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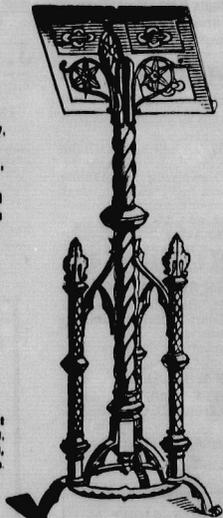
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The Church Record

For Australia and New Zealand.

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

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Current Topics.

Intensely interesting to all Bible students and Christians generally are the happenings in the Holy Land. One after another of the well-known and important places of Bible

times are figuring in the columns of the daily papers as the British army pursues its victorious campaign in Palestine, Gaza, Beersheba, Mizpah, Jaffa, the ancient Joppa, Lydda, and the Holy City are one by one passing from the control of "the unspeakable Turk" into Christian hands. We can well understand the intense relief of the natives at the driving back of practically the worst of devastating conquerors and the occupation of their country by one of the wisest and most humane of Governments. At the same time there is to us a sense of regret as we read of those "holy fields" trodden down in warfare and defiled with blood. It is simply another page being written of the history of a land that once was "flowing with milk and honey;" but which has suffered much by reason of its people's sins, and has long been desolate. But now the investment of Jerusalem by the British forces, and the prospect of its fall after four hundred years of Turkish mis-rule, have kindled in many a fresh interest in the ancient glorious promises to the people of Jehovah in connection with that city. It was our Lord Himself who gave utterance to the prophecy, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles are fulfilled." The occupation of Palestine with its capital city by the British will most certainly be followed by Jewish occupation, and such an event would seem to argue a fulfilment of the "times of the Gentiles." A happening of that description, coupled with the cataclysmic war of nations, may well be expected to be the precursor of the birth of a new age of momentous import. Surely there is cause enough to call men's attention away from the petty material to the true purposes and ideals of human life. The message of the Advent season is the right message for these times: "Let us watch and be sober, putting on the breastplate of faith and love and for a helmet the hope of salvation."

There are several very weighty reasons why the Church should be foremost in her advocacy of the reinforcement referendum on December 20th. Not merely of the supreme call of patriotism are we thinking, nor yet of the urgent need of relieving the men who are so valiantly fighting our cause in the trenches. We are thinking of the sacrificial and ethical aspects of this hour of need, and with which Australia is so much bound up. The tendency with vast numbers amongst us is to seek the easy pathway, to evade duty and to

shirk obligations. Which means that the message of the Cross has not burnt into the lives of very many in our fair land. The humanistic gospel preached to the democracy of this country has bitten very deeply, so that to-day, in a call to serve which is unprecedented, we have crowds of young men following the rosy pathway, and ever ready to let the willing ones bear their burdens. This undoubtedly is perilous to the well-being of our land. It will bring to birth amongst us a crop of milk-sops and weaklings. Surely we want more of the spirit of the martyrs amongst us to-day! We want something of the fire of sacrifice that burnt into the men and women, who made the British nation. It was the Church that inspired this spirit. It was her message of the Cross and sacrificial serving that fashioned these valiants of old. And so to-day she must raise her voice and set before Australia the glory of serving, the "worth-while-ness" of a life given for a great cause.

S. H. Denman, 64 Pitt-st.

We call our readers' attention to our special supplement on the important subject of the Referendum, with messages on that question written for the "Church Record" by some of our Church leaders. Any of our readers who would like some of the supplements for distribution may have up to 25 copies free, and beyond that number at the cost price of 3/9 per 100 (4/- post free). The matter of the Referendum is of so great national urgency that every effort should be put forward in order to give the "Win-the-War" Government the most loyal and strenuous support. The personnel of the leaders of the Anti-Conscription movement is such as to make people who are loyal to the Empire pause and consider very earnestly before they give their votes for them. We trust that Church-people will give every consideration to the counsels of our Church leaders, men who would not venture into what some may term the political arena unless they were convinced that the gravest issues, moral and spiritual, were at stake.

The situation in Russia is becoming worse than hopeless, and should be sufficient in itself to convince all gain-sayers and doubters, who are not willfully blind, that the Allies need every ounce of support that can be given, and that our national existence and liberty are in the utmost danger.

S. Taylor, 64 Pitt-st., Sydney.

Can we say that the dioceses of Australia have sacrificed the ablest and most fitted of their men for the work of Chaplaincies with the troops?

We are not questioning the ability and fitness of the men who have already gone forth as chaplains. Doubtless men of the highest qualities are now giving their best to the soldiers. But

is it not a fact that men who can be spared, men who are not holding livings, are the men chosen for chaplaincies—in some of our dioceses. In the big cities, where there are clergy, accustomed to seeing the layman in the rough, who are conversant with many of the problems which face strong men, how many of such clergy have been freed from their parishes to go forward as chaplains? Curates are going, and all honour to them! But when the outside world sees that the Church is prepared to be sacrificial with her leading clergy on account of chaplaincies, it will be ready to believe that the Church is in earnest about her work at the Front, and just as self-sacrificing as the people are called to be. We firmly believe that a tremendous and lasting impression is going to be made upon the democracy of Australia when the ablest and foremost clergy are being called upon to give up all and go forth to serve amongst the boys in the trenches.

All our readers will associate themselves with the sentiments expressed on the subject of the Red Cross by Sir William Cullen in Sydney Day, on Friday last. He said:—

"Of our institutions there is none that we are prouder of than our Red Cross. It is the greatest thing in the history of humanity, and we are here to-day to show that we do not think only of ourselves as a city, a State, or a Commonwealth, but as a part of the Empire. Our nation is the great British nation which is doing so much for the sick and wounded soldiers of the Allies. "This is 'Our Day,' our British day, and it calls to mind the fact that wherever the British flag floats there is the British Red Cross carrying on its magnificent work. It does not confine its attentions to our own men. The wounded soldier of another nation, fighting bitterly against us, brought to the stage we must all reach—face to face with death—is tended by the Red Cross as one of our own. "Our Day." Yes, a true name. It is a day that unites the British people all over the world. The people of Australia have been magnificent in their generosity. But this day our honour is challenged, to show our brotherhood of British people all over the world that we recognised that institution which stands for our highest pledge to humanity—the British Red Cross. We may have been disunited by political strife, by religious differences, but this day unites us all."

The amount of the gifts for the work of the Red Cross showed that the sympathy of the public had not been appealed to in vain. And the result is all the more satisfactory from the fact that those responsible determined that the giving should be kept clean from questionable and unhealthy methods which have marred so many of these great appeals. This made the Red Cross appeal all the stronger. As one sympathetic writer put it—

"So yesterday we could not help but give. It was not a spectacular day. The committee had set their faces against such things as gaudy side-shows and spinning jennies. In the city there were not even the usual goods on sale at the stalls, though it was left to the suburban and country committees to raise funds in any way they might choose. Nor did the fair collectors, numbering some

4000 in all, in city and suburbs, rattle their collecting boxes impudently in people's faces. There was no cajolery, no artifice, no pleading. None of these things was necessary. The people gave of their money—bought their flags and buttons—because it was a privilege to do so."

We are very hopeful that the good example set in this latest appeal to the public generosity will be followed in future by all who have any regard for the moral tone of the community. We lose far more than we gain by fostering the selfish instincts of our people.

We cull the following interesting paragraph from our Roman contemporary. We are afraid that the "Catholic we cannot share with them the golden hopes that are therein inferred:—

The Anglican Hindenburg Line.

"There are troubles ahead for Archbishop Wright. The dangerous denomination is outflanking the Anglicans in England. For some years now," says the 'Church Times,' we have been sending out literature to all parts of the world: Angelus cards, leaflets, meditations on the Angelus, small posters for church porches, begging the clergy to use their church bells, not merely for the purpose of playing tunes and sounding pleasant chimes at weddings, but for the far higher purpose of bringing before people the daily memorial of the Incarnation, reminding them of God's presence in daily life, setting them praying in the field and in the market. The Protestant population of this country have grown so much into the habit of leading their lives without having recourse to any pious practices that not many are likely to recite the Angelus daily. But to those Anglicans who do recite the Angelic Salutation regularly, spiritual benefits must come, and they will, we feel sure, be drawn nearer to the Catholic Church, the true centre of devotion to Our Lady."

We can often learn useful lessons from those who are opposed of us, and we trust that the gibe against Protestantism will simply be the means of awakening our nominal or sleeping members to the best method of meeting the Roman menace. It will be truth of Protestantism and not its mere profession that alone will enable it to resist alike the blandishments and the threats of Roman ecclesiasticism.

It is not often that the Roman "Homer" is caught nodding, there is so much astuteness usually in reserve to guard against possibility of slipping. But in the last week's issue of the above organ the Editor, in his righteous or unrighteous indignation against one member of the Judiciary who dared to support Mr. Justice Heydon, fairly "gave the show away." Under protest, we suppose, the judge's offending letter was published; and then there followed the editorial tirade nearly half as long again as the letter, in which is contained a brutally frank castigation of some of Archbishop Mannix's Roman critics, and in which these significant words occur:—

"Has he forgotten what happened when the Lyne Cabinet was considering the appointment of a secretary to Colonel Mackay, Vice-President of the Upper House? Has he forgotten that he owes his present position, not so much to his great merit as to the unselfish friendship of a patriotic Irishman, who would turn in his grave if he could see the judge in his present company, misusing his judicial position

to give weight to a miserable attack on a prelate of world-wide fame?" Comment is needless.

If any belated Protestant doubts the hostile attitude of the Roman Church at this present juncture, let him peruse this last issue of "The Catholic Press." We feel sure that he will then come to the conviction that the Archbishop's critics are like "pelicans in the wilderness."

It is to be hoped that the treatment meted out to the Prime Minister in Queensland last week will not be again witnessed in Australia. It was a sorry piece of work, calculated to besmirch our fair name. One thing, it reveals to us to what lengths a section of the people of this land would go in their endeavour to prevent Australia doing her duty in this hour of the Empire's peril. We deplore the happening, not only because it was unpatriotic, but also because it was un-British. We boast about fair play, but there was nothing fair and sportsmanlike in that episode. We vaunt our love of democracy, with all that democracy means, but the action of that section of the Australian public savours to our way of thinking, of tyranny, which, of course, is the worst form of autocracy. We are afraid, however, that the whole thing is symptomatic of certain conditions and forces latent in our midst. For some years false ideas, together with a gross materialism, have been promulgated—I.W.W.-ism and all its concomitants—and the Queensland affair is one of the crops. Surely all this is a call not only to the Church, but to the moral and ethical forces of our land to be up and doing. Never has the demand for Christian teaching, in all its different aspects amongst the young and adolescents of our country, been so critical and so needful as at the present time.

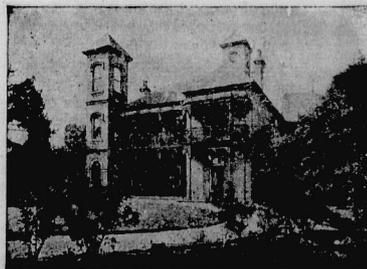
INDIAN CHRISTIAN LABOURERS FOR FRANCE.

At the earnest request of the Government, the Revs. H. R. Holmes and T. Lenman, missionaries of the Church Missionary Society, have been given permission to accompany the Santal Coolie Corps to France. The recruiting for this coolie corps centred around Deoghar, a great religious centre of Hinduism in the uplands of Bihar. The first recruits are Santals, a hardy and industrious tribe of aboriginals, who live in that area. It well illustrates the advance of Christianity among them that out of the first 500 recruits 150 were Christians. Many of these recruits are going to the war area, not for the pay they will get, but from a sincere desire to be of service to the Empire.

"BISHOP OF THE PHILISTINES."

On one occasion when Bishop Brent was in England he was invited to a social function at a well-known West-end house. The butler, with an air of superiority, announced the distinguished guest as "The Bishop of the Philistines."

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English Church Notes.

Personalia.

Rev. Albert Victor Baillie, Vicar and Sub-Dean of St. Michael's Collegiate Church Cemetery, has been appointed Dean of Windsor in succession to Dean Eliot.

The Rev. Prebendary Webb-Peploe, on October 1, celebrated his eightieth birthday, and received the hearty congratulations of a large number of friends.

Bishop Willis, of Uganda, has just reported the death of the Rev. E. Cobham, C.F., East Africa, whole carrying in the wounded.

Cambridge is losing one of its oldest and most respected clergy in the person of the Rev. Dr. Stokes, Vicar of St. Paul's for the past twenty-six years, on his preferment to Little Wilbraham. The living is in the gift of Corpus Christi College, of which Dr. Stokes is an Honorary Fellow. He has identified himself specially with the work of the Bible Society, the C.E.T.S., and the C.M.S., and in addition has found time to write on a wide range of subjects, and was recently awarded the degree of Litt.D. by the University.

Mrs. Emery Barnes died at Cambridge recently. She was an earnest worker for the good of women and girls and for the cause of temperance.

We regret to record the death of Mrs. Puleine, widow of the late Bishop of Richmond, which took place in a nursing home at Harrogate, after a brief but painful illness.

The death of the Rev. R. A. J. Suckling, took place in September. He was not only a conspicuous figure in the development of what is called the Catholic Revival, but was also a very real link with the early days of the Oxford Movement and its first leaders. He was born in 1842, and was a godson of John Keble.

The Dublin Divinity School Council elected the Rev. Alan Hugh McNeile, D.D., to the Regius Professorship of Divinity, vacant by the death of the late Dr. Gwynn. Thus for the second time within the last few years Cambridge has given Dublin a Divinity Professor.

A rare honour has been bestowed on the late Captain Noel Chavasse, R.A.M.C., son of the Bishop of Liverpool. He won the V.C. in 1916, and the award of a bar to that decoration is now announced.

On September 28, at Lord's Oak, Landford, Wilts, the Rev. the Hon. John Horatio Nelson, second son of the second Earl Nelson, died in his 93rd year.

The Bishop of Hereford's resignation of that See was announced to take place on October 31.

Late Bishop of Bunbury.

At the monthly general meeting of the S.P.C.K., held on October 2, the Right Rev. P. Goldsmith, D.D., lately Bishop of Bunbury, said how glad he was to be able to express the deep gratitude felt for all the help given by the Society to the whole Church of Australia, and particularly to his own diocese, where, with one exception, every Church had been helped with a grant from the S.P.C.K.; the exception being in the case of one built as a gift from a wealthy parishioner.

The Welsh Church Convention.

The Convention of the Church in Wales opened at Cardiff in September. The Bishop of St. Asaph, in his presidential address, said that in the long history of the Church in Wales nothing more momentous than that gathering had occurred. When the Welsh Church Act was placed on the Statute Book in 1914 many who regarded the Act as unjust were naturally tempted to ignore the Act and all its provisions. But the Act had received the Royal Assent, and was placed on the Statute Book. His opinion was that the Act would not be left as it was

to-day. It threw the Church in Wales upon the representative principle, and in the four Diocesan Conferences the Bishops, clergy

the pastor asked the lady to tell them something of the Crusade; after her little speech the pastor invited those present, some 300 persons, to go out into the square and stand by the Church of England in their witness for God and His Son. As it an augury of good things to come when a Bishop and a Baptist minister stand side by side in a crowded square to speak a word for our Lord Jesus Christ? Not only in the open air, but in many other places as well are the claims of Christ being pressed home. No doubt the experience gained at Woolwich will be of value in other dioceses to demonstrate that the Church is not drilling on a parade ground, but is "over the parapet."

Findings of the Cheltenham Conference.

