves repent and believe, may and ought to expect most confidently the grace of regeneration for the children whom they bring to be baptized.

10. While the Church may, and ought to, use the language of faith and hope respecting all infants brought to be baptized, impenitent and unbelieving sponsors are not entitled to expect any blessing from an ordinance which they only profane.

11. Children who have been baptized are to be taught to regard God as their Father, and to love and trust in Him as having redeemed them by His Son, and sanctified them by His Spirit—to pray that being regenerate, and made the children of God, by adoption and grace, they may daily be renewed by the Holy Ghost (Collect for Christmas Day), to consider the guilt of any sins which they may commit against God, as aggravated by their having been baptized, and brought up in the faith of the Gospel.

12. Our own personal repentance and faith are the only sure evidence of our being spiritually the children of God.

Having thus stated my own views of the doctrine of our Church concerning Holy Baptism, I would unite with my Right Reverend Brethren in expressing

1. My cordial and entire agreement with all the Articles and Formularies of our Church in their plain and full meaning, and in their literal and grammatical sense.

2. My willing disposition to accept and use them in the manner which is appointed; and (with especial reference to our present subject) to carry on the work of Christian education in the firm belief that infants do receive in baptism the grace of regeneration.

3. Above all, my unfeigned thankfulness to Almighty God for the gift and preservation of these inestimable blessings.

C. MELBOURNE.

IX. EDUCATION.

(1.) Schools.

We cannot incur the responsibility of seeming to countenance any system of erroneous, defective, or indefinite religious instruction by incorporating ourselves with the Boards, either general or local, which have the regulation and superintendence of schools so conducted.

But whenever a Church of England School cannot be established, the clergy, after communication with the Bishop, should consider it their duty to remedy, as far as possible, the evils or defects of any schools to which Church children may be sent by their parents.

(2.) University.

We are of opinion that the establishment of the University of Sydney may promote the growth of sound learning, and may in many ways assist the Collegiate Institutions of the Church of England in our respective Dioceses.

But while we are not unwilling that the Students in our Diocesan Colleges and Schools should compete with all other classes of Students in such public University examinations, on general literature and science, as may be established by a Senate appointed under ordinance of the Colonial Legislature, we should decidedly object to any University system which might have the effect of withdrawing from our own Collegiate rules the students educated in our separate Diocesan Institutions.

W. G. SYDNEY. AUGUSTUS ADELAIDE.
G. A. NEW ZEALAND C. MELBOURNE.
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X. AUSTRALIAN BOARD OF MISSIONS.

The objects of the Australian Board of Missions are twofold—Domestic and Foreign.

1. Domestic.—The conversion and civilization of the Australian Blacks.

2. Foreign.—The conversion and civilization of the Heathen races in all the Islands of the Western Pacific.

The difficulties to be expected in this work, perhaps to a greater extent than in other Missions, are—

1. The low state of barbarism in which these races now are.

2. In the Australian blacks the unsettled habits of the race.

3. The multiplicity of languages and dialects throughout the whole field of operations.

4. The unhealthiness of many of the Australasian Islands in certain seasons of the year, especially from January to April.

These peculiar difficulties must be met by a plan of Missionary action deviating in many respects from the practice of other Missions.

1. The low state of barbarism in which these races now are seems to require that a select number should be brought under the most careful training at a distance from their own tribes.

2. The unsettled habits of the Australian blacks require the same corrective, and further suggest the necessity of providing religious instruction for them rather by means of visiting Missionaries than by fixed Mission stations.

3. The multiplicity of languages makes it necessary to conduct instruction in some one language common to all, which must be English.

4. The unhealthiness of many of the islands makes it advisable that Missionary action should be carried on rather by long visits of the English Missionaries during the healthy season, than by the occupation of permanent Mission stations.

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The Church Record.

AUGUST 16, 1918.

WHO CAN FORBID—?

August 4th has come and gone; but it has left behind it a different atmosphere in which yearnings for unity amongst the followers of Christ will keep on seeking for expression. From all over the Empire there come reports of wonderful services. The Churches were well filled for the Day of Prayer with men and women who are learning, in these days of strain, that the God in whom we believe is "a God who does things." And, best of all, not content with the congregations of the various denominations meeting for their own special services, our great religious leaders have combined in very many instances with other Christian Churches in united meetings for prayer and praise. The service in the Town Hall, Sydney, was only a type of many others. Every one of the larger denominations was fully represented, and their leaders all had an official share in the service. The Primate and the Moderator-General of the Presbyterian Church were the chosen speakers; and each made good use of the opportunity to press home the need of national prayer and national consecration. Truly there has been a great uplifting of humble and united prayer to God, but in addition to that, there has been given to the outside world a remarkable demonstration of that real unity of spirit underlying all our outward differences. "That they may be one . . . that the world may believe." The Great Master's prayer seems very near again fulfilment. Men of all shades of Churchmanship are reaching out the hand of fellowship; and discussions of re-union is common on all sides. These days are remarkable for the emphasised discussion of the problems that ask for solution. There at St. Paul's Cathedral, London, with the Bishop of London in the Chair, Professor Cooper gives the historic references to Episcopacy and states in no uncertain words the desire on the part of men of his way of thinking to solve the difficulties. Then just before there was issued that striking report of the English Committee of the World Conference on Faith and Order, which we published a few weeks ago. As we read it, and the names appended to it, we felt that the difficulties were nigh to vanishing. The Cheltenham Conference Findings, which we publish in another column, call for earnest study and augur well for the early future. Then again we read of the wonderful way in which men and chaplains at the front, face to face with the Eternal realities

absolute'y sink their differences in their realised need for the strengthening of a Common Father for a common danger.

There is all this manifestation of a union of love for the One Saviour and Master, and yet, though we can meet for united prayer and praise, and unite in a common service for Christ's sake to the supply of human need, we are told we must not kneel together at the Lord's Table. We may not partake of that Sacrament of unity to which our allegiance to our Common Lord bids us.

Who can forbid? And why?

The Master said, "By this shall all men know that ye are my disciples, if ye have love one to another." And yet there are those who are hardy, or hardened, enough to say that those, whom in most cases accident of birth has placed in different congregations, though members and lovers of the same Lord, must not share the joy at "breaking bread together" in remembrance of Him.

We can well understand the Spirit's bursting of such Ecclesiastical chains at Kikuyu; and we can sympathise most heartily in the prayerful findings of our own Anglican brethren in the Conference at Cheltenham.

We rejoice over the firm expression of their deep convictions. It is indeed time for us to insist upon our heritage in our beloved Church against the mechanical theories of Church and Sacrament which, in the words of the late Professor Gwatkin, "are a defiance of Christ Himself." Surely the witness of the Holy Spirit, working in and through these fellow Christians of ours, should make men pause ere they, in spite of that witness, deny to them the joy of sacramental fellowship in the Body of Christ.

Thank God there are a multitude of signs that those better days are coming when the world shall be treated to a manifestation of the unity of the disciples of Christ in their partaking together "of the one loaf" as sacramental of their fellowship in the "One Body."

"LET ME SEE YOUR WILL."

I once heard a business man say: "I try to manage my business so that if I cry 'Come into the shop at any time' and said 'let me see your books,' I should not be ashamed. What if he came to you one day and said, 'let me see your will?' Would you be pleased to show it to him? 'Certainly, Master, here you see I have laid up something for each of the children, and one or two others I felt I ought to do something for. I thought you would wish that, and then I have not forgotten that all my goods come from Thee and what Thou hast most at heart is the coming of Thy Kingdom: there's something for that, Thou seest, both for work at home here and for Thy missions to the heathen. Is it all right, Lord?' Could you say something like that?"

The earliest Christian will I have ever heard of dates from the year 200 A.D. Marcus put his will on his tombstone. He leaves a large share of his property in the care of the "presiding officers of the purple dippers." Those were the days of persecution when Christians had to remain concealed and were known to each other in curious ways. We know now that the "presiding officers of the purple dippers," which a passer-by would take to be the officials of some dyer's guild, were in reality the bishops of those who were bathed in the blood of the Lamb.

