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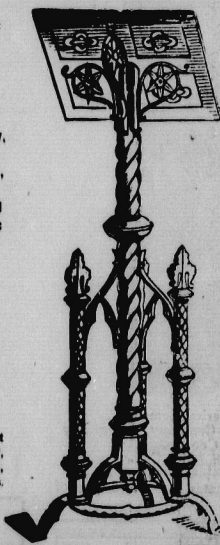
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Current Topics.

The great influence of Victoria the Good gave rise to Empire Day, because the citizens of the Empire have realised the potency of her great example and the consolidating influence of her noble and sympathetic reign. It would be indeed a pity if ever her memory were obliterated in the observance of the day, for the great Empire which we celebrate has been built upon the splendid devotion and the Christian self-sacrifice of lives of which Victoria was a bright example. In the midst of this perplexing War that spirit of true devotion is in clearest evidence in the hundreds of thousands who have willingly placed themselves completely at the Empire's service. The celebration of the Day for them will be in strictest tune with the brave spirit which inspires theirs. They need no Empire Day to arouse the only answer to the call of duty a true man can give. They have long responded to the call, and Empire Day gives utterance to their own aspirations. Would that the same were true of all those who remain in the safety of the Home Land. The "business as usual" is well for those whose work is needed to keep up our national activities and provide for the needs of our people; but the "pleasure as usual" is an ill rejoinder to the self-sacrifice of men who for our sakes are placing their lives in jeopardy and living out there amidst hardship and, in some cases, scarcity. The day we have just celebrated with its noble associations and its lessons of duty and sacrifice may well be utilised to impress those lessons upon our citizens and their children.

In N.S.W. great preparations are being made for the Referendum on the question of six o'clock closing. The Alliance is working hard to educate the public as to the need and possibility of reform and to stir up all who favour this special measure of reform to exercise their privilege at the ballot box. It is to be hoped that the responsibility of using this power will be acknowledged by everyone who has any desire for his country's welfare. A week spent in any congested area under the old conditions, and now under the present conditions would convince any unprejudiced person as to the real benefit the earlier closing will afford. We suppose that the present attitude of "The Trade" will furnish a fair criterion of the public opinion in the matter. Reform is evidently going to come, for

the publicans are posing as social reformers. They are quite anxious for the purity and sobriety of the homes of the people and they manifest (on paper!) a fear that if six o'clock closing be carried it will mean an awful increase in home drinking. Their pose would be ludicrous if it were not an insult. It is rather late in the day for a trade, which has lived on home destruction, to adopt the role of home defenders. The appeal for moderation does not come well from a trade that defies every effort on the part of the public to moderate it: for no trade is more notorious for its utter disregard of the regulations by which it should be governed. Surely he must be a very unthinking man who can be gulled by such a specious plea.

Next Thursday (June 1) will be Ascension Day; how will it be observed by Churchpeople in Australia? There are signs that in many parishes there is some improvement in this respect, but the position is still most unsatisfactory. Ascension Day is one of the Great Festivals of the Church, marked by Proper Lessons and Psalms and a Proper Preface in the Communion Service. It is the day of our Lord's return to heaven after His ministry on earth. As our great High Priest, "He entered in once into the Holy Place, having obtained eternal redemption for us." How, then, should this day be observed? The position is of course complicated, because the day is not a holiday, and people are carrying on their ordinary avocations. But surely in every Church there should be a celebration of the Holy Communion, and a Festal Service in the evening, marked by every outward expression of joy and thanksgiving as we remember the glorious return of our Saviour to His heavenly home.

We thank God for many signs of a coming Revival in the Church and in the Empire. We see them in the Home Lands, in the Mission Field, and in Australasia. The Bishop of London has given a splendid lead. He says:—"We believe that God can do anything with a humble nation, a humble Church, and a humble soul." Writing to his Diocese on the subject of the National Mission, he says that the Revival must begin with "the clergy." We presume that under the word "clergy" he includes the Bishops. There is every reason to rejoice that our present-day Bishops are for the most part spiritual men. This

is certainly true in Australia; yet the amount of administrative work which a modern Bishop is expected to perform, tends to somewhat obscure the paramount necessity of his giving himself to "the Word of God and prayer." This need has, we rejoice to note, been keenly realised by our Australian Bishops, who, at their meeting for Conference last week in Sydney, began their proceedings with a "Quiet Devotional Morning for Bishops," conducted by the Archbishop of Brisbane. This is as it should be, but it is also a matter of primary importance that if there is to be a Spiritual Revival in the Church it should begin with the parochial clergy. They, also, are much occupied with the "serving of tables," and should seek to get face to face with realities, longing and praying for a fresh vision of God, a fuller endowment of power from on high.

But from Bishops and clergy the Revival should spread to our Church members, and especially our communicants. We need a new Church, baptised with the Holy Ghost and with fire, adequate for her work in the world in this time of crisis. We rejoice that in many places Conventions are being held with the definite object of deepening the spiritual life of our earnest Church people. But these efforts should be more widespread. The "Life of Faith" says:—"What a wonderful thing it would be if in every parish there could be a three days' Convention for professing Christian people." Why should such Conventions not be held everywhere? The Bishop of London puts the matter thus:—"The confirmed and communicant members of our various Churches must be gathered round their parish priest and inspired to exercise their lay-priesthood." "Our lay people must be encouraged to lay aside their shyness and reserve and bear witness to others of what the Lord has done for them." These are stirring words, and if the Bishop's advice were followed our parishes would be revolutionised, and every Church would become a fortress from which Christ's soldiers would go forth as a mighty army to seek to win the world for Him.

For we cannot ignore the connection between Spiritual Revival and the Missionary Enterprise. We use the latter phrase in its widest sense, for the missionary enterprise concerns lost souls in the Home Lands as much as in the uttermost parts of the earth. The "C.M. Review" puts it thus:—"The enlarging and energising

and inspiring of the Home Base is the most pressing need of the missionary cause." "The most effective line of home effort is to seek a spiritual revival of religion," the result of which will be "to provide consecrated labourers and consecrated gifts to extend Christ's Kingdom and prepare for His Return." We hope that such results will follow all the movements which are seeking to call men to repentance and faith, and to a more devoted service of their Lord. For a spiritual blessing which is received and enjoyed, but not passed on, will soon be taken from us. Abraham was blessed to be a blessing, and so is it with us. The more we enter into the joy of the Lord the more should we endeavour to make others partakers of that joy, and in blessing others we shall be more richly blessed.

THE ONLY WAY.

The only programme which can meet all the alarming facts of the present world situation is the world-wide spread of Christianity in its present form. . . . The disposition of men must be changed. Their motive-life must be influenced. The springs of conduct must be touched. Right ideals must be implanted. A new spirit must be imparted. . . . From the point of view of the Christian Church the present moment is incomparably the most critical and urgent that it has ever known.—Dr. John R. Mott.

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The Work of an Army Chaplain.

(By the Dean of Sydney.)

The work of an Army Chaplain on active service is of a very varied character. The Chaplain is generally the librarian of the unit to which he is attached. The men look to him for their supply of books and magazines. Then he often arranges the concerts and organises the games and sports. Whilst in Egypt I was referee at our football matches. In some cases the Chaplain is censor. This work is apt to become monotonous, but it has its interesting and sometimes amusing side. But of course the greater part of the Chaplain's time is taken up with his spiritual ministrations. There are the men to be seen in the lines, and reminded of the Sunday celebrations, etc. The personal touch with the men means everything for the success of his work. There are the candidates for Confirmation to be instructed. There are the sick and the wounded to be visited in the hospitals. This last is always heavy work for the hospitals are always full.

Spiritual Ministrations Valued.

The men always appreciate whatever

the Chaplain does for them in a social way, and they value also his spiritual ministrations. After the first parade service that I held on board the troopship going to Egypt the Brigadier, Col. MacLaurin, came to me, and in thanking me for the service, said, "These services help us. They help me and I am sure they help the men," and at his request we had five minutes prayer every morning on all decks during the long voyage. I always like to recall that the Brigadier never neglected the spiritual needs of his men, for he was one of the first commanding officers to fall after the memorable landing. It is true that a few of the men at first resent being compelled to attend the weekly parade service, but on the whole they come to regard it as part of the soldier's duty to God and King. Where a unit is left without a service for many Sundays together it is taken as a ground of grievance. I have always maintained that when a man is compelled to attend the parade service he ought at least to have the opportunity of attending the service of his own Church, taken by one of his own Chaplains. This is provided for in the military regulations. But this has not prevented my joining in combined evangelistic efforts with Chaplains of other Churches, when, of course, attendance on the part of the men has been voluntary. Our parade service in Egypt was always an impressive sight. The men used to form up on three sides of a square with the officers in front. We generally had an attendance of 1500 to 2000. The singing was led by brass bands. The service was held on the hillside overlooking Mena Camp, under the shadow of the ancient pyramids. Our last service there was on Good Friday, 1915, when Generals Birdwood and Bridges were present.

On the Hospital Ships.

Whilst with the troops I have done duty on four hospital ships. After the landing we took 600 wounded on a temporary hospital ship to Egypt. It was a sad business. There was little comfort for the men. They were lying about all over the decks, but we did what we could for them. The three doctors who were with us worked night and day dressing the wounds of the poor fellows. Every night of the voyage we committed nine or ten of our comrades who had succumbed to their injuries to the deep until the sea shall give up her dead. One officer who died (a Presbyterian) had, at his own request, taken Communion with us just before the landing. With his dying breath he told me how thankful he was to have had the opportunity. I was

Chaplain on a naval hospital ship from Mudros to Malta. It was splendidly equipped. We had the saloon crowded out for the Sunday morning service.

In the Trenches.

On the Peninsula we had a dug-out Church at the head of Shrapnel Gully. There I celebrated the Holy Communion every Sunday morning, and we had Evensong every Sunday evening. For the latter service the Church was always filled. The shells used to go over our heads into the Gully below, and occasionally a machine gun would play a few yards wide of us. The nearest thing we had at this service was one Sunday when a shell burst on a ridge behind me as I was preaching. It threw up a cloud of earth and stones which covered the congregation. We had a choir of twelve voices. Our choir-master was the medical officer, Dr. Bean, the son of one of our Sydney clergy, who at one time was choir-master of St. Mary's, Waverley. After the terrible Lone Pine charge, I could find only one of our choirmen who had not either been killed or wounded. The night before the charge I celebrated Holy Communion. The Church was filled to overflowing and most of the men received the sacred symbols of our Lord's death. The following Sunday morning I buried hundreds of our fallen heroes in a gully just behind the firing line. In one trench we laid the body of Dr. E. Digges la Touche with 18 other officers and men. The guns over our heads sounded the soldiers' salute as I read the words of the Burial Office, for the fight was still raging. The day spoke to me of the Resurrection which gave us the assurance that the lives broken off in their very promise would be completed and that no

noble deed or self-sacrifice would go unrewarded.

The Church's Opportunity.

I am convinced from my experience that men at the front do turn more and more to religion. It is not that they are afraid to face death. The soldier has a far different spirit from that. It is that when they are confronted with the issues of life and death they see things more in their true proportions, and they realise the value of religion. The same applies to those at home who have their sons and husbands at the war. This provides a unique opportunity for the Church, but if she is to do her part in this great crisis she must be filled with the spirit of devotion to duty and self-sacrifice. The greatest fruits of victory will not be material but moral and spiritual, and these can only be reaped if the Church fosters and confirms the Christian Faith in the heart and life of the Empire.

THE "LION" SERMON.