A Conference of Evangelical Churchmen, both clerical and lay, was held at Cheltenham on September 19, 20, and 21, 1917, under the presidency of the Rector, to discuss certain matters affecting the welfare of the Church of England, and in particular to consider what steps should be taken to bring about a closer union with our Nonconformist brethren. The crisis through which the nation is passing rendered it imperative, it was felt, that Christians of all denominations should present as united a front as possible if they are to be instrumental in advancing the Kingdom of Christ. The Conference welcomed as a good augury the news of fraternal co-operation between ministers and Christian workers of various denominations on battle fronts and elsewhere since the war began.

The following findings were approved at the concluding session of the Conference. They are to be taken as expressing the general sense of the Conference, and not as completely stating in detail the views of individual members:—

That all proposals for closer union with Nonconformists should premise that they are members of the Church of Christ equally with ourselves, and such proposals should not aim at absorption but at combined action.

That those ministers of the orthodox Nonconformist churches who have been called and ordained by duly constituted authority within those churches exercise ministries which are undoubtedly ministries of grace equally with our own.

That no proposal for reunion which would involve the reordination of ministers would be welcome or practicable.

That the Sacraments are rightly and duly administered by such brethren.

That duly admitted members of those churches should not be repelled from the Lord's Table in the Church of England merely on account of such membership.

That the action of those clergy who are to be supported who have accepted invitations to preach in Nonconformist places of worship or have united with Nonconformist ministers in evangelistic and devotional efforts on common ground.

That legal barriers which prevent the parochial clergy from inviting recognised ministers of Nonconformist churches to preach in parish churches should be removed.

That the goal to be aimed at is some form of federation rather than anything like organic reunion.

The Conference noted with thankfulness the steps towards mutual recognition and united action which have taken place in the Mission field, notably in East Africa, Western China, and Chota Nagpore.

The Conference also considered the Report

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of the Archbishop's Committee on Church and State, to which it cordially gave general though discriminating support. On this subject its findings were as follows:—

That the franchise as proposed is too narrow, and that, since the Church is national, all adult baptised persons who declare themselves members of the Church of England should be admitted to the electorate.

That the power of originating discussion or legislation on all subjects should be extended to each of the three Houses of the proposed Church Council, and not restricted, as to certain subjects, to the House of Bishops only.

That the "powers and functions inherent in the episcopate" should be clearly defined before any action is taken with regard to them.

The Conference strongly deprecated any decisive action on the scheme as long as so large a proportion of the laymen of the Church are engaged in the war.

"Two Are Better Than One."

The Bishop of Liverpool, in his letter to his clergy, in referring to the death of his son, writes:—

"When Noel Godfrey Chavasse and his elder twin-brother were born in the early morning of Sunday, November 6th, 1884, at 35 New Inn Hall-street, Oxford, two facts, which now seem almost prophetic, occurred. His father had lost his own father within the preceding month and his mother within the preceding five months, and when he read the Psalms for the morning, the seventeenth verse of Psalm xlv. seemed to come like a message of comfort from God. 'Instead of thy fathers thou shalt have children whom thou mayest make princes in all lands'; and when on the following Wednesday night one of the assistant clergy of St. Peter-le-Bailey, who was preaching a course of sermons on the Book of Ecclesiastes, gave out, quite unconsciously, his text, 'Two are better than one,' something like a smile passed over the faces of many in that large and devout congregation. And yet now, when God has called one of those twin boys to Himself, his parents have indeed found it to be very true, as they had often found it before, that 'two are better than one.'"

Dedication Service in Lichfield Palace Chapel.

In September last the Bishop of Lichfield, at a celebration of the Holy Communion, dedicated the central picture in the reredos, which completes the scheme of decoration in the Palace Chapel begun three years ago. The subjects of the three mural paintings and the reredos picture all illustrate the pastoral work of the Christian ministry. On the north wall the aged St. Chad is seen, seated by Stowe Pool, teaching St. Rufinus and his brother, the little Mercian princes who later on were martyred at Stone. On the south wall Bishop Selwyn, the builder of the Palace during his pastoral commission in the wider Chapel, is shown in his missionary days, fulfilling his post of commission in the wider field of the heathen world.

Let me not die before I've done for Thee
My earthly work, whatever it may be.
Call me not hence with mission unfulfilled,
Let me not leave my space of ground un-
tilled;
Impress this truth upon me, that not one
Can do my portion that I leave undone.

(8) This whole life on earth is but a moment in eternity, and through life or death "the Eternal God is our refuge and underneath are the everlasting arms."

The Woolwich Crusade.

A great effort is being made by the Diocese of Southwark among the workers at Woolwich. A band of some 150 clergy, laymen, and pilgrims, under the fine leadership of Archdeacon Hough, the old Cambridge Blue for three miles, are holding open-air meetings and other services all day from 6 a.m. to 10.30 p.m. At first the speakers were regarded with some suspicion. Were they emissaries of the Government to administer soothing syrup to Labour? Were they out to denounce the non-churchgoing of the masses? Suspicion soon gave place to earnestness. There is little opposition. The speakers get an attentive hearing with some sober criticism and pungent questioning. There is no Atheism, nor attack on Christ, but plenty of criticism on the Christianity of the Churches, our sleek individualism, our aloofness from the labour movements, our apparent difference to the housing question, and our party divisions. The workers are full of hope. The daily meetings for prayer have been wonderful gatherings when with one accord the Crusaders have waited, and not in vain, for the edification and power from on high. A Crusade League is being formed with a very simple but pregnant object, "To unite in one body all those who desire to live and to help others to live in obedience to the will of God." The League is open to members of all denominations. An encouraging incident may be mentioned. One of those interested in the Crusade wandered by accident into a meeting of Baptists,

The Kingdom of God

(By Rev. H. E. Fox, M.A., Prebendary of St. Paul's Cathedral, London.)

"From that time Jesus began to preach and to say, Repent; for the Kingdom of heaven is at hand."—St. Matthew iv. 17.

It was with these words that the Lord Jesus began His public ministry. He repeated the proclamation already made by His predecessor. He gave it afterwards as the substance of the message which His Apostles were to declare in every place where He would come. Naturally, as the call was given first to His own nation, He used a form of words which every Jew would understand. And the Evangelist, writing probably for the same people, recorded the language which our daily prayer to our Father "in heaven" has made so familiar to us. But both St. Matthew and the other writers of the New Testament understood that their Master spoke of a far wider theocracy than that which their nation had realised, predicted though it was throughout their sacred books. The Lord Himself constantly speaks of the Kingdom of God, Himself one with God, and the Witness of His Will and His Gospel for all mankind. The parables of the Kingdom, recorded in St. Matt. xiii., carry us far beyond any conception of a racial religion. It was this Kingdom which He made the main subject of His teaching in the forty days after His resurrection, and also the basis of His parting charge, "All authority hath been given unto Me in heaven and on earth. Go ye, therefore, and make disciples of all the nations." And so identified was He with that Kingdom that His Apostles speak freely of "The Kingdom of the Christ and God," "The Kingdom of the Son of His love," "The Eternal Kingdom of our Lord and Saviour Jesus Christ"; and the final triumph of that kingdom is announced in the sublime words of the Apocalypse, "Now is come the salvation and the power and the kingdom of our God, and the authority of His Christ."

A True Conception.

How near it has already come can therefore be known only in one way. Human speculations about an invisible King, or a mutilated theology which preaches the Fatherhood of God without reconciliation, and the brotherhood of man without reality, leave men still in the dark. Only by a true recognition of the Fact of Christ, the Christ of the Bible, the supreme revelation of the Deity in His relation to man, can any true conception of the Kingdom of Heaven and its nearness be reached.

The Old Record Still True.

But as yet it is the few, not the many, who have discerned this. The old record is still true, "He was in the world, and the world was made by Him, and the world knew Him not." And still there are those who should have received Him, but will not, to whom His messengers are bidden to say "Notwithstanding, be ye sure of this, the Kingdom of God is come nigh unto you." In the Lord Jesus Christ heaven came to earth. "We beheld His glory," said one who was His intimate follower, "the glory as of the only begotten of the Father." "God manifest in the flesh," wrote another. "God was in Christ, reconciling the world to Himself." Christianity is the Gospel of a Divine Kingdom; and all the more so, as it claims to control every part of human life, physical, moral and spiritual, secular as well as religious, the eternal future as well as the passing present. For the coming of the Son of God as Son of Man not only revealed the conditions and laws of the Kingdom more fully than they had been known before, and gave also proofs of Divine Love such, as the world had never dreamed, but, as the Church has taught us in its noblest history, we can sing with a devotion intensified by conviction, "When Thou hadst overcome the sharpness of death, Thou didst open the kingdom of heaven to all believers." And, besides this, to assure us that this refers not to some dim and distant future, but to the every-day life that now is. He has promised to His loyal subjects His abiding Presence, "all the days to the end of the age."

Have Christ's Witnesses been Silent?

But if all this is so, why is so large a part of the human race ignorant or negligent of the fact? Why is the world, mainly that part of it that is called Christian, throbbing with the agony of the fiercest war which earth has ever known? Is it that those who should have been His witnesses have been silent, or have deprived His Word and disparaged His authority, or even revolved against His rule? Yet on the other side let us remember how even through this very war His Spirit has called out some of the finest features of the Christian character. How should we thank Him for the splendid heroism, the courage, the patience, and the unselfish devotion of thousands of men and

women, sometimes where least expected, but never more beautiful than when it comes from hearts that have learnt "He loved me and gave Himself for me."

The Revelation of Divine Mercy.

But is this to be always? Is the world-long struggle between right and wrong never to end? When will there be a peace which no will or power of man can ever break? The answer was given long ago by ancient prophets; it was repeated by the angel voices which heralded the human birth of the King; it was more fully revealed by Himself to His disciples, and declared not less plainly to the priests and to Pilate when they condemned Him, that the Son of Man who suffered at their hands was the same Who would come again in great power and glory. Before Him, rejected by Jew and Gentile, shall in God's own time be gathered all nations for judgment. Thus, as each epoch in the world's history has ended with the demonstration of human failure, each catastrophe has been followed by a fuller revelation of Divine mercy and power; and for the eyes that can see and the ears that can hear the promised hope of a kingdom, where perfect righteousness and peace will always reign, grows nearer and clearer as the world's darkness deepens. It may be that another climax is at hand. If in the past men have sometimes believed that the events of their own days seemed to be described by the signs which the Lord foretold should precede His Great Advent, and if such conjectures were wrong, it is certain that they will not always be so. The people and papers that call this present war by the name of the final conflict mentioned in the Apocalypse are mistaken also, and with less cause. But it may be an anticipation and a warning of a more terrible time still. For certain as the Coming will be in every stage of a Royal Progress, it is also certain that it will be with the startling suddenness of a lightning flash, even for those who have been praying, waiting, and hoping for the glorious Day. But if so, and if those who should have watched have fallen asleep, what will "The Day of the Lord" be for those to whom He has been hardly more than a name, respected but personally unknown, the Ruler of another country in which they had less interest than in their own?

The Call to Repentance.

At the Lord's first Coming His call to the world was "Repent." How much more when He comes again, not as the Man of sorrow, but as the King of kings and the Lord of lords? "Repent!" for repentance is not merely a change of mental attitude; it is the adoption of artificial religions and new theories, whether made by well-meaning ecclesiastics or not less well-intentioned critics. It is the surrender of the whole being to the only King Who has a right to claim it. Sorrow and shame for the past, peace and hope for the future, are consequences of true repentance, but the act is a faith which receives Christ Jesus as supreme Lord and Master, a faith by which the Apostolic words become a vivid and personal experience, "I live, yet not I, but Christ liveth in me." It is only such people that can hear without alarm the last recorded words of the King Who came and is coming, "Behold! I come quickly," and only such that can dare to answer, "Amen! Come, Lord Jesus."

Liberty was infinitely precious to our fathers, because it bore the marks of sacrifice. It was crimsoned with the red stain of their own blood. We are inclined to hold our liberties cheaply because they cost us nothing.—J. H. Jowett.

Australian College of Theology.

Personal.

Bishop Long, of Bathurst, who will shortly be leaving for the Front on chaplaincy duty, will, on December 14, be given a presentation by the Church of England clergy and laity throughout the Bathurst diocese.

Rev. S. H. Denman, rector of St. Peter's, Woolloomooloo, was, at the last meeting of the Standing Committee of the Diocese of Sydney, elected to a seat on the Home Mission Council, in place of the Rev. G. A. Chambers, M.A., who is in England.

Rev. G. E. Brown, one-time curate of St. Clement's, Marrickville, now a C.M.S. Missionary in Hyderabad, India, has been asked by the Indian Government to take control of a large Indian school in Hyderabad. Mr. Brown is seeking for assistance from educationalists in Australia.

Rev. P. J. Bazeley left last week for Newcastle, to conduct a mission at St. Peter's, Hamilton.

The Diocesan Council of Grafton has made the following appointments: The Rev. F. W. Hart, Bellingen, to be vicar of Coff's Harbour; the Rev. R. K. Robinson, of the latter place to be vicar of Bangalow; the Rev. W. A. Harris-Walker, of Bangalow, to be transferred to the Lower Macleay; the Rev. E. Lampard, chaplain of King's School, Parramatta, to be vicar of Alstonville and Archdeacon of the Richmond and Tweed; the Rev. W. G. Nesbit, vicar of Dunoon, to be president in charge of Dorrigo.

We regret to learn of the death of Mr. Frederick W. A. Downes, of Camden, N.S.W., at the age of 62 years. The deceased gentleman was an ardent Christian worker, for many years Synod Representative for Narrellan, and Churchwarden of Cobbity.

Another son of the Rev. G. Mashman of Rockdale, Sydney, is going to the Front. Private H. W. Mashman is expecting to go at any time. His brother, Pte. G. B. Mashman, has been in action for some 12 months.

Lieutenant H. S. Kempthorne, R.F.A., second son of Archdeacon Kempthorne, of Bridgwater, N.Z. was killed in action on August 24.

The Bishop of Gippsland has appointed the following Commissaries in England:—The Rev. Harrington C. Lees, M.A., Vicar of Christ Church, Beckenham, Kent; the Rev. C. H. K. Boughton, M.A., Vicar of Calverly, Leeds, Yorkshire.

Dr. Robin, the head master of the Church of England Grammar School, Ballarat, has been notified that his son, Lieut. G. A. Robin, has been awarded the Military Cross. He was one of the first landing party of engineers at Gallipoli, and was subsequently invalided to England, but upon recovery went to

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France, where his distinction was gained. Another son is at the Front, and the two others left Australia some time ago.

The Rev. Canon Hart, principal of St. John's Theological College, St. Kilda, has accepted an invitation to act as chairman of the Summer School at Victor Harbour, South Australia, from January 7 to 14.

Rev. A. J. H. Priest is to be inducted to the parish of Roseville, N.S.W., on Friday, December 14.

Mr. G. F. Cranswick, son of Canon Cranswick, of Sydney, and brother of the Bishop of Gippsland, and brother of a travelling secretary to the Australian Christian Student Movement, a post for which he is admirably qualified.

Our Melbourne Letter.

(From Our Own Correspondent.)