If Marcus had in mind that purple stream when he made his will, I undertake to say that it was not grudgingly or of necessity that he left so much to the presiding officers of the purple dippers.

"Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold—but with the precious Blood of Christ as of a lamb without blemish."—1 Peter i. 18.

What will you think of your will five minutes after death when you are on your way to meet Him? If it wants revising why not do it right away and make it so that you would be pleased to hear Him say as you finished it, "let me see your will?"—F.E.M.—(From the Rockhampton Church Gazette.)

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

C.M.S. Valedictory.

A valedictory meeting will be held on Tuesday, August 20, in the Chapter House, Bathurst Street, at 7.45 p.m., to bid farewell to the Rev. and Mrs. Mackenzie (returning to China), and Miss Bessie Varley (who is proceeding to Chekiang, China). Also to wish God-speed to the Rev. P. J. Bazeley, who is leaving on a visit to the Mission Fields. A special feature of the gathering will be the presence of a number of Chinese scholars and friends from the C.M.S. Mission to Chinese in Sydney, who wish to show their appreciation of the Rev. N. MacKenzie's ministry amongst them during the past year. All friends are cordially invited to attend.

Penrith.

The 79th anniversary of the consecration of the historic Church of St. Stephen's, Penrith (July 16, 1839), was observed by special services on Sunday the 21st ult. The sermons of Archdeacon Davies, in the morning, and the Rev. P. J. Bazeley, in the evening, were much appreciated.

Archdeacon Davies said they had assembled there to celebrate the long history attaching to St. Stephen's Church, which had been consecrated as long back as 1839—a history which meant just as much to the present day generation as it did to those who had previously worshipped within those walls. Continuing, the preacher said that in this world we were too much after worldly comforts, but we should remember that, after all, we were only trustees, and not holders—stewards, and not proprietors, of gold and silver. God gave a certain amount of liberty and freedom, and told us what to do, and if we made a mess of it we were only to blame. Some people tried to run the world, and then when they made a mess of it they turned round and blamed God. The church stood for peace, a good peace in the life of a nation; but such a peace would be unattainable unless God was put first—that was the difference. We should believe in God, and help those in distress. Which was better—the speaker concluded—the world's word GET or God's GIVE?

The Rev. P. J. Bazeley, General Secretary of the Church Missionary Society, Sydney, based the theme of his sermon upon God's unalterable law, that of reproduction, taking powerful illustrations from garden life scenes. Just as the bloom of the flowers was not essential of the plant, but its seed which produced its specie, so in Christian life we are called upon to likewise reproduce. This called forth the missionary spirit of the individual and the Church as a body.

What is believed to be the first Prayer Book used by the first rector—the Rev. Henry Fulton, B.A.—on the Prayer Desk at the opening of the Church, in 1839, was used by the Acting Rector (Rev. N. M. Lloyd), and so formed a link with the past. Mr. H. J. F. Neale (churchwarden), a great-grandchild of the Rev. Henry Fulton, read one of the Lessons at the morning service; and another great-grandchild (Mr. E. J. Fulton), was to have read the other Lesson, but he felt the strain too much for him. It will be of interest to many to know that the first Registers of the Church are in a good state of preservation, and most interesting. For instance, the first baptism was on 6th October, 1839, and the child was born on 1st March of that year; her name was Susanna, and she was the child of Thomas and Hannah Smith, of Castlereagh. The baptism was taken by Mr. Fulton.

The past rectors of this parish include Canon Vaughan, 1868-81, Rev. Geo. Brown, 1881-99, Rev. Edward Hargrave, 1899-02, Rev. H. T. Holliday, 1902-7, the late Canon Archdall, 1907-14. The present rector, the Rev. Montague G. Hinsby, was appointed in 1914 and is now on Active Service in France as Army Chaplain. On the east wall of the church a Memorial Tablet was placed on the 75th anniversary of the opening of the church by "the descendants" of the first rector of the parish, the Rev. Henry Fulton, B.A.

Deaconess House.

The annual meeting will be held on Tuesday, August 20, at 2.45 p.m., in the Lecture Hall. Her Excellency Lady Helen Munro Ferguson will preside, while the Archbishop and the Dean of Newcastle will be among the speakers. Lady Helen Munro Ferguson is well up in the knowledge of women's work in its many spheres, and has taken a kindly interest in Deaconess work. The very day war was declared—shortly after her arrival in Australia—she opened the Children's Home at Marrickville, and in 1915 she presided at the annual meeting in the vestibule of the Town Hall, whilst last year her Excellency visited the new Deacon-

ess House and the Home of Peace for the Dying.

H.M.S. Legacy.

Under the will of the late Emma Marsden Hassall, the Home Mission Society has received a legacy of £100.

Presentation at C.M.S.

At its usual monthly meeting on August 6, the C.M.S. Home Preparation Union took the opportunity of saying farewell to the Rev. P. J. Bazeley, who for some years past has been Leader of the Union. The meeting was a large one, including four old members who will shortly be going forth as missionaries. One of the members made a short speech, expressing the appreciation of the Union of all Mr. Bazeley had done for and been to them as a Union and individually during the past four years, and presented Mr. Bazeley with a handsome camera replete with all necessary attachments.

Study Convention.

(From a Correspondent.)

The Bible Study Convention was held at Holy Trinity Church, Dulwich Hill, on Saturday, August 3, the Epistle chosen for exposition being St. Paul's Epistle to the Ephesians, chapters 1-3. The Rev. W. G. Hillard gave the opening address on Ephesus, one of the great cities of the ancient world, the capital of the Roman province of Asia, the home of the great Goddess Diana, a place which had the privilege of Paul's witness and teaching for two whole years. The Rev. P. J. Bazeley followed and placed clearly before us Paul's philosophy of the Christian faith, which, summed up, is the knowledge of Christ. "The eyes of our understanding being enlightened, that you may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints," the latter fact, that God has an inheritance in us, as well as we in Him, coming with a new force to all present. The Rev. C. Hughesdon spoke on the Apostle's great conception of the Church, to which all believers are to make their contribution—giving his hearers a fresh vision of the great spiritual temple of God, in which we as "living stones" are "built together for an habitation of God through the spirit." Mr. Bazeley then spoke, giving a practical application of the great truths contained in that chapter, to our lives and work for the Master. The Rev. Stephen Taylor concluded the Session by bringing out clearly the deeper meaning conveyed by the Revised Version, especially in the closing prayer of Paul: that we may be "strong" to comprehend the great mysteries spoken of in all their fullness, and "to know the love of Christ, which passeth knowledge" and filled unto all the "fulness of God."

The wealth of deep teaching in the Epistle is truly marvellous, and we think a new meaning broke in on all present of the greatness and grandeur of our faith, and one felt inclined to say with the Apostle, "Oh, the depth of the riches both of the wisdom and knowledge of God, how unsearchable are His judgments, and His ways past finding out." The remaining chapters will be studied at Holy Trinity, Dulwich Hill, on Saturday, September 7.

GOULBURN.

Synod.

The Synod is to be summoned for September 27, and, after a formal opening to comply with the Ordinance, will be adjourned until October 2, when the Bishop will deliver his Charge.

The Church and Education.

This subject forms the main theme of the Bishop's monthly letter. His lordship is anxious for the Church to seize the present opportunity of providing secondary schools for the children of his adherents.

ARMIDALE.

Thoughtful Parishioners.