For the 26th year in succession, what is known as "The Lion Sermon," was preached recently, at the Church of St. Katherine Cree, London, E.C. In the year 1897 a sum of money was given by Sir John Gayer, Lord Mayor of London, for a sermon to be preached annually in commemoration of his escape from a lion in Arabia. The story is told that Sir John was travelling in Arabia and became separated from his companions. Suddenly he came face to face with a huge lion. Escape seemed impossible, but he knelt down and prayed for deliverance. When he got up the lion had disappeared, and in due time he rejoined his friends. Upon his return home he set aside as a thank-offering a sum of money for the poor and for the sermon. This year the preacher was the Rev. A. B. Boyd Carpenter. Interest was added to the occasion from the fact that Surgeon Captain R. C. Gayer (a descendant of Sir John Gayer) was present.

Notes on Books.

Words of this Life, by the Rev. W. Mackintosh Mackay, B.D., Sherbrooke Church, Glasgow. Author of "Bible Types of Modern Men," "Bible Types of Modern Women," etc.

Copies received from Angus and Robertson, Sydney, and George Robertson Proprietary Ltd., Sydney and Melbourne. This is a volume of sermons, evidently preached by the author in his ordinary ministrations at Glasgow. They are quite up-to-date, referring to the present calamitous War. The teaching is of a thoroughly orthodox character, and the sermons are expressed in a simple way which would appeal to ordinary people. They are illustrated by constant references to the preacher's own experience, and to events in Christian and secular history, which lighten the pages of the book and give point to the lessons which are emphasised. The book is excellently printed and would be very helpful to those who read sermons for the building-up of their Christian life. The sermon on "Spiritual Dry Rot" should be very fruitful, as also another on "Taking the Gold out of Life."

The Way of the Red Cross, with a Preface by Queen Alexandra, by E. C. Vivian and J. E. H. Williams. 1/3. Copy received from Angus and Robertson, Sydney.

This is a most interesting book, and will command a large sale. The profits are to be devoted to "The Times Fund" for the sick and wounded, which is divided between the British Red Cross Society and the Order of St. John. The object of the volume is to present to the reader a complete record of Red Cross work, and we think that the authors have thoroughly succeeded in doing so. The first seven chapters deal with the work, telling of the labours of doctors, nurses, ambulances and of the wonderful way in which the Red Cross Society, like "Aladdin's Lamp," provides everything that is needed for the comfort of the wounded. Inter-spersed with the descriptive chapters, we have others giving individual experiences, e.g., "The Guardsman," "The Sergeant's Story," etc. The second (and larger) portion of the book tells of the work "At Home," and we are taken step by step through all the varied departments of this wonderful organisation, and here also the

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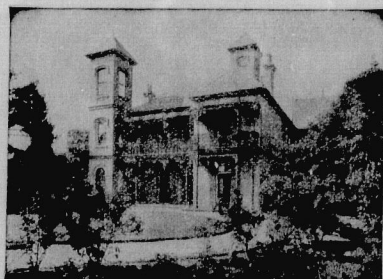
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narrative is lighted up with personal incidents, e.g. "A Pair of Crutches," "The King's Soldiers' Counsel," "The Trooper," "Queen Alexandra's Walking Stick," etc. In this time of War the volume is most timely, and will do much in stirring up and deepening interest in the Red Cross Society. We trust that it may have many readers.

The Wind on the Heath, by the Rev. G. H. Morrison, D.D., author of "Flood-Tide," "Sunrise," "The Afterglow of God," etc., etc. 6s. 6d.

Copy received from Angus & Robertson, Sydney.

In this volume Dr. Morrison publishes a series of Sunday Evening Sermons from a Glasgow Pulpit, and they are good sermons—striking sermons. The literary style is admirable, the author is possessed with much imagination, and has a faculty of interesting his hearer, or reader, from start to finish. Especially are the sermons remarkable for originality of treatment. Dr. Morrison deals with aspects of truth which are not usually seen by others, yet, as we read, we feel that what he says is legitimately deduced from Scripture. The author is faithful to every word in God's Book, full of faith in the Incarnate Saviour, and delivers his message as one who speaks for God. Any thoughtful reader will profit by perusing this volume, and the clergy may find many helpful thoughts for use in preparing their own sermons. We heartily commend the book.

To the Uttermost, an Old Minister's Memories. A little book of consolation for days of much sorrow, by Professor David Smith, M.A., D.D., 1/3.

Copy received from Angus & Robertson, Sydney.

This is a delightful little book. Professor Smith has set down some of the memories of an old minister, who has been 50 years in the seaport parish of Glenhaven. The one thought in our mind as we read the volume was that it was a great pity that more such memories should not be published. A good stock must surely be available after so long a ministry. Three touching stories are told; one of a woman who lost husband and son at sea, a second of a mother whose near-drown well son came to a sudden end by drowning, and a third of a man who fell at the front. In each case the light of divine peace is brought to bear upon the calamity. We think that these stories will bring much comfort to sorrowing hearts, especially to those who grieve the loss of sons, husbands, brothers, or loved ones, who, in their life on earth, have shown no sign of a desire to serve God.

Salted with Fire, by the Rev. John Kelman, D.D., author of "Thoughts on Things Eternal," etc., 3/6.

Copy received from Angus & Robertson, Sydney.

By thoughtful readers this volume of sermons will be much appreciated. It deals with the war; not the causes of the war, but of some great principles which explain the difficulties caused by the war. Thus the address on "The Answering of Prayer" is

most helpful, showing that answers to our petitions come in most unexpected forms. The writer says: "We read the answers to the prayers we hardly understood in the lives and deaths of our sons. But that answer, that heroism, has been given at desperate cost. It is our part to make it worth their while. Our prayer has been marvelously answered. Let us not flinch till the answer is complete and the victory is won." Such subjects as "Pain," "Faith," "Courage," "Humiliation," "Death," are also dealt with. The sermons are far above the average; they are most suggestive and full of thought, and throughout all these breathes the spirit of the Gospel of Christ.

The Case for Missions, Six Studies on the Missionary Motive and Obligation.

Copy received from The Student Movement Press, 182 Collins St., Melbourne.

This is a Mission Study Text Book, prepared at the request of the Victorian Mission Study Council for Conference and Study School purposes, on an interdenominational basis. It is admirably adapted for its purpose, and those who master the facts and thoughts gathered up in this little book will have a good grounding in the whole Missionary Outlook. There are six chapters. First there is "The World's Quest for God," dealing with non-Christian religions. Then follows "God's Answer to the World's Quest," showing how all human needs are summed up in Christ. Under the heading, "By-Products of Missions," we have a vision of the many ways in which the Gospel has blessed the countries to which it has come. "The Appeal of the Present Situation," sets before us the great crisis in the world to-day, which is a call to Christians to take possession in the name of the Lord. Then comes "The Biblical Basis," which is a Missionary Bible Study, and finally "The Resources Available," material and spiritual, are carefully estimated. The book will repay careful study.

REVIEWS AND MAGAZINES FOR APRIL.

The International Review of Missions.

The Editor (Mr. Oldham) completes, in this issue, his survey of the year 1915 by dealing with the Home Base. Much useful information is made available, but to the ordinary reader the article is not particularly interesting. Far different is that by Mr. Sherwood Eddy, describing his recent visit to India, which, in its own way, was as remarkable as that to China. Miss Gollock gives a vivid sketch of two women missionaries who gave their lives to Africa; one a Roman Catholic, Sophie Villeneuve, the other a Scotch Presbyterian, Mary Slessor. The most remarkable article is by Dr. Robert Spear, dealing with "The General Environment of Missions in China at the Present Time." There are other valuable articles of a more technical character, e.g., "Hindu Devotional Mysticism," "Swedish Missions," "Missionary Preparation in North America," etc.

The Churchman. The Editorial Notes comment on the increase of the Drink Bill in the United Kingdom from £164,463,000 in 1914, to £181,959,000 in 1915 (an increase of £17,496,000). Dr. Plummer's second paper on the hereafter, "Is there another World?" is most disappointing. For those who believe there is, his arguments are unnecessary, and for the rest they are unconvincing. "Richard Hooker and the Holy Communion," by the Rev. S. Harvey Gem, is completed in this issue, and contains much interesting

information. "The Missionary World" this month is exceptionally good, showing how God is blessing Missions even in this time of War, and also the wonderful vitality of the Student Movement, even in belligerent countries. Rev. E. A. Burroughs contributes the second of two studies of "Spiritual Problems of the Great War," entitled "The Cross among the Ruins." There is a good review of the Bishop of Manchester's book, "The Glad Tidings of Reconciliation," by Rev. E. Abbey Tindall, and a thoughtful article on "The Fulfilment of Prophecy," by the Rev. A. H. T. Clarke.

Church Missionary Magazines. Copies received from C.M. House, Salisbury Square, London, E.C.

In the C.M. Review the Editorial Notes are of special interest. They deal exhaustively with the great principles underlying the approaching Mission of Repentance and Hope, and describe in detail the findings of the Committee of the coming Conference on Faith and Order. In an article on the "Syrian Church," the Rev. W. S. Hunt describes the origin and inception of the C.M.S. Travancore Mission; a second article is to follow. Dr. Arthur Neve, who is now a Major in the R.A.M.C., writes on "India's Response and the Reason Why," claiming that Medical Missions have had a great influence on the present attitude of the Indian people towards Britain. Much interest will be taken in an address on "India and the War," delivered by the Bishop of Madras in Secunderabad, and reprinted from "The Harvest Field" (Mysore). A number of extracts from the letters and journals of missionaries who have experienced submarine attacks bring before the readers of the "Review" in a very striking way the dangers which beset those who travel by sea. **The Cleaner** includes a vivid account by Miss Stuart (daughter of the late Bishop Stuart, formerly of Waiapu, New Zealand) of the perils which she and her party encountered in their escape from Persia. There are also interesting accounts of Christian work in Western China and Western India. **Mercy and Truth** deals chiefly with China, telling of "Five Years' Work in Kweilin," "Freewill Offerings at Yunnanfu," and "The Lepers at Pakhoi." We have also received **The Gazette, Awake, and The Round World.**

TO MOBILISE THE NATION.

"The men who drink at home are murdering the men who are being shot down in the trenches," said the Bishop of London. "Any sort of sacrifice must be undergone for the men entrusted with the nation's care. For that object the whole nation, as a great general said to me, must be mobilised. All our labour and all we have got must be put to the nation's service. If necessary I must break stones, and I am quite willing to go and break stones; I am ready to put my labour into any single thing that the nation wants me to do to-day."

Never lower your principles to the world's standard. Never let sin, however popular it may be, have any sanction or countenance from you, even by a smile. The manly confession of Christ, when His cause is unpopular, is made by Himself the condition of His confessing us before men.—Goulburn.

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Personal.

The Bishop of Bendigo, Dr. Langley, celebrated his 80th birthday on Wednesday, May 17. He happened to be in Sydney at the time attending the Conference of Bishops, and, during the week, was entertained by his old parishioners at St. Philip's (where he ministered for 28 years), at a tea followed by a public meeting. We are informed that the Bishop received over 80 letters and telegrams on the occasion of his birthday.

Rev. E. Howard Lea, Rector of St. Mark's, Darling Point, has been appointed by the Archbishop of Sydney to be one of his Chaplains.

At the Conference of Bishops in Sydney last week there were present the Archbishops of Sydney, Melbourne, Brisbane, and Perth, the Bishops of Newcastle, Bathurst, Goulburn, Grafton, Gippsland, Bendigo, Wangaratta, Tasmania, Adelaide, and Willochra.