The aggressive action of Rome has provoked defensive action in nearly all the States. Archbishop Mannix may be thanked for calling into existence a "Protestant Federation" in Victoria. The epithet "Protestant" is quite enough to condemn the movement in the eyes of an advanced section of Anglicans with narrow and rigid views of the meaning of the word "Catholic." But if in anything the word "Protestant" is right, it is the name of a federation formed for the purposes of protest and resistance to the Roman menace. We are glad to know that some of our clergy are wise enough to see that this Federation is necessary, and that Anglicans should be in it if only for the purpose of saving a good cause from negative extremists. Archdeacon Hindley spoke wisely on the platform of the new Federation the other day and the "Church of England Messenger" has surprised its readers with some really sane paragraphs in defence of the word "Protestant," and the present Protestant movement. The trouble in dealing with Rome is that the average man will persist, despite consistent historical proof to the contrary, in regarding the Roman Catholic Church as primarily a religious organisation when its genius has always been political. The craving for power and dominance, for intrigue and self-aggrandisement, he always tended to overshadow the spiritual purpose of the Roman Church. This is not to say that there are no spiritually-minded Romanists, clerical and lay. There are many, and their devotion to the religion is an example to all Christians. But in so far as they are single-eyed Christians, they are not typical of the Roman organisation. The late Archbishop Carr was a devout and earnest Christian. He was so much the less a political ecclesiastic. His successor is of the latter type, and so much the more a typical Roman. In Dr. Mannix the Roman Church stands revealed in its true character. We may be thankful for this much. And all true lovers of light and liberty should by this example be ready to combine with others for the defence of our protestant heritage. The great danger is that the new federation should be purely negative. Let churchmen make their contribution the insistence on a positive platform of progress

and reform. Religious Instruction in State Schools, Temperance reform, and opposition to the vice upon which Rome has always battened, gambling, might be made leading planks of a strong platform.

Trinity College has been much in evidence of late. The Horsfall Chapel was opened by the Archbishop on Saturday week in the presence of a select academic assemblage. Bishop Green rightly was the occasional preacher. Trinity's first student to attain to the episcopate showed that his vision and natural force are in no wise abated by the fleeting years. The sermon was worthy of a great occasion, and rightly included a tribute to the unique work of Dr. Leeper, whose 42 years of service brought the College to its present position of influence and prestige. The other event is the appointment of a new Warden in succession to Dr. Leeper—Mr. L. V. Behan, M.A., B.Ch., of Oxford, has been chosen. He is an old boy of Caulfield Grammar School, and a past student of Trinity. His record as a scholar is hardly surpassed by any Australian. He is a devout churchman; and as for his type of churchmanship, it is a happy thing that he hears no label—high or low. He will be in a position to hold the scales evenly when Trinity becomes a meeting-place for theological students of all types. The Archbishop is making plans for a Provincial scheme of training; when it comes into being there will be no college with greater influence than Trinity in the future of the Australian Church.

The Confirmation Rubric: Whom Does it Bind?

(By the late Rev. H. M. Gwatkin, D.D., Dixie Professor of Ecclesiastical History, Cambridge and formerly Gifford Lecturer, Edinburgh.)

A respected nonconformist presents himself in his parish church. Can he be received to communion?

Our first impression is that he cannot. The rubric seems express and clear: "And there shall none be admitted to the holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed."

The "plain meaning" of this is evident, and "the natural conclusion" follows that our non-conformist must be refused, because he is neither confirmed nor ready and desirous to be confirmed. This is "common sense," and will settle the question at once for those who summarily refuse to hear anything more.

Nevertheless, if we look a little further, we shall find ample proof that this "natural conclusion" of ours was a complete mistake.

Perhaps the rubric is not quite so clear as it looks. It may be that admitted is a technical term denoting reception to permanent membership, and has nothing to do with "spiritual hospitality." However, we will run no risk of raising cavils, but take the rubric just as it stands. They that appeal to the Prayer Book, to the Prayer Book they shall go.

In the first place, we find prefixed to it this general declaration:

"In these our doings we condemn no other nations, nor prescribe anything but to our own people only."

Thrown to the front as it is, this declaration governs everything contained in the Book, and shows that the rubric is meant for "our own people only." It is therefore on more than a domestic rule of our own, and implies no general doctrine that Confirmation is indispensable to Communion. Any such doctrine indeed would make Confirmation as necessary as Communion itself, and would therefore contradict the express statement of the Catechism, that two sacraments are necessary, and only two—Baptism and the Supper of the Lord. The Articles agree with the Catechism.

The wording also of the rubric itself points the same way. It is not **except** he be confirmed, but **until** such time as he be confirmed. This shows that the persons of

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least primarily in view are not members of other communities, but those of "our own people" who are not of age to be confirmed. It is further to be noted that the Church of England claims only to be "following the example of the Apostles" in obeying any apostolic command, in ordering Confirmation at all, and expressly denies that it is a Sacrament of the Gospel. If so, it is not easy to see how we can maintain that any particular direction about Confirmation is binding on other than "our own people."

Before we come to the evidence that the "plain meaning" of the rubric as unconditionally barring out unconfirmed persons was never seriously maintained till quite lately, we must note the demurrer of one hasty controversialist of high position and great influence, that "quotations from sixteenth and seventeenth-century divines are of no more weight than quotations from twentieth-century divines." This demurrer simply ignores the special purpose of such quotations, and leaves the argument from it unanswered. Contemporaries are not quoted simply to make an imposing show of numbers, but because they can tell us with authority something which modern writers can only infer. They can tell us at first hand the meaning of words in their own time, and the sense in which the authors of formularies enforced them; and this sense in the absence of clear evidence to the contrary—must be the meaning of the formularies in question.

Now the rubric (except its last clause) goes back to the Prayer Books of 1549 and 1552; and we may take it as undisputed that the Reformers who composed them not only received unconfirmed foreigners to communion, but had no scruples (when abroad) at the stronger step of receiving the Communion themselves in Calvinistic churches. To this, however, it may fairly be replied that as the rubric was put into its present form by the revisers of 1662, we must look to them for guidance rather than to the Reformers. Even where the wording is unchanged, they may have given it a new meaning. We must see if they did so.

The general tone of the Caroline divines was certainly different from that of the Reformers; but they were a more mixed body than is often supposed. They included men like Hammond and Durel, who disagreed with their usual doctrine of Baptismal Regeneration, and moderate episcopalians like Ussher, who might have joined hands with Baxter; and Jeremy Taylor stood almost alone in his very high view of Confirmation. But they agreed with the Reformers in regarding themselves as Protestants, and continental Protestants as their friends. Even those who insisted on episcopacy as a divine institution excused the continental churches, who (said they) had not wantonly abolished it like the wicked Scots. Cosin was a typical Caroline, and he was not the only one who joined without scruple in the Communion of the French Protestants at Charenton.

Coming to the revision of 1662, the first thing to notice is that as there had been no episcopal government in England for nearly twenty years, hardly anyone below middle age can have been confirmed; and it was not much better with the older generation. If we consider the very negligent and irregular administration of the ordinance, a large majority even of these may have been unconfirmed. Many people, Baptists for example, were not even baptized; and "by far the larger number of those baptized in the twenty years last past" were baptized without sponsors. As the baptismal services were obviously suitable only to infants, the revisers added a new service for those of riper years. But they made no similar provision for Confirmation, though the existing service was equally unsuitable, turning as it does on imaginary promises made by godfathers and godmothers who never existed. They cannot have overlooked the point, for they were careful workers, and their attention was called to it by the Puritan request "that Confirmation be not made so necessary to Communion." But the bishops refused to change the old regulation, though they softened it a little by adding the last clause. It was recommended "for our own people only"; neither bishops nor clergy ever made any attempt to enforce it on unconfirmed non-conformists. The stiffest of churchmen never disputed that, if they chose to come, they had a right to come. Some of the Non-jurors may have refused them, but Non-juring congregations were as arrant non-conformists as any Muggletonians. In the Church there seems to be no evidence that non-conformists were ever refused because they were not confirmed. On the contrary, when the State applied pressure to make them come, its efforts were heartily approved by the party dominant in the Church.

An instructive light is thrown on the question by the controversies about Occasional Conformity, which lasted for half a century after the Toleration Act of 1609. Some nonconformists occasionally came to the Communion out of genuine friendliness to the Church while others did so merely to qualify for office under the Test Act. The practice (apart from unworthy motives) was generally approved, but the extreme men on both sides denounced it. Some of the dissenters, like Defoe, declared it contrary to the principle of dissent, that conformity is essentially sinful, and therefore always sinful, and the Baptists forbade it as late as 1742. The higher churchmen equally reprobated it as an attempt to serve God and Mammon, and brought the more practical objection that it infected the Church with men of nonconformist sympathies. So they struggled for nearly twenty years to put down the practice by Occasional Conformity Bills. Yet even these bills, which mark the extreme reaction of Queen Anne's time, do not dispute the nonconformist's right to communion. The heavy penalties they impose on him are not for coming—unconfirmed as he is—to the Communion, but for going back to his meeting-house within twelve months after it. Strange to say, nobody seems to have discovered that all this trouble might have been avoided by simply carrying out the rubric. There was no occasion for all these bills, if the clergy did their bounden duty by refusing unlawful and often very unwelcome visitors.

It seems historically clear that the rubric was never seriously understood as excluding nonconformists till long after the rise of Tractarianism. It was then a new interpretation, and it was rejected by great churchmen of all schools. Archbishops Tait and Maclagan considered that the rubric was not meant for nonconformists. Bishop Creighton had reached the same position by 1897, and added that Archbishop Benson agreed with him. So too the other great historian on the bench, Bishop Stubbs of Oxford ("I mean that I do not think that the Presbyterian was in the eye of the Church when the rubric was made—and that I think it more dangerous to repel a person from the means of grace than to risk something on his or her personal qualification according to the purification of the sanctuary.")—Holmes, Letters of William Stubbs, pp. 231-2; and Wadsworth of Lincoln, the typical high churchman of his time, not only rejected the new interpretation, but is said to have added the solemn reminder, It is the Lord's Table, not ours.

All these facts point to one conclusion, and there seems to be no escape from it without maintaining that the rubric only states the universal law of some visible Catholic Church which is binding on all Christian men, so that any relaxation of it by a national church is ultra vires, and therefore null and void. A clear and trenchant answer, no doubt, but a professing churchman who takes this line will not find it easy to persuade loyal and serious men that it is other than a contemptuous rejection of "the doctrine and discipline of Christ, as this Church and Realm hath received the same."

It should be distinctly stated that it is not a plea for the reception of all comers without distinction. Though the Church of England forbids no man, it plainly expects communicants to be old enough and instructed enough to understand the solemn meaning of the Supper of the Lord; and nobody wishes to invite others. The Kikuyu Conference would offer "spiritual hospitality" only to communities which accept the supreme authority of Scripture as the rule of faith and practice, the Apostles' and Nicene Creeds, the deity of Christ, and the atoning death of our Lord as the ground of our forgiveness—and only to "fit members" of these, who are presumably as old and as fully instructed as our own accepted candidates for Confirmation. Of course men may be "Arians or Agnostics" at heart, or even openly, in spite of their professions; but we scarcely need Hoadly to remind us that conformists are as likely as nonconformists to be unworthy receivers and if such present themselves at the Lord's Table, their judgment is with the Lord, and not with us.

What we contend for is that the question shall not be summarily closed by a new and unauthoritative interpretation of the rubric—an interpretation which is liturgically and historically untenable, and makes a very serious change in the whole doctrinal position of our Church. We believe, and we have given reasons for our belief, that in this matter we are free; and that we are entitled to demand that liberty given for the last three hundred years and more by the lawful authority of this Church and Realm shall not be withdrawn at the demand of a party, but only by the regular and lawful action of the same supreme authority.

Correspondence.

Sydney Diocesan Magazine.

To the Editor of "The Church Record."

Sir.—In Melbourne last week I was introduced to a gentleman who, in the course of conversation, brought up the subject of criticisms upon the misapplication of funds belonging to the Moore Bank Trust. "In the Sydney Diocesan Magazine for November," he said, "there is a statement which seems to cut away the ground under your feet. For some three or four weeks since the Magazine came out I had been walking about on what appeared to be the solid surface of the globe, so it was rather alarming to learn that by all the rules of the game I ought to have been plunging headlong into the abyss. On getting back to Sydney I took an early opportunity of looking at the Magazine in order to find out why it was that my treadings ought to have more than "well nigh" slipped.

The thing which had satisfied the gentleman with whom I was talking was a statement that it was all along intended to repay the money to the Moore Bank Trust, together with interest for its use. "The intention," says the Magazine, "was to let this third storey . . . for £500 per annum, to pay the Moore Bank Trust interest on the £3,000 out of such rent, and to apply the balance of the rent in gradually repaying the £3,000." Now, whose "intention" was this? And how was fulfilment of the alleged intention to be guaranteed? In the ordinance of May, 1916, under which the money was taken, I can find no word or hint about repayment. I find just the opposite. The ordinance brusquely declares that it has become inexpedient to apply the £3,000 for the purpose prescribed by the trust, and enacts that it may be applied in or towards defraying the cost of altering and making additions to and furnishing the Deanery Building. And if any of it is left over, this balance may be applied, not in the manner directed by the trust, but "in such manner as the Synod shall . . . specify." To say that the framers of this ordinance showed an "intention" to treat the £3,000 as a loan to be presently repaid is to say that the lion intends by and bye to restore the lamb which in the meantime he has eaten and digested.

Soon, however, it was evident that many people regarded such cavalier treatment of a trust as a thing to be abominated. If once it were realised that the Synod could throw into the waste paper basket the conditions upon which such bequests were made, and use the money for anything else it thought fit to "specify" there would be an end of confidence, and an end also of bequests. So a change set in. After some sixteen months another ordinance was passed; and this time the principle of repaying the £3,000 was introduced. But where was the money for this new policy of repayment to be had? The false step of 1916 had got things into such a mess that the only way to set one trust right was to raid another. "These moneys with interest," says the Magazine with euphemistic reticence, "will be recouped out of the rents arising from the Pitt St. property."

Failing better proof to the contrary, it seems transparently clear that repayment was not the original and binding "intention," but was an afterthought due to widespread criticism. If there had been no criticism, there would have been no repayment. Until the ground is being "cut away under my feet" with more success than this, I hope still to walk about without the need of carrying a parachute.

But if the critics are at fault, why should they not have their errors corrected in the open field, instead of being sniped at from the loop-holes of an armoured "pill-box" set for the defence and confirmation of the official view alone?—W. HEY SHARP.

Moore College.

(The Editor, "Church Record.")

Dear Sir.—A friend of the College, who has more than once generously given to its funds has offered to give £50 a year for three years if nineteen others will do likewise. The College really needs the money, as the war has depleted its funds. No eligibles for active military service are accepted. There are 21 students attached to the College and several more are due next year, including three graduates. I shall be glad to receive contributions.

A typewriter is also required—a small thing, but most convenient, in fact, necessary. Perhaps some business man who is re-arranging his office will kindly spare us one. DAVID J. DAVIES, Principal.

December 3, 1917.

CORRESPONDENCE RECEIVED.

Prohibition.—We sympathise with your aims, but cannot afford space for extract and advice.

Hon. Sec. St. John's Old Boys' Union.—Sorry to differ from you in your estimate of fairness and unfairness.—Ed.

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The Church Record.

DECEMBER 7, 1917.

THE MESSAGE OF ADVENT TO A STRICKEN WORLD.

What ground would there be for optimism as we survey the field of the world to-day, if on the distant horizon we could not discuss the faint glow that suggests "the Sun of righteousness arising with healing in His wings"? For there is chaos and ruin and tragedy everywhere. Civilisation has largely broken down, education has deceived us as a panacea for all ills, and science has proved herself as ready a handmaid for the destruction of human life as for its preservation. Man has reached such a pinnacle of knowledge and power that to a large degree he has yielded to the temptation to regard himself as independent of the guidance and grace of God. He has thought himself capable of discovering what he needs, and has felt himself equal to securing it. And in the train of all this humanly-conceived "progress" has come to war, with all its attendant horrors.

