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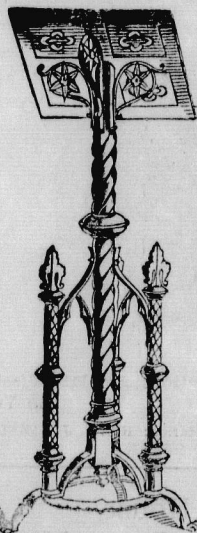
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The Church Record

For Australia and New Zealand.

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

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Current Topics.

All right-thinking citizens will gratefully approve of the action of the Governor-General in reference to horse-racing and other kindred sports. The official announcement is brief but pregnant with argument. "The Govern-

ment having called up all available men, and being in need of all the money the country can spare, the Governor-General will no longer attend race or other meetings which it may be held would tend to dissipate energy and divert funds from the service of War." This is a fine counterblast to the theatrical managers' contention, so airily expressed of late, that amusements are necessary to keep up the spirits of the people during the War crisis. We seem to be a people given over to amusement and excitement, and in need of some steadying influence. Surely the situation is sufficiently serious to make men and women pause in their quest of pleasure. We know that it is on record that the Emperor Nero fiddled while Rome was burning, but we don't admire the creature's heartlessness. To-day the blood of our best is being spilt, and our Empire and more than half the world are in the throes of a life and death struggle; and yet a very large proportion of our people are demanding their pleasure, excitements and luxuries as usual. Let us hope that a large number of the strong young men of our land who are wasting their time and money on horse-racing and prize fighting contests will take the cue from his Excellency the Governor-General and face the great call of duty.

It is not sufficiently recognised that the self-sacrifice of our men at the Front demands a kindred self-sacrifice from those who remain in the security of the home. In every

way possible it should be a matter of conscience with us to make available a full supply of the munitions of war. Consequently the Empire's resources must be husbanded as stringently as possible. In England an Economy Campaign is being vigorously undertaken and the people are being urged by Royal Commission to reduce the consumption of such articles as affect the problem of tonnage and influence rates of exchange. In a word, we need to understand that this is no time to be paying out of the country the gold that is so urgently needed for the provisions of the munitions of war.

We much regret that serious trouble has arisen in Adelaide between the Bishop and the C.M.A. In another column we publish in full the statements which have been issued on both sides, so that our readers may be able to form their own opinions. The question is of so great importance to the Church in Australia that we feel it is necessary to deal with the issues involved at some length.

The Church in England freely recognises the right of any body of Churchmen to band themselves together to support missionary work in any part of the world in connection with the Anglican Communion. In Australia that right has been embodied in the Constitution of the Australian Board of Missions, passed by General Synod, and accepted by the Diocese of Adelaide. One of the functions of the Board is "to assist in carrying out the Missions established by the Church of England through her Missionary Societies and Associations." The following significant words are added:—"Provided that the Board shall not interfere with existing missionary institutions, except so far as they may place themselves under its direction." Under this Constitution the Church Missionary Association has a right to carry on its work in any Australian Diocese; it is the duty of the Bishop, as a member of the Board of Missions, to assist it; but he must not interfere with its liberty of action.

In the light of these general principles, let us survey the position in the Diocese of Adelaide. The C.M.A. in About eleven years ago the Diocese of the Victoria Church Missionary Association started work in the Diocese.

The then Bishop (Dr. Harmer) presided at a meeting in the Victoria Hall, and cordially welcomed the Association. A local committee was formed, and the interests of C.M.A. have steadily progressed in South Australia ever since. In 1907 the Adelaide Diocesan Missionary Association (A.D.M.A.) was formed to co-ordinate missionary effort, and the C.M.A., while retaining its lawful independence, has in many ways worked amicably with A.D.M.A. It took part in the Missionary Exhibition in 1913; the C.M.A. Missionary Missions in the same year were conducted under A.D.M.A. auspices, and parochial missionary contributions for C.M.A. have been paid through the Diocesan Association. All seemed going well and relations were harmonious. At the first C.M.A. Summer School in 1915 the Bishop (Dr. Thomas) at-

tended and gave an address. But a year later the whole atmosphere was changed. The C.M.A. arranged for its Summer School again, but almost at the last moment pressure was brought to bear on the clergyman of the parish where the School was to be held, with the result that loyal Church-people were excluded from the Church and Parish Hall which had been promised to them and were compelled to meet in a Public Hall. The climax was reached when the Bishop refused to permit two Victorian clergy of good standing (who had been invited to take part in the proceedings) to officiate in his Diocese.

How can we account for the remarkable change in the attitude of the Bishop of Adelaide, blessing the C.M.A. Summer School in 1913, and banning it in 1916. The reason is simple. In the interval the Bishop proposed to C.M.A. that it should join A.D.M.A. as an auxiliary. The Bishop, of course, had every right to make the proposal; but the C.M.A. Committee had, under the A.B.M. Constitution, every right to refuse it. In their opinion the new scheme would have meant ultimately the extinction of C.M.A. in the Diocese of Adelaide. A good deal has also been made by the Bishop of the formation in Adelaide of a "South Australian Church Missionary Association." All who are acquainted with the facts know there is no such body yet, although perhaps there may be in the future. The Committee in Adelaide is part of the organisation of the Victorian C.M.A., which receives all money raised, sends out missionaries, and retains the general direction of the work. The term S.A. Church Missionary Association has only been used as a phrase to express, in an abbreviated form, the work of the Victorian C.M.A. in South Australia. A precisely similar position exists in Tasmania, where there is a local C.M.A. Committee, with President, Secretary, Treasurer, etc., for the State (in connection with the Victorian C.M.A.), and we may note that Bishop Stephen, although not theologically in full accord with C.M.A. principles, yet, as a true Father-in-God, rejoices in the missionary efforts of all his Church-people, and is only too glad that, along their own lines, they may take their part in evangelising the world.

The Bishop of Adelaide (like all other Bishops) has to exercise authority in the Church of God. But he is called upon to exercise it as a constitutional ruler, administering the

The Sum of the Matter.

law of the Church. By that law he is bound to assist C.M.A., and not to interfere in any way with its legitimate liberty. By acting as he has done in connection with the C.M.A. Summer School, instead of assisting the Association he has sought to hinder its work in spreading the Gospel throughout the world, and his acts are, in our opinion, nothing short of persecution. As is usually the case under such conditions, we find that both clergy and laity, not previously very favourable to C.M.A., are rallying to its support in South Australia because they believe in fair play. When we reflect that C.M.A. is in all things loyal to the Church of England, sends missionaries to many lands to work under the authority of Anglican Bishops, has won the admiration and respect of many Bishops, clergy and laity who cannot be termed Evangelicals, is welcomed in most of the Dioceses of Australia, then, as we study the position in Adelaide, we come to the natural conclusion that the trouble there is not due to C.M.A., but to the unconstitutional manner in which it has been treated by the Bishop.

The Primate has again entered a protest in the name of the Church against the Good Friday Show in Sydney. In a letter to the Council of the New South Wales Royal Agricultural Society, the Archbishop says:

"May I express the hope that you may see your way to dispense with the holding of your great agricultural show upon this coming Good Friday. I have addressed you upon the subject before, and not without deliberation. Each year as it has come round has deepened my conviction that the protest, which I make in the name of a very large number of your fellow-citizens, is a just one, and that we ask nothing unreasonable in urging you to respect our solemn religious convictions, which are wounded whenever this day, associated in the minds of many of us with the profoundest and most heart-searching truth in our holy faith, is turned into a day kept in the carnival spirit. In this dark year, when the Angel of Death has touched so many homes, and the elemental facts of existence are so largely made prominent, we press our protest with the greater urgency."

We trust the Primate's protest will be carefully weighed by the Council. If there was ever a time when a due regard should be given to the spiritual

welfare of the people that time is the present. The War calls us as a community face to face with God, and we trust that the good sense and good taste of those responsible will refuse any longer, not merely to flout the religious susceptibilities of a large proportion of the people, but to persist in an open affront to Him Whose death has consecrated Good Friday for practically all who profess and call themselves Christians.

The Prime Minister of New South Wales is hard to convince. The decisive Liberal victory at Mr. Holman's election in the face of the very great handicaps, and the Liquor Traffic, seems to express fairly strongly a people's condemnation of the iniquitous indifference that is being evinced in regard to the moral condition of the State of N.S.W. Protests without number of all political shades are being made against the present condition of the Liquor Traffic, but without effect. Cynical indifference is all the answer those protests receive. The Parramatta victory for Liberalism is largely due to the Temperance vote, but Mr. Holman declares that the greater patriotism of Laborites in responding to the country's call has given the more unpatriotic Liberalism the advantage in this election. The excuse is as contemptible as the suggestion is untrue. We trust the right thinking people of N.S.W. will again and again rise above their political creed in their protest against this studied indifference to their moral welfare.

When Evangelicals contend for some point or other which they think of fundamental importance to their position, they are often accused of an attempt to break the peace of the Church. A great many have thus come to the conclusion that there are no great doctrinal issues really at stake in the life of the Church to-day, and that all the trouble comes from the narrow-minded and intolerant bigotry of the extreme partisans. Ask the average layman and he will want to know what all the fuss is about, and why all sections of the Church cannot pull quite happily together. In view of this, it is valuable to have the following remarks by the broad-minded and scholarly Dr. Inge, Dean of St. Paul's, whom no one would accuse of party spirit, when preaching at the consecration of Dr. Herbert Louis Wild as Bishop of Newcastle:—

"I am not one of those who make light of our divisions. They are not superficial divi-

sions, they are deep and dangerous cleavages. They rest on profoundly different views about the character of God Himself and the laws by which the world is governed. The differences which divide Anglicans from each other are far greater than those which divide some of them from the Roman Church, and others from the more orthodox Dissenter, and others from the more earnest-minded men who do not go to church at all. Nor do I see any likelihood of these divergencies being less strongly felt than they are now. On the contrary, the more earnest people are about their religion—and we are going to be in deadly earnest about our religion as about everything else—the more severe will be the strain upon that marvellously dexterous Elizabethan settlement which fixed the constitution and character of the Church of England when it separated from Rome. It will require all the statesmanship of our rulers to avert disruption in the twentieth century."

National Sins.

CAMBLING.

(By Another Native-Born.)

Australians (as befits a young country), are an optimistic people. And our optimism inspires us to magnificent achievements. It helped our soldiers to climb the heights of Gallipoli, which by all ordinary standards ought to have been an impossible task. It is likewise no inconsiderable element of that grit which keeps our out-back settlers battling year after year against adverse seasons. But there is a distinct danger lest this optimism, from being synonymous with a brave hopefulness which is altogether good, should degenerate into an easy-going indifference which is entirely bad.

It is difficult to escape this conclusion when we consider the way the average Australian views our national sins. Drunkenness, immorality, gambling—these may be ugly words of evil import, but he sees nothing to become very excited over as far as they concern Australia. We have our share of them, he will admit, but then they are as old as the world, and seem to be part of the general make-up of human nature and will never be entirely got rid of. So long as these things are kept somewhere within bounds, there is, he thinks, nothing much to worry about. Take drunkenness for example; it needed the War, with the urgent need for efficiency and the startling revelations of drunkenness amongst our soldiers to awaken us as a nation to the necessity for doing something in the way of reform. Prior to this it was only the ultra-puritan element in the community which took the matter seriously.

An Awakening Needed.

Now it is just such an awakening that we need with respect to all our national sins. This is perhaps especially the case in regard to gambling. Its deleterious effects for the most part work slowly and beneath the surface, its outward manifestations often seem harmless enough. The gay, festive throng clustering amidst the cheerful racecourse surroundings, may constitute the setting for this particular sin or again it may be the boon-companionship of the gambling-den or even the respectable atmosphere of the stock exchange, or of a bridge party. If a man becomes hopelessly entangled through gambling, he does not, like the victim of drink often does, go down the street yelling and making himself objectionable to the general public; he

just blows his brains out in the seclusion of his own room. Gambling does not make a man walk crooked or act like a clown, it just quietly interferes with health and mental development, and undermines gradually the foundations of moral character. We need to be awakened to the fact that gambling is not merely something which shocks people of hyper-sensitive spiritual susceptibilities, but is a sin against God and man, and as such disastrous in its results alike for individual and for national life.

If we could be made aware of the amount of misery caused in Australia by gambling, the number of lives ruined and the number who fall far short of what otherwise they would have accomplished, it would probably alter the attitude of the man who sees no harm in "having his bit on." Police Court records no doubt would startle us by their revelation of the number of crimes which may be attributed to gambling. There is no means of ascertaining how many there are, who are made scatter-brained and unprincipled by gambling. Yet the number of young men who rush to read the sporting news, and who have no keen interest in any subject except "the odds" is some indication of the extent of the evil.

Cambling is a Sin.