We regret to learn that the Rev. J. O'Breznian Ball, Rector of Lambton, N.S.W., died in a private hospital at Newcastle last Saturday morning after a brief illness. He was about 40 years of age.

Rev. A. P. McFarlane, who has been for five years Vicar of St. Anselm's, Middle Park, Melbourne, has been appointed to the charge of the parish of Frankston. Mr. McFarlane was formerly Vicar of Frankston for 21 years, and now, after a short absence, returns to his old parish.

Information has been received from London by cable that Major O. G. Howell-Price has been promoted to the rank of Lieut.-Colonel. He is the fourth son of Rev. J. Howell-Price, Rector of St. Silas', Waterloo, Sydney, and has been in command of the third battalion, First Infantry Brigade, since early in September, 1915. He is just 26 years of age, and left Australia as a second lieutenant in the same battalion. He

was among the first to land at, and the last to leave Anzac.

Rev. G. A. Kitchen will be inducted as Vicar of Hay, and installed as Canon of St. Paul's Cathedral, by the Bishop of Riverina next Sunday.

Rev. W. Witt Gregson is resigning the parish of Maylands-Bayswater, W.A. He is going to Tasmania for the benefit of his health.

Canon Rowsell, before leaving Tatura, Victoria, for Echuca, was presented by his parishioners with a purse if sovereigns.

Rev. T. Cole, of Natimuk, Victoria, has been appointed to the parish of Mortlake, in succession to the Rev. J. Wagg.

The Dean of Hobart, Very Rev. J. B. Kite, before leaving Tasmania, was presented with a gift of £200. The presentation was made by the Governor at a public meeting.

Rev. H. C. Russell, Vicar of Birchip and Wycheproof, Victoria, has been appointed to Mildura in succession to the Rev. R. B. Davison, who has gone to Gresford, N.S.W.

The Archbishop of Melbourne has nominated Rev. E. J. Withycombe, Secretary of the Association for Missionary Service, to the Incumbency of St. Anselm's, Middle Park.

We record with deep regret the death of Mrs. Edward Sully, who passed away at Wahroonga, Sydney, on Sunday last. Mrs. Sully was a leading worker in connection with the N.S.W. Church Missionary Association, having been the first Hon. Secretary of the

Ladies' Committee, a position which she held until about seven years ago, when she became Vice-President. Before the C.M.A. was formed she was an ardent worker for C.M.S., having initiated the Annual Sales on behalf of its funds, and being instrumental in founding the Gleaners' Union in Australia. Mrs. Sully was also President of the Sydney Y.W.C.A. for many years, and did a great work in connection with that Association.

It is proposed to erect a stained-glass window in St. John's Church, Agra, India, in memory of the late Miss Bland, who was a devoted C.M.S. worker among the women and girls of that city. Miss Bland had many friends in Australia, who would probably like to have a share in this memorial. Donations may be sent to the Editor, "Church Record," 64 Pitt-st., Sydney.

The Melbourne College of Divinity has appointed Right Rev. Dr. T. H. Armstrong, Bishop of Wangaratta, as President for the current year.

Rev. F. C. Anderson, who was injured in the Tasmanian railway accident, is still an inmate of St. Elvin's Hospital, Melbourne. His condition is considered very serious, and there is little hope of his recovery.

Rev. W. C. Wood, of Dimboola, Diocese of Ballarat, succeeds the Rev. W. B. Jessop, of Beaufort, who recently left for the Front as a Chaplain to the Forces.

Two prominent Lay Churchmen in the Diocese of Sydney have passed to their rest within the last few weeks;

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Mr. Louis H. Lock, who was a Churchwarden and an earnest worker at St. Stephen's, Newtown, for many years, and Mr. A. T. Lown, who was associated with St. Mary's, Balmain, for over 30 years, acting in the capacity of Churchwarden, Sunday School Superintendent, and Synod Representative. Both were faithful followers of the Lord Jesus Christ, and their loss will be deeply felt.

Rev. Frederick Berry has been appointed as Curate at Wagga Wagga.

Rev. P. Stacy Waddy has resigned his position as Head Master of The King's School, Parramatta, and will proceed to the Front as a Chaplain.

Clergy and War Service.

The Bishops' Decision.

At the informal Conference of 14 Archbishops and Bishops held last week in Sydney, under the presidency of the Primate, careful consideration was given to the problem of the unrest of some of the younger clergy on the question of war service, especially in view of the attitude of some laymen towards clergy remaining at work in their parishes.

The following statement was finally authorised for publication by unanimous consent:—

"The Bishops, recognising that the determination, labour, and self-sacrifice of those who have to stay at home is as essential to victory as is the courage and endurance of our soldiers in the field, believe that in striving to maintain this attitude among their people the clergy are serving their country better than by going to the front either as combatants or non-combatants, except in the capacity of Chaplains.

"They desire the clergy to remember why it is that they are exempted from military service, and urge them to labour with untiring zeal to foster such a spirit as may continually support and uphold those who are at the front. A large number of the clergy have already gone as Chaplains, and more will be needed for that purpose; and most of the ordination candidates are on military service, leaving every Diocese very short of ministrations. Under these circumstances the Bishops feel that the remaining clergy are more than ever needed at their posts to minister not only to the whole, but also to the wounded and the bereaved, and to those who in various ways are suffering from the effects of the war.

"The Bishops recognise that the responsibility for advising such a course rests with them, and should in no case be laid on the individual clergy."

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late Archdeacon Hayman upon his well-deserved promotion.

A Conference of all members of the C.E.M.S. is arranged for May 27 in the Chapter House. It is earnestly to be hoped that the meeting will be well attended, and that some means may be devised for strengthening our organisation during the present crisis. So many of our best members have gone to the Front that in many parishes it is almost impossible to keep the meetings going; yet, surely, if we only met to pray for absent members, the meetings should not be abandoned. We are hoping great things as the result of the Conference.

A Call to the Church.

From the Archbishops and Bishops of Australia.

The following statement has been issued by the Archbishops and Bishops who met last week in Conference at Sydney:—

"The first and most important subject that engaged the attention of the Bishops was 'The call to repentance in the nation and in the Church.' It had been suggested that a General Mission be held throughout the Commonwealth, with a general call to repentance and amendment of life.

"The proposal was very carefully considered, but it was felt that the present crisis had a deeper and more personal message for the Church itself. Before the Church set itself to its rightful work of calling the world to repentance it was necessary that judgment should begin at the house of God. It was felt that at the present moment the call was for intensive rather than extensive work. There were many communicants and even not a few clergy who were still unconvinced to the reality and the enthusiasm of the Christian life, and it was felt strongly that if once the nominal and professing Christians realised intensely and practised loyally the precepts of Christ they would be in themselves the most effective of all missionaries.

"The project of a wider appeal to the nation at large was not rejected as an ultimate aim, but it was felt that the first step must be to rouse the Church itself to its opportunity, its responsibility, and its duty. Unless this came first it could hardly be hoped that such an appeal would produce lasting effects for good.

"It was resolved, therefore that the 'Call to repentance to the nation and the Church' should take the form in the first place of a call to the Church to so reform and deepen its own life that it might become fit and capable to make afterwards an appeal to the nation; and with this object in view it was resolved that each Bishop should in his own way and in his own Diocese call upon his clergy and communicants to realise more seriously the tremendous issues of the present world crisis, and the overpowering call to repentance, reality of life, and resolve for God, that they might become His instruments in making known thereafter His great call to the world. It was felt that the various Missions which had been already arranged in several Dioceses would fit in with this plan, and that this effort should be made, so far as was practicable, before the end of the present year.

"The Bishops discussed many other subjects of importance, but none that they felt to be of such gravity as this. Their action is not to be understood as shelving the subject of a general call to repentance, but as recognising that since the war was itself a call, by its sufferings, its horrors, its loosening of earthly ties, its hopes, its fears, and its tremendous possibilities for good as well as evil, it was the plain duty of the Church not to meet this external call with inadequate resources, but to labour strenuously to fit itself to respond to and work with it with a force and power which could only come from a fresh dedication of itself to God.

"To this self-dedication the Bishops call the Church in Australia this year, in order that it may be able to render full service in the reconstruction which must follow the declaration of peace."

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Melbourne.

Sydney Home Mission Society.

DIAMOND JUBILEE CELEBRATIONS.

THE SERVICE.

The Diamond Jubilee of the Sydney Home Mission Society was celebrated on Tuesday, May 16. A service was held in the Cathedral at 4 p.m., when a large congregation assembled. The Archbishop of Sydney, the Bishop of Warrumbungle, and some forty clergy were present in their robes. Archdeacon Martin, who was the preacher, took as his subject the contrast between the disciples' methods and our Lord's methods of dealing with the hungry people: "Send the multitude away." "Give ye them to eat." He showed how the Home Mission Society employed the latter method. For its work during the past 60 years thanks should be given to God, for the Society had had no small share in the remarkable expansion of the Church which had taken place during those years. There was still a colossal work before us, but it could be accomplished if, instead of looking at our own inadequate resources, we believed in the power of Jesus. If we placed what we had at the disposal of Christ, He would never fail us.

THE TEA.

At 5.30, tea was provided in the Basement of the Town Hall (followed by a second sitting at 6.30). It was evident to all beholders that the Diamond Jubilee was, from the point of view of a Tea Meeting, to be fitly celebrated, for the people came along in a mighty stream until every seat was filled. As usual, the various parishes had their respective tables, and the whole scene was a bright and festive one. When the meal was finished, the people made their way into the Town Hall where, during the long period of waiting, Mr. Joseph Massey, organist of St. Andrew's Cathedral, gave an Organ Recital.

A GREAT MEETING.

When the Public Meeting commenced at 7.45 p.m., the great Hall was crowded in all parts with an interested audience, who joined with much enthusiasm in singing the National Anthem. The Chief Justice, Sir William Cullen, took the chair, and three other Judges were on the platform, also three Archbishops (Sydney, Melbourne, and Brisbane), and seven Bishops (Gippsland, Bendigo, Wangaratta, Tasmania, Willochra, Rockhampton, and Grafton). After prayers, the Hon. Clerical Secretary (Archdeacon Martin) presented the report, which was most encouraging. The financial position was also satisfactory; the Balance Sheet was read by the Hon. Treasurer (Mr. W. L. Docker).

The Chief Justice.

Sir William Cullen congratulated the Home Mission Society on its encouraging Report, and cordially welcomed the visiting Bishops. The character of New South Wales, he said, had recently been depicted in rather lurid colours, but it had many good points. Of course, every soil had its special weeds, and these the Home Mission Society was trying to eradicate. The great war had challenged every ideal we possessed; it was for us to maintain a high standard of conduct; the nation and every individual should be urged to think more seriously whether our ideals were worth preserving. In this great work the Home Mission Society was doing an important part, and should be vigorously supported.

The Archbishop of Melbourne.

A great welcome was given to the Archbishop of Melbourne as he rose to speak. After a felicitous allusion to the 80th Birthday of the Bishop of Bendigo (which was to be celebrated the next day), he announced that his subject was "The Church's Work in a Great City." Both in Sydney and Melbourne the Church was face to face with great problems which must be solved, though the Bush should never be neglected. New Churches and parishes were continually needed, and the final decision should rest, not with the Vicars and Vestries, which were

slow to recognise the necessity of dividing parishes, but with a central diocesan authority. These new parishes should be supported by the Home Mission Fund, until they were strong enough to stand alone. The training of clergy was another important question. The success of city work depended on the supply of suitable men, who should come from all classes of the community. There were too many small training colleges, and more money was needed to train candidates for the ministry. Church Schools and Colleges should be started in greater number. Laymen in Melbourne had gladly lent money for this work. A Christian voice on Social Questions was also required, and whether in the Sydney Domain or on the Yarra Bank, the Church ought to look in and say something. In fact, the Church should be an effective ruling force in the whole community.