What hope is there for better things in the world if in some way God does not intervene? What guarantee is there of any real progress if man's wisdom is not lightened by heavenly wisdom? If the tragic course of human sin and selfishness is not checked by the power of divine grace? Human skill can teach us how to achieve the tasks in life which we set ourselves, but it cannot answer the question—"What for?" We stand baffled before the problem of the goal to be aimed at. The secret of life is with the Creator, Who alone can spell out its purpose to us. We may fondly imagine that this is going to be the last war, but while the power of sin remains uncrushed in the human heart such an idea will prove a sad delusion. Inordinate ambition, unscrupulous selfishness, and base treachery have found tragic expression in the policy of the German Empire, but these qualities will still find a place in the unregenerate human heart, even though Germany be humbled to her knees and her military power broken.

What promise is there, then, of humanity's attainment of some glorious goal which makes all the struggle and sacrifice and the whole burden of life worth while?

The answer is to be found in the certainty of the second coming of our Lord. That wondrous purpose of redemption which He began for the world at His Incarnation He is bringing to a glorious completion which will be reached at His coming again. God

is calling humanity to a goal of perfection, and God is working to help man to its attainment. Without the promise of divine intervention, optimism would be building its house upon the sand. Through the night of human turmoil and anguish we can struggle on bravely and lift up our heads in hope because of the cry from Heaven, "The night is far spent: the day is at hand." Human affairs are moving on to a divine climax.

But what are the grounds of our certainty of the Lord's return in triumph? How can we be sure that in a real sense Christ will reign on earth as "King of Kings and Lord of Lords"?

We rest first of all upon the righteousness of God. The freedom of the human will brings with it the mystery of evil, involving an age-long conflict between right and wrong, good and evil, God and the powers of darkness. Yet if God is Almighty life cannot be an eternal dualism. There must come an end to struggle, and God must be triumphant. Wrong must be vanquished by right; the darkness of falsehood must vanish before the light of truth. And because this is so Jesus Christ must be acknowledged in His essential glory as the Incarnate Word of God, and He must triumph on the scene of His humiliation. "They shall look upon Him Whom they pierced."

But we have the definite and clear teaching of the Lord Jesus Himself. That He will suffer and die, and in a sense leave them, He warns His disciples and prepares their hearts. But He makes it equally certain that He will return when the Heavenly Father wills. One passage may be quoted: "But in those days after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in the heaven shall be shaken. And then shall they see the Son of Man coming in the clouds with power and great glory. And then shall He send His angels and shall gather together His elect from the four winds, from the uttermost part of the earth, to the uttermost part of heaven."

To the Apostles this truth was their sustaining hope as they faced the darkness of the world of their day. St. Peter, preaching after the healing of the lame man at the Beautiful Gate of the Temple, said, "And He shall send Jesus Christ which before was preached unto you; Whom the heavens must receive until the time of restitution of all things." St. Paul warns the Athenians to repent inasmuch as "God hath appointed a day in the which He will judge the world in righteousness by the Man Whom He hath ordained." Then there is his word of comfort to bereaved Thessalonians "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you, by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout."

We leave on one side the question whether this latter passage is to be interpreted with a bald literalism, and quote it as indicating the prominent place which the doctrine of the "parousia" had in St. Paul's teaching. Quotations might, of course, be multiplied, the book of Revelation being one rapturous expectation of the glory of the Lord's return, concluding with these words, "He will testify these things saith, Surely I come quickly. even so, come, Lord Jesus."

But our certainty as to the Lord's final coming in triumph gives us no warrant for any anticipation as to its immediacy. The exact time of His coming must remain shrouded in the mystery with which God has invested it. Nor does it deliver us from responsibility for watchfulness for those "comings" through the operation of the Holy Spirit, of which surely history has provided many illustrations, and of which there may well be many more before His return in glory. The world stands disenchanted with its own wisdom, and conscious of its need of a great unifying principle, and of fresh power to enable it to cast out the evil from its heart. If there are many elements that make the world look darker than ever before, there are also many things which brighten the whole scene as never before. Blind force, brutal barbarism, relentless selfishness are struggling to assert their sway over civilisation. But unrivalled heroism, noble self-sacrifice, and devoted service still lift their head above the fray. The world's need is God's opportunity. The Church of Jesus Christ may advance as never before, if she is eager for the guidance of Him Who at length will perfect His work of redemption. The world needs principles that Jesus Christ alone can give. It needs power that Jesus Christ alone can supply. The call is, to witness for Him with fresh enthusiasm, with more entire personal devotion, with more fearless application of His principles to all circumstances of life. Surely there is call as never before to entire consecration to the task of winning the world for Christ. And thus shall we hasten the time when it shall be said, "Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes." In proportion, as we venture forth to this crusade for Christ, we shall be more ready and joyful to meet Him when He comes again.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

The Archbishop's Letter.

"The Day of Prayer held yesterday will not soon be forgotten. The Cathedral, crowded to the doors in the luncheon hour, and well filled often during the day, most of our churches very numerously attended far and wide, were only indications of a deep seated realisation on the part of our community that things at the front are serious, our safety and future at stake, and that one solemn explanation is that our light-hearted carelessness in so many aspects of life cannot expect the hand of God to give us the victory until we repent, and we come to God's House to publicly seek Him. When we appointed November 21 as a season of prayer, in conjunction with so many of our fellow Christians of other communions, we little dreamed how suddenly our fabric of hope would have been shattered before that date by the unexpected ghastly disaster to our brave Italian Allies. Thankful as we are for their stiffening in defence after retreat, and also for the brilliant British advance towards Cambrai, we must not exaggerate our successes. The new advance is only small in comparison with what has to be done. It is all to the good, but the remaining task is immense, and the Italian reverse demonstrates that we have not an ounce of strength to spare.

"In our diocesan life we note with sorrow that Canon Archdall has just passed away. He is a great loss to us. Although laid by through illness for at least a year, his vigorous, earnest personality made itself felt. In spite of the fact that he was so keen and uncompromising as a debater in controversy, he never yet made a lasting

Supplement to THE CHURCH RECORD—Dec. 7, 1917.

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In Support of the Government.

PRAYER.

O LORD GOD ALMIGHTY, guide, we pray thee, our Sovereign and all those to whom thou has committed the government of our nation and empire; and grant to them at this time special gifts of wisdom and understanding, of counsel and strength; that upholding what is right, and following what is true, they may obey thy

holy will, and fulfil thy divine purpose; and to us Thy people grant the ready mind and will to bear and to do all that may be laid upon us, to the carrying out of thy purposes, Who art the only Giver of victory; through Him Who is the Prince of Peace. Amen.

Messages from Church Leaders to Church People.

From the PRIMATE OF AUSTRALIA.

I have been asked by the Editor of the "Church Record," one of the two great church papers circulating throughout the Commonwealth, to express an opinion upon the Reinforcement Referendum, which is to be decided on December 20.

I desire to say that in my judgment the church is precluded by her position from directly dictating to her members how they should cast their votes. At the same time, it is the duty of her leaders to use every endeavor that can save them from voting in the dark, and we are justified, therefore, in pointing out:

1. The Empire is in the gravest danger.
2. The enemy can not be crushed unless our manpower is sufficient.
3. Voluntarism has failed to find the necessary men during the last twelve months.
4. It is no hardship to compel a man to fight for the country that defends him.

From the Right Rev. A. W. PAIN, D.D., late Bishop of Gippsland.

There is nothing new to be said about conscription. The advocates for and against are at work with the utmost vigor and leave nothing unsaid. Probably most persons entrusted with a vote have already made their decision. Certainly, the dogged determination on the part of a large number of persons not to be convinced in its favor renders any attempt to show them the better way a foregone failure; and yet there may be a few open minds to whom the subject presents a real difficulty which they would be glad to have removed. Is it right, they say, to compel somebody else to face possible death? Would not this be a breach of the royal law? Such compulsion seems closely allied to murder, and so on.

Now, of course, the men we want to compel are those who obstinately refuse to come to the relief of their brethren in the field, the probability of whose death is considerably increased by such refusal—those who are callously regardless of their country's imminent danger—the cowardly—the innately selfish—the utterly disloyal.

Ought the non-combatants, say, the women and the physically unfit to interfere with the liberty of these men who claim the right to regard their lives as sacred? Our answer is undoubtedly yes, because it is duty that calls and duty is even more sacred than life itself. It is this most sacred sense of duty which has already sent so many of our brave men to the front; they have, so to speak, compelled themselves, even as our blessed Lord, we say it with all reverence and adoration, yielded Himself to the compulsion which His own wonderful love for

From the LORD BISHOP OF WILLOCHRA.

I believe that the issue now before Australia is one of supreme importance. The last referendum was in many ways a catch vote, and can hardly be said to fairly represent Australian opinion. The present vote will be deliberate and final.

"Tekel" thou art being weighed in the balances. Will Australia be found wanting?

We should ask ourselves these questions.

1. Are we going to leave our men now at the front unrelieved? Are we not really sweating them if we make them work inhumanly long hours without proper spells? Are we not guilty of gross cruelty if having got them there we make it impossible for them to get a rest, and

5. The lives of those at the front, who will die if not reinforced, are as sacred as those who have stayed at home.

6 Adequate and timely reinforcement has often saved lives without proportionate loss of those who reinforced them.

7. Voters should consider the safety of the Empire as of greater importance than that of its present members, because the Empire belongs to our children's children, and has been bought by lives already laid down in its defence, whose sacrifice ought not to be wasted.

8. The mistake can never be undone if we lose our Empire through declining to reinforce our troops.

9. We ought not to let sentiment and sympathy turn us from doing our duty, no matter how distasteful it may be.

JOHN CHARLES SYDNEY,

December 1, 1917.

man had imposed upon Him. "The Son of man," he said, "must suffer." And the plain fact is that if men will not do their duty they must be made to do it. "Little birds that can sing and won't sing must be made to sing." This old adage puts the matter in a nutshell.

Can there be any question as to the direction in which duty lies?

When we know that the fate of the Empire depends upon reinforcements, when we know that battles have already been lost because we have not had men enough in the field, when we know that the possibility of saving our brave men at the front from death, even by mere exhaustion, is within our power, when we know that the principles of righteousness, freedom, and truth are at stake, then the clarion call of duty overwhelms other calls, and we fling to the winds selfishness, fear, and scruples, and whether as non-combatants or possible combatants we respond as men, as patriots, as Christians, the path of duty is the path of safety and of glory. Humanity, England, God expects every man to do his duty.

But there must be discrimination. Duty is paramount. Every man should be at the service of the country, especially at such a time as the present. But some men will do better work for the country by staying at home than by going to the field. There must be discrimination. But if a man remains at home let him be quite sure that he does so at the call of duty.

A. W. PAIN, Bishop.

condemn them to death by sickness, exhaustion, or the enemy violence when we might make things much easier for them? Are we prepared to let them die? If not, how do we propose to get reinforcements, when we know that voluntary enlistment has failed? Where is the justice of throwing all the risk and suffering on to a few when all who are capable ought to show it equally?

2. Are we going to let Englishmen fight for our liberty? Are we not men enough to fight for ourselves? We have not made anything like the proportionate sacrifice that Englishmen and Frenchmen have made, and that Canadians and Americans are preparing to make under compulsory service. Are we going to sponge on England for our safety? Or are we going to prove our manhood as a nation? We all admit the valor and patriotism of those

who have gone, but they do not represent the whole Australian people.

3. Can we expect England to make further sacrifices for us in the future if we refuse to come to the aid of the Empire now? It is easy to foresee circumstances under which in a few years' time Australia may be in great peril either from the east or from other foes. Can we expect England to risk her own safety for us in the future if we fail her now? Where else can we look for protection? The wildest dreamers cannot fancy that Australia can protect itself against a modern power with control of the sea. If we forfeit our honor now, who will risk anything to save us in the future?

4. Is it a Christian thing to refrain from struggling for liberty, justice, and righteousness only because of the suffering which the struggle entails upon ourselves? Do we regard material well-being and freedom from suffering as the highest good? All the arguments against compulsory service seem to hinge round the fact that it will cause us suffering. Is this a right view? Is it not better to suffer than to desert one's friends, to be a coward, or to stain one's honor? Surely there are worse things in life than suffering.

5. Is it Christian to regard death as the supreme evil, so that we say that we will not force men to do their duty for fear they should die? Why should we fear to send men to risk death if it is their duty to face it? Is it any real kindness to men to make it easy for them to shirk duty? Is death such a terrible thing? We say: "O, death, where is thy sting? O, death, where is thy victory?" Yet thousands of nominal Christians are practically saying that death is the supreme evil, acting as if they believed that this life was all, or, at any rate, that the life to come was something inferior, and not worth considering beside it.

FROM THE DEAN OF SYDNEY.

It is imperative that we try to clear in our minds the great question now before us from merely sectional considerations. The welfare of every part of the community is dependent upon the continued security and prestige of the nation as a whole. Further, we cannot consider the destiny of Australia in this matter apart from the destiny of the Empire of which she is an integral part. Our interests are absolutely bound up together. The present situation calls for our full strength and our utmost resources. We believe that our cause is righteous, and therefore God is with us, but we must be prepared to do our part. It is not only a matter of the necessary reinforcements. We must also consider what will be the moral effect of our decision both upon the enemy and upon our brave Allies who have borne the full burden and heat of the day. We must each one shoulder our individual responsibility. The question cannot be honourably evaded. To shirk it is to show ourselves unworthy of our citizenship. Australia's part has been a noble one in this world-struggle. We must not draw back now. We have great traditions to maintain and to hand on untarnished to those who come after us.

A. E. TALBOT,
Dean of Sydney.

December 4, 1917.

THE ARCHBISHOP OF MELBOURNE.

From the current issue of the "C.E. Messenger" we extract the following outspoken statement:—

"Much in the last three years has caused every true citizen to rejoice. The great response of our manhood, the generous service of our women, and the outpoured gifts in money have all called forth unbounded admiration.

"But the conflict is longer and more serious than we expected, and, as such, it is proving a test of powers of endurance. History will write us down as having failed unless we persevere

until the end. In the great decision before the country the Church of England will play its part faithfully. We stand for Empire first because only as a part of the whole is our own position in the world assured. Apart from England, we should be the prey of any aggressive nation which deliberately planned our ruin. Under the British flag we are destined to share in the great events of imperial policy.

"We can scarcely trust ourselves to speak of the elements of disloyalty which emanate from the Irish Roman Catholic part of the population. There is abundant evidence, however, that what is most responsible in the Roman Church is opposed to the outrageous disloyalty of Dr. Mannix. It is pitiful that he should have brought to Australia the worst methods of Irish agitation. Under Dr. Carr the Roman Church dwelt at peace with other religious denominations. There was a truce of peace and all dwelt together as Australian citizens. Now all this is changed. Irish grievances of long ago are paraded as reasons for refusal to perform the duties of citizenship. The wicked accusations have no meaning in Australia where everyone enjoys the freedom of free men. One of the worst forms of agitation consists in branding as sectarianism any resentment of the unjust methods of the Roman Church.