But the crux of the situation is to bring home to the individual conscience the fact that gambling really is a sin. People shelter so much behind such phrases as "gambling is an instinct of human nature," and "all life is a gamble." A sufficient answer to the former phrase is that on the principle it involves it would be possible to justify, selfishness, jealousy, immorality, covetousness or any other common human vice. The latter phrase assumes that because from our point of view there is an element of chance in life, that therefore chance does really pervade the whole of existence and that there is no room for the moral government of the world by God. We know that there would be no such thing as science and all its wonderful inventions, but for the conviction that this universe in its workings is characterised by law rather than by chance, and we also know that it is no matter of mere luck which determines whether a man attains to a moral character, but that it depends upon his faithfulness to right principles.

Gambling, which rests upon and fosters a belief that the universe is governed by chance, is a sin against the Fatherhood of God; and as it is rooted in and encourages a selfish desire to possess something at the expense of another it is a form of covetousness, and is therefore a sin against the Brotherhood of man.

If the Church is to bring home the sin of gambling to people's consciences there must be some clear thinking on the point, and some plain and faithful speaking. We must face such questions as the difference between honest investment and stock exchange gambling, which may be briefly summed up as the difference between taking the risks that are incidental to the pushing of honest industry and the mere juggling with those risks for the sake of making money. We must not be afraid to tell our people they are guilty of the sin of gambling when they take a ticket in a sweep even though the amount risked may not be very large.

Practical Steps.

As to practical steps to check the evil, the question is often asked: "Is repressive legislation any good?" Undoubtedly it is good. Repressive legislation registers the level of conscience of the majority of the community on any point, and helps to bring the conscience of the minority up to that level. If men are not made moral by Acts of Parliament, they may at least be safeguarded from needless temptation and given a better chance to be moral. We may thank God that legislation has long since brought about the abolition of street-betting, and the evils of betting-shops, poker-machines, etc. We must agitate for greater restrictions still, and certainly we must oppose anything like the introduction of the totalisator, which gives sanction to gambling, by making the State a partner in the profits.

To sum up, we shall awaken the community to the evils of gambling, and deliver them from its power in proportion as we make the influence of the Gospel of Jesus Christ a manifestation of one of those lusts of the flesh, with regard to which we accept the New Testament teaching as true. "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh." The widespread evil of gambling is a stern challenge to the evangelising zeal of the Church, for it is a witness to the number whose lives are not under the guidance of the Holy Spirit. The only real safeguard against the ravages of gambling is a spirit-filled community.

A FULL SALVATION.

"Able to save to the uttermost."—Heb. vii. 25.
Freed from sin's guilt, and cleansed, I take my place
At Christ's right hand and my Accuser face;
Nor shall the Law's demands my soul distress,
Since I can claim as mine Christ's righteousness.
Freed from sin's power—yet watchful must I go
For subtle and malignant is the foe;
Through conflict Christ triumphantly me bears,
And guides me safely through the Tempter's snares.
Freed from sin's presence—welcome happy day
Which ends for ever sin's most hateful sway;
No stain shall mar, no frailty powerless make,
When in Christ's perfect likeness I awake.
No secret fears, no foolish stumblings more
For all Christ-welcomed ones on yonder shore;
Heaven's gate stands wide to let saved sinners in,
But closed for ever 'gainst th' approach of sin.

Arthur J. Santer, in the "Record."

A Pathan Convert.

Three years ago a young Pathan accompanied his father to the C.M.S. Hospital at Peshawar, near the Khyber Pass. A serious abdominal operation was performed on the old man, from which he recovered. The son while there bought a gospel for a farthing. Last summer the young man, now twenty years of age, went again to the hospital and stated that he wished to become a Christian. He had met no Christian in the interval and had no teaching beyond that he learned from that gospel, but he had quietly made his determination and he had already learned something of the cost. His people were angry, and took everything from him, and though he is a boy of good family he possesses nothing but the clothes he wears. He is now working in the hospital, getting as yet only a living wage, but learning something of what it means to be a Christian.

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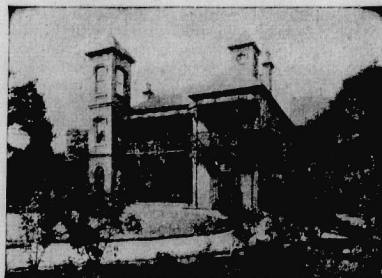
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Thoughts on the Church Seasons.

Septuagesima (February 20).

THE CHRISTIAN RACE.

On Septuagesima Sunday we begin to look forward to Lent. In the Epistle (1 Cor. ix. 24-27) the note of discipline and self-control is sounded. St. Paul compares the Christian life to a race which we are running. There can be no doubt that he was thinking of the sports held every two years on the Isthmus of Corinth, known as the Isthmian Games. "Know ye not," he says, "that they which run in a race run all, but one receiveth the prize, so run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible."

We have here a vivid picture of the earnestness which should characterise the true Christian life, for it is a race in which we should press forward with all our powers to the mark of the prize of our high calling in Christ Jesus. And the question is whether we are running to win, fighting a good fight against sin, in the power of the Holy Spirit of God.

Then also the duty of self-denial is set before us. The athlete is "temperate in all things" that he may be fit to run his race successfully. So should we be ready to lay aside not only the "sin which doth so easily beset us," but also "every weight" which hinders our advance. We are Christian people, seeking holiness, the incorruptible crown. Our duty is to view all life from that aspect, not following the desires of the moment, but keeping even our innocent enjoyments well under control, so that we may be helped and not hindered in running the heavenly race.

St. Matthias' Day (February 24).

A TRUE APOSTLE.

The Epistle for St. Matthias' Day (Acts i. 15-26) describes how the vacant place in the Apostolic band caused by the treachery and death of Judas

Iscariot, was filled by the election of Matthias. Peter, as usual, was the spokesman. In his address to the band of Christians, after detailing the events connected with the death of Judas, he defined the essential qualifications of an apostle. "Wherefore, of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto the same day that He was taken up from us, one must be ordained to be a witness with us of His resurrection." None could be a witness who had not personal knowledge of the facts. Apparently two men had equal claims from the human point of view; the disciples laid the matter before the Lord, "and they gave forth their lots, and the lot fell on Matthias, and he was numbered with the eleven Apostles."

We have no sympathy with the idea that this choice was mistaken, and that the real Apostle to fill the vacant place was Saul of Tarsus, chosen directly by the Lord. There is not the slightest foundation in Holy Scripture for such a theory. On the face of it the narrative in Acts i. implies that the disciples were seeking and following the guidance of God. A far more important issue is raised in the fact that Judas was a false Apostle, and Matthias a true one. The latter had not only seen the events to which he was to bear witness, but evidently had also given his heart to the Lord. Such pastors are needed to-day in the Church of God; men who love Jesus, and have a personal experience of the work of grace in their hearts, of which they can bear witness to others.

Sexagesima (February 27).

STRENGTH IN WEAKNESS.

The Epistle for Sexagesima Sunday (2 Cor. xi. 19-31) contains a self-revelation of the strenuous life and work of St. Paul. He had much of which he could be proud. Think of his privileges—a Hebrew, an Israelite, a Minister of Christ. Think of his sufferings—labours, stripes, prisons, deaths. He was beaten, stoned, shipwrecked. Perils beset him by sea and land, in the city and in the wilderness, in watchings, in hunger and thirst, in fastings, cold and nakedness. We read over his fervid catalogue of labours, woes, and perils, and ask what is the object of it all? Was the apostle of the Gentiles boasting? Certainly not. He was showing that judged by human standards he had whereof to boast, but not from God's standpoint. St. Paul,

after his recital of sufferings bravely borne for Christ's sake, would have humbly joined in the prayer of our Sexagesima Collect. "O Lord God who seest that we put not our trust in anything that we do, mercifully grant that by Thy power we may be defended against all adversity." The key to the Apostle's meaning is found in the following words: "If I must needs glory, I will glory of the things which concern mine infirmities." It is as he says elsewhere: "When I am weak then am I strong." So we should emulate the great Apostle in gladly spending and being spent for the service of our Lord, but having done all we can, let us acknowledge that we are still unprofitable servants, that we put not our trust in anything that we do, and are content to humbly place our weakness at the disposal of the mighty strength of God.

Personal.

The Archbishop of Sydney left this week for a visit to Tasmania, having been ordered a complete rest for a few weeks.

Dean Talbot, who has been a Chaplain with the Forces in Gallipoli, and who subsequently visited England, is expected back in Sydney at the beginning of March.

Rev. L. L. Wenzel, Rector of Echuca in the Diocese of Bendigo, has been appointed as Vicar of St. Philip's, Colingwood, Melbourne, in succession to the Rev. H. B. Hewett.

Rev. R. C. Nugent Kelly, Rector of Holy Trinity, Hobart, has resigned his parish on account of ill-health.

The laymen of the Diocese of Bathurst are presenting Bishop Long with a motor car.

The Southern Patronage Board of the Diocese of Tasmania, has elected the Rev. H. C. Brammall, Rector of Georgetown, for presentation to the Bishop as Rector of Clarence.

Rev. F. T. C. Reynolds, of Clunes, Victoria, has accepted the parish of Merino.

Rev. R. B. Davison, Vicar of Mildura, in the Diocese of Ballarat, has been appointed to the parish of Gresford in the Newcastle Diocese, in succession

February 18, 1916.

THE CHURCH RECORD

to the Rev. C. N. Mell, who has gone to Singleton.

Rev. W. V. Gurnett, Curate of Chatswood, Sydney, has accepted the position of Curate at Coogee. Rev. Murray Scales from the Diocese of Melbourne, will succeed Mr. Gurnett at Chatswood.

Rev. James Wagg, Vicar of Mortlake Diocese of Ballarat, has resigned his parish. He retires from active work after fifty years of faithful service.

Rev. Walter Green, son of Bishop Green (late of Ballarat), has been attached as Chaplain to the First Australian Hospital at Heliopolis, Egypt.

Rev. T. B. Bennett, Vicar of Warrnambool, Victoria, who has been at the Front as a Chaplain, is returning to Australia, and will resume his parish work in April.

Ven. Harris-Rivett, formerly of the Diocese of Wangaratta, and now Archdeacon of the Falkland Islands, who has been Chaplain to the Forces at the Front for a year, is returning to South America as Archdeacon in Brazil, and will make his headquarters at Rio.

The sum of £200 has been collected in the Diocese of Riverina, to be presented to the Bishop on the occasion of the completion of the 20th year of his episcopate. The Bishop has requested the subscribers to devote the money to the purchase of a motor car.

The death of Mrs. Eliza Rowdon Hall which took place in Sydney on Monday, February 14, removes one who was identified with the greatest benefaction for religious and charitable purposes ever given in Australia. After the death of her husband, Mr. Walter Russell Hall, she set apart a sum of £1,000,000 for the creation of the Walter and Eliza Hall Trust for benevolent works in New South Wales, Victoria, and Queensland. The income derivable from this trust is applicable for the relief of charity and the advancement of education and religion. The Church of England owes a great debt of gratitude to the Walter and Eliza Hall Trust for much substantial help already received for many useful enterprises.

The Bishop of Waiapu has appointed Canon C. L. Tuke to be Archdeacon of Tauranga. Canon Tuke has served the whole of his ministry in the Diocese.

The death of the Rev. George Gladstone, late of Nathalia, Victoria, is reported to have occurred suddenly at Carlton.

Rev. W. A. Williams, Rector of Cobram, Victoria, has been appointed to the charge of Violet Town, where he will be succeeded by the Rev. J. W. Briggs.

Rev. G. A. Burnaby, late Curate of All Saints', St. Kilda, Melbourne, was inducted into the charge of St. James' parish, East St. Kilda, on February 2, by the Archdeacon of Melbourne. Mr. Burnaby succeeds the Rev. G. Shaw, who has been appointed Chaplain to the Forces.

Two Melbourne clergy have enlisted and will shortly go into camp, viz., the Rev. A. C. F. Gates, of St. Bartholomew's, Burnley, Melbourne, and Rev. G. E. Shaw, late of St. James', East St. Kilda.

Rev. Walter Prior has begun work as Curate at St. Mary's, Caulfield, Melbourne, in succession to Rev. J. H. Raverty.

Floods at the Roper River.

Advices have been received from Rev. H. E. Warren, Superintendent of the C.M.A. Roper River Aboriginal Mission in the Northern Territory, to the effect that two disastrous floods have come down the river, necessitating the occupants leaving the Mission Station, and stating that damage has been done to the buildings, which he estimated at quite £500. The missionaries have been busily engaged these last two years in the erection of these new buildings, and this constitutes a very heavy loss to the Mission. Mr. Warren has been authorised, if funds permit, to rebuild some of the Station, on a new and safer site. It may be added that these floods were most exceptional—nothing equal to them has been experienced for many years. The Mission Staff is most devotedly doing a very difficult missionary work with some success. This catastrophe has come as a great blow to them. The Associations feel that they should enable them forthwith to repair the damage, and to continue their work with as little delay as possible. Appeal is therefore made for monetary gifts towards this necessary and deserving object. Donations may be sent to the Secretary C.M.A., the Strand, Sydney, to the Secretary C.M.A., Cathedral Buildings, Melbourne, Mr. A. B. Haden, 5 Melville St., Hobart, or to the Hon. Treasurer, C.M.A., Bower Building, Charles St., Adelaide.