The Archbishop of Sydney.

The Archbishop of Sydney, after speaking words of thanks and welcome to Sir William Cullen, and the Archbishop and Bishops respectively, said that the Home Mission Fund was the Church in action. The maintenance and extension of the Church depended upon it. It was the work of all; it should be the work of each. We should thank God for the prosperity of the Home Mission Society in this time of War and crisis; it showed that God had touched hearts, lifting them above material things. The members of a great Church should always think of others; no parish should be out of touch with all the other parishes of the Diocese. Many parishes could not stand alone; and every one which was inefficient was a blur on the rest. A soldier writing to his mother from the front had said: "Keep up the ministries of the Church, more men will be going to Church after the War than ever before." It would be a glorious day when the boys came home; we should make the Church ready for their welcome. The Home Mission Fund was a means to an end, and that end was spirituality.

A Military Chaplain.

Rev. P. Stacy Waddy, Headmaster of The King's School, was the last speaker. He appeared in uniform, which was an outward sign of his deep interest in the soldiers and their welfare. He said that good work had been done among them during the year. A club had been built at Liverpool at a cost of £1300 (the whole amount having been paid), and £2000 had been given and spent for the up-keep of the work. Rev. A. G. Stoddart had been sent to Egypt to report on the possibilities there. A building for the use of soldiers was about to be erected in the Cathedral grounds at a cost of £750. But we should lengthen our cords and strengthen our stakes. More Church of England Chaplains were needed on transports and the Church should provide their pay. Still more should be done to maintain a Christian atmosphere in the Camps, and to bring the Gospel home to the heart of every man. A special missionary should be trained by a soldier's life to speak to soldiers in a way which would appeal to them. Finally, money was needed; perhaps some would like to provide £5 to maintain the Club at Liverpool for one day, or to take their part in maintaining chaplains.

ADMIRAL FISHER'S TEXT.

"Shall not the Judge of all the earth do right?" is the autograph which Lord Fisher has appended to a photograph of himself which was among the interesting articles sold at a Red Cross auction. This simple faith is the solution of the problems which cannot but appal every man who thinks. And for the man of action we are grateful for some lines by Mr. C. Fox Smith:—

Here, a soldier plain, I kneel,
Sword on thigh, spur on heel.

If I fall or if I stand,
Lord, my times are in Thy hand.

Three things beneath the sun,
These I'll ask, and so have done,—

Clean hand, clean sword,
And a clean heart to serve Thee, Lord.

—"Home Words."

Can we Forgive Germany?

At the Tasmanian Diocesan Synod, Bishop Stephen, asking the question, "What is to be our attitude towards our present enemies?" said:—

"Some tell us that for economic reasons we must practically cut ourselves off from them. We must not use their goods, nor permit their trade, lest we be defeated in the competition. Others tell us that it is the duty of a Christian to forgive his enemy, and forgiveness means treating him as if he had never been an enemy.

"Now, on both these points, as Churchmen, we have to make up our minds. It is quite clear that the policy of isolation cannot be advocated as a permanent policy. It may be advisable for a time. But to suppose that one section of Christendom is to remain independent of another section, that the thought, institutions, products, of one set of nations are to be permanently excluded from the life of another set is unthinkable. It may be better, we may be compelled, to keep aloof for a time, but we must always look forward hopefully to the time when brotherhood in all its aspects becomes possible once more. Just because we are Christians we must not allow our fear of trade rivalry to set up a lasting barrier between our brothers and ourselves.

"But while there is a danger of keeping aloof from Germany too long, there is also a danger of forgiving her too readily. We are told to forgive our enemy, even if he sins against us, but there is a proviso, inserted for his sake and for ours—'if he repent.' To forgive without repentance would mean that we were not shocked at his sin, and that he might suppose his sin was not serious.

"Now, in the case of Germany, there are many offences to be considered. Atrocities in Belgium and elsewhere, murders on the high seas, forbidden modes of warfare, and so on. There is no need to remind you of tragedies we can never forget. But the point is that the nation as a whole has made itself responsible for these crimes against humanity. They were carried out by subordinates, but they were deliberately arranged and ordered by men in high command, and the nation as a whole has received them with acclamation and rejoicing. Now, how should we as Christians treat a nation that makes the sinking of the Lusitania the occasion of a festival? As Christians we must forgive; yes, but on the condition that the enemy repents, and so far we see no signs of penitence. And until we see them we are not bound, even by our Christianity, to adopt an attitude of friendliness, which is certainly opposed to our natural instincts.

"I know there is a danger of confusing a just moral indignation with a purely selfish anger. But in this case there seems to be a clear distinction; and we may show it in a simple way. Suppose that peace had been declared between Turkey and England after the evacuation of the Dardanelles. Is there one of us, soldier or civilian, who would have cherished hard thoughts of the Turks for their successful resistance? We should have honoured them as brave and fair fighters, and if that were all we knew of them, we should be quite ready to be friends. I think we may honestly say there is little fear of our cherishing a mean resentment against any of our enemies in this war because they fought us and brought reverses and disasters upon us. But may the day be far distant when we pretend to forgive the impenitent authors and acclamers of treachery and outrage and murder."

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

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The Church Record.

MAY 26, 1916.

THE VICTOR AND HIS GIFTS.

None can doubt that the Ascension of our Lord was one of the great events of His life. It ranks with His Birth, His Death and His Resurrection. Yet while Churchpeople keep Christmas and Easter with great rejoicing, and observe Good Friday with due solemnity, they, for the most part, allow Ascension Day to pass without fitting celebration. Yet, if we put ourselves in the position of the disciples after their Lord had gone to heaven, we shall realise that while many memories of the dear Master would be treasured in their hearts, they would surely think most often of the last time they had seen Him, when He led them out to Olivet, spoke to them His last words on earth, lifted His hand in blessing, rose from the earth and gradually disappeared from their sight. What a stupendous event the Ascension was! On its earthly side the last appearance of the Saviour the disciples loved so well; on its heavenward side a conqueror going to His place of honour at the Right Hand of God.

In the Gospels and the Acts (speaking generally) we have a narrative of events which happened, but in the Epistles we find the explanation of the meaning of those events. So is it with regard to the Ascension of our Saviour. In Ephesians iv. 8, St. Paul applies the imagery of the Psalmist to the triumphant Lord. "When He ascended on high He led captivity captive, and gave gifts unto men." The Apostle here tells that the Ascension was a great triumph for Jesus, and also the occasion of great blessings to us.

(1) The Ascension was a great Triumph for Jesus. In Psalm lxxvii. is described the triumph of God over His enemies, when kings were scattered before His people Israel. "The chariots of God are twenty thousand, even thousands of angels. The Lord is among them as in Sinai, in the Holy Place. Thou hast ascended on high, Thou hast led captivity captive, Thou hast received gifts for men." God is here represented as being like an earthly conqueror, followed by trains of captives. So in Judges we read Deborah exhorted Barak to lead the conquered hosts to grace his triumph—

"Arise, Barak, and lead thy captivity captive, thou son of Abinoam."

In St. Paul's day this kind of imagery was very familiar. Who has not heard of a Roman Triumph? The Epistle to the Ephesians was written at Rome, and in that city the word "triumph" had a very definite meaning. For a Triumph was the goal which every Roman General set before him. To enter the Capital City amid the plaudits of the rejoicing crowd, with hosts of captives taken in war, with the spoils of victory, and accompanied by his brave legions—that was Triumph.

Thus, then, is the Ascension of our Lord described. He returned to the Heavenly City amid the plaudits of rejoicing multitudes of angels. "Lift up your heads, O ye gates, be ye lift up, ye everlasting doors, that the King of Glory may come in. Who is the King of Glory? It is the Lord, strong and mighty. He is the King of Glory." Jesus had won a victory such as no Caesar could ever contemplate. He had led captive mighty hosts, compared with which the subjects of any world-empire were as nothing. He had fought and won His battle alone, He had forced open even the gates of death, and His victory brought final peace. On Calvary He fought His last fight, inflicting a crushing defeat on the hosts of darkness, so that over true Christians they could never triumph more. Death is robbed of its sting, the grave of its victory, for at the Resurrection His Triumph was assured, and at the Ascension He claimed the fruits of His victory. Ever since that day has followed in His train a multitude of His faithful soldiers; apostles, martyrs, prophets, evangelists, and hosts of humble men and women redeemed by His blood, sharing in His Triumph, joining in the glorious song of victory, "Worthy is the Lamb that was slain to receive glory, and honour and blessing."

(2) The Ascension brought Great Blessings for us.—St. Luke says that the Saviour, in ascending, lifted up His hands in blessing. St. Paul tells us what His blessing meant—"He gave gifts unto men." It was a blessing for all mankind. On the day of the Roman Triumph the spoils of war were divided among the soldiers, and largess was distributed among the people. It is to this that St. Paul alludes. The Victor in His Triumph receives first the rewards of victory from His Father, and then He distributes them to His faithful followers. "He received gifts for men." "He gave gifts unto men." What gifts? Primarily the Gift of the Holy Ghost, and next all the blessings we received through Him—the seven-fold gifts of the Spirit. The Saviour said: "It is expedient for you that I go away, for, if I go not away the Comforter will not come unto you, but if I depart I will send Him unto you." The Comforter and His manifold gifts; such blessings are showered upon us in glorious prodigality by our Ascended Lord as a result of His Ascension. The Holy Spirit is our Guide, leading us into all truth; He is our Enlightener, taking the things of Christ and showing them unto us; He is our Advocate, pleading for us as we pray, with groanings which cannot be uttered; He is God's Messenger, bringing to us messages of love and warning from the Father. Without Him all the activities of the Church would be worthless and dead. He alone can bless in Baptism,

strengthen in Confirmation, bring to us spiritual food in Holy Communion, and make the ministry of the Word fruitful, for it is the Spirit that quickeneth. He is the Lord and Giver of Life.

(3) An Expectation of Revival.—The Ascended Lord desires still to bestow on us His greatest and most precious gift—the Gift of the Holy Ghost. We have heard much of late concerning Revival—many are looking and praying for Revival. How is it to come? Only by the Holy Ghost. Here is God's promise—"I will pour out My Spirit upon all flesh." How is the Holy Spirit to come? "If ye, being evil, know how to give good things to your children, how much more shall your Father which is in heaven give the Holy Spirit to them that ask Him."

Ten days elapsed between the first Ascension Day and the Day of Pentecost, when the assembled disciples were "all filled with the Holy Ghost." The Holy Spirit was outpoured on a praying, expectant people, who "continued with one accord in prayer and supplication." We appeal to all our readers to use the ten days from Ascension Day (June 1) to Whit Sunday (June 11) as a time of special prayer that God will pour out upon us a great Spiritual Revival, that the Holy Spirit may breathe upon the dry bones that they may live. Let us all pray each day privately for a great spiritual awakening, let us also pray with our families, and join wherever possible with others in prayer. Why should not this coming Whit Sunday be to us in a new and deeper experience a Day of Pentecost, when we shall be all "filled with the Holy Ghost," and "endued with power from on high?"

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

General Mission.

The Committee appointed to prepare for the General Mission in the Diocese of Sydney during September and October has given much time and attention to the details of this important work. In order to deepen the spiritual life of communicants it has been arranged that Conventions are to be held in the various parishes between Ascension Day and Whit Sunday (June 1-11). The arrangements are left in the hands of the parochial clergy, but two or three Conventions will probably be held in Central Churches, to which all will be invited.