On the approaching marriage of their vicar, the Collarenebri people have evinced a practical interest. The Armidale Diocesan News, referring to it, says:—"Work out in these far-away places has its drawbacks and inconveniences, but these are almost compensated for by the warm-heartedness of the people generally. This characteristic of the people of this parish was very strongly in evidence last month, when the clergyman had a mysterious command to present himself at the local School of Arts on a certain afternoon. He went, and he found gathered there nearly the whole of the ladies of the town and country within a radius of ten miles or more. It turned out to be a 'Kitchen Tea,' given by the ladies of the town and district to their clergyman, in view of his approaching marriage. It was necessary to charter a motor car to convey the gifts to the vicarage afterwards. Nearly everything necessary was there; the only thing they forgot (they evidently don't want to see their

parson hurt!) was a rolling pin. But we understand that the bride's friends in Armidale remedied that omission, and gave her three."

VICTORIA.

MELBOURNE.

A Good Example.

We call the following interesting and suggestive paragraph from St. Peter's Parish Paper:—

Our Kneelers.

No more "sittings" in St. Peter's! The church has 140 "kneelings," each furnished with a proper kneeler for the worshipper. To Mr. and Mrs. Morey, in particular, is our gratitude due for this great improvement in our church. Mrs. Morey worked unceasingly in preparation for the filling of the kneelers with sawdust, kindly given us by Mr. de Bibra. Then a working bee composed of many willing helpers—men as well as women—finished the work in the hall. Our thanks to them all. Now let us—unless we are physically unable to do so—make use of the kneelers. Our Lord, we are told, sometimes prayed standing, sometimes kneeling. We are never once told that He prayed sitting. Surely His is the best example for us to follow.

A Splendid Record.

C.E.M.S. War Work.

The annual report of the C.E.M.S. War Work Department is now in circulation. The Committee's record will be reviewed at the annual meeting of the Society on Monday, August 19. Summarising the story of the year's exertions, the Committee finds that, as the outcome of its efforts, and the generous aid of its supporters:—

- (1) A C.E.M.S. hut was erected in France for the use of the troops.
- (2) More than half the cost of a second hut was provided.
- (3) Over 3500 soldiers have been given a light, wholesome supper in the Church Institutes in the camps.
- (4) Over 10,000 soldiers have been entertained at concerts and lectures.
- (5) Over 20 concerts and lectures have been given at Laverton, Maryborough, Broadmeadows, and Domain Camps, and in the Base and Caulfield Hospitals.
- (6) Over 20,000 sheets of transport note-paper and envelopes have been supplied to outgoing chaplains.
- (7) Over 1000 soldier membership and 1000 war roll cards have been printed.
- (8) Approximately 300 badges for soldier members have been issued.
- (9) Over 2000 Hospital Services' invitation cards have been issued.
- (10) Over 3500 Soldiers' C.E.M.S. Calendars, 1918, have been specially printed and distributed.
- (11) Thousands of soldiers have been given a new vision of the meaning of the Brotherhood in the Church of the English-speaking peoples.

WANCARATTA.

Synod.

Synod has been summoned for Tuesday, August 29. There is to be a conference on "The Red Plague." The only bill shadowed is one for the formation of a Diocesan Missionary Committee.

QUEENSLAND.

BRISBANE.

(From our own Correspondent.)

St. Augustine's, Hamilton.

Much sympathy is felt for the Rev. J. B. Armstrong and his family in the Rev. and sudden loss they have sustained by the death of the younger son, a boy of 11. Through a scratch upon his ankle he contracted blood poisoning, and was ill for a few days only. The various metropolitan churches were well filled on Sunday, August 4. This was particularly so in the case of the Cathedral. The Archbishop preached at the evening service.

Ordination.

The Archbishop held an ordination service in the chapel at Bishopsbourne on Wednesday week, at which Mr. H. Matthews was ordained deacon by request of the Bishop of Carpentaria. The Rev. H. Matthews has been superintendent of the Church of England Mission at Trubananam, on the Mitchell River, since its inception some 12 years ago. His work amongst the aborigines of the Mitchell, who are practising in a state of nature, has met with considerable success. Mr. Matthews has been at St. John's College, Melbourne, for eight months, preparing for ordination, and during that time the mission has been in charge of the Rev. B. S. Cole.

A New Church.

There is an earnest determination upon the part of the people of St. Paul's, East Brisbane, to secure a new church for that extensive parish, and they have already collected about £1300. The matter of providing a memorial to the young men of the parish who have made the great sacrifice for the country was recently considered, and it was decided that in place of a number of small individual memorials a memorial chancel should be erected in the new church. The members of St. Paul's Girls' Guild are making the collection of funds for the memorial chancel their special care.

Romanism in the Church.

The following letter appears in the current issue of the Brisbane Diocesan Paper:—"Sir,—The cry 'Romanism in the Church of England,' is one too often heard and not seldom raised on grounds unjust and insufficient. Yet there is (strange to say) one widespread instance of Romanism in the Church of this diocese which appears to pass unrebuked. I refer to the almost universal use of Hymn 324 A. & M. at the conclusion of the choral celebrations of the Holy Communion. This hymn is of course the composition of F. W. Faber, formerly of the Brompton Oratory, and in one of the verses occur these words:—

"O when wilt Thou always
Make our hearts Thy home?
We must wait for Heaven."

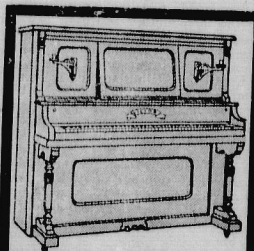
This is a reflection of the Roman doctrine that the Sacramental Presence of the Lord Jesus Christ in the soul of the receiver is of short duration only, that He is, in fact, but a passing guest. How such a hymn was ever admitted into an Anglican collection it is hard indeed to understand. Yet this hymn is probably sung in hundreds of our churches!

The subject is discussed in the Bishop of Oxford's "The Body of Christ," chapter 2, sec. 2.—1 am, Sir, etc.

MISSION CHAPLAIN.

Missionary Exhibitions in Queensland.

A C.M.S. Deputation, comprising Miss Alice Phillips, Miss Bolton, Mr. Broome P. Smith, and Rev. F. C. Philip, has just returned from Queensland where they have been engaged in running a series of Missionary Exhibitions in the northern towns. Success attended their efforts, and one and all expressed themselves pleased with the trip, and the result of their work. They received a fine reception at Maryborough, the first town visited. The Mayor opened the Exhibition, and some fine opening addresses were given at the welcome extended to the visitors. Then Chidlers and Bunda-



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and at NEWCASTLE and LISMORE.

berg were successively visited, and similar success attended their efforts. The various courts, with their fine collection of curios, proved a great attraction, people coming again and again to see them, and to hear the graphic stories of the missionaries. Missions become very real in such an atmosphere, and judging by the response in subscriptions, and, best of all, offers of service, the missionaries' words and appeals will bear fruit in days to come. We feel sure that this intensive method of missionary education is the right one. It undoubtedly is the best way to implant a solid conviction into the minds of Church members of the greatness and wonder of the missionary enterprise, and their impression is that it should be a great stimulus to the missionary life of the parishes visited if, consistently followed up by those responsible. The missionaries speak highly of the courtesy and hospitality extended to them, and are grateful to all who helped to make their brief stay in each town so enjoyable.

WEST AUSTRALIA.

PERTH.

Mothers' Union Conference.

A two days' conference was held in Perth on June 25 and 26.

There were members from every branch in the metropolitan area, as well as from Moora, York, Northam, Bunbury, Busselton, Kalgoorlie and Boulder.

Beginning, as it did, in the early morning, it was necessary for many mothers to make a great effort, in order to have the day free, and at the same time to ensure comfort at home.

The conference began with a celebration of the Holy Communion in the Cathedral at 10.30 a.m., at which nearly 200 mothers were present. At the conference meeting the subjects dealt with included, "The Mothers' Union as a Corporate Society," "The Effect of Pernicious Literature," "Home Life," and "Sex Hygiene." A Provincial Council was formed.

SOUTH AUSTRALIA.

ADELAIDE.

(From our own Correspondent.)

Central Fund for the Diocese.