The one who will be found in trial capable of great acts of love is ever the one who is always doing considerate small ones.—F. W. Robertson.

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Our Melbourne Letter.

From Our Own Correspondent.

A letter from Dr. Alfred Plummer in the correspondence column of an Australian Church paper is an item of note. Rev. M. J. B. Bennett wrote to the learned author of commentaries and Church histories about his remarks in the Expositors' Bible on the practice of praying for the departed. Dr. Plummer favours such prayers, and therefore is much quoted by those who would restore this discarded practice to the Anglican Church. Anyone familiar with Dr. Plummer's scholarly and judicious works will be not a little disappointed with his obiter dicta published in the C.E. Messenger. We expect from such a source something better than the familiar appeal to sentiment. We are told that praying for the departed will do them no harm, and may do them good. But what of the will and revealed purpose of Him to Whom our prayers are addressed? Reverence would require some degree of certainty that such prayers are according to His will, and are not running counter to the terms of the covenant he has made with man in Christ. The general result of Dr. Plummer's latest contribution is to the effect that he has always prayed for departed friends, and he is able to find a loophole in the Bible and the Prayer Book for what, on the grounds of natural feeling, he wishes to do. We have no wish "to rob others of this deep source of consolation," but as Mr. Bennett, in his covering letter, remarks, attempts should not be made to make those who object conform to this practice. The interference comes from those who intrude a practice unauthorised by the Church (in this matter it is well to remember that the Bishops are not the Church) into public worship. We resent this as a schismatical act.

Strange to say the "Argus," on Saturday, startled us with a leader which, in its opening, dealt with the same topic. Dr. Moule, of Durham, is grouped with Professor Swete, of Cambridge, as advocating prayers for the dead. What concerns us is that a great name among Evangelical Churchmen should be used in this unqualified way to support much that his soul abhors. Dr. Moule's most recent utterance is in "Christus Consolator," in which after a most carefully guarded statement rejecting any prayer for deliverance from darkness and gloom, the Bishop says, "I for one cannot condemn such exercises of the soul." He allows only prayers which, as loving aspirations and salutations, follow a loved one into paradise. The "Argus" leader says "coupled with these acts of prayer must, of course, go the idea of a purgatorial state beyond the grave." Prayers which imply such a state, Dr. Moule expressly forbids, yet his name goes out in their support. It is unfortunate that the aged Bishop has given

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occasion for misunderstanding. His words to mourners do credit to his loving and sympathetic heart, but show a vagueness and sentimentality which contrast with the noble insistence on Scriptural principles which characterise the works to which evangelicals owe so much.

The C.M.A. total indebtedness at the end of 1915 is given at about £3000. The expenditure for 1916 will be about £8000. Thus it will be necessary to raise the sum of £11,000 this year if friends of the Association are to see their beloved Society on an even keel. To do this means half as much again from all supporters. It is well that the needs of the Association should be known, as well as its magnificent work. It is not beyond the power of Evangelical Churchmen to raise the sum required. But a beginning must be made at once, and a beginning on the right lines. We commend to the clergy the need for making prayer for missions, and advocacy of missionary service a feature of their Lenten efforts. An exchange of pulpits to more effectively bring the needs before the congregations is being arranged. The need of the Association is a great call to all to be up and doing.

Correspondence.

The Late Rev. George Gladstone.

A clergyman in New South Wales writes to us with reference to the death of the Rev. George Gladstone, which occurred recently in Melbourne. He says: "The Church in Victoria owes him a great deal. None was more loyal, nor more unsparring in devotion to duty. He never received promotion; perhaps his natural impatience in certain directions might account for this. Uncompromising when sin was to be attacked, ever brave as a lion; he yet strove to live in the spirit of the love of Christ. There are at least three Australian priests who owe their position as Anglican ministers under God to his influence. Impulsive, persevering, doggedly determined, and of inflexible will, the very soul of sincerity, he sometimes differed from his dearest friend, but those who knew him best loved him most, and his memory will be one of lasting fragrance."

Nurse Fagg Memorial.

Towards the Cot in memory of Sister Fagg at Bannu, we thankfully acknowledge the receipt of a donation of £2 from the Misses Starling, Abbeynorpe, Park Road, Burwood. Further contributions will be gladly received and acknowledged by the Editor, 64 Pitt Street, Sydney.

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The Church and Bushranging

Archdeacon Boyce, speaking at St. Paul's, Redfern, on Anniversary Sunday, on the history of the Church in Australia, referred to the bushranging days. He said:—

"The interior, as it was opened up, soon presented a great difficulty, and bushranging was common. In 1834, 'The Empire,' the daily paper edited by the late Sir Henry Parkes, said: 'Sly grog-sellers and horse-stealers abound in the mountainous country in the Carcoar district. The place lies between Goulburn and Bathurst, and is the 'centre depot' where the horse-thieves meet and exchange stolen animals, those taken from Bathurst being sent to Goulburn, and vice versa. Mobs of ten and twenty are driven off runs. In such cases their destination is the Ovens or Melbourne, and sometimes Sydney. The small bodies of constables, foot and mounted, are quite inadequate to break up the gang, and the mounted patrols are wholly applied to the service of preventing crimes on the high roads. No small wonder that so many sly-grog shops abound in the mountainous country; the sly-grog sellers and the horse-stealers work into one another's hands.'"

"In the sixties bushranging assumed its most historic form, and reached its final stage. Gardiner, Ben Hall and others roved about the country, chiefly between Bathurst and Goulburn and westward to the Weddin Mountains, and were a terror to thousands. But what enabled them to escape capture for so long a time was, unquestionably, the sympathy with them that existed. It was said that the country swarmed with 'bush telegraphs' to tell when the police were near. Thus, while Sydney and the towns had improved, the remote parts were an especial trouble. It was, therefore, in uncongenial soil the Church had to work, but the greater the difficulties, the more glorious the victories."

"As to bushranging, all denominations did something, but the work of our Church in the sixties was of especial moment. Clergymen of the Diocese of Goulburn, such as the late Dean Pownall and some others, did active pastoral work over hundreds of miles of country that the outlaws terrorised. On the Bathurst side, then in the Sydney Diocese, such men as the Rev. Joseph Barnier (who had charge of the Lachlan River), Rev. Canon John Vaughan, of O'Connell, Rockley and the Fish River; the Rev. W. F. B. Uzzell, of Carcoar; the Rev. Henry Langley (later Bishop of Bendigo), of country near Bathurst, and some others, all worked with remarkable energy and genuine success. The point in this connection is that their labours among the settlers in the then back blocks destroyed the sympathy with the bushrangers. The residents recognised that it was not commonly respectable to connive with them, and that the right thing was to respect the law. The trouble ended. I well remember an old resident of the outer part of the Bathurst district, a man who did not belong to our Church, telling me that Mr. Langley had done more good than fifty policemen."

"There were other forces for good at work, no doubt. The Government did something, but in the nature of the case its efforts were largely nugatory. It is hard to make men moral by Act of Parliament. A great writer has said: 'The trouble is not with your leaders, but with yourselves. The true reform of any nation must begin and end in the hearts of the people, and until it does begin there, and proceed from there, and return there, no change of officers or parties will greatly affect conditions for the better.' The raising of the standard of the Lord Jesus Christ and the appeal to the heart as well as to the head were evidently the main roads to reform."

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Look forward and not back.
Look out and not in—and
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The Church in the Home Lands

Death of Archdeacon Madden.

The public announcement of the death of Archdeacon Madden, says the "Record," came as a great shock to his wide circle of friends, but those who were most intimately acquainted with him had not failed to notice that he was beginning to feel the strain of an unusually full and arduous life. The loss of his only son at the Front in March last affected him most deeply, yet outwardly he bore the bereavement bravely, and was constantly thinking of the sorrows of others. To the Diocese of Liverpool, where he had spent nearly the whole of his ministerial life, to the Northern Province and, indeed, to the whole Church his death will prove a very severe loss. He was a man of many parts. As a preacher he was arresting and impressive, while on the platform he had few equals in his capacity for holding an audience and getting right home to their hearts. He was an excellent man of business, and rendered the late Bishop Ryle and the present Bishop of Liverpool invaluable service in all diocesan affairs. But best of all he was a man of God, with the true spirit of the Evangelist; and by the saintliness of his daily walk, as well as by his more public ministrations, he attracted many into the Kingdom.

The Work of C.M.A. in Australia.

The Central Board of Missions in London has published its eighth Annual Review of Anglican Missions, entitled, "Missions Overseas." Considerable space is devoted to Australia. Bishop Radford, of Goulburn, writes on the history of the Church in Australia, and Bishop Feetham of North Queensland, on Bush Brotherhoods. The missionary work of the Church in Australia is reviewed by the Rev. J. Jones, Gen. Secretary of the

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Australian Board of Missions, "who," says the "Record," "if he have a bias in favour of the Board system, is yet constrained to admit that the New South Wales and Victoria Associations of the C.M.S. have brought the missionary enthusiasm characteristic of the Church Missionary Society into Australian Church Life, and have done a great deal to promote the missionary cause." He generously adds that "the devotion, zeal, and thoroughness of the Church Missionary Associations call for admiration and thankfulness."

"An' with a Good 'Earl."

The railway carriage was already nearly full when I stepped in, making myself as small as possible, and sat down. The young soldier in the corner immediately offered me his seat, and while I gratefully accepted it, proceeded, with a friendly smile all round, to stow his own, mine, and all the other passengers' belongings out of the way on the racks. A minute later he was deep in conversation with my little son, and I soon found it was necessary to change seats again so that the two could be side by side. All the journey, during two and more hours, the child's fair curly head and the soldier's cap were near together, a small drawing-book open, and the soldier busy inscribing in it the most astonishing sketches of animals, rifles, bombs, cap badges, buttons and the like. My proposed reading came to nothing, as I was expected to "stand by" ready to receive constant glances, smiles and nods of approbation from my small son's new friend. Into my mind again came the words of a wounded Belgian soldier a year ago, to another of my sons, "When I see the little boys I say in my heart, I fight, that you may never know what war is."

I thought as I watched this young English soldier of ours that he, too, shared that wonderful thought and spirit of self-sacrifice. He was a splendid fellow—tall, clean, strong, boyish, full of hope and spirits and unquenchable optimism. "Married? No, just been down 'ome to see my people. Leave? Yes, first for nine months, just 'ad six days and now I'm goin' back; yes, with a good 'earl. I can do for any three of them Germans! Battles? Yes, been in four big engagements. Wounded? Only a scratch, and that was me own fault." So he answered the questions put him by the other people. Then to the child: "When the war's over, little man, I'll teach you to swim, that'll be fine, won't it?" and one big hand caressed the child's fair head.

We came near Waterloo. He drew the boy nearer to him and pressed his face against him, and sat thus gazing, thinking, while he held the child close. Then he reached down his gear, but before he put on coat, rifle or pack the child must hold and feed them all. At last he was ready. Then he took the little reefer coat from me with a half wistful, "Let me put it on?" and to the boy, "Now, I put on your coat, sonnie, and button it all up, and your cap, I want you to think I did it for you when I'm gone."

Then as the train drew into the station: "Good-bye, madam, and thank you," and for the child another kiss, and the words which neither he nor I will ever forget, "Remember, little man, I shall be thinking of you always, in the trenches or wherever I am, I shall think of you." Another moment he was gone. I did not even know his name that I could pray for him, nor did I wish to ask it. He seemed to me a type of the men who go out knowingly and unknowingly fight for the children, a type of that wonderful unconquerable spirit which fights that our little ones may never know what war means.—D. C., in "The Challenge."

REPENTANCE.

Repentance is the change of our attitude towards God from an attitude of indifference, and it may be opposition, to the will and purposes of God, to one of harmony with that will and purpose. So we become fellow-workers together with Him—a position of honour indeed—and it becomes possible for the Righteousness of God to be manifested in us who walk not after the flesh but after the Spirit.

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Indian Christian Soldiers.

(By Canon C. H. Robinson, in the "Church Family Newspaper.")

An Important Step.