"The menace is real and it is one which will leave abiding consequences. The only successful way of meeting it is to record votes against it and to show Dr. Mannix and others that we are not to be threatened or cajoled. The domination of the Roman Church exercised in a thousand subtle ways is already sufficiently serious. On 20th December a clear issue not to be obscured by side issues is before the people. Dr. Mannix has entered the lists of scheming politicians. His objects are openly stated. We call upon every member of the Church of England on 20th December to speak silently at the polling booth and to declare themselves on the side of national

6. If our democracy cannot or will not defend itself against external enemies, is there not a real danger that thinking men and real leaders may consider that in spite of its ideal advantages it is not worth supporting, and is there not a real danger that it may break down into some form of autocracy, that men may welcome a dictator lest the country should become another Russia? It would be deplorable, but what is to be done with a country which will fight neither for a great cause nor in self defence, not because it has adopted any lofty theory about turning the other cheek, which might be a real reason, but simply because it cannot look forward or realise its peril.

My conviction is that justice, common sense, and the Christian ideal of self sacrifice all demand a "Yes" answer at the Referendum. I believe that Australia will be at once disgraced and grievously imperilled by a "No" vote. I freely admit that many opponents of "Yes" have honestly convinced themselves that the "No" vote is justifiable, but for my own part I have no hesitation whatever in urging all who love their country and their faith to vote "Yes."

GILBERT, BISHOP OF WILLOCHRA.

Diocesan Registry, Bathurst.
28th November, 1917.

The Editor, "The Church Record," Sydney.

Dear Sir,—The Bishop is so very busy this week, and is also suffering from inoculation, that he will not be able to write the "Message." But he wishes me to say that he is in heartiest accord with your proposal.

Yours faithfully,
S. CHAPMAN,
Assistant Registrar.

necessity and loyal government.

(H. L. Melbourne, Diocesan Registry,
Cathedral Buildings, Melbourne).

THE LORD BISHOP OF ARMIDALE.

Writing in his Diocesan Magazine last month, the Bishop said:—

"Once again the old Conscriptio issue is raising its head. Many folk are clamouring for a renewal of the referendum. Unless our conscience is stupid with selfishness, we must all feel the gross injustice of allowing our volunteers to fight on unrelieved through the final phases of the War. The mere fact that we turned down by a weak majority a few months ago the proposal for compulsory service does not release us from our obligations. Many a nation since has been stung by compunction. America, Canada, and New Zealand have screwed their courage to the sticking point. We have not done with conscription yet. Vox populi is not always vox Dei. It is foolish to imagine that a panic vote can turn the key upon the spirit of duty, and lock it safe in the cupboard. Already the ghost in the cupboard has begun to rattle and shake, and there are evident signs that we shall have to undo the door shortly and release the skeleton. One argument is undeniable, that the only fair way to meet the colossal struggle in which the Empire is engaged, is for every man to take his share of risk and privation. Most of us require some touch of coercion before we are willing to fulfil our responsibilities. A parent does not scruple to coerce his child. Society brings pressure to bear upon the individual. There is no tyranny when a nation submits to the laws imposed by its own representatives. If recruiting has fallen dead, society, in justice, must apply the spur to the shirker and compel him to shoulder his share of the national burden. We should all feel the shame of it, should France or one of the Allies request us politely to give more adequate support to our troops who have proved of such vital importance on the West-

ern front. Such an appeal is not impossible, and we should deserve the rebuke from a country which has surrendered without stint every available citizen as a fighting unit. **Must we wait in our lethargy until we are stung to shame by our neighbours, before we have sufficient initiative to bestir ourselves?"**

THE LORD BISHOP OF GIPPSLAND.

In the course of his Synod Charge last week, Bishop Cranswick said:—
"In the constant and compelling call for men, we must be in the front line of those who recognise the need to dedicate their best and their all to the sacred cause placed in the care of our nation. Hitherto the church has unselfishly borne her share of the anguish and suffering that this war has brought, and the rectories up and down the land have shown a noble example in contributing precious lives to the Motherland in her hour of need. We humbly offer our loving sympathy to all who have been called upon to bear the burden of bereavement, anxiety, and sorrow, assuring them of our deep conviction that their sacrifice, far from being in vain, has enriched the nation, and has helped many to see new meaning in Christian fortitude and hope. But in spite of strained nerves and aching hearts, we must do more, and keep on doing it till victory comes. **The Reinforcements Referendum must be viewed as a further opportunity to rise to greater heights of sacrifice. As Christian folk and heirs of a great national church, we cannot put Australia, with all our love for her, before the Empire.** As patriots we look deeper into the meaning of the situation than do those who preach so selfish a doctrine, and we understand that very faithfulness to Australia compels us to put the Empire first, without whose strength and support our Commonwealth must cease to exist. **My brothers, we cannot allow the boys in the front line to suffer and die because thousands of others can find it in their hearts to loiter at our street corners, to mock by their very presence our recruiting meetings, to constitute a menace to our daughters, to fill up our picture shows and support our race meetings, and generally to be 'lovers of pleasure more than lovers of God.'** Let us use all our influence to place the Government of the Commonwealth in such a position that it can adequately reinforce the Australian Division under the command of General Birdwood."

THE LORD'S PRAYER PARAPHRASED.

O loving Heavenly Father, grant that Thy Name may be known and hallowed by all peoples and nations, that Thy kingdom may come. Help us to do Thy will here on earth as faithfully as it is done in heaven. Give us daily strength and wisdom to proclaim Thy salvation, to win souls for Thee, to further Thy kingdom and Thy coming. And forgive us our trespasses in that we have been slow to serve, and of Thy goodness use our weak efforts. Keep us from the temptation of self-complacency, deliver us from the sin of discouragement; for Thine is the kingdom, the power and the glory, forever and ever. Amen.

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grateful to say I have already been invited to do at the pro-Cathedral.

A Right Policy.

In Home Missions, in the work of making Jesus Christ known throughout the length and breadth of Gippsland, opening up the parts as yet untouched—we must send and give out very best. Sometimes it is thought that the second best will do for the work of breaking up new ground. But is that faithful? Can we entrust this Pauline task to the unordained reader and the inexperienced deacon? Rather must the Church of Gippsland be ready to send her best men into the front trenches to lay down abiding foundations. Of course, in regard to this great matter, the great question is, Will the best man be willing to go? In the work of Foreign Missions—the sublime task of making Jesus Christ known throughout the whole earth—we have all received a tonic of late. The big-hearted thing has been done, and the Australian Board of Missions has acknowledged the rights and claims of the Church Missionary Society to be a constituent part of the Church's advance guard. Those who are pledged to A.B.M. will henceforth feel a new inspiration in the real comprehensiveness of the great title under which they work. And those who find they best express themselves in devotion to C.M.S. will in the future experience fresh power in the new sense of brotherhood that will now invite all Australian churchmen who seek to perform the Church's primary duty. We rejoice to learn of the harmony that prevailed in the first meeting of the newly-constituted A.B.M. the other day. This is just as it should be, and may God ever keep us so, bound together by His commanding purpose, and therefore ours, that of bringing to Him the contributions of the nations. If we are to preserve this common purpose and sense of union, then patience will be required, and wide vision, and these will surely be attained in proportion as we recognise the new determination of General Synod to be a nation called to more complete consecration to the Lord of Lords and King of Kings, and a call to greater readiness to sacrifice ourselves for the souls for whom He died. And let us not forget that in the measure in which we give ourselves to missionary endeavours so will blessing come to the home work. It is always so."

The First Bishop of Gippsland.

I am deeply moved to-day when I remember that in the providence of God, I stand in the dignified position of our revered and greatly beloved Arthur Wellesley Pain, the first Bishop of this diocese, who made for himself so real a place in the hearts of his people that he will always be lovingly called "the grand old man of Gippsland." When the history of the Church of Australia is written the name of Bishop Pain will be given deservedly foremost place amongst those who have made great contributions to the cause. He has been permitted, under God, to be the creator of the organised diocese to which he unselfishly dedicated all his powers (leaving behind him foundations so wisely established and an administration exhibiting so manifestly the touch of the true statesman, that his successor will always feel that he owes him a debt of gratitude which he can never repay.

His Lordship made reference to the coming Referendum and spoke at length upon the three great social evils, and the need of concentration of work and prayer. Matters purely diocesan occupied his attention at some length. Bishop Cranswick then went on to say:—

Evangelistic Effort.

I have not had an opportunity of learning how far the Message of the Mission of Repentance and Hope has penetrated into our diocese, but I gather that as yet a large number of parishes have not been touched. May I say to the leaders of such parishes that it is my hope and prayer that a careful time of preparation will be undertaken immediately with a view to the holding of effective missions in a year from now. Missions are never permanently successful without thorough going and sufficient preparation beforehand. Moreover, experienced missionaries cannot be secured unless they are invited many months ahead. I rejoice to remember that my first act as a Bishop of the Church of God was that of holding an evangelistic mission. There is no doubt that one of the primary activities of the episcopal office is the beautiful and inspiring one of evangelisation. It is the highest of the pastoral gifts to be exercised by a chief pastor. As such, God helping me, I shall always regard it, and will welcome every opportunity of conducting in the parishes of my diocese evangelistic missions, as I am

School-girl Humour.

(By an Examiner).

The task of correcting and marking a large batch of papers set in the Public School Scripture Examination is not an easy one, but the present writer, upon whom recently fell the responsibility, found some relief from the tedium in the flashes of unconscious humour which occasionally lit up the contributions of the candidates. Of course, crudity of expression (pardonable in young people) caused a smile, as also the extraordinary spelling given to proper names in the Old Testament narrative. The stock from which Abraham sprang changed names frequently, "Coldeens," "Kalydins" are a few of the designations given to those ancient people. But it remained to a young miss of twelve summers to reveal a fine sense of feminine superiority when she ventured to tell us that the "backbone was taken from Adam and laid as a foundation of woman." If these beliefs spread, man's worth is not likely to receive much recognition in the future. Another candidate in describing the trick played to secure Isaac's blessing, pointed out that when Esau went into the distant forest to hunt for deer, Jacob stole a march on him by going out into the yard and slaying a "fratted calf." A question asking for a description of man's first home proved to some candidates a tax not only on their knowledge but also on their imagination. The examiner was assured that the Garden of Eden was beautifully laid out with comfortable seats. The climax, however, was reached when poor Esau was credited not only with an extraordinary profanity, but also with a shockingly disordered palate in that he sold his birthright for the sake of a "mess of potash."

Marriage.

By Mrs. Knight Bruce.

There were in the beginning three problems of the life in which the human race found itself that were beyond the wit of man to solve. Yet they were so vital to his life on earth that each was made the subject of a special revealing by the Holy Spirit. Notice what the three were; first, how man himself and the world had come into existence; then how evil had entered into God created life; even had the two the relation of sex and of marriage. No one will deny the supreme importance of a right understanding of the Creation and of the Fall, but do we realise that it was held to be equally important by Divine wisdom that from the first man should think rightly of sex and marriage?

The Mystery of Sex.

If the record of Genesis stood alone we might hesitate to argue from it, but when we pass on to the Gospel of St. Mark we hesitate no longer. When the leading theologians of the day came to ask from Christ a decision on questions of divorce, He answered by sweeping away their subtle arguments while He flung them back to Genesis. On other points He had broadened the Jewish interpretation of law; in this He reissued without alteration the old plain words as the Divine explanation and ordering of marriage. Later on we find St. Paul doing the same. In the Church in Ephesus marriage difficulties had evidently arisen, as they were bound to do in that great centre of the worship of Diana, and definite instruction on Christian marriage was needed. St. Paul gave it, based on the same direct appeal to the words of Genesis. If the plain records of Genesis then met the questions of orthodox theologians on one hand and of keen Greek intellect on the other, there must be that in them that will answer our own difficulties to-day. The words send us straight to the mystery of sex: "Male and female made He them. For this cause—marriage." How sex runs through almost every plant and animal, is one of the problems of our world. Think of it in the light of its first ideal, in the time of perfect purity and sinless life, for there its purpose is made known. "It is not good that the man should be alone;—indeed, it could not be, for man was made in the image of God, and he would have fallen short of the Divine likeness if he could have existed as a solitary being. In fulfilment of the twice-repeated words, "Let us make man in our image, after our likeness," there must be in him what will correspond to the Blessed Trinity, the Three in One. The highest development of life lies in reciprocity, not in loneliness, and it was made possible for our race by sex. More even than this, the reciprocity, the fellowship, must be that of those who share the same nature. Adam received a helpmeet, the Hebrew word implies oneness of being, and found expression in his glad words of welcome: "This is now (after the failure of attempted companionship with the animal world) bone of my bone, and flesh of my flesh." Then followed the words repeated by Christ and by St. Paul: "For this cause (i.e., the essential oneness of nature in dual personality) shall a man leave his father and his mother, and shall cleave unto his wife."

The Purpose of Marriage.

Now, this is a totally different conception of marriage to that commonly held. Greek, Roman, pagan thought alike all place the reason for marriage in the results of marriage, children, prevention of evil, the home. It is well to understand clearly that Christ and the Bible did not. In re-issuing to His Church the words of Genesis our Lord made known to us that the first and greater purpose of marriage lies in marriage itself, in the completion of two lives united, merged in a more perfect whole. Surely we lower and misconceive the holy state of marriage when we dare to say that its first purpose is the procreation of children, and its second a remedy against sin. Has marriage no purpose then when (it may be to the sorrow of both husband and wife) it remains childless? Or can it have been ordained as a remedy against sin, when the world was sinless at its institution? The truer ideal alone gives meaning to other words. When Christ spoke of those who would remain unmarried, the expression He used was one that implies deprivation of the full completeness of life, glorious though it would be when made for the kingdom of heaven's sake. When St. Paul used marriage as a symbol of the union between Christ and His Church we know that it is before that mystic union itself that we bow and adore, though we

give thanks for the new life and holiness that will spring from it. But I think greatest of all it explains why our Lord, so tender to every human need, yet refused absolutely to sanction divorce and remarriage. If we could see the realities that are beyond this world of seeming, might we not find that He was not binding on us an arbitrary command but showing us a natural impossibility? The two lives have become one, in the mystery of marriage they form together a new personality; the fact cannot be undone while life lasts.

Marriage the Fulfilment of Life.

If marriage is to be the completion of two lives into the new personality that is dual yet one, then its perfection will be in proportion to the measure in which it reaches the whole being of both; spirit must answer to spirit, mind to mind, self to self. The strongest sphere of union will be in the spirit, for love is the inner bond of marriage, and even if love did not find its birth in the spiritual nature it must be there that it will find its fulfilment. Love, as Dante told us, is that mysterious possession of which the more we give the more we have to give, and the abiding work of love is to cast out the selfishness that mars and destroys union. There are impes of darkness that masquerade as love, one of these may go through married life with these words continually on its lips: "Pay me that thou owest," another would constantly limit the life of the other self setting up as the idol of the home that miserable egoism de deux that limits the true development of the woman's life or makes higher aspirations in the man "die in his lady's lap."

But the insistence on love is bound by St. Paul not on the wife but on the husband; its standard is to be a higher one: "Husbands, love your wives, as Christ also loved the Church and gave Himself for her. The words are a curious antithesis to those of Martin Luther: "Women exist for the convenience of men," but, consciously or unconsciously, one principle or the other will give the atmosphere of the home, and we may need to recognise more commonly that, according to St. Paul, self-sacrifice and devotion are the special duty of the husband (Ephes. v. 25). On the wife's side equally big calls are made in the sphere of the spiritual life and love; there is the choice before her of using her woman's gift of influence either as an Eve who spiritually wrecked her Adam, or as a Beatrice who is the prophetic vision of woman's power to uplift man. We may agree with St. Paul or not, but undoubtedly he balanced the difficult demand for the man by an equally difficult demand from the woman: "Wives, obey your husbands." Women remember that obedience was not in the original marriage bond; we must not be followers of Milton and read into the primal state the later conditions of the Fall. But, granting that the later ones exist, what is the meaning of the obedience the Apostle desires? By no possibility can it be the obedience of one soul to another in personal life, that would be an immoral thing to teach. The Divine gift of individuality must abide free, responsible only to its giver, either in man or woman. The obedience is an official obedience for the right ordering of the home, as in a regiment a major would obey his colonel.