A meeting was held at the Church office on Tuesday evening, August 6th, to consider a proposal for establishing a Central Fund for the Diocese. The Bishop presided, and there was a large attendance of clergy, churchwardens, and Synodsmen. The Bishop, who was responsible for drawing up the scheme, gave the introductory address, in which he outlined the scheme, and gave expression to the hope that it would be accepted by the Diocese. An interesting discussion followed, and the feeling seemed to be that the scheme needed modifying, and also that the time was inopportune for putting it into operation. A fair number opposed what appeared to them something that would benefit the clergy only.

The following is taken for the proposal:—"What will be required of each parish? An average contribution of 3d. a week for each adult, and 1d. a week for each child."

This works out (on paper) at £13,000 a year for adults, and £3,250 a year for children. Besides this, £7,350 remains to be raised by direct subscriptions from well-to-do Church people.

The Fund would take no responsibility for Foreign Missions, Temperance, or other charitable work. Church people are asked to give generous support to these.

The proposal is to be brought before Synod in September.

Adelaide Diocesan Social Union.

The first of a series of Lectures on the subject, "A League of Nations," was held on Monday evening, August 5th. The Bishop presided, and the address was given by Mr. Heaton, M.A., Director of Tutorial Classes. The attendance was large, and the lecture was greatly appreciated.

NEW ZEALAND.

AUCKLAND.

A Spiritual Conflict.

"As we begin the fifth year of this great contest between spiritual and material ideals we need to pray most of all for our nation and Empire. The soldiers and sailors will endure and will carry on bravely, but is there not a danger lest our cause should be weakened by the loss of morale amongst civilians? War weariness is inevitable, but it behoves every Christian and patriot to fight against it lest he weaken the spirit in the

nations behind the fighters by foolish criticism, by distrust of leaders, and by want of faith in the ultimate triumph of right and justice. Steadfastness must be the nations' watchword as they enter upon another year of quiet determination to endure all things until the present tyranny is overpast and God's honour is upheld. "In quietness and confidence shall be your strength." We are not merely wrestling against flesh and blood, but against unseen hostile powers behind our visible enemies, and in this spiritual warfare there is need for every Christian soldier to put forth all his spiritual strength, to come out boldly on God's side and follow the Captain of his salvation. We shall never help God or our country by half-heartedness in our religion, and we may very seriously injure our soldiers and the outcome of the war by our neglect of prayer and setting in motion unseen agencies making for righteousness and true peace."—Bishop's Letter.

Church Missionary Society.

The anniversary celebrations of the Auckland branch of the Society were held at St. Mary's on May 16. There was a service of Holy Communion in the morning and of intercession in the afternoon. The Rev. Canon MacFarland conducted the intercession service, while the Rev. Frank Long preached.

The Bishop of Auckland presided over a full meeting. Canon MacFarland read the annual report, and Mr. C. Hudson the financial statement, which showed a considerable increase compared with the previous year.

The chairman, in the course of a vigorous address, dwelt on the need for a great stirring up of missionary zeal during the war, so that it might find its outlet after hostilities ceased. He emphasised the duty of the Church in the directions of devotion and sacrifice, and urged that missionaries should be enabled to feel that in their work they had the whole Church behind them. He concluded by wishing the Society every success in its operations.

WELLINGTON.

Synod.

The Synod recently held seems to have been devoid of business of any extra-diocesan interest. The Bishop's Charge dealt mainly with the content of religious education in Church Schools, and the thorny subject of the conscientious objector. On the latter subject, after carefully considering the nature and function of conscience, both in the individual and the community, his lordship said:

"I think that the Parliaments of England and New Zealand have done wisely in recognising in their War Legislation the principle of safeguarding the freedom of the individual conscience, to the extent of providing alternative forms of service for certain classes of those who conscientiously object to bear arms. I am aware that it is alleged that this legislation does not cover all the cases of real conscientious difficulty which may and do arise; that there are quite genuine cases of conscientious difficulty unprovided for. I think this is quite likely. But the friends of Conscientious Objectors should remember the exceeding difficulty of the position. Governments cannot read the hearts of men. It was essential that, as far as possible, the shirker and the coward should not be allowed to escape burdens which other men were bravely bearing. Above all, it was essential, as the genuine Conscientious Objector should be the first to admit, that the shirker and the coward should not be allowed to disguise themselves as Martyrs of Conscience. Nothing could be more fatal to the cause the true objector holds dear—nothing more fatal to human progress than that conscience should be brought into general contempt."

DUNEDIN.

Synod.

The first session of the 18th Synod of the Diocese was held last month. The main business seems to have been the discussing and accepting of the report of the Anglican Memorial Boys' Home. A good deal of progress was reported, and the early opening of the Home is within sight.

The Bishop, in his Charge, referred to the possibility of its being his last Synod. His lordship made use of his personal experience to illustrate the real value of tradition. He said:—"I think that all the clergy and laity who were fellow-founders with me of this diocese have passed from the labours of earth to the refreshment of Paradise; but they have been succeeded by a generation not less willing to carry on the building of the Church of Christ according to the working in due measure of each separate part. It is not unfitting that I should make use of the position I occupy, as an old man, to illustrate the real value of tradition. People have been taught so to despise as worthless this kind of evidence that it requires a bold man to produce it as evidence

at all. I propose just now to use it, however, in support of the very question against which its alleged worthlessness is chiefly brought forward in disproof. I have spoken of the great age of some of our recently departed friends. I have alluded to my own age. Not many people know that I was, as a bishop, a contemporary of Bishop Selwyn for eight years, and that I knew him as my own Bishop for two years before that. I was often in his company before he suggested that I should become Bishop of Wellington, and often in correspondence with him after I became Bishop of Dunedin. I could hand on, therefore, his traditions and purposes."

His lordship then went on, in dealing with the subject of Episcopacy, to apply the illustration to what is sometimes termed the "dark tunnel" of Church history, the space of about 100 years after the close of the N.T. Canon, in which we have no known written records. In his earnest advocacy of Episcopacy his lordship oversteps his evidence in order to appeal to the authority of Christ Himself for our method of Church Government. It is the insistence on such inferences and those akin to it that is keeping back that union for which the heart of the Christian world is yearning.

The Oldest Church of the Diocese.

The Parish of St. John's, Waikouaiti, will celebrate its sixtieth anniversary at the end of this year. St. John's is the first Church built in the Diocese. The Vicar, the Rev. E. J. Neale, is compiling a history of the parish, which will be illustrated by photographs. He will be glad if anyone could lend him photographs of the Rev. Alex. Dainton (1802), Rev. F. J. Barton-Parkes (1886), Rev. H. Corrie Frere (1888).

Notes on Books.

The Churchman for June, has its usual supply of good up-to-date articles. The desirability of the use of laymen in the services of the Church is becoming more and more pressing as the shortage in clergy grows. Mr. Eugene Stock gives some interesting reminiscences of his experiences in "the office of a Lay Reader." Rev. T. J. Pulvertaft writes an illuminating paper on the Re-arrangement of the Communion Service. He rightly says, "It is practically impossible for one who knows the history of the past and the development of Roman Doctrine and our existing Prayer Book, to avoid concluding that the proposed change of order lends support to a doctrine deliberately abandoned as untrue by the Church of England."

Our present order brings the communicant into the Upper Room and makes him realise that he is doing what the Apostles did on the night before their Lord was betrayed. The devotional value of this experience is one of the greatest inspirations of the framers of our Liturgy. We lose it if the proposed change is made." Dr. Griffith Thomas continues his helpful "Studies in the Gospel of St. John." Perhaps the most interesting article is that by Rev. W. S. Hooton, on "Critical Camouflage." After quoting a plausible circumlocution of Pfleiderer concerning Paul's doctrine of the Atonement and J. K. Mozley's comment, "In other words Paul fakes the evidence in the most barefaced way to suit his own ideas." Mr. Hooton goes on to say, "It is by this kind of camouflage that advanced critics have obtained first an opening and then a firm foothold, for many theories which would otherwise have so shocked the sense of the Christian world that there would have been small likelihood of their general acceptance." Not only does the circuitous phraseology with which they "wrap it up" soften the shock for unwary readers, but they are themselves taken in by their own camouflage." The article is a very just indictment of some of the methods employed by many exponents of "destructive" criticism.