The announcement in the Indian Press to the effect that the Indian Government had decided to form companies of Christian soldiers to be attached to a number of regiments in the Indian Army is of more than passing interest. For many years Christians have enlisted as individuals in various regiments, and there have been a few Indian Christian officers. One of these, Captain Indrajit Singh, R.A.M.C., who was killed at the Front at the end of last year, left a legacy to the S.P.G. Mission to Delhi, and his will ended with the words: "I pray God that I may do my duty manfully and cheerfully as a good soldier of Jesus Christ, wherever I may go." Owing, however, to the strict observance of caste regulations by their fellow soldiers the number of Christians in the Indian Army has never been large. Ten years ago the Indian Government announced that it was prepared to authorise the addition of one company of Indian Christians to each of the twelve Madras regiments, but the proposal was not then carried into effect. The more recent action taken by the Government is the result of a widely expressed desire on the part of Indian Christians in the Punjab to be allowed to take a share in the defence of the Empire. Three double companies of Indian Christians have been enlisted in the Punjab. One of these, which consists entirely of Christians in communion with the Anglican Church, has been attached to a regiment of light infantry which is now on service, whilst two double companies composed of Christians connected with the Presbyterian Missions in the Punjab are being attached to a regiment at Bangalore.

Number of Indian Christians.

When the last Indian census was taken in 1911, the number of Indian Christians was recorded as 3,574,770, to which has to be added about 300,000 who were resident in Portuguese and French India, but who were

not included in the census returns. The rate of increase of the Indian Christians for the previous decade had been at the rate of 34.2 per cent. Assuming that this rate of increase has been maintained during the past five years, the number of Christians of Indian nationality at the present moment must exceed four and a half millions, of whom considerably more than four millions are resident in British India. The number of potential Christian soldiers is therefore very large, and judging by the reports which have reached us there is no reason to doubt that many regiments of Christian Indians would be forthcoming if their formation were to be permitted.

A Welcome Decision.

We welcome the recent decision of the Indian Government for two reasons—first, because, as was the case in the days of the Roman Empire, there is every reason to expect that Christian Indian soldiers will prove even more loyal, courageous and efficient than their fellow-countrymen, and secondly, because it will be no small help to the Indian Christians themselves to be brought together in this way. We trust that the Government will make provision for the worship of these Indian soldiers to the same extent that it makes provision for the worship of Hindus and Mohammedan soldiers.

Notes on Books.

The Meaning of Prayer, H. S. Fosdick.

We are indebted to Professor Fosdick for these excellent studies and meditations, and we predict for his book a wide circulation and an appreciative constituency of readers. The introduction, by Dr. J. R. Mott, merely summarises the necessity that exists for the exercise of the Prayer habit, and this the author endorses by his arguments.

A careful study of the well entitled chapters will reveal the reasonableness and value of prayer, and will dispel many doubts upon the subject that assail even the most devout minds.

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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.

FEBRUARY 18, 1916.

CREATION AND THE CONDITION OF THE WORLD TO-DAY.

On Septuagesima Sunday the Church calls upon us to ponder over the Biblical account of Creation as recorded in the Book of Genesis. Strangely unpractical and unrelated to present-day problems such an occupation will strike many people as being. How this world came into being may well seem a concern for dreamy philosophers. What the practical man of action wants to know is how the world is to emerge from this present awful tangle of its affairs. And yet it is possible to be in too big a hurry and to desire too direct a route to our destination. The surest "way out" of our present troubles may come to us by a deeper understanding of the "way in" to life as a whole.

The question whether the first chapter of Genesis is to be taken as literal history, or whether it is an allegorical statement of spiritual truth in terms of the science of that day, is of small importance compared with the root-problem of the spiritual or the materialistic interpretation of life. What is vital is whether God created the world or whether the whole of life is merely the slowly evolving result of the working of a blind impersonal force. Those who accept the latter view of life can hold out no hope to us. They can only say that the course of evolution is moving on, but whither they cannot tell. Of this only they can be sure: that the human race is not bound to evolve in an upward direction. History teaches us that if nations can rise, they can also fall, and certainly the world has never experienced such dreadful instances of barbarity and callous brutality as the cultured and highly-civilised Germans have supplied in the present war.

So it is with a sense of relief that we come back to that majestic sentence, "In the beginning God created the heavens and the earth." "God created"—and therefore we need not fear that this world of ours will be allowed to go on its way blundering and uncorrected. "God created"—and therefore there is a grand purpose set before us, worthy of His wisdom, and glory, and love. "God created man in His own image and after His likeness"—therefore nothing less than the abso-

lutely righteous and perfectly true is worthy of man's endeavour. And this being so the rights and liberties of each man and of each community of men must be respected. None must be treated less reverently than as reflections of God's own glory, nor must we treat others under any circumstances as merely means to our ends. "God created" according to His own standards of holiness, and therefore there are eternal principles and laws of life which cannot be violated without disaster.

"And God saw everything that He had made and behold it was very good." This truth (still manifest in the beauties of nature around us, and the majesty of the heavens above, and likewise in the priceless wealth of our literature, and art, and music, and most of all in the glory of lives consecrated to the service of God and man) shows up the tragedy of the condition of the civilised world to-day. The pathos of it all is heightened by the fact that the struggle is for the most part confined to nations that profess Christianity. Chaos and strife have largely replaced order and peace; hatred fills men's hearts instead of love; millions are plotting one another's destruction who were called to minister to the highest development of the common life. The world is engulfed in such a wave of suffering and sorrow as it has never experienced before; but there is a deeper tragedy in the fact that a great nation like Germany, after centuries of Christian enlightenment, has deliberately turned its back upon the fundamental principles of life as God has revealed them, and has done violence to the elementary instincts of civilised humanity. For therein are the seeds of further strife and disaster.

What is God waiting to teach the world amidst all the din and confusion of battle. Surely that the freedom of the human will is an awful reality, laden with divine or devilish possibilities. That right and wrong are not merely relative terms with something of the distinction there is between expedient and inexpedient, but that there is an eternal distinction as between light and darkness, life and death. But one lesson stands out more clearly than all the rest—that the power of sin is not a mere accompaniment and phase of an imperfect state of culture and enlightenment, which the world will outgrow as civilisation advances, but that it is a great fact of human experience to be permanently reckoned with in our upward climb to God.

The Creation of God has been marred and disfigured by the sin of man. Humanity has missed its way, and lost its power of unswerving response to the voice of God. The remedy is to be found neither in increased enlightenment or greater prosperity, neither in fuller military efficiency, nor in universal disarmament. To know our duty is one thing, to have power to do it another. The absence of military equipment will not mean absence of the warlike spirit. War may still be necessary; we believe with all our hearts that this is a righteous war in which our Empire is engaged. It is a war against tyranny, treachery and dishonour, in the interests of freedom and truth. But even if completely successful, it will only accomplish anything real in that direction if it brings Germany to her knees in penitence for her sins. And that will only be possible in proportion

as the Empire and her Allies fight with purity of motive for the righteous cause, and with a humble sense of unworthiness to be God's instruments in the matter.

But when we have said that much the fact remains that the world has wandered from God and the purposes of His Creation. The remedy lies in the crushing out of sin from the human heart. The world is crying out in an agony of despair for it knows not what. Its mute appeal is for a Saviour from the guilt and power of sin. And the glorious call of the Church is to keep pointing the world to Him "Who is the propitiation for our sins," and of Whom the angel said, "Thou shalt call His name Jesus, for He shall save His people from their sins," even Jesus Christ our Lord, God Incarnate, crucified, risen, ascended to the right hand of the Father, "expecting till His enemies be made His footstool."

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

"The Baptism of a Nation."

It is a good thing for us to celebrate from year to year the "red letter" days in our history. As such anniversaries come round, we are reminded of the many brave deeds and glorious events of which we are so proud, and if our hearts are true, a sense of personal responsibility and duty is stirred within us. It was with such feelings that one watched the procession that left St. Andrew's Cathedral on Sunday afternoon, February 6. It was the Anniversary of the first Christian Service held in Australia, and the Church of England Men's Society, as in previous years, organised a Commemoration Service at Macquarie Place, the site of the historic Service of February 3, 1788.

A party of soldiers from Liverpool Camp, members of the C.E.M.S., with their banner, headed the procession. For the rest, it consisted of the massed choirs, the Primate, the Bishop of Goulburn, Rev. E. H. Lea, the Precursor, and other clergy. Behind them came a company of Boy Scouts, the members of the C.E.M.S., headed by St. John's Bishop-thorpe, Glebe Branch, with their banner. A great number of people followed the procession till Macquarie Place was reached. Then all joined in singing, "O God, our help in ages past." This grand old hymn seemed to express the tone of the whole service. As the Precursor read the prayers on behalf of King and Country, and as the words of the preachers rang out, one felt that the large crowd gathered round that historic spot had come with a deep sense of humility and thankfulness, and in the spirit of Abraham of old, who, after lapses of faith, returned "unto the place of the altar, which he had made there at the first" (Gen. xiii. 4).

The hymns, led by the State Military and Darlinghurst Concert Bands, were sung with feeling—"Thy kingdom come, O God," "Soldiers of the cross, arise," "Thy hand, O God, has guided." No one could sing these hymns at such a Service without meaning them.

Bishop Radford spoke of the first Service as "The Baptism of a Nation." It meant the training of Christian character for future days. The Old Testament lesson of the corporate religious responsibility of a people must not be forgotten. As a nation, we believed in the creation of our Empire by God—its redemption through sacrifice—its sanctification by the Holy Spirit through the Church. These are our ideals, and to-day Church and State stand in line to uphold them. We should be ready and willing to correct any lowering of these ideals. We must all try to contribute to them, and to be consistent in our use of them: as we have received, so must we give. When we talk of Australia as "God's own country," let us see to it that we make it and keep it such!

Rev. E. H. Lea said that Richard Johnson had done a brave action, and we to-day were reaping the fruits of it. But it is not true, he asked, that by our inner life to-day we were bidding Christ depart out of our coats? It is not the foe on the Western

Front that we fear, but the traitors in our midst; the men who are making money at the price of a nation's soul—men who will not tackle our hour problem; this is our great danger, said the preacher; also, the fact that many of us are content with the average plane of morality and do not rise against the demoralising tendency of picture shows, etc. It is this kind of thing that drives the Christ away. Let us do more than sing and pray; let us cleanse our national life, so that the Christ may return to us. Surely the message of the whole Service was one of great solemnity. So one hopes that the last verse, especially, of the National Anthem was sung prayerfully—

Far from the Empire's heart,
Make us a worthy part;
God save our King.
Keep us for ever Thine,
Our land Thy southern shrine,
And in Thy grace divine;
God save the King.

King's School Hospital.

Commemoration Day was observed at the King's School last Saturday. The Holy Communion was celebrated in the Chapel at 8.45 a.m., and the rest of the day was spent in commemorating the Anniversary of the establishment of the School. Special interest attached to the opening of the new School Hospital, which took place in the afternoon. The ceremony was performed by Mr. Russell French, representative of the Walter and Eliza Hall Trust. The new hospital bears the name of the Trust in recognition of the many benefactions to the School by the late Mr. and Mrs. Hall. The building cost £1800, of which amount £1500 was given by the Trust. Afternoon tea was served on the lawn, after which a service was held in the Chapel, at which the Rev. E. H. Lea preached the Commemoration Sermon. Over 300 of the Old Boys of the King's School have gone to serve their country, of whom a great number have fallen.

General Mission.

About 60 clergy met at the Chapter House on Friday morning, February 11, to consider the advisability of holding a General Mission in the Diocese. Canon Goddard occupied the chair. Archdeacon Martin, who had called the meeting, explained its object. He had, as Hon. Secretary of the Home Mission Society, approached the Archbishop on the subject, who asked him to call the clergy together for conference. The Archbishop would be with them heart and soul if they were united in favour of a General Mission. The Archdeacon, concluding, said that the Church was inadequate for her work, and was not using the divine power at her disposal. Something was wrong, and they ought to face it. It was a Day of God, and God was speaking to the nation. It was a great opportunity which the Church should use. Turning to the practical side, the speaker asked, "Is a General Mission practicable?" and answered his question in the affirmative. Such a movement was contemplated in England, in Queensland, and in Adelaide. It was also possible here. Missionaries would be available, for the work depended not on great men, but on clergy in close touch with Christ. The Archdeacon then reviewed the subjects of expense, the time for the Mission, and other details. He desired that other denominations should be invited to hold a Mission at the same time in their own Churches. Finally, he moved that, "A General Mission is advisable."

Rev. Horace Crotty seconded the resolution. He strongly approved of the proposal, and felt the need of greater penitence and more earnest prayer. The spiritual opportunity was ripening, it might be riper still, they should take the tide at its flood. The Mission should not be held too soon, adequate preparation was needed. Advent was the earliest date possible, and Lent, 1917, would be better still. The clergy needed to be in closer touch with God.

A discussion then ensued in which many clergy took part, with the result that the project of holding a Mission was approved, and the following were elected on a committee to

consider the whole question and report to another meeting of the clergy:—Canons Beck and Goddard, Revs. Begby, Crotty, Bazeley, G. Cranswick, Elder, Best, Hammond, C. King, Denman, Statham, Yeates, Jones and Wilson. Archdeacon Martin, and the Rev. Howard Lea were appointed as Hon. Secretaries.

Day of Prayer for Students.