Six o'Clock Closing.

There is no doubt that the feeling in New South Wales in favour of six o'clock closing is growing in intensity. This was evidenced by the great Inspirational Meeting at the Town Hall last Monday evening. The great Hall was crowded with an enthusiastic audience, and at the Pitt Street Congregational Church, where an overflow meeting was held, every seat was also occupied. At the Town Hall Archdeacon Boyce presided, and the Bishop of Bathurst and Sir Thomas Anderson Stuart were among the speakers. Donations for the movement to the amount of £650 were given.

A.B.M. Women's Auxiliary.

A special meeting of the A.B.M. Women's Auxiliary was held at the Y.W.C.A. Hall last Monday afternoon. There was a large attendance. In the absence of Mrs. Wright, Mrs. J. Jones presided, and spoke of the great need of pressing forward in the work of the Auxiliary. The Bishop of Bathurst paid a glowing tribute to the enthusiasm and organising ability of women in connection with the War. This energy was a most valuable element in public life, and should not be allowed to evaporate when peace was de-

clared. It should be turned into missionary channels. While the Lord's command, and love of souls, were the great motives for missions, there were secondary motives such as the social effects of the missionary enterprise, and its inter-racial aspects, which might begin to interest people not yet interested. The Bishop of Tasmania said that slackness in the missionary effort often arose from a doubt whether Christianity was really meant to be world-wide; but every article of the Christian Faith showed that it was meant for all men. Jesus was a Man, and was born and died for all men. His Ascension taught us that He was the Ruler of the whole world, and Lord of all men. If we did not believe that Christianity was for everybody, it was very doubtful if we really believed in Christianity at all.

At the close of the meeting afternoon tea was served.

Special Session of Synod.

A special session of the Diocesan Synod has been summoned for Tuesday, May 30. It is not intended to supersede the ordinary session of Synod, which will be held, as usual, about September. A Bill will be passed to confine the business of this special session to certain specific matters which are of urgent importance.

St. Andrew's Cathedral.

A number of alterations are to be carried out at St. Andrew's Cathedral. The Chapter House, which was opened in 1886 as a memorial to the late Bishop Barker, is to be enlarged. The building will be extended as far as the alignment of the Bathurst-street entrance to the Cathedral.

Quiet Day for Missionary Workers.

Under the auspices of the Australasian Board of Missions a Quiet Day for Missionary Workers was held last Saturday at St. Jude's, Randwick, conducted by the Bishop of Grafton. The Holy Communion was celebrated at 8.30, followed (after breakfast) by Matins, and an Intercession Service. All then met for lunch in the Schoolroom, and in the afternoon another Intercession Service was held, followed by Evensong. The Bishop gave four addresses which were most helpful. His subject was, "The Missionary Significance of the Comfortable Words" in the Communion Service. Each of the words formed the subject of one address. There was first the Inspiration of Missionary Confidence in "Come unto Me." Then the Inspiration of Missionary Enthusiasm: "So God loved the world"; thirdly, the Inspiration of Missionary Indebtedness: "Christ Jesus came into the world to save sinners"; and, lastly, the Inspiration of Missionary Intercession: "An Advocate with the Father: the propitiation for our sins, and for the sins of the whole world." The addresses were full of stimulating thought and deep earnestness, and it was only to be regretted that more persons did not avail themselves of this special opportunity of deepening their spiritual life.

GOULBURN.

(From a Correspondent.)

Parochial Finances, 1916.

Three parishes this year failed to send in adequate returns. From the returns received it appears that the total income raised for parochial purposes in the Diocese (excluding borrowed money) amounted, for the year ending March 31, to the sum of £20,312 11s. 9d.; of this amount £13,633 8s. 6d. represented direct giving, viz., Offerories, £7195 9s. 10d., and subscriptions £6437 18s. 8d. Adjusting these figures by the averages of the parishes rendering no accounts, it would appear that £21,000 is about the income of the 42 parishes constituting the Diocese. Analysing the expenditure it is satisfactory to note that stipends and salaries (£14,000) are entirely covered by the direct giving, so that there must be very few parishes where any portion of stipend is drawn from indirect sources (apart, of course from those parishes possessing endowments).

Abolition of Pew Rents.

Nineteen hundred and sixteen will go down in the annals of the Diocese as the year in which pew rents received their death-blow. First Cootamundra, then the Cathedral, and now Wagga Wagga, have abolished them. Wagga will have to make up an average revenue of £114 p.a., so that the step is all the more courageous on their part. At Young the Easter meeting made a similar recommendation to the incoming Council, and we imagine it will not be long before they disappear there too. This leaves twelve parishes still clinging to this method of raising funds, and of these in only two would their abolition make any appreciable difference to the revenue.

BATHURST.

Canon Forster.

Bishop Long writes in the "Church News" of the approaching departure of Canon Forster to take charge of the Theological College at Armidale:—

"We are all very sorry that we are about to lose Canon Forster from the diocesan staff. He has done splendid work in the Cathedral parish during the past three and a half years. His great capacity for work, organising abilities, and preaching and teaching gifts have greatly stimulated every department of parochial life. To the Diocese he had also rendered most able service in the training of future clergy, in editing the Diocesan Year Book, and upon all our Boards and Councils. We shall all miss him very sorely indeed; and upon myself his departure presses heavily at this time. It has involved the recasting of many engagements. We wish him every happiness and blessing in the work to which he is going at Armidale. It is a very responsible post in which he will be entrusted with the training of clergy for five Dioceses of the Province, and in which his eminent gifts as a teacher will be of great value to the Church."

Free Seats.

In the parish of Holy Trinity, Orange, it has been decided that the letting of pews should cease as from March 31, 1917. The Rector and Churchwardens rely upon the generous sympathy of those who have long been seat-holders and loyal Church-people in carrying out their long-cherished design to make the Parish Church wholly free.

VICTORIA.

MELBOURNE.

The Missions to Seamen.

The Annual Meeting on May 12 was as breezy as ever, if not more so. His Excellency the Governor (Sir Arthur Stanley, who was accompanied by Lady Stanley), struck the key-note of the evening when he spoke of the officers and men of the Royal Navy and Mercantile Marine being one in their indomitable courage and unflinching self-sacrifice. It behoved every civilian to help in some way or other to make the life of the sailor more bearable. His Excellency understood that in order to meet the exigencies of the growing port of Melbourne, the Harbour Commissioners were giving the Missions to Seamen another site, the present site being required for wharf extension. He felt sure that the soul of the Mission would not be altered and that the move would give opportunity for extension and development.

The Archbishop was pleased to see that with 20,000 attendances of seafaring men at evening concerts and socials during the past year, there had been no fewer than 14,779 attendances at the bright and helpful services in Chapel. He looked upon this as a healthy sign.

Mr. Justice Hodges brought a whiff of the sea with the statement that he was the son of an old sea-dog, and had been nourished from boyhood with stories of sea daring and enterprise. The sailor of the Mercantile Marine risking his life in transport

work and trade carrying deserved the hearty appreciation of the community.

Mr. Henry Meeks represented the Harbour Commissioners, and wished to express the entire sympathy of the Commissioners with the operations and methods of the Mission.

Mr. M. M. Brodie, speaking as a shipping man, commended the work, and hoped the citizens of Melbourne would enable the Committee, when they built their new premises, to erect something worthy of the Port. He eulogised the ladies of the Harbour Lights Guild for their courageous resolution to collect the £1500 required for the Chapel.

Mr. R. S. Alcock (Hon. Treas.), Lieutenant C. A. Holmes, Mr. A. J. Mollison, and the Chaplain (Rev. A. G. Goldsmith) also spoke.

Attractive music was rendered between the speeches.

At the short Service of Intercession in the Chapel before the meeting, a helpful address was given by Principal Aickin, on making our lives useful in the service of others.

All Saints' Church, Kooyong.

In pursuance of the Archbishop's policy of extension of Church activity into the new suburbs and outer districts of the metropolitan area, a new parish was established at Kooyong, and on Sunday, May 14, the foundation-stone of a Church Hall, which will serve for a time when completed as a Church as well, was laid by Lady Stanley. The progress of the parish is an example of Anglican vigour. In May, 1914, the diocesan authorities purchased a site in a commanding position on Glenferrie Road hill. Building in the district has been remarkably advanced since the opening of the electric tram lines, and within the 1720 acres of the parish are 2000 residents. The Church site cost £665. At the end of 1915 the parish of All Saints' was created, the Rev. W. T. Prentice was appointed Vicar on January 1 of this year, and arrangements were made to hold services in the corridors of the new Scotch College building. On May 2 the

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erection of the Parish Hall was commenced, and already the work is well forward. At present there are 44 sittings engaged for the Hall, and the Sunday School roll numbers 63 scholars. The service on May 14 was conducted by the Archbishop. This was the first occasion of the laying of a foundation-stone on a Sunday. It was not a social function, but a religious service, and the large attendance justified their action, said the Archbishop. There were about 1500 people present, including the Bishop of Willochra, several of the clergy and leading laymen. Lady Stanley performed the ceremony of laying the foundation-stone. The Hawthorn City Band accompanied the choral portion of the service, in which the Cathedral choir boys, under Mr. A. E. Floyd, assisted. A guard of honour of cadets of the district was drawn up on the arrival of Lady Stanley.

Girls' Friendly Society Garden Fete.

In aid of the building fund of the Girls' Friendly Society Lodge a Garden Fete was held, by permission of the Archbishop and Mrs. Lowther Clarke, at Bishops Court, on Saturday afternoon, May 13. The scene was animated and picturesque, and the attendance, the wet weather notwithstanding, was large. The stalls were arranged on the verandahs, and under the spreading historic trees in the grounds, and were under the direction of many ladies, assisted by members of 32 branches of the Society. The opening ceremony was performed by the Archbishop, who commended the object of the fete, and wished the promoters the utmost success. The Kew Brass Band played on the lawn.

Christ Church, St. Kilda.

At Christ Church, St. Kilda, on Sunday morning, May 14, Dean Godby unveiled a three-light stained-glass window, dedicated to the memory of the late Mrs. Francis Grey Smith. It is erected in the south transept, and harmonises with a window in the north transept, erected to her husband some years ago. The Dean also unveiled a memorial tablet to the late Rev. John Stanley Low, who was Vicar of the Church for 36 years. Preaching on the text, "Blessed are they who die in the Lord," the Dean paid a tribute to the work of Mr. Stanley Low and the devotion to the Church of Mrs. Grey Smith.

WANGARATTA.**Soldiers' Institute at Seymour.**

The new Institute, erected by Mr. F. G. Connibere for the Church of England in the military camp at Seymour, was opened by Bishop Armstrong in the presence of an enthusiastic gathering of about 1000 officers and men, who packed the building to its utmost limits. The recent destruction of the old marquee by storm left the Church of England without a home in the camp. On hearing of the greatness of the need, Mr. Connibere very generously offered to replace it at his own expense. As there is every likelihood of this camp becoming a permanent one, he has put up a substantial iron building, part of which has been divided off to form a Chapel, Chaplain's Office, and Savings Bank, while the remainder is being fitted up to provide a club-room for the soldiers. The enthusiasm which marked the opening shows how greatly these recreation rooms are valued by the soldiers. All denominations were represented, and an excellent spirit was manifested.

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QUEENSLAND.**BRISBANE.**

(From Our Own Correspondent.)

St. Philip's, Thompson Estate.