The C.M. Review for June. This, of course, is a quarterly journal now, and still preserves the high level of the former issues. The Editorial Notes deal with the Anniversary of the C.M.S. Then there are two articles following the line of Rev. B. C. Jackson's fine utterance on "The Recovery of our Message" in the last issue. One by Canon Ed. Burroughs on "Evangelicalism,"

and the other by Mrs. Brooke on "New Evangelistic Movements in the East." The former insists, "It is a Christian atmosphere which is patiently needed if Reconstruction is to be worth attempting, and that means a Christian spirit in the whole community, and that in turn a call for evangelisation; a call for the proclamation of 'the Gospel as the power of a Holy God for our moral redemption in a Kingdom.'" And the latter, in dealing with her inspiring subject, says, "There are many encouraging signs that the duty to evangelise is taking a central place in the thoughts of some at least of the Christians of Japan . . . and that there is an awakening to the importance of the centrality of Christ in the message preached." Among other articles of value are "Industrial Missions as a Policy," "Three visits to Jeddah," by Dr. Zwemer, and the Bishop of Ripon's sermon on "A Vision of Destiny." (Our copy from C.M.S., 51 Elizabeth-st., Sydney, price 1/6 post free.)

Modern Theosophy Tested, its absurdities exposed, with an appendix giving the judgment of the High Court of Madras against the Theosophical Society of India, by Rev. W. St. Clair Tisdell, D.D. (published by the Christian Workers' Depot, Sydney; our copy from Angus and Robertson, Sydney, price 2d.). This is just a pamphlet called for in these days when Theosophy is being foisted upon our Christian community, under the most impudent camouflage. Dr. Tisdell is a well-known Oriental scholar, who deals here with a subject in which he is quite at home. We trust that the Christian public will read and distribute this little pamphlet amongst those in danger from the soul-destroying doctrine of Theosophy. The appendix contains some useful information regarding the Theosophical "atmosphere" in India which should open the eyes of all not wilfully blind.

The Missionary Enterprise.

Buddhism and Christianity in Japan.

By the admission last year of Buddhist priests to the rank of government officials, Buddhism became virtually the State-established "religion" of Japan. This has brought about a change in the attitude of Buddhism towards Christian evangelisation. The Rev. C. O. Pickard-Cambridge writes in the "Church Missionary Review" for June: "A few years ago the predominant cry was 'Assimilate Christianity; absorb it; bring it into line; force it to take its place.' Now the Buddhist leaders practically acknowledge that the attempt has completely failed. They are urging our Sunday-school scholars to keep away from Christian teaching because it 'will not assimilate' with the 'traditions' of Japan. This changed attitude is partly the result of the new political position in which Buddhism has been placed, and partly may we not say? it is an unconscious tribute to that essential nature of true faith in Christ which cannot compromise its claims or measure them with heathen systems. When I speak of a new political situation I mean this: under the regime of Count Okuma's Cabinet ideas were widening, and the Buddhist leaders received some sharp warnings, the Education Minister of three years ago not hesitating to contrast the wealth and luxury of the thousands of temples with the poverty and barrenness of their teaching. But the pendulum has

swung again. The new Cabinet is inclined to confuse Christianity with a form of 'socialism' which it dreads, and to oppose it on that ground. Buddhism has been encouraged to set its house in some degree of order, and to take up a new position of official authority."

A Unique Service.

The success of the C.M.S. Mission in and around Nairobi, the capital of British East Africa, is very striking. At the end of last year there were 700 people being prepared for baptism, while church, boys' schools, and women's schools were all outgrown. Work had also extended to Nairobi, 100 miles from Nairobi, and the centre of the most important agricultural district in British East Africa. Archdeacon Hamshere and Canon Burns on their first visit to Naikuru found a congregation of nearly 200 people gathered together in an old brick-drying shed lent to them by the Uganda Railway authorities. Canon Burns says: "It was a unique service—a hymn in Kavarondo, a prayer in Kikuyu, a portion of God's Word in Swahili, and the address in the same language, while Luganda was represented by a good many boys." This congregation was entirely the result of the spontaneous and voluntary work of Christians who had migrated to Naikuru.

Loyalty of Indian Christians.

The recruits enlisted in India during the year ending March 21 numbered 285,000 combatants and 159,300 non-combatants. The Punjab Mohammedans, who form about one-third of the population, have supplied nearly one-fifth of the recruits, while one man in every twelve in the Frontier Province is serving. Some Punjab districts, however, have done badly, and one certainly has had its reputation redeemed only by Christians in it. Sir M. F. O'Dwyer, the Lieut.-Governor of the Punjab, said in February:—"The only class in Lyallpur that has done well is the Indian Christians, whose battalion I had the pleasure of inspecting at Peshawar last August. Most of those men were formerly humble menials, the servants of the zemindars, but they have realised that khidmat (service) brings izzat (honour), and they can hold up their heads henceforward, for they have shown that they are men and do not fear a soldier's lot in time of war."

The Care of the Blind in India.

There are in India 600,000 blind people, of whom about 34,000 are in the Madras Presidency. The only schools for the blind in that presidency are those of the Church Missionary Society at Palamcottah. The government inspector of Industries, who visited these schools last summer, said in his report:—"I doubt very much if the mission authorities have any idea of the magnitude of the work being carried on. If the indus-

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trial department is fully to justify its existence, an expert, specially trained for such work will have to be obtained, and towards the payment of such an expert I should certainly recommend a fair amount of government grant in aid. I think that the whole institution might be recognised as 'an industrial school for the blind.'

SYMPATHY.

What is sympathy? It is the power of feeling with others; it is more than feeling for them. People do not like to be pitted too much, but they do love sympathy. Pray to God then for the grace of sympathy.

SIMPLICITY OF THE GOSPEL.

O how unlike the complex works of man, Heaven's easy, artless, unnumbered plan! No meretricious graces to beguile, No clust'ring ornaments to clog the pile; From ostentation as from weakness free, It stands like the cerulean arch we see, Majestic in its own simplicity. Inscrutable above the mortal, from afar Conspicuous, as the brightness of a star, Legible only by the light they give, Stand the soul-quick'ning words—Believe and Live!

—Cowper.

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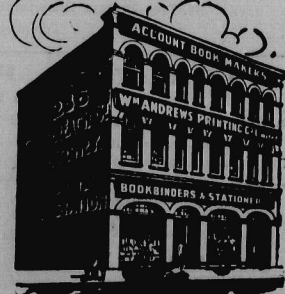
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**Impressions of England.**

(By Rev. G. A. Chambers, M.A. B.Ec.)

Since last writing, I have accepted work with the Y.M.C.A. in connection with the organisation of educational facilities among the Australian troops in France. I shall be lecturing to British troops at the rest camps on Australia and its needs of immigration, and I hope to be of use with our own men in getting things going with regard to all sorts of classes of instruction to be continued in the period of demobilisation. The military authorities are recognising that educational work among the troops is a most important factor at the rest camps, in making and keeping the men fit and giving them something else to think of beside the actual incidents of the war. Thus it affects most strongly the morale of the men, which is an essential for victory. I have been greatly impressed with what might be called the bye-products of the Y.M.C.A. in bringing together every variety of Christian worker from every land, and using them in the service of their fellows. At Midway, the headquarters of the Y.M.C.A. training institution—I met clergy of the Church of England, Nonconformist clergy of every denomination, in the happy fellowship of a great campaign to serve the soldiers in any necessary capacity whatever, even if only it meant the handing of a cup of hot coffee to a weary, mud-stained soldier on the battlefield. The Y.M.C.A. stands for Christianity in action, and the authorities of the Y.M.C.A. in England are most anxious that the organisation should be the landmark of the Church and not a substitute for it. In a visit to the Wimbledon Hut close to London, I found an American clergyman in charge to minister to British soldiers. He was a graduate in Arts and Divinity, and by his ministry was not only helping the men spiritually with his daily talks to them in the evening, but giving them a new idea of our great American ally. I would not be surprised if the Y.M.C.A. desire me to do some work among American troops, as it is commonly reported that "an Australian in France does not feel he has had a perfect day until he has knocked an American down." I feel that this is somewhat of a libel, but it is a prevalent idea in some quarters, and as I have no such thoughts for a perfect day, it may help to give the Americans a different idea of us to do some work amongst them.