Sunday, February 27, will be observed as a Day of Prayer for Students, under the auspices of the World Student Federation. On that day there will be a special meeting at the University which all who are interested in Student Christian Work are asked to attend. Details will be found in the religious columns of the daily press on Saturday, February 26. It is specially desired that the needs of the Student Movement may be remembered in prayer by all on the appointed Sunday.

Group Conventions.

In connection with the movement for Spiritual Renewal in the Church, described in our last issue, the following Conventions have been arranged for Sydney and suburbs: St. Barnabas (Feb. 28 to Mar. 1), Croydon (Mar. 6, 7, and 9), Marrickville (Mar. 13 to 15), Ryde (Mar. 20 to 22), All Saints', Woollahra, and St. Michael's, Surry Hills (Mar. 27 to 29), All Souls', Leichhardt, and St. Paul's, Chatswood (April 3 to 5), Newtown (April 10 to 12), Arncliffe (May 1 to 3).

Home Mission Festival.

It has been decided that the Annual Mission Festival for the Diocese of Sydney will be held in the Town Hall on Tuesday, May 16, 1916.

GOULBURN.

(From a Correspondent.)

Church Society.

Sunday, March 26, has been appointed by the Bishop for the half-yearly offerings for the Home Mission Fund of the Diocese. In addition to the ordinary claims upon the Fund for the building of Churches and the support of struggling parishes, there are very urgent needs at the present time, such as the Church's work at the two military camps in the Diocese and the problems of migratory railway colonies. The Society is hampered by a heavy overdraft on its current account.

Church of England Grammar School for Girls.

The Grammar School for Girls has now been commenced with a very fair support and prospects of considerable success. So soon as the new premises are ready application will be made for registration under the Bursary Endowment Act.

C.M.A.

Mr. Broome-Smith, F.R.G.S., C.M.A. deputation, is in this Diocese, and has just visited the Cathedral, Boorowa and Crookwell parishes. While at Crookwell he found the Rector laid up with influenza, and holding the Bishop's License as Lay Reader, took the Sunday Service there. He visits the Wagga Archdeaconry shortly.

Soldiers' Cliffs to the Cathedral.

At Morning Prayer, on Sunday, January 30, the Bishop received a Commonwealth ensign presented to the Cathedral by the trainees at the Goulburn camp. The Bishop in his address, spoke of the significance of the gift of the soldiers as a memorial of the care of the Church for them during the training, and to the congregation as a reminder of the men who had gone from their midst. The sermon dealt with the symbolism of the three crosses blazoned upon our flag, and the characteristics of the saints whose symbols they are—St. George, in his battle with the forces of evil; St. Andrew, with his self-sacrificing service to those about him; St. Patrick, with his missionary zeal.

ARMIDALE.

Cathedral Parish.

The long-talked-of Parish Hall and Sunday School Building Fund has received another very encouraging lift-up, as a well-known and generous parishioner has promised a further sum of £200 towards the same, provided a sum of £300 is collected within the next two months, and the Council is now striving to get this amount collected, to enable it to claim the other sum. Plans and specifications of the Hall are now being prepared.

GRAFTON.

Penitence.

With a view of following up the impression made by the Day of Penitence and Prayer on January 2, the Bishop of Grafton has arranged for three simultaneous gatherings of clergy at convenient centres in the three Archdeaconries, Grafton, Alstonville, and Kempsey, to be held in Septuagesima and Sexagesima weeks. The subject to be considered is "Penitence." (a) In the Personal life of the Clergy; (b) In the Church; (c) In the Nation. The Bishop hopes that from these gatherings a mighty wave of influence may reach each parish—each congregation rather, in the 100 Churches of the Diocese, and in every remote corner where services are held in public halls and private homes.

Diocesan Notes.

Rev. G. H. Cranswick, Rector of St. Paul's, Chatswood, will conduct the Quiet Day for the clergy at the next Synod in August. The Missionary Summer School at St. Andrew's Tide will be held this year at Balina (or district).

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(From Our Owa Correspondent).

St. Mary's, North Melbourne.On Sunday, February 6, Archdeacon
Hindley unveiled in St. Mary's Church, W.
Melbourne, a Roll of Honour, containing 82
names, many of whom were connected
closely with the Church. A congregation
that filled the Church listened to the Arch-
deacon's stirring address with marked in-
terest, as he depicted the Crosses at Gal-
lipoli as uttering first a protest against
shirkers and exploiters, then a prayer, and
a call for others to fill the gaps both in
the national and Church firing line. The
roll itself was the personal work and gift
of the Church Secretary (Mr. Sansom), and
its handsome blackwood frame, of the work
of another generous friend (Mr. C. Forbes).**St. Paul's Cathedral.**The old saying that "cleanliness is next
to Godliness," received fresh exemplifica-
tion this week, as the Cathedral has been
closed in order to be cleansed by the vacuum
process. Services have been held as usual
on Sundays.**Church Building.**That the war has not absorbed all the
thought and generosity of Churchmen is
evident from the progress made in various
parishes. This week there comes to hand
news of fresh enterprises in three districts.**Clifton Hill.**—A contract has been let for
the completion of St. Andrew's, Clifton Hill,
of which the Rev. W. Hudson, is Vicar, the
contract price being about £4,000. A
similar amount has already been spent on
the building, and when completed the total
cost will reach close on £10,000.**Fairfield.**—The contract has just been
signed for the erection of a new Church
(St. Paul's) at Fairfield. The successful ten-
derer is Mr. Rowsell, of Elsternwick, who
has just completed the erection of the
"Horsfall" Chapel, and the building, which
is to be of brick, is to cost, with furniture,
about £1,700, exclusive of fittings, such as
pulpit, lectern, &c.**Kooyong.**—At a meeting in connection with
the parish of Kooyong, it was announced by
the Vicar, the Rev. W. T. Prentice, that the
sum of £400 had been promised towards the
building fund of the new Church Hall, which
it is proposed to erect in Glenferrie road.**Crammer School Reunion.**Last year the reunion of old Melbourne
was allowed to lapse, but this year it has
been decided to meet as heretofore. The
date fixed is Saturday, February 26, and oc-
casion will be taken to augment the patriotic
funds by making a small charge for refresh-
ments.**Church School.**Yet another parish has launched forth into
educational work. St. Peter's, Murrumbidgee,
now possess a day school, having obtained
the rights thereof from its former owners.**Study Week for the Clergy.**Rev. F. G. Masters has been alive to his
opportunities as Secretary of the local section
of the Society for Sacred Study. He has
arranged for a "Study Week" to be held by
Dr. Leeper's kind permission, at Trinity
College, from Tuesday to Friday of next
week. The Dean, Canon Hart, Rev. G. E.
Aickin, Mr. Floyd, and others, will give lec-
tures followed by discussion. A large num-
ber of the clergy have registered as members
of the study school.**The Sunday School Association.**The Archbishop will distribute the prizes
and diplomas in the Chapter House on Mon-
day, February 28. The Association has
arranged a course of study for Teachers on
Child Study, the Life of Christ, and the
Church Catechism. The director is willing to
visit Teachers' Meetings in the parishes for
the purpose of giving help in these Studies.**Induction at St. John's, East Malvern.**Rev. H. B. Hewett was inducted by the
Archdeacon on February 2, to the charge
of St. John's Church, East Malvern. There
was a packed Church to greet the new
Vicar, including a large number of clergy.
A Welcome Social was held afterwards in theParish Hall, at which the Dean counselled
the parishioners not to be afraid of changes
which were bound to come with a new Vicar
in charge. Rev. H. B. Hewett warmly
thanked his new parishioners for their wel-
come, and acknowledged the regard shown
for him by the number of friends who had
come from St. Philip's, Collingwood to wit-
ness his induction.**Rev. George Gladstone.**The death of a clergyman who has been
much before the eye of the Church through
his conflict with authority naturally claims
notice. Mr. Gladstone, despite his vagaries
as a clergyman, was a lover of souls, and an
earnest preacher of the Gospel. He leaves
friends at Nathalia and elsewhere who will
mourn his loss, and there will be stars in his
crown in the glory to which he has gone.**St. Michael's, N. Carlton.**In the Annual Report of St. Michael's,
North Carlton, we note that during the past
year the ordinary financial needs of the
Church have been met, and a large sum
raised for Church renovation, entirely by
direct giving, a cause for thanksgiving, in-
deed, when other demands have been so
many. During the year it was decided to
raise the whole amount needed for Miss
Arnfield's support in China, as St. Michael's
Own Missionary.**Church Missionary Association.**The Diocese of Adelaide.—The following
reference to the difficulties appears in the
"Gleaner," the official organ of the
Association, issued on February 15:—"We
deeply regret to inform our people that dif-
ferences have arisen between our Committee
and supporters in South Australia, and the
Bishop of Adelaide. It is not our intention
to deal at length with the matter in the
pages of the "Gleaner." Copies of the state-
ment issued by the Bishop, and the reply of
our Committee thereto, will be forwarded,
with pleasure, to anyone who may apply for
them. We would recommend our friends to
obtain a copy of the "Church Record," is-
sued on February 18, which fully deals with
the whole matter. It will be sufficient for us
to briefly set out here what the main dif-
ficulties are. Our friends in South Australia,
with good reason, we think, claim the right
to have their own Association, if they so
desire. And it is their hope that they may
soon be in a position to form one. They also
claim that the C.M.A. supporters should be
allowed to elect their own local committee,
and that C.M.A. organisations can be formed
in those parishes where the Rectors are
willing to have them.The Bishop of Adelaide, however, says
that there can only be one official missionary
body in the Diocese—the Adelaide Diocesan
Missionary Association—that the C.M.A., if
it does exist, must be auxiliary to it, and
that he must be ex officio chairman of our
committee, and that two members of the
A.D.M.A. shall sit on our Committee.Our representatives in Adelaide courte-
ously informed the Bishop that these pro-
posals were not acceptable to them, and at
the same time they asked his Lordship to
become patron of the C.M.A. in his Diocese.
The Bishop did not see his way to accept
this offer, and says that he cannot, for the
time being, welcome representatives of the
Association to his Diocese.We repeat that we deeply regret there
should be any difference with the Bishop of
Adelaide. We regret, too, that there should
be any break in the happy relations which
have hitherto existed in South Australia.We desire it to be known that our friends
in South Australia are most desirous of do-
ing all in their power, subject to the conser-
vation of their rights as members of the
Anglican Communion, to meet the Bishop's
wishes. We ask our people to pray that the
Holy Spirit will so graciously over-rule the
trouble which has arisen, as to lead to such
a speedy settlement of the difficulties as
will be for the good of the whole Church,
for the furtherance of the missionary cause, and
entirely to the glory of God.**BALLARAT.****Foreign Missions.**The "Church Chronicle," on the subject
of Foreign Missions, says:—"The opportunity
given in a week at the C.M.A. Summer
School (at Geelong) to hear much of the
need for missionary zeal, and the evidence
of it, may have served to call into expressionthe thought we have had for some time that
our Diocesan Foreign Mission organisation
needs some stimulus. A few years ago there
was considerable stir in this direction, and
the fruit of it is seen to-day in more general
effort, and larger contributions amongst the
parishes. There is also the offer of actual
service on the part of the Rev. A. S. Webb,
who joins the staff of the A.B.M. at Melan-
esia; and the training by the C.M.A. of the
Misses Malcolm and Cooper, from the par-
ishes of All Saints' and St. Peter's, Ballarat.
There is much cause for thanksgiving in
these signs of progress and service; but there
is also danger of failure either to maintain
the standard reached or to make further
progress. With the departure of the Rev. F.
T. C. Reynolds for Merino, the Diocesan
Board of Missions sees its zealous and cap-
able secretary far removed from the centre
of administration, and must, perforce, re-
view its position. There is undoubted need
for a great deal of vigorous action on the
part of the Board. The Dean of Ballarat has
kindly promised to call a conference of Bal-
arat and district clergy for Monday, 21st
inst., and a United Missionary Meeting of
Ballarat parishes is being arranged for the
evening of the same date. Amongst the sub-
jects to be considered is the matter of the
support of the Rev. A. S. Webb and the
Misses Malcolm and Cooper. We hope there
may be some practical suggestion in this
direction. But, perhaps, best of all would be
a renewal of missionary effort throughout
the whole Diocese, in simple and definite
obedience of our Lord's express command to
evangelise the world. There is a moving
tide of self-sacrifice and money offering.
Those directly responsible for missionary in-
terests should push and keep them, in their
widest aspect, well in the centre of the
stream.**BENDIGO.****St. John's, Malmbsbury.**St. John's, Malmbsbury, one of the oldest
and most interesting Churches outside Mel-
bourne, has recently celebrated its Jubilee.
The Church was opened by Bishop Perry on**H. B. HIPPIESLEY,**
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(From Our Own Correspondent).