Marriage must be the completion of the mental. There is a clever saying in the Far West: "Marry down to your eyebrows if you would marry happily"—be mates, that is, in brain and mind. It is a wise saying, but a common one among ourselves: "A clever man likes a foolish wife." He may think that he will, but it is a surrendering of the fellowship of marriage. Companionship will lie in the whole outlook on life, in the sympathy of mutual understanding in which one of the special joys may be 'like indifference,' neither will dictate to the other even on such fundamental matters as religion or politics. With companionship must go freedom.

The completion of life will reach to the physical nature. "I am quite sure," wrote Bishop Doane, "that to get the first impression of the sanctity of marriage we need to go back and learn the sacredness and dignity of the human body." Perhaps parts of our difficulty may be a result of having for centuries allowed the thought of the physical side of marriage to dominate far too largely. We have approximated to the same standard as that of the animal world and been in danger of losing our own where the bodily is but the expression of what is spiritual and mental. Dante was wise: "It is not Nature that is corrupt, false guidance it is that has darkened the face of the world." Undoubtedly we have darkened physical marriage, allowing it a very largely to become one of the lawless spheres of life and we need to learn that lawlessness is sin. The self-control of single life must pass into the self-control of married life, for as we set ourselves to

learn what the laws for our natural life are we shall realise that they are always laws of limitation, never of license. Nature punishes inflexibly where she has been disobeyed.

"Self-reverence, self-knowledge, self-control: these three alone lead life to sovereign power."

They alone will enable marriage to be the sacrament of perfect love and life.

The Obligations of Marriage.

Last of all, from this union, so made sacramental, will come the sacramental gift of life. It is well for us to think of this, for at the moment we are somewhat in a storm. Elements of nature that were thought to be out of our own control have been found to lie within it, and it is foolish not to recognise the change and its consequences. It has taken place in other matters; one by one other forces of natural life have passed from the sphere governed by natural instinct into one controlled by reason and will of man. But they do so rightly only under one condition, that the reason and will of man themselves be under Divine law. Often in which many there is a transition stage, in which many of us grasp only at the new power, and forget the new responsibility. Possibly in this matter we are in such a transition stage to-day. We cannot see the past altogether with contentment. Mingled with much that was beautiful and good there was an immense amount of unwished-for result of mere animal passion. There was, too, an enforced and far too frequent motherhood, wrecking and endangering many a woman's life. Sheer selfishness and self-indulgence dared to justify themselves as a fulfilling of Divine order.

That is almost a thing of the past, but we need guidance for the new position and clearness of thought. First, we shall remember that the words "I will greatly multiply thy sorrow and thy conception," were not the original marriage blessing; they were the sentence on the victory of self-pleasing over self-control. St. Paul held strongly to his belief in the authority of the husband over the wife, yet on this one point he puts it aside: each of the two has obligations one to the other, but they are mutual and they are equal (1 Cor. vii. 4). Or we may lift our thought still higher, and dwell on that great marvel that the Incarnation waited for the consent of a woman's will for her own free choice of the joy and the sorrow.

One fact remains; undoubtedly the union of marriage was intended to issue in the coming of new life, and to refuse all fulfilment of that purpose is to take on ourselves the gravest responsibility. There may be conditions and circumstances that ought to be rightly considered, but there are methods that must be absolutely condemned, and utterly set aside. Why? How? are two questions that can only be rightly answered as we ask them in the light of God's presence. It must be no frivolous reason for which we women shall meet the final balancing of our lives with the unused talent of our motherhood thrown aside and buried. So in this spiritual Convention we have thought together of marriage. Nowhere else can it be more rightly studied. "For to carry out Christ's ethic demands Christ's power."

Passing of a Great Bishop.

The name of the Right Rev. Samuel Thornton, D.D., Assistant Bishop of London, who died in London last week, was familiar to Church-people in Australia during the latter quarter of the nineteenth century, he being consecrated in 1875 as first Bishop of Ballarat. The ceremony was performed by the Archbishop of Canterbury in Westminster Abbey, and it was amidst widespread regret that in 1900 he resigned the Bishopric on his appointment as Assistant Bishop in the diocese of Manchester, and vicar of Blackburn, which offices he continued to hold until 1910. During the latter four years of this period Dr. Thornton was Proctor of York Convocation, and during the latter three years he was chaplain of the Langthorpe Female Asylum, and Rural Dean of Blackburn. For the past six years he has held the important position of Assistant Bishop in the diocese of London, and was also hon. diocesan visitor of the Church Army.

The late Bishop's only son is the Rev. H. S. R. Thornton, M.A., who is at work in England.

The deceased prelate was possessed of a very fine personality, which endeared him to all who had the privilege of his friendship. He was intensely interested in social questions, and was always an acceptable speaker at meetings of men.

enemy, for he was so transparently sincere, and possessed of such an affectionate heart that those who differed from him most widely, yet honoured and respected him, and those who knew him best, loved him.

"He will be rightly remembered as amongst those who built up the Kingdom of God in this diocese. We pray that God will comfort those who are bereaved by his loss."

"It will be a sad Christmas again this year in our war-stricken world. May we all the more seek the joy of God's peace in Christ, and in the path of duty learn anew the deep satisfaction of men and women who by God's grace have found their soul."

January 6: Day of Prayer.

The Archbishop has addressed the following letter to the clergy of the diocese of Sydney:—

"Rev. and Dear Brethren,—A cablegram has appeared in the newspapers to the effect that His Majesty the King desires that Sunday, 6th January, 1918, shall be observed throughout his dominions as a Day of Prayer and Thanksgiving."

"Acting upon this information, I express the hope that the services on that day may be in accordance with His Majesty's wish, and that our people may be led to a general observance of it."

"The services authorised for use of 21st November last may be again used, either wholly or in part, as you may find most desirable."

Ladies' Home Mission Union.

A Display of Articles suitable for Christmas presents, also Calendars, will be held at the L.H.M.U. Offices in the Diocesan Church House, on December 11, 12, and 13, from 11 a.m. till 4 p.m.

St. Andrew's Day Intercession.

A period of intercession for Foreign Missions was observed at St. Andrew's Cathedral on St. Andrew's Day. His Grace the Archbishop was present, and took the closing prayers and gave the benediction. The Revs. H. M. Rupp and S. H. Denman led the seasons of intercessions, while the Rev. E. H. Burgmann, from Newcastle, and the Rev. E. C. Gore, of the Sudan C.M.S., gave the special addresses. Among the clergy present were Bishop Pain, the Revs. A. H. Garnsey, C. C. Dunstan, R. Nelson Howard, Garnsey, C. C. Dunstan, and H. C. Vindin. There was a goodly body of missionary-hearted people present. The spirit of prayer and intensity was very manifest.

The Late Canon Archdall.

After a long illness, the Rev. Canon Mervyn Archdall, M.A., of Drummoyno, Sydney, passed peacefully away early on Thursday morning, November 22. The late Canon was born in Ireland in the year 1846, and belonged to the distinguished family of Archdall, of Castle Archdall, county Fermanagh. He was educated at Durham Grammar School and Cambridge University. He was ordained priest in 1870 by the Bishop of Carlisle, and was curate of St. George's, Kendall, from 1869 to 1873. He was secretary of the London Jews' Society for ten years. At the invitation of Bishop Barker he came to Sydney in 1882 being appointed rector of St. Mary's, Balmain, which position he occupied for 25 years. He was instrumental in founding the Bethany Deaconess Institution. The deceased clergyman was elected Canon of St. Andrew's Cathedral, Sydney, by the Synod in 1902 and was rector of St. Stephen's, Penrith, from 1908 to 1913, when he retired from active duty. He was the author of several very important books and pamphlets.

The late Canon was always a forceful speaker in Synod and a recognised leader in the Evangelical School of Thought. The funeral took place on Friday, November 23. The first part of the service was held in St. Bede's Church, Drummoyno, and was attended by a large number of the clergy. The Archbishop spoke in terms of high appreciation of the late Canon's life and character. We publish elsewhere a beautiful hymn, written of the deceased, which was sung at the service. The interment took place at the Field of Mars Cemetery, Hunter's Hill. A memorial service to the late Rev. Canon Archdall is to take place on Monday evening next at St. Barnabas Church, George-street West, at 7.45 p.m. The preacher will be the Ven. Archdeacon Boyce and the clergy and friends generally of the late Canon are respectfully invited to be present.

"Motion of Sympathy."

The C.P. Union, at its last meeting, passed a motion of sympathy with the family of the late Canon Archdall. The Hon. Secretary has sent the subjoined letter to Mrs. Archdall:—

Dear Mrs. Archdall,—The members of the Sydney Clerical Prayer Union, at a meeting held on Monday last, passed unanimously

and with deep feeling, a resolution of warmest and heartfelt sympathy with you and all your family in your recent sad bereavement, by the passing away of our beloved friend and brother in the Lord, your late husband, Canon Mervyn Archdall, M.A.

No words can adequately convey our sense of loss in the departure from our midst of your revered and saintly husband. We feel as if the Lord had taken away our Master from our head and we must "hold our peace."

His presence at our meetings was like that of a father. He was to us a leader and teacher. His learning and wisdom were a guide and a source of confidence.

Although the Canon has passed from our sight, we feel that he still lives with us; as he so often used to say, "My life is hid with Christ in God." His memory will be a blessing and his influence will never be forgotten by those who knew him. "He being dead yet speaketh to us."

We pray that you and your dear ones may be comforted in your grief. "Sorrow not even as others who have no hope."

Again expressing our deep and heartfelt sympathy, we beg to remain, dear Mrs. Archdall,

Yours most sincerely,

On behalf of the Committee and members of the Sydney Clerical Prayer Union,

HENRY JOHN NOBLE,
Hon. Secretary.

St. Catherine's Day and the C.D.S.

Last Sunday week (St. Catherine's Day) the annual service of St. Catherine's Church of England School for Girls was held in St. Andrew's Cathedral in the afternoon. There was a large gathering of old and present pupils. The Dean of Sydney conducted the service, Rev. W. J. Cakebread read the lesson, Rev. J. A. Pattinson, M.A., who preached, referred to Miss E. M. Lenthall, under whose principalship during the last 13 years the school has trebled its numbers. The preacher said that some of The King School boys went straight from school on active service, as many of the girls of the C.D.S., on leaving school, had entered wholeheartedly into Red Cross and other patriotic work.

Erskineville.

The friends of the Parish of Erskineville with Camdenville will be pleased to know that Confirmation was held at the Parish Church on Wednesday evening, November 21. The record number of 128 candidates were presented to His Grace by the clergy, Rev. J. Newton Stephen, B.A., and the Rev. W. E. Malby, Th.L. The only deplorable feature in this most inspiring service was that after every space had been utilised, and thus some hundreds, almost a like number had to be turned away from the doors of their own dear old church. Are there not some devoted members of our Church of England who will give her the possibility of being without such a handicap, by responding to the call of some—at least—15,000 Church of England people in this parish.—(From the Record).

News in Brief.

The Annual Convention for the deepening of the Spiritual Life, held at Katoomba, has been postponed until Easter. Full information will be advertised in this paper later on.

Church Mission to Jews.—Meeting for prayer, C.M.S. Board Room, Monday, December 10, 3 p.m.

Penrith.

A Memorial Service was held last Sunday Morning in St. Stephen's Church in connection with the death of the late Canon Archdall, who was for five years rector of the parish. The standing memorial of his work there is to be seen in the new church erected at Jamieson Town, free of debt, during his incumbency.

H.M.A.S. Tingira.

On Sunday, November 25, the Archbishop paid his annual visit to the ship to administer the rite of Confirmation to the boys who had been prepared by the Chaplain. The service was unique in many ways. Forty-three candidates were presented. During the week no less than fifteen boys received the sacrament of Holy Baptism, twelve at St. James' Church, Woollahra, and three at St. James' in the city. This may be taken as an evidence of the deep interest these young lads take in their religious life. Over sixty per cent. of the boys belong or are supposed to belong to the Church. All Church of England boys in the ship attended the chaplain's classes, which, for convenience, were divided into port and starboard wards. The Archbishop's address was based on 1 Cor. vi. 19-20. The candidates, the other boys present, the officers and men of the ship's company, listened with rapt attention to the earnest words spoken. It is to be

hoped that the service will be a sacred memory for the boys in the days to come. We live in an age of frivolity and carelessness in religious matters. An effort is made here to influence the boys for good at a very impressionable age. It is a work in which the Church may well show a large-hearted sympathy.

NEWCASTLE.

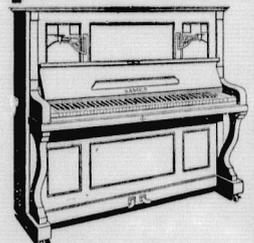
The Cathedral Festival.

The Festival this year took the form of a Study Week for the clergy, conducted by the Dean. Simple lectures were given on: (a) the Anglican Communion and Christian Unity (b) the Influence of Christianity on Social and Political Ideas; (c) Christianity and Health. Also courses of four lectures on Biblical Psychology; four lectures on Some Points of Orthodox Doctrine, and three lectures on the Early Epistles of St. Paul. The Dean issued an invitation to clergy of other denominations to attend the lectures, and several were present at different times. The Festival sermon was preached at evensong on the 15th by the Rev. P. A. Micklem, M.A., of St. James', Sydney, who spoke on the tests to be applied to ascertain the reality of the Church's progress in any Diocese. The three tests were supplied by the Parables of Matthew 13. The test of outward expansiveness (the parable of the mustard seed); the test of inward permeation (the parable of the leaven); and the test of complete devotion (the pearl of great price). Offerings to the amount of £625 were placed on the alms dish by the parish clergy, as the first instalment towards the Dean's appeal to liquidate the debt on the Cathedral.

Scone.

A Teaching Mission was held in St. Luke's Church, from November 4 to 8, Rev. C. E. Curtis, of Cremorne, being the missionary. The weather was inclement throughout, but notwithstanding this, the congregations on the whole were large. The communion services were well attended. The missionary gave abundant food for thought and was listened to with close attention. There is no doubt that a distinct, and, we trust, a lasting impression on church people has been made. Eighty resolution cards were signed at the thanksgiving service; no doubt these would have been considerably increased in number had the mission continued till the following Sunday, and there were many regrets that this could not be done.

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BATHURST.

The Bishop's Letter.

"I had expected to have been away from Australia at the time I am writing this, but the transport to which I am allotted has not been able to leave to its scheduled time. In this letter I wish to say just a word or two of farewell before my departure. It has been a very great help to me to hear from all parts of the diocese how my decision to go to minister to the troops at the Front has been approved and warmly supported.

One appreciates very greatly the spirit in which the clergy and people have been prepared to resign their rights in their Bishop in favour of the soldiers. I can set no term to the period of my absence from you. That question, I feel, can only be determined in France. It depends upon what one learns there of the continuing need of a bishop among the chaplains and soldiers. As long as that need exists and I am able to fill it, it would seem that, within reasonable limits, it will be my duty to remain there. One trusts that no breakdown in health, which has befallen so many under new conditions of life, will force me to leave before my service is completed.

"I am assured that I can count upon your prayers to support me in the work which lies before me on the other side, and upon your loyalty and devotion to maintain the work in the parishes and dioceses at home."

VICTORIA.

MELBOURNE.

Church Missionary Society.