Returning from Wimbledon, I had tea with an Irish Presbyterian clergyman, a Welsh Methodist minister, and a Negro Church of England catechist from Jamaica, and the last named was most delightful to meet. He hopes to go to Africa to work with the troops there. The Y.M.C.A. is doing a great unifying work in the work, and is deserving of all support. It has its institutions and hostels in every town of any size in England where the soldiers can go. At Midway I met Dr. Campbell Morgan, one of the Y.M.C.A. lecturing staff, and his expositions of the Scriptures are absolute masterpieces. He received an invitation to visit Australia last year, but missed the co-operation of the Church of England in the invitation. I hope that the Church of England in Australia will not stand aloof from asking Dr. Morgan to visit Australia in the future, for he is "mighty in the Scriptures," and most compelling in his expositions. His visit would be a tremendous inspiration. If only Sydney joined in, I believe he would go. Here is an opportunity to prepare for the great days "after the war."

In searching out one of my former colleagues at Trinity—now wounded—in a hospital at Stratford-on-Avon, I have had the great privilege of a visit to Shakespeare's birthplace and going through his home. I was struck with the quotation on the Shakespeare memorial in the town, erected by an American admirer—a stone fountain—from Timon of Athens, Act I, Scene 2, "Honest Timon of Athens, left man in the mire." And in Shakespeare's house itself, quaint and wonderfully preserved, in the birthroom, just near the hearthstone, are the words scratched, "In this poor room his spirit first saw birth who guards the English tongue from fear of death." In pre-war days, seventy different nationalities have visited the illustrious birthplace in one day.

I visited my soldier friend again on Monday, in company with a former fellow-worker, Sapper S. T. Dunstan, son of the Commissioner of the Diocese of Bathurst, and nephew of the rector of Bondi. We have been together on Sunday at the ancient city of Chester, where we went to the Cathedral in the morning, and in the evening to the chapel service at St. Lawrence College, removed from Ramsgate on account of raids. The Rev. E. C. Shortwood, headmaster here, and gave us a cordial welcome. We were greatly delighted with the reverence of the boys and the splendid spirit of the service. The address of the headmaster was straight and to the point. It was a month ago that I put the claims of Australia before these boys as a place in which to work for God in the future. I hope that the appeal may bear fruit.

The Cheltenham Conference in London has been the great event of the past month. I was able to be present at every session, and felt that the conference was another step forward in the attainment of the much-to-be-desired reunion of Christendom. Dr. Garvie, Principal of New College, was present all through the Conference, and was able to give the Nonconformist point of view. He spoke of the second interim report of the Archbishops' Committee on Faith and Order which was signed by himself and other representatives of Nonconformist leaders, as "a genuine triumph of the Spirit of God," and he informed us that at the Conference, out and out Nonconformists were those who urged "Episcopacy as a necessary basis for Reunion," while High Church Bishops spoke most of the fruits of the Spirit in the ministry of Nonconformist clergy. Canon Barnes Lawrence said: "Never was there such a reunion so full of hope." Prebendary F. S. Webster said: "There must be a Federation of the Churches, the vital force of which will be devotion to the Lord Jesus Christ." In the paper on Episcopacy it was stated that historically the Reformed Church of England has never taught that episcopacy is essential to the validity of the ministry. Keble only maintained that Episcopacy was ancient and allowable, but not exclusive.

Dr. Eugene Stock, who, as an octogenarian, was cheered on rising to speak, said: "The old idea was that 'reunion meant joining the Church of England,' now it means 'a United Church of which the Anglican Church will be a part.' We don't want all to strike the same note in unison, but different notes in harmony." To quote the Bishop of Bombay some years ago, "It is not compromise for the sake of peace, but comprehension for the sake of Truth." The present chief need is "an atmosphere of good will," nor must we be afraid of courageous action. Dr. Garvie said that Nonconformists were quite willing to accept Dr. Lightfoot's theory of episcopacy (which Dean Robinson says is as strong as ever). Reunion is all a question of atmosphere. Problems insoluble now will be solved then. There are some things which the Christian Church can do at a high but not a cold temperature in the full free fellowship of the Spirit of God. Unity must not be uniformity. Dr. Garvie quoted the episcopal ordination of all future ministers, but the present Nonconformist ministers should be accepted on their present status, and their ministry should not be discredited even by speaking of it as "irregular." Unity is by way of the Cross. A more vital and vigorous Christian experience is the first essential. Unimportant things must be surrendered. Denominationalism may have to be crucified. Our conscience should be much more sensitive as to the scandal of divisions.

The Rev. Dr. Anderson Scott, a Presbyterian Professor who refused to sign the Archbishops' report, urged conferences all over the country, and mentioned how Father—of the Church of England, had written to him asking him to join a committee to consider the interchange of pulpits. So the mighty movement is growing, and it is to be hoped that Australia will not lag behind but rather prepare the way for the old Church at home to launch out and step forward on a new era of loyalty to Christ in the deeper fellowship with all who love the Lord in sincerity and truth.

For the sake of my many Scotch friends in Sydney, I must not end this without letting them know of my visit to Edinburgh last week, seeing the Castle there and St. Giles' Cathedral, which, by the way, is assuming

quite an Anglican appearance, especially the side Chapel where the Holy Communion is celebrated once a month after the north end.

In crossing the country to Glasgow, we were charmed with the rugged granite covered hills, with the heather bracken alternating with the grass rocks on the sides, and the Trossachs the fairy-like woods, and Lochs Kilmomond, and then the industrial Glasgow, to say nothing of the hospitality of the Scotch people—it was experience which both Mr. Dunstan are thankful to have had, travelling and comparing notes. On our journey we were able to visit Keshome of the great convention there. Windermere—passing Wordsworth's Grasmere. The whole of the Lake district here was one great picture of beauty of scenery. The memories will always be a continued feast, interesting to see the name of my College Student and friend, the Rev. Noble, in the service book of a mission church at Windermere. I was great pleasure to break the homogeneity at Oxford and attend Evensong at dalen College, and afterwards at Rev. George Rooke, another former College man and friend, now an uncle at Balliol College. It was great for a few moments in his rooms, with out on the Martins memorial to the Rev. Ridley and Latimer, who reformed the College, Dr. Smith, who reformed of Professor Wood, of Sydney, been pupil; and also informed us in connection of the establishment of a D.Ph. degree at Oxford to provide for those students who seek a Doctorate. Some of our men will be glad to averselves of this. I hope to meet the things in France when next I write meantime let us hold on and be cleaning up our own life at home, things ready for the boys when they

The Sacramental Principle

(By Ven. Archdeacon Davies, M.F.R.H.S., Th.Soc., Principal, Moore Theological College.)

I.—WHAT IS MEANT BY THE SACRAMENTAL PRINCIPLE?

In simple language the Sacramental principle may be stated thus:—God uses means in fulfilling His spiritual purpose. Man may not live by bread alone, but all that is implied by bread, as means of subsistence, does play a part in maintaining vital activity. Mind is not matter, and controls it, but mind through matter. The brain does not think, but it is the organ of mind. There is great risk in using terms of speech, mis-called "simple" rather than technical terms, in handling a question as the sacramental principle is illustrated by the false antithesis "spiritual" drawn between "material" and "spiritual." Nevertheless the use of speech brings one into more direct with the foundations of the subject, a paper has a practical end in view, questions are intensely alive and present. Their interest and importance are as Christianity itself. They are not academic or ecclesiastical, or even political, but they are of the essence of the Christian life.