Candidates for Holy Orders.Although the Archbishop has made it pub-
licly known that he is in favour of the
Clergy enlisting as combatants in the War,
he has also made it known that he will not
accept any candidates for Holy Orders dur-
ing the War, except those who for one reason
or another are not eligible to enlist. Pos-
sibly this announcement might be thought to
be unnecessary, but it was just as well to
make it clear. Meanwhile it is good to hear
that all the eligible men from St. Francis'
College, Nundah, have enlisted for active
service.**An Amalgamation of Colleges.**The War has depleted the ranks of stu-
dents of all kinds, and there are now so few
students likely to be in residence at both St.
Francis', Nundah, and at St. John's, Bris-
bane, that it has been decided to amalga-
mate the two institutions from the begin-
ning of April. Canon Nickle, Principal of
St. Francis', is shortly leaving for a holiday
in England, and the amalgamated Col-
leges will be under the care of the Warden
of St. John's, the Rev. E. M. Baker.**Confirmation for Soldiers.**A most inspiring Confirmation Service was
held at the Cathedral last week, when some
fifty soldiers received the Laying on of
Hands from the Archbishop who also ad-
dressed them most impressively on the sig-
nificance of the step they were taking. The
men had all come forward voluntarily as can-
didates for the sacred Rite, and their
earnestness of demeanour and the close at-
tention with which they listened to the Arch-
bishop's few and simple words was good
evidence of their seriousness of purpose. The
two resident Chaplains, Canon Garland and
the Rev. S. Watkin, are kept constantly busy
preparing men for Confirmation, and it seems
probable that similar services will have to be
held at intervals of not more than a month.**Clergy Conference at Pialba.**This week the clergy of the Wide Bay
Archdeaconry are meeting at Pialba under
the presidency of their Archdeacon (Ven.
Arthur Rivers), and at his invitation. As
usual their reunion is to include a devo-
tional service and address, a corporate Com-
munion Service, and a discussion of prac-
tical Church matters, and this year it will
have the advantage of the presence of the
Archbishop who will give the devotional ad-
dress, and will take part in all the proceed-
ings of the Conference.**ROCKHAMPTON.****What is a Mission?**The Bishop writes in the "Church Gaz-
ette" on the subject of the General Mission
which is to be held throughout Queensland
next year. In answer to the question, "What
is a Mission?" he says:—"It is a special definite effort made, after
prayer and preparation, to arouse the care-
less, and recover the fallen.""It is not a sort of retreat of instruction
for the faithful—it's aim is not to deepen
the devotion of the faithful, or to give a sys-
tematic course of instruction in doctrine,
and to build up in the faith. That might be
the object of another kind of special effort,
or might follow after as the work of the Par-
ish Priest. But the object of the Mission is
deliverance from sin. It is possible to
divide our Lord's charge into two parts.
1. 'Go make disciples of all nations and bap-
tise them.' 2. 'Teach them to observe all
things whatsoever I have commanded you.'
A Mission has to do with the first part, with
making disciples, bringing to Christ, win-
ning wills. There is the idea of rescue, it islife-boat work amid the darkness and dan-
gers of the world."The preaching is the preaching of faith
and repentance, which was the call of the
first preaching; the call to repent of sins, and
to faith in the Lord Jesus Christ. In a
word the aim of a Mission is not to make
good people better, but to make bad people
good. And if we are satisfied with the for-
mer we are dissipating the force of the
Mission."**SOUTH AUSTRALIA.****ADELAIDE.**

(From Our Own Correspondent).

The Sixtieth Anniversary of the Consecra-
tion of St. Luke's Church, Adelaide, was
celebrated by Special Services on Sunday
last, when the preacher was the Rev. W. T.
C. Storrs, M.A., of Melbourne. The Church
was beautifully decorated. There were large
congregations.A meeting was held on Monday evening
to begin active preparation for the Mission
to be conducted by the Rev. H. S. Begbie,
in September; and a Re-union of past and
present parishioners on Tuesday evening.
Both these meetings were addressed by Mr.
Storrs. The Rector (Rev. D. J. Knox) ex-
pressed the deep appreciation felt by the of-
ficers and congregation of St. Luke's Church
at Mr. Storrs' kindness in coming so far to
give a helping hand in the Lord's work.**WILLOCHRA.****An Interesting Experiment.**On February 26, in the Parish Hall, Pet-
ersburg, an interesting experiment is to be
tried. The Bishop has summoned a "Con-
ference of Anglican and Nonconformist
Ministers, the object of which is to enable
those who attend to understand each other
better, and to enter more fully into each
other's point of view. The suggestion for
the conference came from the Rev. W. T.
Shapley, Chairman of the North-West Dis-
trict of the Methodist Church, and met with a
cordial response from the Bishop. At the
conference there will be four sessions, at
which the Bishop and Mr. Shapley will pre-
side alternately. Four subjects will be dis-
cussed. The two proposed by the Bishop
are, (1) To what extent can differences of
ritual and doctrine be allowed without de-
stroying the unity of the Church? (2) The
Doctrine of Apostolic Succession: Is it a
bar to Re-union? The two subjects sug-
gested by Mr. Shapley are, (1) Is a divided
Christendom responsible for the Church's
failure to prevent the great world war? If so,
how can the union be effected? (2) While
differing in our views of questions of
Church Government and Doctrine, how far
is it possible for us to unite in acts of
worship and aggressive Christianity? On
each subject a twenty minutes' paper will be
read, and fifteen minutes allowed for reply.
Subsequent speakers will be allowed ten min-
utes each. We trust that the Conference will
be productive of much good, and do some-
thing to make the way clearer for a closer
union between Christians.**Laura.**The Rev. W. S. Williams is recovering
from an attack of typhoid fever. His ser-
vices on Sunday last were taken by the
Bishop of Willochra.**TASMANIA.**

(From Our Own Correspondent.)

Parochial Mission at St. George's, Hobart.After much thought, prayer, and consulta-
tion, it was some time ago arranged to hold
a Mission in the above parish. There was
some difficulty about the exact dates, for
though the month of May was chosen, Synod
was arranged for some time during that
month, and till that was fixed, the final ar-
rangements for the Mission could not be
made. Now, however, all is settled, and the
Mission begins on May 4, lasting till the

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ment. Obtainable from R. STEWART, Sole Agent for Victoria, 283 Collins Street, Melbourne.

21st. The Missioners are the Rev. G. Harward Cranswick, B.A., and the Rev. H. T. Langley, M.A., who last year held such a successful Mission at St. Stephen's, Richmond, Melbourne. The leading workers of the parish of St. George's, are very keen, and they and the clergy are confident that there is to be a time of the richest blessing in store for the parish. The Bishop has given the plan his approval, and is trying to organise a Mission throughout the whole of the city and suburbs about Advent. We would ask that God's blessing may rest upon these works and efforts.

Resignation of the Rector of Holy Trinity, Hobart.

The Rev. R. C. N. Kelly has most unfortunately been compelled by reason of ill-health to resign. It is now many years since Mr. Kelly came to Australia, and he has done good work in many spheres. The parish of Holy Trinity is a very large one, containing some 12,000 souls, and the task of working it is very heavy. Besides the parish, Mr. Kelly has been on many diocesan councils and committees, as well as being a very active supporter of the Bible Society and Missionary work, so in more ways than one he will be greatly missed.

NEW ZEALAND.

AUCKLAND. Diocesan Notes.

Rev. E. H. Gallop, who has returned to England to take charge of the important parish of St. John, Wallham Green, London, has been appointed one of the Bishop's Commissioners in England, to act in conjunction with Rev. Canon Hassard, Sub-Dean of Truro Cathedral. Mr. Gallop's knowledge of the Diocese, and especially of the back-blocks, will be very useful in carrying out the duties of his office.

Rev. J. P. Cowie has been instituted as Vicar of Pukekohe, and the Rev. F. Dobson Vicar of Paeroa.

Rev. F. W. Clarke has resigned the charge of the Parochial District of Te Awamutu, and the Rev. J. L. Greer, Curate of Ellerslie, has been appointed as his successor.

Church Missionary Association.

FINANCES.—The receipts for 1915 amount to £108 3s. 9d., which are within 2/9 of the disbursements for the year. Two workers were on leave and did not draw their allowances; this relieved the society of £180, and prevented a deficit.

Hangchow Hospital, China.—Dr. Strange is still doing military duty at the Connaught Hospital, Aleshot. Dr. Carrington, who had paid a visit to Hangchow, arranged to stay and help at the hospital. Unfortunately he pricked his finger while operating recently, and inoculated himself with a loathsome disease. He had suddenly to leave Hangchow for special treatment, and take a long sea voyage. It is feared he may not be able to return. A staff of seven doctors is required at this Hospital, but at present there are but two, and one of these has been out for 30 years.

Rev. F. C. Long's health has much improved. He has been transferred from Peshawar to the C.M.S. School, Clarkabad, India.

Miss Heron has found it necessary for domestic reasons to resign her position as a Missionary of the Society. She gives up her work at Ilunty at the end of March.

NELSON.

All Saints' Nelson.

On January 18 the Rev. J. A. Rogers, B.A., was appointed to succeed the Rev. W. S. Lucas as Vicar of All Saints', Nelson. Mr. Rogers is a distinguished graduate of Trinity College, Dublin. He entered the University in 1906 as Sizar and obtained Class-

ical and Hebrew honours in 1907, together with the Mid-Grade Prize in the latter subject. He took the Senior Grade Prize in Hebrew in 1908, and was awarded the highest honour which the University could bestow, in the Wall Scholarship in Semitic languages. In 1909 he carried off the Salmon Prize, and in 1910 the Butler Prize. He took the Divinity Testimonial and the B.A. degree in 1910, and was ordained by the Bishop of Kilmore on his appointment as Curate of Stradone. He received Priest's Orders in 1913. The present Bishop invited him to Nelson just three years ago, and he acted as Tutor at Bishopdale College until the Bishop's departure for England, when he became Locum Tenens at Greyhound during the absence of Archdeacon York. In Greyhound he earned golden opinions as a preacher and parish priest. His accession to the ranks of the beneficed clergy presents an opportunity for the further development of his gifts.

WAIAPU. C.E.M.S.

Dominion Conference at Napier.

The Dominion Conference of the C.E.M.S. was held this year at Napier on Wednesday and Thursday, January 19 and 20. The outstanding feature of the Conference was a paper read by Mr. Compton-Smith, of the Hawke's Bay North Branch, on "Church Training." At the unanimous request of the members of the Conference, the paper will be printed and published under the title, "The Call of the War to the Church."

The Friends of Armenia.

Lady Frederick Cavendish, President of the Society known as "The Friends of Armenia," writes as follows:

"We, in common with all those who have worked so long for Armenia, are stricken with sorrow at the news of the awful tragedy which has overtaken these unhappy people. Lord Bryce, one of Armenia's staunchest friends, estimates that 1,000,000 of her people have been done to death by her cruel masters, the Turks. For these we can only bow our heads in sorrow and deep sympathy, and leave them in God's hands. But there are others of this martyred race for whom we may still care. For months past those who could do so have fled into the Caucasus at a terrible sacrifice of life, as they were utterly destitute. There are now said to be gathered at Tiflis 250,000 refugees in the utmost poverty, needing everything that makes the continuance of life possible. The appeal we now make is a more urgent one than ever before issued by us, and we ask that those who can will give generously, so that we may be enabled to make the fate of these refugees more bearable, and preserve the remnant of the nation, for it may be the happier future, for which we have hoped and prayed so long. The Armenians are a clever people, with strong vitality and great powers of endurance and recuperation. We believe that this nation will still survive, and confidently appeal for help to enable them to do so from the friends who have never failed us yet."

Miss M. E. Searle, 695 Malvern Road, Toorak, Melbourne, will gladly receive donations to help the distressed Armenians, or they may be sent to the Editor, "Church Record," 64 Pitt Street, Sydney.

The missionary aim is to follow Jesus Christ; the missionary motive is to love Him and all whom He loves; the missionary method is to preach the Gospel, on the meaning and context of which the missionary labours of the present are shedding ever new and fuller light.—Dr. C. H. Robinson.

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References kindly permitted to the following:—Rev. W. A. Phillips, Glenhuntly; Rev. A. P. McFarland, Middle Park; Dr. R. E. Weigall, Elsternwick; Dr. H. D. Thomas, Glenhuntly; Mrs. A. E. Clarke, Glenhuntly; Mrs. Howden, Glenhuntly.

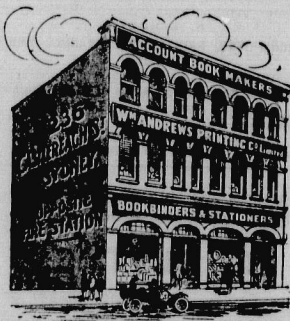
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The Bishop of Adelaide and the C.M.A.

THE BISHOP'S STATEMENT.

In the "Church Guardian" for January, 1916, the Bishop of Adelaide publishes the following statement:—

"Owing to misunderstandings which appear to exist in some quarters I have thought it well to put before our Churchpeople a short statement of our policy of missionary organization in this Diocese, and to explain how it came to be adopted.