On a recent Sunday morning at St. Philip's Church, a beautiful stained-glass window and a brass font ewer, were dedicated in memory of Jack Neil, who was killed at Anzac on October 4, 1915. The window was the gift of Miss K. Neil (aunt), and the ewer of the Sunday School children. Mr. Neil was a master in the Cathedral Grammar School, and the Head Master (Rev. W. P. F. Morris) and a number of the boys were present at the service. Mr. Morris also preached. In the course of his address he spoke highly of the deceased as a friend, a workman, and a soldier, true to his character, and one who early responded to the call of duty.

Sandgate.

At the annual meeting of the parishioners of Sandgate the report of the Wardens showed that good progress had been made. Rev. Edward Rooke, by his earnest, deeply spiritual work during the time that he has been Locum Tenens for Rev. A. Maxwell, has won the affections of the parishioners. He has not seen his way to accept the parish, though, owing to the fact that the Rector is not returning, it was offered to him.

The Late Mrs. A. J. Boyd.

It is with sincere regret that we chronicle the death of Mrs. A. J. Boyd, wife of Major Boyd. The Archbishop, when preaching in his Cathedral, on May 14, made a touching reference to "That dear lady, so well known and so well loved, now lying at the point of death," and spoke of the witness of her life to the certainty of the faith which she professed. Mrs. Boyd was best known by her painstaking labours in connection with the Girls' Friendly Society; for 25 years she was the Hon. Central Secretary, also she was responsible for the oversight of the admirable Synod teas, which have always been a feature of these annual gatherings. A few days before her illness Mrs. Boyd received from the members of the G.F.S. a beautiful picture, which they asked her to accept as a token of their love. This picture will now be given to the Cathedral to be hung in the Vestry, where Mrs. Boyd so often attended meetings of various kinds.

ROCKHAMPTON.**Intercession for Revival.**

In the "Church Gazette" the Bishop of Rockhampton writes:—"The Archbishop and Bishops of the Province have agreed to call Church-people to join in using the coming Rogation Days for special intercession that God would give us of His mercy a great revival of religious life. The Rogation Days are the three days before Ascension Day—Monday, Tuesday and Wednesday, May 29, 30 and 31. I do earnestly hope that people in the Bush, on stations and selections, will join with the Church in the towns in lifting up the hands of prayer for this purpose. I don't know whether it is quite just to say so, but it certainly seems that there is revived religious life in almost all the countries at war except our own."

NORTH QUEENSLAND.**The Need of Revival.**

Writing in the "Northern Churchman," on the subject of the approaching General Mis-

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sion in Queensland, which is to be held next year, Bishop Feetham says:—

"In the whole Church there must be a longing that Jesus Christ may come with power. Each of us must look for miracles in our own life and in the lives of others. We must make great demands upon God. For those who do that 'He is not ashamed to be called their God.' Offer prayers worthy of the God who is to grant them. Give me, O God, a greater faith and enthusiasm and a greater joy of service than I have ever known or imagined before. Build up in our midst a Church bright with holiness and love and zeal. Touch the hearts of the careless and unbelieving and bring them to their Saviour. And there must be prayers more detailed than that. Everyone of our communicants, at least, must have in mind two or three, or perhaps, half-a-dozen, who are as yet outside, upon whose conversion they have set their hearts, praying for them every day. Such prayers offered in faith from now until the Mission will be like a vast reservoir of water accumulating behind a huge mountain dam, and when the appointed hour strikes, a spiritual force will be released which will carry all before it, and we shall see some of the 'greater works' that Jesus Christ has promised to His believing Church through His Resurrection and His Ascension to the Father."

SOUTH AUSTRALIA.**ADELAIDE.**

(From Our Own Correspondent.)

C.M.A.

The Annual Festival of the Church Missionary Association was again a pronounced success. About 80 people sat down to tea at 6.15. A very social half-hour was passed. The service in Church was this year arranged for 7 o'clock instead of 5 p.m. A very practical and helpful sermon was preached by the Rev. W. H. Irwin, on the need and conditions of spiritual revival.

Rev. F. Webb presided at the evening meeting. The meeting had two striking features, viz., the very excellent character of the report presented by the Hon. Secretary (Rev. J. T. Phair), and the stirring and forceful speech delivered by Mr. H. N. Bainbridge, Manager of the North British Mercantile Insurance Company. The report of the Depot, read by Mr. R. V. Davis, while it showed great energy on the part of the workers, revealed a deficiency of £20 on the year's accounts. The report of the Gleaners' Union, written by Mrs. Henshaw Jackson, and read for her in her regrettable absence through ill-health, showed a slight increase for the year.

The chairman gave a stirring address on the general position of the Association, and Mr. G. W. Halcombe was, as always, listened to with both pleasure and profit.

Diocesan Notes.

The Bishop has appointed the Ven. Albert Wyndham Clappett, Archdeacon of Strath-albyn and Rector of Mitcham, a member of the Incorporated Chapter in succession to Canon Wragge.

Rev. Harold Eustace Sexton has accepted the Curacy of Hawthorn, which he will hold in conjunction with the Chaplaincy of Mitcham Camp.

Rev. L. D. B. Riley has been appointed to the Curacy of All Saints, Hindmarsh, and will begin duties there on June 1.

[A CARD.]

TASMANIA.

(From Our Own Correspondent.)

Synod.

Synod once more has come and gone, having been on the whole a remarkably quiet session. The chief outstanding feature has been the Bishop's magnificent opening Charge, which has attracted widespread attention, full as it was of pressing questions of the day, dwelt with from the Christian's point of view.

Another worthy matter was the combined missionary (A.B.M. and C.M.A.) and Junior Clerical Society breakfast. Rev. J. Jones and the Rev. H. N. Baker spoke respectively for the two missionary organisations, and the Rev. H. B. Atkinson, for the J.C.A. We hope this may become an annual affair.

St. George's Mission.

As we write, the Parochial Mission at St. George's, Hobart, conducted by the Revs. G. H. Cranswick and H. T. Langley, is beginning, and already there is much blessing, in fact there is a sound of abundance of rain.

NEW ZEALAND.**AUCKLAND.****C.M.A.**

Change of Name.—At the Annual Meeting of the Association, the proposed changes in the constitution were adopted. The name of the Society will henceforth be "N.Z. Church Missionary Society."

Items from the Committee Room.—At the last meeting of the Executive Committee, a great amount of business was transacted. Among other matters, the Committee agreed to undertake the support of two more Native Workers among the Aini, and they confidently rely upon the constituency to furnish the prayers and money needed for this new responsibility.

The resignation of Archdeacon Baker was received with much regret. He severed his connection with the Committee owing to his removal to Wellington. He joined the Committee at the inauguration of the Society, and acted as Hon. Clerical Secretary for several years at a later date. Archdeacon Baker's assistance to the Society has been very great indeed. He was elected a Vice-President at the annual meeting. Mrs. Baker rendered admirable service as a member of the Ladies' Committee.

CHRISTCHURCH.**C.M.A.**

The annual meeting of the N.Z. Church Missionary Association was held on April 6. The afternoon session was first devoted to a devotional address by Rev. H. Purchas, and then to a discussion among the workers as to how to increase the Study Circles and also the distribution of missionary boxes. The annual meeting was held in the Y.M.C.A. concert room in the evening, when there was a good attendance, presided over by Bishop Julius. After the Report and Balance-Sheet had been adopted and the Committee elected, the chairman in a happy speech introduced Archdeacon Batchelor, who gave a description of his work amongst the Aini people in Japan, where he had been working for 40 years. The address was all too short, so full of interest was it, as the speaker told of the war with sin in heathen lands and the triumphs of grace.

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On the Sunday Dr. Batchelor preached at the Cathedral in the morning, and at Merivale in the evening. On Monday he addressed a meeting at Ashburton, and on Tuesday preached at a Harvest Thanksgiving Service at Methuen, when the Church was crowded. Twenty per cent. of the thank offerings were for C.M.S. work. The offerings amounted to £45. After service a welcome social was held in the schoolroom, where Dr. Batchelor again spoke. Rev. O. J. Kimberley accompanied the Archdeacon on his tour.

WAIAPU. United Services.

Wide-spread comment has been provoked in the Diocese by the action of the Bishop of Waiapu in prohibiting his clergy from taking part in United Services on Anzac Day. The reason for this extraordinary step has not been given to the public. The Standing Committee of the Diocese has, however, endorsed it. We await further enlightenment, but very grave reasons will need to be given for forbidding Anglican clergy to join with other denominations in religious services on such an occasion as Anzac Day.

Correspondence.

Reverence at Communism; Dignity of Service.

[We have received from a correspondent a letter on the above subject. We cannot publish it in full, but give the following extracts which fairly express the views of the writer.—Ed.]

(The Editor, "Church Record.")

Sir,—I notice in your last issue mention of the above, and with both practices I heartily agree, but feel painfully that there is less of both in many of our Churches than formerly. I have always been accustomed to go with others and kneel at my Father's Board, and, having partaken of the Sacrament, wait till every one else has communicated, then leave with the rest to make room for other members. But now the old order has changed in my parish Church. People rise as soon as they have received the elements and return to their pews, and the whole time the solemn words are being spoken there are people walking to and fro, up and down. To me it seems strange that a Rector, who would be horrified if people were shown into Church during prayer time, should countenance this practice in the most solemn part of the service. Does the saving in time make up for the loss of reverence? I think not. It is a pity the practice is growing in our Churches.

The question of dignity in the service is a mixed one, but I doubt if the increase of symbolism is an aid. The Church of England service needs no more symbolism than she has used the last few hundred years, until just lately. The beauty of holiness is not enhanced by coloured ribbons, gaudy embroidery, and extraordinary posturings. Symbolism is a snare and pitfall for the unwary, as the worship of symbols themselves has borne witness from the time of the brazen serpent to the present.

G. M. H.

The Friends of Armenia.

(The Editor, "Church Record.")

Sir,—Please accept my warmest thanks for your kindness in calling the attention of your readers to the pitiful plight of the long-suffering Armenian Christians, also for the kind cheque just received, making £4 17s. for which I am most grateful to the kind donors. Strangely enough, the growing

horror of the Armenian tragedy seems to appeal less and less to people in Australia, though it is far greater than those which have won so much help and sympathy. America is doing wonders for the poor refugees in Egypt and other places, but, as the workers say, notwithstanding all that has been given, everything seems but a drop in the ocean of need. When one learns that it costs the British Government £1000 a month to supply bread alone to the 5000 taken to Port Said by the Allied cruisers, and considers the huge organisation necessary to furnish them with means and opportunity to become in time self-supporting, one can but faintly imagine how severely the resources of the American Red Cross Society at Cairo is being taxed. Well-known friends who have gone from Australia to work among the suffering in Egypt, speak of the war tragedies all around them, and of "Bollis" Jews and Armenians going through the ghastliest chapter of their ghastly history, amid contrasting scenes of luxurious extravagance in and around the palace hotels of Cairo and Alexandria and other places, with their perilous temptations to our young soldiers—all of which call for much prayer on their behalf, as well as that of the present suffering peoples. Again thanking you,

M. E. SEARLE.

74 Williams-rd., Windsor, Melbourne.

[Further contributions for the distressed Armenians may be sent direct to Miss Searle at the above address, or to the Editor, "Church Record," 64 Pitt Street, Sydney.]

The Early Closing of Liquor Bars.

(The Editor, "Church Record.")

Sir,—On Saturday, June 10, people of the State of New South Wales will vote for or against the early closing of liquor bars of every kind. I plead for 6 o'clock. It neither means teetotalism or no-license, as bars would remain open 12 hours a day. What moderate and reasonable man could want them open longer? Shops are made to shut at 6 o'clock, and why not the public houses? Why should the publican be especially favoured above the baker, the butcher, or the storekeeper?