The object of this paper is to go working basis for definite teaching as place and function of the Sacramental organised Christianity, in public worship and in personal conduct. A sub-title might well be "The Sacramental Principle in the Christian Church." The title because it is a widely current notion, and the ideas it suggests are of the basis of very different systems of ship, doctrine and discipline. Briefly stated, it is taken to mean that God uses material means in working out His spiritual purposes. From the other side it is stated thus:—The "material" is but the outward expression and vehicle of the spiritual.

The Sacramental Principle is a truth, as it combines in itself the true and the immanence of God. It calls attention to the fact that spiritual processes are at work in the material world, the visible order of the universe is a prepossession of the invisible Reality behind things, that God is in the world as well as over the world, and that He does give to men.

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1. The philosophical basis of the Sacramental Principle is the unity of all life, of all things, spiritual monism, we might say, as against popular dualism on the one hand, and a materialistic monism on the other hand. The scope of this paper forbids more than this bare reference to a most important aspect of the subject.

2. The spiritual significance of the Sacramental principle has already been indicated briefly. The word "spiritual" connotes meaning, purpose, personality. The Sacramental Principle asserts that the universe is not a closed mechanical automatism, but that what we call natural processes are full of meaning, are informed and directed with purpose, are really the personal working of the personal God who is over all, through all and in all things.

3. Herein lies its practical religious value. The external world becomes a help rather than a hindrance to the knowledge of God. "The heavens declare the glory of God, and the firmament sheweth His handiwork." The water of baptism speaks of the cleansing, renewing personal touch of God. The Holy Communion is the symbol, pledge and seal of God's sustaining, sanctifying grace, feeding and strengthening our souls. Nay, more, the Sacramental Principle, when applied to the daily experience of life, transforms them into occasions and means of getting into touch with God. The Bible becomes the sacrament of revelation, preaching becomes the sacrament of the living message as wrought out in experience, "truth, through personality." The pastoral functions of the ministry, the word fitly spoken, the sympathy feelingly expressed, the warning sincerely uttered, the direction and advice wisely tendered, the personal influence discreetly applied, all take on a sacramental significance and become ways and means whereby God speaks and works through man upon man. Then, too,

"The trivial round, the common task,
Will furnish all we need to ask,
Room to deny ourselves, a road
To lead us daily nearer God."

The whole of life becomes instinct with sacramental meaning, and the presence of God in power becomes a fully realised fact, every experience adding its quota of assurance. Thus the Sacramental Principle is in line with the best philosophical thought of the age, invests the whole of life with spiritual significance, and helps to give the religious interest its rightful pride of place in the daily round of life.

II.—THE PLACE OF SACRAMENTS IN WORSHIP AND LIFE.

Hence the Sacraments have always held a high position in the public ministrations of organised Christianity. Though there are Christian bodies that apparently neglect the institutions generally recognised as Sacraments, they form a very small minority and have shown no power of self-propagation to any extent. The largest and strongest churches are those that set a high value upon the Sacraments, not only in public worship, but in personal life. There have been men and women who have manifested a high level of Christian life and character without any apparent assistance from Sacraments, but such are few, very few, and history seems to show that among the many the neglect of the Sacraments is at least coincident with a low level of spiritual vitality, and that where the Sacraments are duly honoured and used spiritual vitality is stimulated and sustained. And even among the few who apparently neglect the recognised sacraments, the sacramental principle may be seen at work though not consciously realised and applied.

III.—WHAT INSTITUTIONS, THEN, MAY BE REGARDED AS SACRAMENTS?

If the Sacramental Principle is universal, there can be no fixed limit to the number of sacraments, in theory at least. But, as a matter of history, the term sacrament has been limited to certain institutions, though almost every form of experience has, in practice, at one time or another, been found capable of bearing a sacramental significance.

Still, the principle of limitation has to be brought in if the Sacramental Principle is to receive its proper recognition, and we have now to decide how this limitation is to be applied.

Two illustrations will bring out the meaning of this principle of limitation. (1) While it is true that every day should be regarded as holy unto God, the principle that God has

a claim upon our time is best asserted and recognised by setting apart one day in seven as pre-eminently the Lord's Day. (2) Again, while we should pray without ceasing, we are more likely to form the habit and maintain the attitude of prayer if we set apart regular times for that spiritual exercise. What may be done at any time is never done at all unless times are fixed for doing it.

So, too, while every outward act may in its turn become an outward visible sign of an inward spiritual grace, the fact that everything may be sacred to God is best safeguarded by definitely fixing upon certain acts and investing them with sacramental significance. The Sacramental Principle, therefore, is best safeguarded by applying to it the principle of limitation in its modes of expression. Certain acts must be marked out as specially significant, and must be reserved for that significance. The real question arises when we ask who or what has the authority so to mark them out. The Church Catechism supplies the answer in its definition of a sacrament as "an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ Himself, as a means whereby we receive the same and a pledge to assure us thereof."

Two institutions answer to this definitely, namely, Baptism and the Lord's Supper, but as a matter of fact we find five other institutions, "commonly" called Sacraments (Article XXV.), namely, Orders, Confirmation, Penance, Matrimony, and Extreme Unction. The two former are sometimes described as the greater, the five latter as the lesser, sacraments. Another way of stating the distinction is to say that the Holy Communion and Baptism are sacraments of the Gospel, whereas the others are sacraments of the Church. But there is a large body of Christians who include the seven as sacraments of the Church.

IV.—THE NEW TESTAMENT VIEW OF THE SACRAMENTS.

If the Sacramental Principle is of such universal validity, and if the sacraments are so necessary to vital Christianity, we may reasonably expect to find in the New Testament some definite guidance and authority for deciding what constitutes a sacrament. There are scholars who deny that there is any specific direction in the N.T. as to the Christians trace the institution of the Sacraments, and who regard the Sacraments as institutions that grew up under influences which may be seen at work in the N.T., but which are not peculiarly Christian. Most Christians face the institution of the Sacraments to the direct command of Christ, but these scholars deny any such command, and ascribe the growth of the sacramental system partly (1) to ideas and tendencies at work in the pagan environment of the early church, partly (2) to the need for strengthening the organisation and discipline of the Church, and partly (3) to the influence of ideas carried over from the Old Testament. Some of these scholars accept the validity of the Sacramental Principle, while others assert that the growth of the sacramental system was a departure from the simplicity of the original Gospel of Jesus Christ, was a hindrance to its spiritual efficiency, and is an illustration of the tendency of vital religion to harden and crystallise into a mechanical formalism. Others, again, have regarded the development of sacraments as a legitimate adaptation of methods to circumstances.

(To be continued.)

THE STORY OF UGANDA.

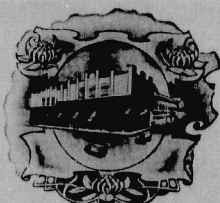
Speaking recently at the Annual Meeting of the Religious Tract Society, Dr. J. H. Cook, of Uganda, said few countries owed more to Christianity than Uganda, and in few had progress been more rapid. Only a generation and a half ago it was a land of darkness and cruelty. What a change! Now there was a pure and influential Christian church, with 100,000 members, self-governing, self-supporting, self-propagating. It was "the Lord's doing and wonderful in our eyes." He thought there were three outstanding reasons for the extraordinary rapidity of Christian progress: first, there was no heathen, Mohammedan, controversial, impure, or sensational literature to compete with ours. The Bible, Prayer Book, hymn book, and the educational literature which in due time followed was all that they had. Second, the wonderful thirst for knowledge the natives possessed. It owed its existence to Mtesa's plea for the Bible. All through the troubled time

of Mwanga it persisted, and Uganda became one great university when peace came again. When the boxes of books were arranged for sale natives came to buy their books before purchasing a stitch of clothing. Their unwavering loyalty in the war, and their large contributions to the Red Cross collections, all sprang from the Book. Third, the people loved their books. They wrapped them up so carefully that after many years they were as clear as when they left the printers. A girl of twelve rushed into her burning house to rescue her Bible, and it was found in her charred hands.