"When I arrived in Adelaide in April, 1906, I found two missionary associations organized in the Diocese—St. Barnabas' Association for Melanesia, and St. James' Association for New Guinea; these associations raised about £400 a year each. A small amount was raised in the Diocese for C.M.A., and paid over to the Victorian Church Missionary Association, and smaller amounts were raised for other missions, but no other missionary organization existed in the Diocese but the two associations I have mentioned.

"In 1907 those who were most interested in missionary work agreed to the policy of having only one missionary association for the Diocese, with the view of co-ordinating all missionary work. The supporters of the two existing associations agreed—somehow reluctantly at first, it must be admitted, and with fears for the financial outcome; but they did agree, the policy was deliberately adopted, the Adelaide Diocesan Missionary Association was formed, and in the first year contributions more than doubled in the first year.

"The A.D.M.A. is not a party society; it is in effect the Church organized for missionary work: it has been appointed by Synod the Corresponding Committee of the Australian Board of Missions; the annual election of its council is open: we do not discuss at our meeting the particular Church views of missions requiring help: we are ready to help all Church missions; we have from the beginning had C.M.A. sympathizers upon our council, and we have from the beginning given support to C.M.A. missions, and the money raised has been paid to the Victorian C.M.A.

"Our missionary organization has worked well for eight years, but at some time during the past five years, without any reference to me and without my knowledge, an attempt has been made by certain C.M.A. sympathizers to upset the missionary policy deliberately adopted, and to establish again in the Diocese a rival association, which would undo the work of the last 8 years. A committee has been formed, which is now called the South Australian Church Missionary Association, and this committee has recently, without any communication with the A.D.M.A. or with the Bishop, and presumably with the knowledge that an A.D.M.A. Summer School was discussed and approved in nearly every Ruri-decanal meeting last year, organized and held a Summer School of its own at Brighton. This alone shows the desirability of the co-ordination of missionary effort.

"(It ought here to be stated that the Rev. A. R. Ebbs, who is secretary of the Victorian C.M.A., and with whom we have hitherto dealt, has informed me that no local association exists in South Australia, and that it is the intention of C.M.A. supporters in S.A. to seek permission for the formation of such an association when in their opinion the opportune time has arrived for so doing: but the facts are as I have stated them.)

"When I understood in the latter part of last year what was going on, I made an offer at the earliest opportunity, with the consent of the A.D.M.A., to the representatives of C.M.A. in this Diocese, with the object of adjusting happily once for all the relations of C.M.A. to A.D.M.A. This offer was that C.M.A. sympathizers in the Diocese of Adelaide be allowed to elect annually a committee that shall be called the C.M.A. Auxiliary of the A.D.M.A., of which the Bishop should be ex-officio chairman; the A.D.M.A. Council to appoint annually two of its members to sit on this Auxiliary Committee, and the Auxiliary Committee to appoint two of

its members to sit on the Council. This proposal has been twice offered and twice refused; no other proposal or offer has been made by C.M.A. beyond the suggestion of a claim to equal treatment with the A.D.M.A., which would mean a reversal of the whole missionary policy of the Diocese, and a return to two (or perhaps three or four) associations instead of the one association for the co-ordination of all missionary work, which has worked so well.

"In consequence of what has happened, I have for the present refused to accept C.M.A. missionaries or deputations in the Diocese. I have been myself for many years a subscriber to the Church Missionary Society, and for ten years a vice-president of the C.M.S., and for several years I have been a regular subscriber to the C.M.A. in Australia. Those who are interested in C.M.A. Missions are, of course, still free to continue their support of them, but I ask that it shall be through the recognized Diocesan source (the A.D.M.A.), and not through any unauthorized committee, and I ask all clergy and Churchpeople to unite in upholding the missionary policy that has been approved by Synod, and that has not unjustly won the commendation of the Australian Board of Missions."

REPLY OF THE C.M.A. COMMITTEE.

The C.M.A. Committee has published the following reply to the Bishop's statement:—

C.M.A. Work in South Australia.

Australia has been interested in the work of the Church Missionary Society—the parent of Church Missionary Associations—since 1823, when an auxiliary was established in New South Wales to collect funds for C.M.S. purposes. This auxiliary was merged into the Church Missionary Association for New South Wales in 1892, on the occasion of the visit of Dr. Eugene Stock and the Rev. W. Stewart, representatives of the Church Missionary Society. A Church Missionary Association was also founded by them in Victoria in the same year. These Associations were established to stimulate missionary interest in their own States, and to extend that interest to other States as opportunity might offer. They are auxiliaries of the Church Missionary Society, and work in accordance with the Evangelical principles of the Church of England, upon which that society was founded. About 20 years ago C.M.A. work was started in South Australia, and continued for some years without definite organisation. In 1904 this work took at definite step forward. A Committee was formed, and continued until the present Committee came into existence, in 1910. The first Committee was a direct result of the encouragement given to C.M.A. sympathisers by Dr. Harmer, at that time Bishop of this Diocese, when he welcomed representatives of the Victorian C.M.A. at a missionary meeting in the Victoria Hall, Adelaide. He imposed no restrictions such as those suggested by the present Bishop. On the contrary, he encouraged Church people in their desire to foster missionary interest on C.M.A. lines. Out of these movements the C.M.A. in South Australia is being developed.

The Present Bishop's Attitude.

In January, 1911, the C.M.A. Depot was established, as this was considered necessary to consolidate the work. The Bishop was apprised beforehand, and his approval sought. He refused it on what appeared to be insufficient grounds, and the Depot came into existence. As will be seen below, he is now willing to approve the Depot, and allow the C.M.A. to manage it as heretofore, conditionally on the acceptance of his proposals. From the founding of the Depot the work of the C.M.A. was more actively prosecuted. The Bishop allowed C.M.A. deputations and public missionary meetings to be arranged through the Adelaide Diocesan Missionary Association (the official organisation of the Diocese). The C.M.A. Committee loyally fell in with whatever arrangements were made, and on all occasions did everything possible to assist the Bishop in his desire to spread missionary interest in South Australia. Notably, at the Missionary Exhibition in 1913, the C.M.A. co-operated with the A.D.M.A.; and the C.M.A., through its missionaries, contributed largely to the success of that undertaking. The Bishop has almost invariably been invited to preside at public missionary meetings organised by the Church Missionary Association. He has taken part in several, and gave the opening address at our first Summer School at Brighton, South

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Australia, in December, 1914. This work, carried on during the past few years, with almost perfect harmony, was suddenly interrupted in August last by the following proposals, which were put forward by the Bishop as conditions of the continued existence of the C.M.A. in this Diocese:—

The Bishop's Proposals.

1. C.M.A. sympathisers in this Diocese of Adelaide to elect annually a Committee that shall be called the C.M.A. auxiliary of the Adelaide Diocesan Missionary Association. Of this Committee the Bishop shall be, ex-officio, Chairman; The A.D.M.A. Council to appoint annually two of its members to sit on this auxiliary Committee, and the auxiliary Committee to appoint two of its members to sit on the Council. 2. As hitherto, all moneys contributed to C.M.A. to pass through A.D.M.A., and all deputational arrangements to be made only through A.D.M.A. 3. The C.M.A. Depot—(a) A monthly statement of the Depot operations to be presented to the A.D.M.A. Council. (b) The C.M.A. to have control of the Depot. 4. These proposals to be reconsidered, if desired, by either side, after the next meeting of General Synod.

Objections.

A general objection to the whole of the proposals is the possibility of their tentative character. No. 2 presents nothing new. No objection can be offered to 3—(a) as it is fitting that the Bishop should be furnished with the information desired. The concession in 3—(b) might have been granted when the Depot was opened. Proposal No. 1, however, contains three elements involving radical changes, and the committee could not agree to it. "(a) C.M.A. to be an auxiliary to A.D.M.A." The acceptance of this provision would place the C.M.A. in South Australia in an incongruous, not to say ridiculous, position. As our C.M.A. is already an auxiliary of the Parent Society in England (C.M.S.), it would, under the Bishop's proposal, become a dual auxiliary. At the same time the C.M.A. would be also an auxiliary of the A.D.M.A., which is practically an auxiliary of the Australian Board of Missions. Moreover, as the A.D.M.A. claims to be the Corresponding Committee of the A.B.M. in South Australia, it is wholly unconstitutional for it to continue having an auxiliary. The functions of Corresponding Committees, as laid down in Determination IX, rule 4, of the amended constitution of October, 1905, exclude the idea of an auxiliary. Generally, the effect of this part of the Bishop's proposal (1) would be, not only to subordinate the C.M.A. to the A.D.M.A., but also to endanger its connection with the C.M.S. in England. This would undoubtedly lead to the ultimate extinction of the C.M.A. by its absorption into the A.D.M.A. Such a contingency the Committee cannot view with complacency, as they believe the C.M.A. has a witness to bear for Evangelical belief and practice in the Anglican Church. "(b) The Bishop of Adelaide to be Chairman of the C.M.A. in this Diocese." For this there is no precedent in the organisation of the C.M.S., the Parent Society, or its auxiliary Associations. During the whole of the 116 years of its existence laymen have always been Chairman of the General Committee of the C.M.S. in London. The same practice is followed in New South Wales and Tasmania. In Victoria a clergyman presides. Even when Bishops attend committee meetings, either in Australia or in England, as

they frequently do, the regular Chairman continues to direct the business. The Bishop himself reminded us in his pastoral address in 1907 that the C.M.A. is essentially a lay Association. "(c) Reciprocal representation by two members." The Committee, after careful consideration, came to the conclusion that such an arrangement might prove embarrassing, by reason of divergence of views. Its inadequacy would certainly render it ineffective, and therefore practically useless.

The Bishop's Subsequent Action.

For the reasons given, the primary proposal (1) of the Bishop of Adelaide was unacceptable to the C.M.A. Committee in South Australia; and, because the members of the Committee did their duty by conforming to the precedents and practices of the C.M.S. and its auxiliary associations, and to the legislation of the General Synod, the Bishop refused to countenance the C.M.A. Summer School held recently at Brighton, (S.A.); and the Rector of the parish, after having invited the C.M.A. for this gathering, subsequently intimated that his Church and Schoolroom would be closed to us. As arrangements had already been completed for the Summer School, there was no alternative but to hold our public meetings in the local town hall. Thus Church of England buildings were locked against a body of loyal Church people, who had met together to discuss Anglican missionary problems! The Bishop also took the extreme step of refusing to "accept" two Victorian clergymen, who had been asked by the C.M.A. Committee in this State to speak and preach in connection with our last summer school at Brighton. These men are in full orders and of good standing. One of them is the Secretary of the C.M.A. in Victoria. Against such action the members of this Committee enter their emphatic protest.

The Case for the C.M.A.

The claim of the Committee to carry on C.M.A. work in South Australia, free from the restrictions indicated above, is based mainly upon the well-known fact that the right of the C.M.S. to enter any Diocese in England, without formal episcopal permission, is not disputed. It is perfectly true that conditions of Church life in Australia differ from those in England. At the same time, the general principles for the guidance of Bishops must be the same in both parts of the world, so long as what is known as the "nexus" continues to exist. The most eminent judicial authorities have placed this point beyond all doubt. Church Missionary Associations in Australia, therefore, claim privileges similar to those enjoyed by the C.M.S. in England. This claim is strengthened by Determination IX, (rule 2) of General Synod (1905), already referred to. This clearly sets forth that the Australian Board of Missions—a board consisting of all Australian Bishops—cannot "interfere with missionary institutions, except so far as they may place themselves under its direction." Alteration in status must be initiated by the Associations, not by the Bishops. The phrase of the determination, "with the consent of the Bishop," in rule 4 has been interpreted by the Bishop of Adelaide as giving him a general control over Missionary Associations in his Diocese. This is inadmissible, as it would contradict rule 2. The only right conferred by Rule 4 on Bishops is that of preventing unauthorised Missionary Societies from communicating with the Executive Council of the Australian Board of Missions in Sydney.

The Future of the C.M.A.

The protection of our just rights is in no way incompatible with an earnest desire on the part of the C.M.A. Committee in this Diocese to co-operate in all official diocesan missionary movements. What has been done in common in the past can surely be done in the future. While each maintains its separate organisation, there is no reason why the A.D.M.A. and the C.M.A. should not join forces in promoting missionary exhibitions, in deputational work, and in Church services as in the past. They might also arrange a united Summer School. We desire it to be understood that we intend to continue the work of helping to make known the Gospel of Christ to the non-Christian world, for which, as Churchmen, we are responsible. We propose, as hitherto, to awaken interest in missions by disseminating information on the needs of the heathen, by arousing Church people to the duty of prayer and almsgiving to meet these needs, and by seeking out and training suitable candidates for missionary work. These we

hope to send out to C.M.S. or other Anglican fields of labour, and to maintain them by funds raised for that purpose in South Australia. Our confidence in setting out this programme is deepened by the way out this blessing has been already vouchsafed to our labours in this Diocese. The Rev. T. L. Lawrence, who was ordained for C.M.S. work by the Bishop of Adelaide, sailed for Uganda in December last, and will be supported largely by money received from Church people in South Australia. Miss Mabel Miller, of Narracoorte, is about to sail for the same mission centre. Funds contributed in this State will be her sole support. Miss Hilda Beever, another South Australian, hopes to be sent to India shortly. In addition to these there are other candidates in course of preparation who expect to labour among the heathen under the auspices of the C.M.A. in South Australia.