The evils of and through intemperance are manifold. Pauperism, crime, lunacy and immorality are among them. The late hours especially lead to excessive drinking. The drunken brawls, the fights and the wife-beatings are nearly always after dark. The lure of the bar is especially great in the spare time, in the idle hours of men. The shorter hours of labour have been playing into the hands of the publicans all the time. This early closing should have come when the shops were made to shut at six.

The time for immorality is notably after six. Drink inflames the passions. It is after dark in our cities and towns that the loose and dissolute women, hovering so often about public-houses, gain, tempt, win and ruin. Dr. Worrall said that he believed that 6 o'clock closing would greatly lessen the red plague.

Look at Russia, France, Italy and England; all took drastic action as to liquor directly the War began. The latter gave a considerable measure of early closing at once, and later allowed bars to be open only five and a half hours a day in London and other populous military and munition areas.

The short time that 6 o'clock was tried in Sydney by Senator Pearce was productive of great good. The fewer convictions in the courts are a proof. One policeman said that he might lose his billet for the want of something to do if it continued.

South Australia and Tasmania have, in referendums, each declared for 6 o'clock closing and as a permanency. In Adelaide the clear success is shown by the fact that there was in the first week a reduction in the convictions in the Police Court for drunkenness of no less than 87 per cent. in com-

parison with the preceding week, when the late hours prevailed.

In this kind of ballot paper, we must not put any cross opposite what we want to vote for, as that would make the vote informal. We must put a figure. To do the best I urge that 1 be put opposite 6; and 2 and 3 respectively at the hours 7 and 8. We then vote for the early hour and get the greatest possible value for our vote.

The law here would be for the War time only, and surely we should give it a trial. When, too, it is remembered the great harm drink has done to many of our young soldiers we should join in protecting them.

This also is a period of stress and strain, and we who stay at home should be ready to deny ourselves and make some self-sacrifice. Should there not be some check on the millions of money wasted in drink? Has any sufficient reason ever been given why bars should not close at the time of ordinary shops? The worst and most dangerous hours through the enticements of the bars is after dark. I urge that all who love their country should in a true spirit of patriotism vote and work to make 6 o'clock closing victorious.

F. B. BOYCE.

President, N.S.W. Alliance,
Sydney, May 22, 1916.

Missionaries in German East Africa.

Our readers will be glad to hear news of the C.M.S. Missionaries who are interned in German East Africa, contained in a letter from the Rev. V. V. Verbi, of the British East Africa Mission, dated, Voi, February 28, 1916, describing recent fighting in East Africa. Mr. Verbi writes:—

"Yesterday at a scrap that I was present at, we took some prisoners, and one of these told me that two months ago he was on duty as guard at Kiborani Sanatorium, G.E.A., where he knew Mr. Briggs, Mr. Doulton, Mr. Deekes, and all the Missionaries, and they were quite well; also the wives and single ladies were there. The only person who seems not to be there is Dr. Westgate. The natives were carrying on their Mission work."

PRAYER.

I know not by what methods rare,
But this I know, God answers prayer.

I know that He has given His word,
Which tells me prayer is always heard,

And will be answered, soon or late;
And so I pray and calmly wait.

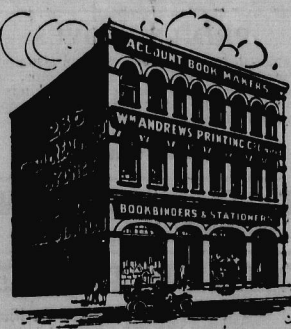
I know not if the blessing sought
Will come in just the way I thought,

But leave my prayers with Him alone,
Whose will is wiser than my own,

Assured that He will grant my quest,
Or send some answer far more blest!
—Selected.

A LATE VICTORIAN CHIEF JUSTICE.

"I say advisedly that in nine cases out of ten that come before me judicially in Australia intoxication or the public-house was directly or indirectly the cause. So long as the public-house stands, so long as spirits, wine, or strong beer can be bought they will continue to be bought by the class to whom they are most dangerous, and nothing but the certain impossibility of the supply will ever fit their minds to be the recipients of anything better than now fills them, either in intellect, morals, or tastes."—Sir William A'Beckett.



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Thoughts on the Church Seasons.

Fifth Sunday after Easter (May 28).

PRACTICAL RELIGION.

Practical Religion is the subject of the Epistle (St. James i. 22-27). St. James is nothing if not practical. He is full of the thought that "faith without works is dead, being alone," and this idea is expressed in other words here. "Be ye doers of the Word and not hearers only"; this is his exhortation. Hearing without doing is like looking in a mirror for a moment, and passing on in forgetfulness of the reflection which has been seen. How different is the man who looks into the Bible, "the perfect law of liberty," and keeps on looking; seeing his sin, finding his Saviour, giving himself up to His service. Such a man, being "not a forgetful hearer but a doer of the work," "shall be blessed in his deed." The appearance of religion, which is not expressed in the life, especially in the control of the tongue, is vain. And the passage closes with an inspired summary of the fruits of a true faith in Christ. "Pure religion and undefiled, before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Ascension Day (June 1).

The thoughts connected with Ascension Day are dealt with in our Leading Article.

Sunday after Ascension Day (June 4).

GOOD STEWARDS.

The relation of the Epistle (1 St. Peter iv. 7-11) to the teaching of this Sunday is not, at first sight, obvious. For this is the Sunday of Expectation, reminding us of those ten days after our Lord's Ascension, when the disciples were waiting in the Upper Room for the coming of the Holy Ghost. As we study the passage, however, we see its special message; for it speaks of the responsibility of stewardship. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." The Apostle is thinking of spiritual gifts generally, but we may apply his words specially to the Gift of the Holy Spirit. When the Holy Ghost came on the waiting disciples at Pentecost, they saw that the Gospel was not for themselves only, but for all the world, and they went everywhere preaching the Word. So should it be with us. We have known the Gospel all our lives; it is given to us not as our property to be used for ourselves alone, but as a solemn trust to be passed on to others, even to the uttermost parts of the earth. Have we received the Gift? then minister the same one to another, as good stewards of the manifold grace of God.

Some Aspects of Truth.

(Communicated.)

THE PERSONALITY OF CHRIST.

II.

The Westminster Confession of Faith expresses the doctrine of the Two Natures as very generally held, and acknowledged as true doctrine, in the Church: "Two whole, perfect, and distinct natures, the Godhead and the Manhood, were inseparably joined together in one Person, without conversion, composition or confusion." The meaning of the word "distinct" is explained as being that "Christ in the work of mediation acteth according to both natures, by each nature doing that which is proper to itself." It has been strongly objected of late to this doctrine by Dr. Macintosh, that it introduces an incredible and thoroughgoing dualism. Instead of that perfect unity which is our impression of Him in reading the Gospels there is introduced the idea of a bisection and fissure of distinction. There is a difficulty, it is said, with regard to the word "nature" as to its true definition. One difficulty has been found in the personality of the human nature. Can there be a perfect human nature without a true human subject, that is the Ego, the personality, or the Self who says, "I." The Catholic teaching is that the Logos, the Second Person of the Trinity, became "flesh." The Father and the Holy Spirit did not become incarnate. It was the "Son" who took human nature and it is held that although there are the Two Natures in the Christ, there is only one Person, and that Person is the Son of God, so that the Ego of Christ is not a human "ego" or subject, but always God the Son. It is held that there is nothing impossible in this. The Divine Ego could take the place of the human personality, so that the human nature of Christ, body, soul, and spirit, was a perfect and true humanity. This is what God, the Triune, willed from all eternity. Each and all were united in the work of Redemption—the Father sent the Son who was conceived as to His humanity in the womb of the Virgin Mary, by the operation of the Holy Ghost—the new creation of the Second Adam.

No one can profess to explain the mysteries of the Incarnation, but it is right that we should endeavour to define and understand them so far as Revelation has enabled us so to do. God willed that for the salvation of man the Divine Word, the eternal Son, should come down from heaven and unite human nature to Himself and become an example of life, and at length a sacrifice for sin upon the cross. Thus He was "the Lamb slain from the foundation of the world," in the counsels of eternity. The doctrine of the "two natures" involves the existence in Christ of two wills, two consciousnesses or knowledges, a divine will and a human will, a divine consciousness or knowledge and a human. This statement may seem surprising but it is nevertheless consistent. There have been endless controversies upon these questions. There have been the monothelites who have maintained that there is only one will in Christ, and the dyothelites, who maintain the two wills. Our Lord prayed in Gethsemane, "nevertheless not My will, but Thine be done." What is the explanation? "All that we can think is that God willed

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that the humanity which the Son should take should have a true human will and a true human consciousness. He willed that the Son in taking humanity should become like us in all respects, "sin only except." He, the Son, willingly became subject to all the limitations of humanity—to all our human wants and weakness, and even in some respects to our ignorance of some things. He who was rich in the glories of heaven for our sakes became poor that we through His poverty might become rich. Here is the sublime mystery of the Incarnation. God retains His divine Personality, speaking, acting and feeling through humanity. His human will is always subject to and in harmony with the divine will, yet it is truly human. Christ has a human consciousness, as seen in His recognising men as His fellow creatures for whom He had such compassion and love. His tears and sighs show that He was truly one in His consciousness with us. And yet it must be remembered that He had always a divine consciousness. He knew that He had a pre-existence. "Before Abraham was I am." He and His Father were one. God was His Father in a sense higher than that of other men. He prays to be glorified, "with the glory which I had with thee before the world was."

We must, however, be careful to note that although there were the two natures and they were united by having only one subject or "Ego," they did not constitute a new nature. They were always "distinct," though united by having the one personality. This is important to remember. There were some who held that the union of the two natures formed another distinct nature. The name of Eutyches was specially connected with this heresy—the monophysite. This heresy was condemned at the fourth general Council of Chalcedon, A.D. 451. There are then the two natures, but they must not be considered as being, as it were, existing side by side or running in collateral streams. The two natures, divine and human, are the "One Christ." Although distinct they are one. They are interfused, although not changed into something new. God and man are one divine and human personality still. To use with all reverence an illustration from science: When the gaseous elements oxygen and hydrogen, in due proportion, are introduced into a glass receiver, the two amalgamate and interfuse perfectly, forming but one transparent substance, yet they each remain in their two proper, unchanged natures. When, however, a spark of electricity flashes through them they cease to exist separately, and are combined into a third completely new sub-

stance and nature, viz., water. The electric current of divine will never thus combined the two natures in Christ, forming a third nature whom we call Christ. This view would be heresy. The two natures, though perfectly blending, do not form a third nature.