PERSEVERANCE.

There are many good things which we ought to do which we shall not care for at first, but if we persevere we shall grow to love them very much. Do not lose heart because you feel that your good actions do not do much good. Go on bravely and God will make those good actions useful.

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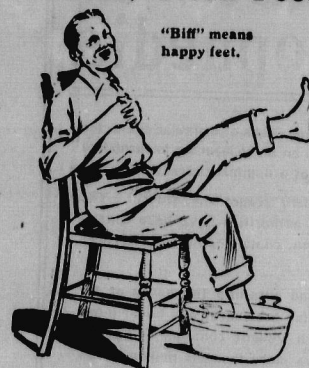
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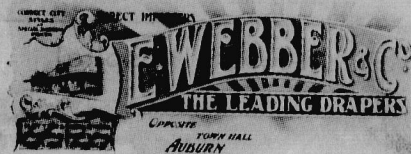
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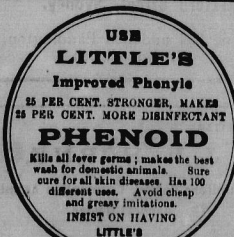
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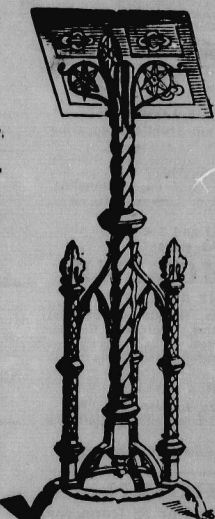
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Current Topics.

The War news continues to be very bright, and as we watch the map in the papers day by day the shaded area representing the Allied advance seems to grow almost every morning. The change of fortunes is reflected in everybody's face, and the pessimists have developed into optimists. We hope, however, that the change will not produce any bad reactions in the national conduct, and we feel it wise to strike a warning note here. Human nature is apparently such that it easily drops back into an unregenerate state, and the attitude of Pharaoh in the old days of oppression unfortunately finds too frequent illustration to-day. During the crisis we are driven to our knees in humble dependence upon God, but when the danger passes we too often rise from our prayer assuming that the need for intercession has gone. Let us beware lest the feeling of relief which makes us appreciate the lifting of the burden of anxiety, make us also rejoice that we can now cast off the burden of prayer, for, if it does that, it will have been but a lying spirit luring us to our doom. If the War has emphasised one thing more than any other, it has been the fact of God and we shall do well, both as a nation and as individuals, to remember that fact. The testimony of our greatest naval and military leaders on the subject has been unanimous and we shall do well if we continue instant in prayer, waiting humbly upon Him in whose Hand alone are the issues of the fight.

In various ways the War is helping to a better appreciation of the Old Testament Scriptures.

The Importance of the Old Testament. It is obviously true that the Bible is a better read book to-day than it has been for many a long year; but it is also a well-known fact that it is the New Testament that is mainly receiving the attention of men and women to-day, because the New Testament, coupled with the Psalms, in a large proportion of cases is the book that is so widely circulated among the soldiers engaged in the War. But at the same time the War conditions and German aims and methods of warfare are shedding light upon the O.T. revelation and as well receiving much explanation in return.

Without doubt men are looking at some of these old-time conflicts from a very sympathetic point of view, as they realise the trials of the Israel of God in conflict with the horribly immoral peoples around them. Preaching, quite recently in London, Professor D. S. Cairns (to quote from the A.C. World) unfolded a line of thought alive with present-day interest. Taking for his text the words of Jesus addressed to the Jews: "Search the Scriptures," John v. 39, Dr. Cairns said these words constitute very modern counsel, for it is only by a return

to a deep searching of the Scriptures, and the Old Testament in particular, that we shall be able to understand the nature of the problem of evil of which this world conflict was but a phase. He said that in his work amongst the troops in France he was struck with the fact that whilst there was an abundance of copies of the Scriptures among the men, he had noticed it was almost always the New Testament, and very seldom did one find a copy of the Bible as a whole. This was a great pity, as, in his judgment, it was the cause of the inability to find a solution to the one first-rate religious problem engaging the minds of the soldiers: "How can we reconcile a good, just and all-wise God with this war? How can we put together these two facts?" The same question was engaging the attention of civilians at home, and, said the Professor, the inability to find a solution to the one absorbing question was due to the appalling ignorance of the Old Testament.

We have just issued, by request, our article on "The Principal Service," as one of the Australian Church Papers, and trust that it will help in some way to dispel certain misunderstandings concerning the true place of the "Lord's Own Service" in Christian worship. Since that article was written, two utterances have been made in England regarding the same question, which would seem to strengthen the line of argument in our article.

Lord Halifax, the aged and trusted leader of the English Church Union, in a striking address delivered at the annual meeting of that Union, is reported to have said:—"England is not going to be converted . . . to Faith in the Sacraments . . . by saying mass in such a way that it suggests a service to be attended rather than one in which part is to be taken: a service in which those present are not expected to take their full share in the liturgical worship of the Church, but are compelled to fall back on their own private devotions." This statement aroused the audience to immediate and prolonged applause.

Then, the Committee appointed in connection with the National Mission to inquire into "The Worship of the Church," was "unanimous in holding that the act of communion is the true centre of all Christian worship, and the bond of union between communicants, and as such is the duty of all Christian people"; and two members of that Committee, Archdeacon Gresford Jones and Dr. Guy Warman, went on to say "that through a revival of a true conception of communion lies the way to a deep spiritual revival in the Church," yet they are of opinion that "the effort to re-introduce what is tantamount to 'High Mass' as the regular Sunday morning service, with its non-communicating attendance, and, in consequence, its one-sided presentation of Truth, will, if it is pressed, bring grave loss to the Church."

The Committee referred to above have not hesitated to offer some drastic recommendations, and amongst them one affecting the place of woman in public ministrations in the Church. It "holds that, with the sanction of the Incumbent, laymen or laywomen should be encouraged to conduct services of intercession and other devotions which do not require the ministry of a priest; and it would welcome such extension of the power of preaching and instruction both to laymen and women as may be judged consistent with Catholic order and the needs of the times."

This is indeed a remarkable statement coming from such a Committee; but it is in line with a growing public opinion. Only last week, in Sydney, a weighty deputation interviewed the Attorney-General of N.S.W. in order to request for women certain rights to appear in courts of law. It has been very pertinently argued by, we think, Miss Maud Royden, before a meeting of clergy, that the Pauline injunction to women to keep silence in the Churches referred not to buildings, of which there were at that time none, but to the Christian Assemblies. Consequently the very general allowance of meetings in connection with Christian work at which women are the chosen speakers is such an abrogation of the Apostolic injunction as to almost require the logical sequence of permission to officiate in consecrated buildings.

One of the most remarkable effects of the War through which we are passing has been the enthusiasm and energy with which women have thrown themselves into the work. Many who before this great catastrophe overlooked the world, were content to fill their lives up with social activities which the searching light of crisis has made appear so unworthy of their energy and ability, are now throwing themselves into the serious business of life with an abandon and nobility equal to that displayed by the men in the trenches themselves. The phenomenon of feminine self-sacrifice and response to the sense of vocation is by no means new, of course, but in these stirring days it has been extended to quarters where we were not accustomed to find it, at all events, in such intensity before. We are familiar with the sense of vocation in the domestic sphere, out on the mission field, or in the slum areas of the great city where women are doing noble work for Christ and His Church, and when the day of peace arrives doubtless some of the energy which is now expended in war-work will turn to these avenues of usefulness. Something of the kind our women simply must find, for it is inconceivable that they should ever go back to the old ways again. They will be seeking other avenues of service, and we write to suggest one that is very important, and one that might well be thought of