Reasonable Rights of the C.M.A.

(a) A freedom similar to that enjoyed by the Church Missionary Associations in New South Wales, Victoria, and Tasmania, where (while co-operating in official missionary diocesan movements) they enjoy complete independence in electing their own Committees and selecting their own Chairmen; and where, too, the Archbishops and nearly all the Bishops are officially connected with the Associations. (b) The exercise of that liberty of action guaranteed to Missionary Associations by General Synod—the supreme body in the Australian Church. (c) Permission to work in any parish on the invitation of the Rector. Finally, the members of the Committee ask for the sympathy, encouragement, and prayers of all Church people and officials in this Diocese, that they may be more faithful in the discharge of their own obligations, and more effectively co-operate with other Anglican missionary associations in carrying out our Saviour's last command.

Young People's Corner.

Back From the Trenches.

It was but a few months after the beginning of the Great War that I came across Bob Sparks, a gallant soldier and brave defender of the Empire, and I could not fail to notice that his sufferings in the trenches had left unmistakable marks on his face. I had issued a little Prayer Card, which had a large circulation amongst wounded soldiers, so I asked Bob if he had seen it. "Surely, sir," he said. "I know it well, and have one here in my kit at this moment. I am taking it home as a souvenir. I dare say I can get it out to show you, for my train isn't due at this station for some minutes."

"Don't trouble to do that," I remonstrated. For Bob's arm was in a sling, and I feared to cause him unnecessary pain.

"Yes," he went on, "that card fell into my hands some months ago, when I came home for the first time because I was wounded by a bullet through my head. The shot went straight through my cap, and the doctor said that it would have been fatal had it been a fraction of an inch nearer. A nurse in the hospital in South London gave the card to me, as she did to a lot of other chaps from Mons, and I read it till I knew the words by heart. How true I found it! It said, 'Many of my comrades have been hurried into eternity—and I am here, amongst the living, to praise Thee.'"

"Did you learn the three short prayers on the card? They are all taken from the Bible, 'Lord, remember me.' 'Lord, save me.' 'Lord, help me.'"

"Indeed, I did, and they were just what I wanted. In that hospital I was praying when as I was taken to the operating theatre to have the bullet removed; when I got better I kept on using the same prayers until I was well enough to be sent out to the Front again."

"Then, in the trenches, they were just the three cries that I seemed able to utter anywhere, and lots of the other fellows in my Company used those words as well. I can tell you, we needed God to remember, to save, and to help us in that terrible din—great flashes of light in front of us and the shrapnel flying in all directions. Besides we were exposed to a merciless hail of lead."

"Yes, and God did remember me; He heard me, though I got wounded again through trying to save a young lieutenant and bring him back to our trench out of the danger zone. I felt a bit sore, because I didn't

get the V.C. for that: the men said I was fool-hardy to try it, but I liked the officer, and I couldn't let him be cut to pieces without a good try to save him."

"So I went to where he lay and got him on my back, and as I was stepping out with him they fired on us—just as if we were worth such an expenditure of shot! My shoulder blade was shattered in several places, and I was fainting from exhaustion and forced to lay down my burden."

"When I came to my senses I was far away from the battle-field and travelling towards the coast; next I found myself in a bunk on a hospital-ship bound for home. The Red Cross orderly who looked after me was a Christian, and when he heard me praying those three little prayers he began to talk to me about the Lord Jesus Christ."

"I told him how disappointed I was because I had not got the V.C., and he said something that comforted me. 'Somebody saw: somebody saw—the great and good God saw. He who confers more than medals, and has promised a crown of life to those that love Him.'"

"He was a real good fellow, and as I lay in the ward of a seaside hospital, thinking that I was getting better, it seemed to me that in the ripple of the water on the shore I heard his words. 'Somebody saw: somebody saw.' And when I learned my fate—that paralysis had settled in my shoulder after the operation and that my arm would hang helpless henceforward—that little message gave me a trust and confidence in God which brought peace to my troubled heart. I assure you, sir, 'tis the thought of that Somebody which has kept me up, for I won't be much use any more."

"Are you going to your home now?" "Yes—to our cottage in a little village in Hertfordshire, where I have two little sisters that I can tell about my Saviour. And I shall teach the kiddies those short prayers, for I feel they taught me to know the Lord Jesus Christ. He is to be my King—He who gave His life for me; and as I near my earthly home to-day I thank God that I am on my way to the better Country, too."

The train came puffing into the station, and I had not time to answer, nor to say any more. I could only thank God, and take courage because His Word was doing its own mighty work in the case of His wounded soldier: in the great day of award, I know, his brave act, which 'Somebody saw,' will not go unnoticed, and he will receive not a cross, but a crown."

Meanwhile, Bob Sparks found a carriage and got into it. He was whistling with a melodious cheeriness that I liked to hear, and the tune he had chosen was, "Oh, what a wonderful Saviour!"

Courthorpe Todd, in "Our Boys' Magazine."

The Gentle Art of Early Rising.

Who does not know the desire in the morning for "just one minute longer," and who has not yawned after hearing the dormitory bell and wished for another half-hour!

We shall do well to guard against the temptation. To start the day late is often to spoil the day. Lord Wilmington is reported to have said of the Duke of Newcastle, "He loses half an hour every morning, and runs after it during all the day, without being able to overtake it."

For us, failure to rise early means missing the quiet time in prayer and Bible reading.

THE DREAMING SOUL.

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

Why ever idly dreaming,
My soul, thine hours employ?
So dim each earthly glory
So false each earthly joy!

Soon shall such glory vanish,
Soon shall such pleasure pass,
Soon falls the fairest flower,
Soon fades the verdant grass.

Go with full sheaves to offer,
Prepare to meet thy Lord;
Be not as that vile fig tree
That withered at His word.

Behold the marriage table,
Its lights and lamps of grace;
And there for thee awaiting
There still remains a place.

(May be sung to tune St. Alphege.)

A PRAYER.

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

From Thy great marriage supper,
Lord, cast us not away,
Like those poor foolish virgins,
With empty lamps to stray.

But grant that in Thy presence
Rejoicing we may stand,
Amid the true and faithful
That throng at Thy right hand.

Judge Pattison (addressing a jury) said:—"If it were not for drinking you and I would have nothing to do."

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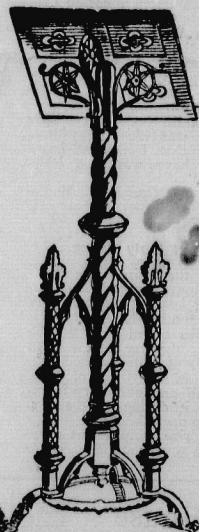
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Current Topics.

On Wednesday next we shall enter once more upon the solemn season of Lent, and the Lenten Call is a Call to Sacrifice. The season culminates with Good Friday, and its memories of the sacrifice of Christ, but it also impresses upon us the lesson that followers of a crucified Saviour must be prepared to bear their cross patiently after Him. For our Empire, and the cause of justice and righteousness for which it stands, we are ready to make costly sacrifices both of men and money, and we thank God for it. How much more should we be ready to offer our personal service, and all that we have, to help to establish throughout the world the dominion of the King of Kings. In the light of the lessons which the War has taught us, the Lenten Message should come to us with more intensity than ever, so that we may be ready to deny ourselves and take up our cross daily and follow Jesus.

During the past few weeks the Liquor Question has been much in the minds of the people of N.S.W. The riot of the Liverpool soldiers was most shameful and much to be deplored, but in the providence of God it has been over-ruled and good is being brought out of evil. The action of Senator Pearce in closing all liquor bars in the County of Cumberland, and elsewhere within five miles of military camps, first at 6 o'clock, then at 8, has brought the State Government to their senses. They realise that they are up against the enlightened public opinion of the community and that something must be done. Whether it is to be eight o'clock closing, or nine, we know not yet, but at any rate it is probable that at last the stigma which rests upon the Government of the Mother State because nothing has been done to control the liquor traffic, and lessen its baneful influence on our soldiers, will to some extent be removed. We are quite sure, however, that efforts will still be made to secure the hour of 6 o'clock for closing liquor bars, as in South Australia.

The subject of "Prayers for the Departed" has been vigorously discussed in Melbourne during the past fortnight. On Saturday, February 12, the "Argus" published a Leader on the question, and on the following evening the Archbishop of Melbourne preached a sermon in his Cath-

edral, dealing with some of the points raised in the article. A crop of letters in the "Argus" followed. There are two aspects of this subject to be considered:—(1) The general question of prayers for the departed, (2) Whether such prayers should be introduced into the Services of the Church of England. It would be well to keep these two parts of the subject quite distinct.

As to the general question, the Archbishop of Melbourne put the position thus:—

The Foundation for the Practice.

"If the New Testament contained express directions against prayers for the departed the matter would be ended for us. It is largely silent except through inference in which men infer what they wish to find. In the presence of this silence we ask Church history to tell us what testimony remains from other sources as to sub-Apostolic and Apostolic practice. Take the testimony of the catenae, examine the writings of the early doctors and teachers of the Church; look at the primitive liturgies, and they one and all limit the prayers (1) for the faithful departed, (2) to certain well-defined subjects."

Such a statement as this shows that the practice of prayers for the departed rests, as the Archbishop of Sydney said in his last Synod, on a "flimsy foundation." In the Bible not one text can be adduced which (without any doubt) is a prayer for the dead. The "primitive liturgies" of which the Archbishop of Melbourne speaks, are anything but primitive, and their evidence is therefore worthless. No instance of prayers for the departed can be produced in Apostolic times, or in sub-Apostolic, until the middle of the second century. Even then the instances are few and inconclusive. It was not until the end of the second century that the practice seems to have become fairly general. Surely the foundation on which it is built is extremely "flimsy."

So long as we are only considering the practice of prayers for the departed in private, we must extend to others the same liberty we claim for ourselves. One of the "Argus" correspondents,

speaking of Bishop Moule, says "With a charity we all might emulate, he would concede all that loyalty to a definite revelation will allow to the private devotional instincts of many at the present time." With these words we are in full agreement. We have no wish "to rob others" who think differently from ourselves "of this deep source of consolation."

But it is quite a different matter when Bishops authorise prayers for

the departed to be used in the Public Services of our Church, and thus force such prayers on worshippers who honestly believe that they are contrary to the teaching of God's Word. In 1552 every distinct prayer for the departed was excised from our Prayer Book. In 1662, when the Book was revised by High Church Caroline Divines, these prayers were not restored. And it is not merely a question of omission. In the 35th Article of Religion ("Of Homilies") we find it stated that "The Second Book of Homilies . . . doth contain a godly and wholesome doctrine." Turning to the Homily on "Prayer" we read "Let us not therefore dream either of purgatory or of prayer for the souls of them that be dead, but let us earnestly and diligently pray for them which are expressly commanded in Holy Scripture, viz., for all men living." In the light of the significant omission of such prayers from our Liturgy, and also the clear teaching of the Homily, the introduction of prayers for the departed into the Public Services of our Church by any of our Bishops is a misuse of their authority.

The Editor of the Bathurst "Church News" for February has some interesting "Answers to Correspondents" bearing upon this subject. The questions are as follows:

(1) Does the Church of England order or authorise prayers for the departed; if so, where? (2) If not, what authority has any minister of the Church to introduce such prayers into the service of the Church, when the Church itself refrains from doing so?

We are only here concerned with the reply to the second question. We quote it in full:—

"Authority in such cases could only come from the Episcopate, in which is resident the powers of the jus liturgicum. The limits of the jus liturgicum are by no means clearly defined, and it is too large a question for us to attempt to enter into the possible limitations here. Certainly one clear limitation is harmony with the fundamental appeal of Anglicanism—primitive tradition. As Anglicans we also look for authority to the voice of the collective episcopate, and it is only the merest fragment of the episcopate, that would disallow prayers for the departed to-day. Among those who sanction and approve will be found, for instance, the greatest figure in English Evangelicalism for the past thirty years, Dr. Handley Moule, Bishop of Durham. Further all Anglicans throughout the world regard the Archbishop of Canterbury as the leader of their Church. They recognise that the greatest care is exercised in appointing the wisest and sanest sons of the Church to such a position; they know that the Archbishops take counsel with men of ripe experience and deep scholarship; they believe the Grace of God is given them to aid them in their office. Thus when simple Churchmen find that the last three occupants of the