The Cleaners' Union.—The report for 1917 was presented to the Annual Meeting held on November 19, and showed that there had been gratifying progress during the year. The Branches had increased from 108 to 123, whilst no fewer than 540 new members were enrolled during the past 10 months.

Miss Stella Parker, of Hawthorn, has been accepted under the short service system to take charge of the kindergarten department at the Ladies' College, Colombo. She will sail on December 31.

The Branch, in order to be entirely clear of indebtedness by December 31, is appealing for £1500 over and above the anticipated ordinary income to that date. If all friends and sympathisers would each do a little extra the objective would be realised.

The Annual Summer School will be held at Mornington from January 5 to 12.

Cleaners' Union 26th Anniversary.

The 26th anniversary of the Cleaners' Union of the Church Missionary Society was celebrated on November 19. In the afternoon at the Holy Trinity School Hall, East Melbourne, the Rev. B. N. White presided, and the Rev. A. H. Constable and Miss Minnie Clarke, from China, spoke. At night a session in the Magistrate's Hall, Collins-st., was addressed by the president (Mr. E. Lee Neil) and the Revs. J. A. Schofield, from India, and A. H. Constable. An appeal was made on behalf of the effort to raise £1500 in addition to the ordinary income of the society by December 31. Four new missionaries, it was stated, were ready to go to foreign fields, but it was essential that the £1500 should be raised in order that 1918 should be entered upon free of indebtedness, before the responsibility of despatching them could be undertaken. These missionaries are Sister Pethbridge and Misses Potter, Macfie, and Veal. Mr. E. Lee Neil was re-elected president, and Miss McQueen honorary general secretary. The membership during the year has increased by 540, and the number of branches from 108 to 123.

Mission at St. Paul's, Canterbury.

The Mission of Repentance and Hope was conducted at St. Paul's from November 3 to November 12. The parish is under a deep debt of gratitude to the missionary (Bishop Cranswick) for undertaking this important work at the very commencement of his episcopal life, when the burden of new responsibilities must have been pressing heavily upon him. The parish had been carefully prepared for the Mission. A house-to-house canvass was made of the different streets by members of the C.E.M.S.; a band of willing women workers distributed literature at regular intervals, and for nearly six months services of intercession had been held weekly. The Mission commenced with an opening service and reception of the missionary on Saturday evening, November 3, and the Bishop afterwards met the members of the vestry and other male

church workers, at the Vicarage, for a quiet talk about the work during the Mission. A happy and inspiring time ended on Monday, November 12, on the note of Thanksgiving. From the early Eucharist at 6.30 a.m. to the closing service in the evening, with its crowded congregation, the feeling of all hearts was one of deep thankfulness for blessing received.

Trinity College.

The Archbishop consecrated the Horsfall Chapel last Saturday, in the presence of a very large congregation. Bishop Green preached the sermon. The offertory for the organ fund amounted to £60.

National Service.

The following resolution was carried unanimously at a meeting of the Melbourne Grammar School Council held at the Diocesan Registry on Wednesday, November 21, the Archbishop presiding:—"The Council of the Melbourne Church of England Grammar School desire to express their high appreciation of the Prime Minister's spirited and patriotic conduct in submitting again to the people the question of the existence of his Government upon the issue, and earnestly hope that his hands may be strengthened by an emphatic 'Yes' vote. The governing body of a school that has given for the service of the Empire 1084 of her sons, 128 of whom have made the supreme sacrifice, feel that they have a special right to claim the co-operation of all classes in the community in a united effort to secure the adequate reinforcement of our gallant men at the Front, to vindicate the fair name of Australia, and to assist in bringing the war to a speedy end."

Prahran.

Sowers Band.—The many friends of our Sowers' Band will be pleased to learn that our Sale of Gifts, which was held on September 28 last, proved a great success. The various stalls were prettily decorated, and the members of our band were whole-hearted in their interest and enthusiasm. The sum of £25 15s. was realised, and of this amount we were able to hand in £12 10s. to O.O.M. Fund, £4 to the Women's Missionary Council for Christmas presents in lieu of the Christmas box, while Mrs. Cain carried back with her to Miss Dines the sum of £6, which we have asked the latter to use in any way that will assist her in her work. After making one or two other small donations, we stand in the happy position of a credit balance to our account. We would take this opportunity of thanking all those who sent donations, or in any way helped to make our sale the success it was; especially we would mention the Girls' Missionary Band and the parents of our Sowers.—Church Notes.

SOUTH AUSTRALIA.

ADELAIDE.

A.B.M.

The final meeting of the Rev. J. Jones' campaign was held in the Town Hall. There was a good attendance. The Bishop of Adelaide and the Archdeacon of Willochra also addressed the meeting.

Honour Roll.

A Roll was unveiled at St. Andrew's, Walkerville, on Sunday last, by His Excellency the Governor.

QUEENSLAND.

BRISBANE.

Preferments and Appointments.

Rev. S. Walker has been appointed locum tenens of Holy Trinity, Woolloongabba. Rev. E. C. Ganly has been appointed Curate-in-Charge of Zillmere and Chermide. Rev. J. H. Green has accepted a mastership on the staff of the Southport School. Rev. J. B. Armstrong has been appointed Rector of St. Augustine's, Hamilton. Rev. J. C. Flood has been appointed Military Chaplain for continuous service.

St. Lawrence Private Hospital

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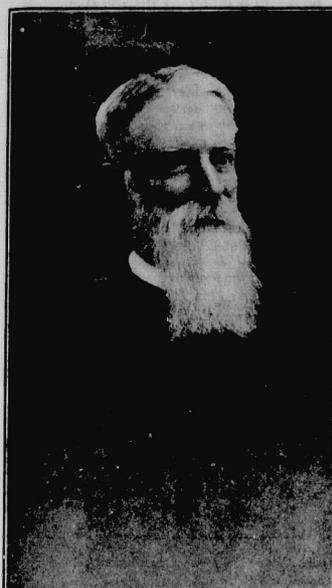
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The Late Canon Archdall.

Mr. Thorald, of the Southport School, has been appointed Headmaster of the Hutchings School, Hobart.

Revs. Canon Hodson and H. S. Chignell have left Brisbane for South Africa.

In the Diocesan Sunday School Examinations for 1917 Gladys Spurgin heads the Intermediate list, and her sister, Gwen, the Junior, both having obtained 100 per cent. They are scholars of the Cathedral Sunday School.

C.F.S.

On November 5 the Rev. Walter Scott very kindly came to give the address at our devotional meeting. On November 12 we had a book evening. On November 19 we acted as hosts at a social to which we invited several of the other branches in Brisbane.

REVISED LECTIONARY.

December 16th, 3rd Sunday in Advent:

M.: Ps. 78; Isa. xxv, 1-7; Luke iii. 1-17, or 1 Tim. i, 12-17.

E.: Ps. 75, 76, 82; Isa. xxvi., or xxvii. 1-13; Matt. xxv. 1-30, or 2 Tim. ii. 1-13.

Mervyn Archdall.

(By his oldest Lay Friend.)

So long had Canon Archdall lingered in frail health; on the border land that we were not greatly surprised to learn that, like the patriarchs of God's ancient and chosen people, he had been gathered to his fathers.

A layman who knew him intimately since his earliest days in the State, on hearing of his death, remarked, "If ever a man laid his head upon his dying pillow with a heart at peace with God that man was Mervyn Archdall." With that sentiment we cordially agree. A clear and unshakable faith in the promises of a faithful God, a definite apprehension of complete reconciliation through the atoning blood of Jesus Christ, and a blessed assurance that divine life filled his soul with holy peace and joy.

Earthly trials and disappointments might assail and distress and possibly ruffle the surface, but nought could disturb the reality and the serene depths of that peace which, passing all understanding, ever stood sentinel over his heart and mind.

Mervyn Archdall was a remarkable personality. With the impulsiveness he united the affectionateness and tenderness of an Irishman. A veritable Boan? in his indignant denunciation of aught unrighteous or in derogation of what he conceived to be vital and fundamental truth, yet withal a true follower of St. John in his forbearing and compassionate sympathy with the erring or fallen, the bereaved, or anyone in need of human brotherliness. He was always at his best in the home of suffering or mourning; his gentleness and exquisite prayers were then the expression of his in most soul.

His home life furnished a beautiful testimony to the nobility of his character. There he was ever the husband of ardent and tender affection, and the father keen to instruct, to direct, to safeguard his children, and, with playful and joyous sympathy, to capture their filial regard and affection.

Canon Archdall was a man of unusual gifts and attainments—he had a scholarly acquaintance with the classics as well as with French and German, and he was deeply read in English, French, German and Roman theology. He knew how to get at the real heart and pith of a subject.

Whilst his lectures, sermons, and writings sometimes made a heavy demand for concentrated thought and culture on the part of his hearers or readers, yet his clear and faithful preaching and teaching as to the great fundamentals of religion and of daily Christian life and action were always clothed in the simple, albeit, eloquent language. Thus life, peace and comfort were ministered to many an aching and sin-stricken soul.

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sympathy, or the mighty strength of his loyalty to truth as he knew it, we cannot but rejoice with him in the attainment of his heart's desire—to be "at home" with his Lord.

Before all things he was a man of child-like simplicity; in him there was no "twist" of insincerity or the wisdom of the world. He was a man of deep humility, not only in relation to Him before whom all are but as the dust, but also in relation to his fellow-man. Who could listen to his prayers—whether offered in his study for the divine blessing on a younger brother, or at the head of his table as the priest of his own home—without realising that this man had attained and preserved in a marvellous degree the consciousness of his spiritual childhood? To which of us did he not teach lowliness of heart as he, even he, sought to glean from our most ordinary, and less than ordinary, learning what we might have to contribute to the sum of truth! A saintly scholar and a scholarly saint, all through life's day and to its close, out of the morass of sin and ignorance, above the plains and hills of spiritual and intellectual mediocrity he arose before us a majestic mountain, clothed to the last with the verdure of youthful vigour, still penetrating into the cloudy problems as yet unsolved by other minds, conveying thence the pure streams of knowledge to the regions below, and crowned to the end with the glory of the whiteness of the love of truth.

Tune: Zoan. Words by Mervyn Archdall.

When from the body absent,
We then shall be "at home"
With Christ who is in heaven,
From Him no more to roam:
With Him to be is "better"
Than to be present here,
By sense now absent from Him
Who to our faith is near.

Our life with Him is hidden
E'en while we here remain;
For us is life Christ Jesus,
For us e'en death is gain:
We know not all the rapture
Awaiting us "at home,"
Beyond earth's waves of trouble,
The tempest and the foam.

Lo! then the consummation
In body and in soul,
To shine with Him in glory
While endless ages roll:
Our lov. our life, our Glory,
Lord Jesus, praise to Thee,
Who by Thy blood hast made us
Thine own eternally.

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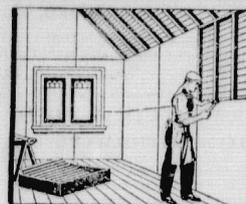
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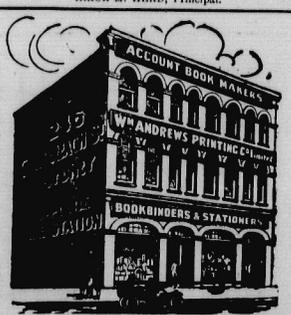
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In the Market Place.

(By Spermologos.)

'Tis a rare sight, ye Laics! When our spiritual pastors and masters fall to smiting one another then it is for us to look on and learn. First we have a Rector, "fortis in re," asking plain questions about Home Mission Society, and bluntly demanding plain answers. Then arises an Archdeacon, "suavis in modo," chivalrously defending things as they are. We anticipate a combat merry enough; but, lo! a third appears, a Canon, "pernix in lingua" (to use a rough Latinity), thrusting at friend and foe alike. Excitement is at its very height, and with breathless interest we await the next clash of arms. Meanwhile we are left wondering why the Home Mission Society does not flourish with the time. "Lack of confidence," says one. "Lack of loyalty and generosity," says another. All which may be true. Anyhow, apart from these considerations, one thing is clear; there is a lack of romance in the outlook of the organisation. Home Missions are attractive, but our people do not know it. The sterling work carried out is not sufficiently advertised. The great Diocesan Festival only reaches a comparatively small number of our people, and even there the romantic aspect of Home Mission work is not fully presented. Inspiration abundant we have in the speeches; but illustration is also our need. Something definite concerning the ramifications of the social work of our Church should be brought before the people. Let one of the actual workers from the Home of Peace tell his or her own story. Let another from the Boys' Homes give a first-hand account of the great reclaiming work carried on there. Then a third can be invited to picture graphically the ministry of the Mission Zone workers in the poorer parts of the city. In other words, if we read to the audience a few more "human documents" (to borrow a term from social literature), and a few less official ones our time would be more profitably spent. From our brothers of the Foreign Mission Societies much can be learned. At their meetings we invariably hear of the actual work from the actual workers, and the story grips—grips not only the interest of the hearers, but also the pockets. And should not there be an occasional change in the vocabulary of the speeches? How often the sweating, toiling Home Mission worker is designated by that stodgy word "agent." In the mind of the ordinary lay person the term is associated with some sort of itinerant tea-vendor, or perhaps with a pert insurance canvasser who is prepared to insure you against fire, flood or famine for tuppence a week. Let us have more romance in an organisation. Let us break away from the conventional. An out-back organisation doing quite an ordinary work designates itself a "brotherhood," and its workers as "brothers." It is only a name, but it captures the imagination. People's interest is first, and it's long before some banking accounts show signs of the conflagration. Romance! Why, our very religion is spiced with it. Let us have some then in our organisation.

"The Woman with a Painted Face." It reads very much like the title of a photodrama from some Bourke-st. Picture Palace. There is a dash of lurid suggestiveness in it quite becoming some of the films with which Australian audiences are now regaled. But stop! It isn't a picture title at all. It's a sermon title, culled from the Religious advertisements of a Victorian "daily," and the Reverend Such-and-Such is solemnly announced as about to preach thereon. Just how many heads and sub-heads he will use in his divagations, how many "finals," exhortations, so beloved by some preachers, he will dexterously weave into his discourse no one can tell. Only this is clear that as long as such "catch-penny" methods of enticing people to worship are employed never can the Church be said to be dying of dignity. After all, what's the real value of Saturday advertisements—with or without lurid titles? Is there any considerable body of people whose place of worship on Sunday is determined by a perusal of the previous day's paper? If there is, are we to imagine them weighing the sermon-potentiality of one spicily-written "ad." against another?

There is even need to re-consider the usefulness of the modest and perfectly inoffensive advertisement which quietly informs us that matins will be held at 11, and evensong at 7, and that the rector will preach. Why, bless your hearts! that's been the order every Sunday since the Church was built 40 or 60 years ago. Why waste printer's ink in telling people what they all know, especially when we employ a large bell to jog their memories when the actual time does come round. As for the rector preaching at both services—well, if he is the only minister in the parish, we anticipate that he will without demur carry out his ministry of the Word. If he is fortunate enough to have a curate who shares the preaching with him, why set them in an invidious rivalry of attractiveness, and call on the people to make choice?

This is a day of catch-cries. The political world resounds with them. The industrial world, long imagined to be at unity in itself, is sorely rent and troubled by them. Nor is the Church free. We have our catch-cries. The pity of it is that those who use them most know least what they mean. The additional pity is that sometimes the cries are used of things most sacred to our faith. Just now one is being most assiduously sounded in our ears and declaimed from the house-tops, "The Lord's Own Service on the Lord's Own Day." It is very captivating. It seems to take us right back beyond Church councils and ecclesiastical authorities to the New Testament itself. "The Lord's Own Service on the Lord's Own Day." What can be wrong with it? Perhaps nothing, save that it needs one clause to complete it. Here it is in New Testament fullness: "The Lord's own service on the Lord's own day, at the Lord's Own Time," that is, in the evening, and after supper. I wonder if men are prepared to give up seeking to grind their own little doctrinal axes and accept the statement in full?