The value of this doctrine is inestimable the more it is realised. The Deity of Christ gave its ineffable value to the sacrifice of the death on the cross. It is the Deity which gives sufficiency to the Mediatorship of Christ, and herein is seen one of the greatest errors of Rome in introducing a mediatrix who is not divine. The Godhead of Christ shines throughout His life and teaching, and gives a glory even to His body without any suggestion of Docetism. This is the glory which He doctet in His incarnate life, which He had indeed with the Father from the beginning, but which He sometimes permitted to manifest itself through the veil of His flesh, as at the Transfiguration, the stilling of the tempest, the walking upon the sea, and indeed in the miracles generally which were performed by the Godhead acting in a sense independently of the humanity although hypostatically one therewith. The essential Godhead of the Son and the Father are one, hence our Lord says, "believe the works: that ye may know and believe that the Father is in Me and I in Him." The Jews perfectly understood Christ's claim as man to the Godhead, hence they took up stones to stone Him for His apparent blasphemy. Yet although distinctly God He willed to work under the conditions of human life. His miracles were sometimes performed in connection with prayer and faith on the part of others, as at the raising of Lazarus, the anointing the eyes, the touching of the sick. Thus He, in a measure, veiled His divine power, yet He performed them with a "sovereign authority." His Deity is manifestly seen in His power to lay down His life and to "take it again." "I am the way, the truth, and the life," and the power to forgive sins was His as the Son of God. He Who came down from heaven as touching His manhood is none other than He who, touching His Godhead, continued to be in heaven—the Son of Man which is in heaven." Although we must distinctly acknowledge the limitations of our Lord's humanity, viz., that some things He as man did not know—as the time of the day of Judgment—yet our Lord's manhood was endowed with supernatural power and knowledge by reason of His union with the Godhead. This doctrine of the existence together of two natures as marvellously only One is of great comfort to faith, helping us to believe in the mighty power of

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Christ to save us by His divine life and by His Resurrection from the dead, whereby He was declared to be the Son of God and not a mere man.
(To be concluded.)

SELF-SACRIFICING PATRIOTISM.

Bishop Welldon, who has recently returned from the Front, was much impressed by the many notable instances of self-sacrificing patriotism that were brought to his notice. "I met a Canadian who, I was told, was earning £3000 a year at home and is now serving as attendant at a dining hall in one of the camps. I also saw one who was a rich rancher in Canada, and is now serving as a private soldier. The colonel of one regiment said he knew an Englishman who had been making £10,000 a year and is now serving as Second-Lieutenant with the Army Service Corps. Perhaps the most curious instance I came across was that of a dentist who had given up a large and lucrative practice in Ottawa to 'do his bit' by coming over to France with two of his partners and four or five skilled workmen, and spending his time in attending to the soldiers' teeth."

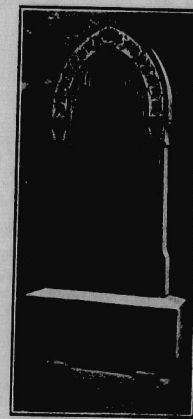
There are men with talents undeveloped, with powers that would have done good to their day and generation, unknown and unused through the self-distrust begotten by discouragement.—Maturia.

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Hoadley's Jam

Springwood, 1916.

[We regret that this article reached us too late for publication in our last issue.—Ed.]

The Fourth Interdenominational Mission Study School was held at Springwood, New South Wales, from April 22 to 29. It was convened under the auspices of the N.S.W. Council for Missionary Education, its chairman and hostess being respectively the President and Vice-President of the Council. Membership was representative of many denominations and numbered between 40 and 60, of whom the majority were women.

Its purpose, in the words of the prospectus, was "to give the members opportunity to wait upon God, to learn of Him, and, above all, to receive that endowment of power without which service is of little avail"—this ideal was sought especially in relation to the last command of our Lord. The School was planned, also, to give an opportunity to members of congregations to confer upon subjects connected with foreign missionary work, and to train leaders in the circle method of study.

The programme included addresses, by Rev. Prin. Thatcher, of Camden College, and the Rev. Principal Bennett, of Leigh College. A series on "Religious Psychology," was given by Mr. C. H. Northcott, B.A.; his last on the "Psychology of Non-Christian Religions" being most interesting and unusual. Addresses on "The Unoccupied Fields," and "Distribution of Missionary Forces," were given by Mr. J. W. Dovey, illustrated with specially prepared maps. Revs. Dr. Bromilow and G. H. Cranswick spoke on "The Mission Field as a Sphere for Life Service," and "The Missionary and the Native Church." Devotional addresses were given on the last three evenings by Rev. N. J. Cocks.

The morning hours were spent in study under three aspects:—

(1) Bible Study Circles, founded upon the text-book, "The Will of God, and a Man's Life-Work," specially arranged by Mr. J. W. Dovey, from H. B. Wright's larger book of the same name.

(2) In sectional Conferences methods were discussed of spreading knowledge and practical interest in missionary work in the congregation, Sunday School, and Young People's Society.

(3) Missionary text-books were studied,—"The Regeneration of New China," and "The Kingdom in the Pacific." Leaders formed a special circle to study Manley's "Missionary Study Principles."

While striving to be accurate and scientific in the department of study, the spiritual aspect was kept in view. Each morning began with "Family Prayers" before breakfast. Immediately after the Bible Circle followed "a quiet hour"; it was generally welcomed as a season for meditation, and was spent by many in Christ Church, Springwood, which remained open all day. Devotional sessions preceded the evening meetings. The intense desire to follow the Holy Spirit's plan for the Conference grew as the days passed, and found expression in the intercession of small groups, who laid hold of the "law of agreement in prayer." It was generally decided at the close of the School that the "Prayer Watch" hitherto kept

should be continued, especially between 9 and 10 p.m. on Fridays, "Springwood Members" interceding for one another, for the foreign field, and for the next Annual Mission Study School.

On the social side the School was invaluable. Many friendships were formed in the short time, and new-found friends, as well as those of long standing, are looking forward to the Reunion shortly to be arranged.

To a new member, perhaps the first surprise was to discover the frankly human element that pervaded the party, quickly uniting them into one happy family, and generating a merriment which found its freest expression at meal times. For meals all delegates met together, although the men and women were lodged in different houses. The morning work was done out of doors in the bright sunshine or the shade of gums and turpentine.

Every afternoon an excursion was arranged by the Recreation Committee, with the welcome feature of billy-tea and biscuits. Here was another opportunity for friendly talks. The unconventional fashion of introduction by badge, which bore the wearer's name, added to the friendly sociability.

The only way to appreciate such a School is to be present. Delegates invariably want to go again. Socially, educationally, and spiritually, the experience was wonderful. God seemed very near. As the days passed there was a growing readiness to face the claim of the Lord of Life for the whole of each life and its powers. The memory of the Mount of Inspiration, where decisions were made and resolutions formed, lives on in the valley, where we still walk in the power of One whom we met afresh on the mountain top.

The Symbol (Apostles' Creed).

(Translated from the Greek by E. Parry, Ryde.)

As in a golden casket
The shining pearls are stored,
So in this symbol liveth
The faith of Christ the Lord.

Or like the roses' essence
In some few drops expressed,
These words we rise reciting
With sweetness fill the breast.

For them the saints and martyrs
Have braved the sword and flame;
Let not these lips that list them
Be instruments of shame.

For o'er us strangely present,
And with us dimly blent,
The Church triumphant echoes
Mellifluent assent.

EVANGELICAL RELIGION NOT LOW CHURCH.

Dr. Hastings, in a review, puts the truth in a nutshell, thus—"The evangelical doctrine of the Church needs ever new exposition. Men persist in calling it 'low.' It is really so high that only the utmost loyalty to Christ enables one to attain to it."

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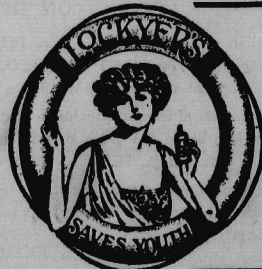
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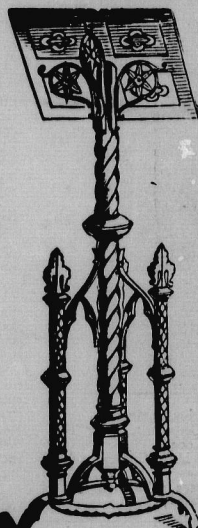
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JUNE 9, 1916.

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| 3 | EIGHT |
| | Nine |
| | Ten |
| | Eleven |

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Current Topics.

There are no indications as yet of a speedy end to the War. The initiative still seems to lie with the Germans. The hoped-for forward movement by the Allies has not begun. The assault on Verdun is as fierce as ever. The Austrians have pushed the Italians back. There are new developments in the Balkan region. The end is certainly not yet and the issues still hang in the balance. The general situation is full of cause for anxiety. But the French are holding out splendidly, and the Germans can make no progress. There is no room, after all, for pessimism, but there is a call to even greater sacrifice, and to further measures which will more fully organise our resources. After all, time is on our side, as it was a century ago in the struggle against Napoleon.

There is no doubt that we must soon expect heavy lists of casualties. The parochial clergy must resume their former delicate task of being the bearers of bad news. It is indeed a burden but it also is a great opportunity as has already been proved. On the one side, there is the awful tragedy of homes made desolate and young lives cut short. But on the other hand, as the blood of the martyrs was the seed of the Church, so we may hope that the blood of our heroes may be the seed of a new world. The spirit of sacrifice is what the world needed. If we shall indeed learn that it is more blessed to give than to receive, and if this re-awakened spirit will in any measure assert itself against the selfish greed of gain that has been, and still is, responsible for social disorders and industrial strife, then we may be able to say that the sacrifice has not been in vain.

The pressure of the present situation is bringing many people round to favour our conscription. The principle of compulsory service is already recognised in Australia, and it is more than possible that we may have to follow the example of the mother country and go in for conscription. At present, the recruiting does not keep pace with the demand for men. Abstract theories of liberty will not stand the pressure of a realised necessity. Unless the rate of recruiting seems up, some form of conscription seems unavoidable. There will be keen opposition, doubtless, but the reasonable view, surely, is that the military authorities are the best judges of what is necessary, and it is the business of every loyal citizen to support them.

The news of the Great Naval Battle came as a shock to the Empire generally. The first reports were of such a nature as to cast quite a gloom over the community; but, thank God, the fuller information which has come to hand has completely dispersed the threatening cloud of pessimistic feeling. Our losses have been heavy indeed; some five thousand of our brave sailor lads and many officers of renown have been called to sacrifice their lives for the Empire they loved, and a number of ships of war have been sunk. But, on the other hand, Germany has suffered, in all probability, at least an equal loss in numbers of men and ships, and heavier in comparison with its available resources. We must remember that our losses are known in practical completeness;

whereas the enemy is notorious for his falsification of the magnitude of his successes and failures. The German fleet had to hurry from the scene of battle, having been completely baulked in the object of its journey, while the heroism of our men has called forth world-wide acclaim, even including the hostile countries. We may well praise God for the victory that has been given us in answer, we doubt not, to the continued prayer of our people. The cost of victory has been very great, but we shall be foolish to expect that so great a war can possibly be brought to a successful issue without a very much larger cost; and, in some cases, after engagements in which we shall not be able to claim success. The people must be prepared for sectional defeats and some tactical failures, both on sea and land. The line of battle is so "far flung," and the resources of the enemy even yet so considerable that we shall do well to be prepared for all kinds of shocks and surprises. If, however, our cause is the Cause of God, we may be sure that victory will ultimately be given us. Only let us be careful to learn the lessons of any temporary setback or disastrous loss of life, and seek by earnest and insistent prayer that the Empire may bring cleansed hands to the fulfilment of the great task that has been set for her.

The glowing accounts of Mr. W. M. Hughes' reception in all parts of the Old Country are naturally regarded with pleasure in Australia. But it is worth while noticing that the English papers which give the most enthusiastic reports are those which are committed to a protectionist policy as against the free-trade tradition of the last seventy years in Great Britain. Nevertheless, after all this discount has been taken off, it is gratifying to learn that the Premier of Australia is making so much of a mark in England. It is such things that help us to realise our Imperial solidarity.

In the Home Land the name "Islington" has come to be synonymous with the great gathering of "Islington" Evangelical clergy which meets in Conference in January each year. Some 1200 clergy assemble in Islington Parish Church, and confer together on important topics of the hour. Not only have these Conferences strengthened the Evangelical position, but they have contributed an important element to the general life of the Church. During the last two years meetings of the Evangelical laity have also been held in London with great success.