Church Huts.

Dr. B.H.S., of South Australia, now serving in France, under date 24th August, writes in appreciation of the work done at a Church of England Hut in temporary use by the A.M.C.

"This Evacuation Ward is really a large hut, and is run by the Church Army. I expect you will have heard of it, they do wonderful work. There is a padre not an official Army one, but a Church Army man, who runs it. There are papers, books, and games provided. One end is used for stretcher cases, and, of course, in a push the whole of it is used and is full, and it is a very large place. The padre goes round the stretcher cases, writes postcards to their parents gives out cigarettes, writing materials, and has a library. He gets out dozens of papers by post every day, and goes round the wards. What the place would do without him and the hut I don't know. The library is small, but excellent, and when one thinks this is but one of hundreds of such huts, what enormous numbers of books are needed. The Church Army . . . did magnificent work, and honestly required everything they asked for. There is a piano in the hut also, a present, I hear, from 'someone at home,' and concerts are given. When you think we pass through two thousand men a day, and that all have to be clothed, fed, smoked, letters written for them, papers for them to read, and these Church Army Huts and workers do it all they deserve a lot of praise. I was very wont to scoff at them before I saw the good they do. The number of dressings, head caps, etc., used in a place like this is enormous, and so again the Red Cross working parties are brought to one's mind as one sees the results."

The Church Hut at the Australian Base in France cost, roughly, £2,000; of this £1,500 has been sent forward, and the Central Treasurers of the Australian Fund for Soldiers Overseas are anxious to forward the balance as quickly as possible. Diocesan Treasurers are asked to send in to them any sums lying to their credit, in order to enable them to do so. Until this is done Senior-Chaplain Wray will have to ask the contractor to wait for his money. Reports from most of the Dioceses show that the secretaries and treasurers mean to take up the work vigorously.

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Melbourne.

men as Fuller, Cranmer, Latimer, Hooper, Tyndale, Jewel, and many another among this glorious company of Apostles; but by none is it more perfectly expressed than by Jewel's great protegee Hooker. In what is probably the greatest sermon ever preached on this subject—numbered II. in Kettle's Hooker—we have this well-known passage, "Although in ourselves we be altogether sinful and unrighteous, yet even the man who in himself is iniquitous, full of iniquity, full of sin; him being found in Christ through faith, and having his sin in hatred through repentance; him God beholdeth with a gracious eye, putteth away his sin by not imputing it, taketh quite away the punishment due thereunto by pardoning it." Here, let me remark, is where many come to a halt, but Hooker proceeds in this grand ascent, until he reaches the tomtost height of the Pauline doctrine. Of the pardoned sinner he goes on to say, "God accepteth him, in Jesus Christ, as perfectly righteous, as if he had fulfilled all that is commanded him in the law; shall I say more perfectly righteous than if himself had fulfilled the whole law? I must take heed what I say; but the Apostle saith; 'God hath made him which knew no sin to be sin for us; that we might be made the righteousness of God in Him.' Such are we in the sight of God the Father, as is the very Son of God Himself. Let it be counted folly, or frenzy, or fury, or whatsoever. It is our wisdom and our comfort; we care for no knowledge in the world than this, that man hath sinned, and God hath suffered; that God hath made Himself the sin of men, and that men are made the righteousness of God." Here, it will be seen, is much more than pardon. The sin is quite gone; there is no more remembrance of it with God. As in Wesley's translation of Rothe's hymn:

"Oh love thou bottomless abyss, my sins are swallowed up in thee.
Covered is my unrighteousness, nor spot of guilt remains on me."

And yet this is not all; far from it. The justified sinner stands a perfectly righteous soul, before the Judge of Quick and Dead, as if he had never sinned at all. "Who shall lay anything to the charge of God's elect?" Well might we say with St. Paul, "O 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 relation of Christ to redeemed humanity being one of identity, as well as representation, the doctrine of Imputation follows necessarily; which is more than saying it is philosophically defensible. "The Lord our Righteousness" thus becomes a great truth of the Gospel, and is very full of comfort. This, then, is I apprehend, the true doctrine of Justification as taught by St. Paul and our divines; and as it is found in our Articles our Homilies, our Collects, and our Communion Office. This was the message which bowed the hearts of the Kingswood Colliers, and melted them to tears, under the persuasive eloquence of Whitfield, and which moved the stubborn wills of Yorkshire folk to repentance, through Grimshaw's ministry. By it John Wesley and his preachers spread Scriptural holiness through the land; and similar results, we may rest assured, will follow if and when Evangelical ministers preach it with the conviction, the fire, and the holy passion which marked the ministry of those honoured servants of God. It is probably the most important principle in the Evangelical repertory. To embrace it, to rejoice in it, to hold it high, to preach it out of a full and glad heart, are the distinguishing marks of a true Evangelical. May I not add "In doing this thou shalt both save thyself and them that hear thee."—From "The Record."

Young People's Corner.

Christian Heroes in Mutiny Times.

Turn to Mohammed, and we will let you live."
These words were spoken to a European officer at the beginning of that terrible experience in the history of Britain and Hindustan, the Indian Mutiny. Just sixty years ago the Sepoys of Bengal and central parts of India broke into organised rebellion against their British officers, and soon defied the British Government. Conspicuously loyal at the present time are the native troops of Hindustan, as is shown by their service and sacrifice on the battlefields of France, Mesopotamia, and Egypt. For the past half-century they have been similarly loyal.
In 1857, however, it was not so; though then the Sikhs and Nepalese, and even some of the native troops in the Mutiny areas, remained true to British rule. The Mutiny began in May, 1857, was largely checked by

November of the same date, and finally suppressed a year later.
Many deeds of truest Christian heroism were witnessed during the Mutiny period; men and youths of British race, and natives but recently converted from heathenism and Mohammedanism, boldly confessed the Saviour's name with almost their last breath.

At Delhi was an English officer, Colonel Wilayat, a devoted servant of God, living the Gospel and not ashamed to preach it. When the Mutiny commenced in that city a party of Sepoys rode up to his house.

"Repeat the Mohammedan creed, or we will shoot you," said they.
Resolutely came the reply: "I am a Christian, and a Christian I will live, and a Christian I will die."

They dragged him forth with insults, mockingly some of them cried—"Preach Christ to us!" Others—"Turn to Mohammed, and we will let you live."
"I never will," was his answer to these latter. "My Saviour took up His cross and went to God, and I will lay down my life, and go to Him. The burning sun caused him intense agony, and a persecutor suggested derisively that he might like a little water. 'No,' answered he; 'when my Saviour was dying He had nothing but vinegar mixed with gall.'"

Unmoved by threats, scoffing, and reviling, he stood firm. He realised the Master's presence. Unflinchingly he faced the death before him; Stephen-like, as a mutineer raised the sword for the fatal stroke, his last words were—"Lord Jesus, receive my spirit."

A Sepoy sergeant who had refused to mutiny, and an English drummer-boy, without pretence of trial, were lashed in front of two loaded cannons. "Renounce your Christian faith, and we will spare your life," said a leading mutineer to the sergeant.

The temptation was well-nigh overwhelming. He would like to live. Here was the chance. Should he say the word to be free? Hastily he glanced at his companion—how pale was the boy's face, yet what a holy calm thereon! "Sahib," said the sergeant, "you hear what they say?"

"Yes," answered the drummer-boy, "but you will never deny your Lord."

At once the sergeant's features were fixed again. "Speak, dog," shouted an impatient mutineer, "will you give up your faith and live?"

"No!" with unflinching voice came the reply. A moment more and the two were ushered into eternity.
Calmer was the scene when the noble-hearted Havlock lay dying in November, 1857. Almost at the moment of his great triumph, Lucknow's relief, a fell disease laid him low. The time of his departure was at hand, he knew. "Come," said he to his son, "see how a Christian can die." Still more striking was his declaration to Sir James Outram; that forty years before he had so determined to order his life that, whenever he was called upon to die, death for him would have no terrors whatever.

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He can fight like a Knight
For the Truth and the Right;—
That's another good thing he can do.
He can shun all that's mean,
He can keep himself clean,
Both without and within;—
That's a very fine thing he can do.

His soul he can brace
Against everything base,
And the trace will be seen
All his life in his face;
That's an excellent thing he can do.

He can look to the Light,
He can keep his thoughts white,
He can fight the great fight,
He can do with his might
What is good in God's sight;—
Those are truly great things he can do.

Though his years be but few,
If he keep himself true
He can march in the queue
Of the Good and the Great,
Who battled with fate
And won through;—
That's a wonderful thing he can do.

And—in each little thing
He can follow the King,
And—in each smallest thing
He can follow the King,
He can follow the Christ, the King,
—John Oxenham.

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Current Topics.

Once again we rejoice in the privilege of wishing all of our readers the truest Christmas joys. A Happy Christmas. We know by experience that the Christian message is one for times like these, when hearts are anxious and sore, and the clouds are heavy and lowering. The mission of the Son of Man was to broken and bruised hearts, that He might bind up their wounds and give the oil of joy for mourning and the garment of praise for the spirit of heaviness. Consequently while others are making the most of the Christmas-tide for mirth and festivity, those whose hearts are too sad for that may be understanding better the "power" of the Incarnation, in experiencing the nearness and comforting sympathy of the "Brother born for adversity." Whose presence and help is always real though sometimes the cloud obscures Him. Our prayer for you all is that whether in the gladness or the sadness the Christmas message may be so real to you all that you may be able to sing the angels' song, "Glory to God in the Highest."

Perhaps the best piece of news that has come to us of late is that of the capture of Jerusalem by The Holy City. Our armies without, apparently, any great bombardment, and consequently without any great destruction of life and property in that ancient and beloved city. It has had an eventful and sad history, not unminged with glory and renown. Strikingly enough that city, which is in Holy Writ the type of the City of God, is seen in its earliest mention under the rule of one who is ever mysteriously typical of our Lord, Melchisedec, king of Salem (Peace), king of righteousness. In later years the city, in spite of its proverbial strength, is taken by David, and thenceforth becomes the capital of the nation of Israel, the centre of its political and religious life. The Psalms reveal the intense regard that patriotic Jews always had for the Holy City, the city in which dwelt for so many hundreds of years the "Ark of the Lord." And then what sad and varying fortunes befell it in the Babylonian captivity and restoration. In 332 B.C. Palestine passed into the kingdom of Alexander the Great, and after his death the city of Jerusalem suffered intensely in the great struggles between the Ptolemies in Egypt and the Seleucidae in Antioch. Then it passed through the frightful experiences of the Maccabean period into the more peaceful times of the Roman occupation, when "Shiloh came," unrecognised and unwelcome. That was a pathetic scene indeed when the greater Son of David—the rightful King—despised and rejected by His own, wept over the sinning city and pronounced its doom. And now that prophecy of doom fulfilled, for nearly 1900 years trodden down of the Ger-

Jerusalem seems at length to be at the opening of a brighter page in its long history. Without doubt the Christian with the Word of God open at a significant prophetic saying of our Lord, stands expectant in wonder as to the next line upon the unwritten page of the nation's story. Almost he is asking the question of those first disciples, "Lord, wilt Thou at this time restore again the kingdom to Israel?" But doubtless the answer for him will be as for them, "It is not for you to know the times," but "ye shall be witnesses of Me." Not in gazing with abstracted mind and heart at the clouds which once received Him and one day shall unveil Him, but in attending with whole-hearted interest to the task He has set him will the Christian be found in the best expectant attitude for His Parousia.

The King has again signified his desire that the Empire should observe the first Sunday in the New Year as a special Day of Prayer. Day of Prayer for the blessing of God upon our arms. There is no doubt that the Empire will respond throughout its religious membership, for there is every incentive to prayer for those who believe that "the Lord God ruleth in the kingdoms of men," and that He is a God that heareth prayer. But the great majority of earnest and thoughtful people will only regret that the British Government is still without sufficient vision of the overpowering reality of God to enable it to cast to the four winds fear of possible misunderstanding on the part of foes in its assuming a right attitude in relation to God. As a nation we must get right with God, that is the only matter that we should be worrying about. Our naval and military leaders have insisted upon the need of the nation getting to its knees, and it is inexplicable that our political leaders refuse to give the call to prayer. However, we shall be loyal to our King's command and true to our own convictions in making Sunday, January 6th, the Feast of the Epiphany, a day of unceasing prayer to Almighty God.

Every earnest patriot will heartily endorse the stirring words of Mr. Lloyd George when speaking at a dinner given recently to heads of the Air Service in London. The Prime Minister soundly castigated those feeble-minded peace-at-any-prices who are tired of treading the high paths of duty and sacrifice and wish to seek the lowland levels of personal comfort and ease. The burglar having despoiled the homes of their defenceless neighbours and worked cruel havoc in their own, reproducing all the horrors of a barbarous age and sparing neither woman nor child, these gentle pacifists would gladly grasp his bloody hand in friendship and beg for his assistance in keeping order in the street—till he

had sufficiently recovered from his strenuous efforts to repudiate the bond and launch another attack upon his unsuspecting neighbours, whose conduct on this occasion had encouraged him in the belief that he only had to be beastly and bloody long enough to wear their opposition down. Of course, it is the height of folly to imagine that there can ever be a satisfactory peace established with an unpenitent Germany. For our own material welfare even we must fight on till penitence has come. But there is a more serious side to the matter than this. Have the objects with which we entered the war and for which we profess to be fighting been forgotten? Are we to confess ourselves a people who have got tired of their high cause and given up because the cost of being faithful to our duty, seeing the business through, has been too high. Surely this is not the spirit which wind immortal expression on the wind-swept heights of Gallipoli or on the blood-drenched fields of Bullecourt and Bapaume. Surely, too, it isn't playing the game to go back on those who have so nobly given their lives for these ideals. If we carry not on to a successful issue the work which they began, then all their blood so freely given, and all the self-sacrifice of noble women at home will have been a splendid waste. Having gone into this conflict in obedience to the principle of Christ, let us have courage to endure unto the end, as seeing Him Who is invisible. To quote the words of the Prime Minister, "There is nothing so fatal to character as half-finished tasks."

A Week of Prayer is called for, from January 18 to 25, by the American Commission of the World Conference on Christendom. Faith and Order. The Note that has been issued in this connection states—

"The Commission hopes for an outpouring, by Christians of every communion and in every part of the world, of prayer that God, through the Holy Spirit, will fill our hearts and minds with the desire for the visible manifestation of our unity in Christ Jesus our Lord, and will so turn our wills to obedience to Him that, in oneness of faith and purpose, we may labour for the establishment of His Kingdom of peace and righteousness and love. . . . The Commission, therefore, requests all who have been baptised into the name of Christ to begin to prepare now for the observance of the eight days beginning with January 18 through January 25, 1918 (January 5-12 in the calendar of the Holy Orthodox Eastern Churches), as a season of special prayer for the reunion of Christendom and for the blessing and guidance of all efforts for that end, including especially the attempt to be made in the World Conference on Faith and Order to bring Christians to such an understanding and appreciation of each other that the way may be open for increased effort in the way of constructive work for re-union. This period has been observed by an increasing number of Christians, and is not far from a week which has for many years been observed by many others. It is hoped that it will be found convenient to all, and that no preference for another time will be allowed to impair the spiritual value of simultaneous prayer throughout the world."