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Current Topics.

The last fortnight has seen an encouraging change in the War situation.

Italy's fine conduct of the defence of her line has resulted in a disastrous defeat of the Austrian offensive, with losses to the Austrian armies of something like 200,000 of their men. The effect of the defeat will probably be felt in Austria's internal relations, and will make her war-sick people more anxious than ever for any kind of termination of a war in which Austria stands to gain so little, has already lost so much, and is threatened with an even greater loss in life, property and prestige.

Then upon the Western Front the German armies have had to take a long rest in order to recover after their recent failure to break through, and, meanwhile, the Allies have by constant action kept up an irritating series of raids which have brought in quite a respectable number of prisoners, accounted for a fair amount of loss of life, and affected to a certain extent the morale of the German soldiers. This is all to the good and tends to keep our men in good spirits as they await another great German offensive. Meantime, we must keep on praying to God, helping together with our brave defenders by our prayers for them, remembering that our real strength is not in armies and munitions, but in the defence of the Living God. As has been recently and truly said:—

"We are praying for victory. We ask it not chiefly for ourselves as a means to our safety, certainly not to our glory, but chiefly for Him, as a step in the coming of His Kingdom. And the answer comes first by way of the power that worketh in us, clearer wisdom, tougher courage, and a new reaction to weariness. But our own utmost effort, with the utmost inspiration reinforced, is not enough. If He is still what He has always declared Himself to be, we must be sure that somewhere into this situation He has already entered, waiting to be recognised—'there standeth one among you whom ye know not'—mighty to save. He is recognised in prayer."

This description of John Bull which comes from a "Times" literary supplement is, to say the least

**John Bull
the Servant
of Jehovah.**

of it, arresting, and to some minds might seem quite out of taste. But the Bishop of Peterborough in a fine utterance last April, in Westminster Abbey, quoted it in order to justify it and strike home the responsible inferences of the nation's position. His Lordship said:

"Before the war Britons looked at their Empire from every imaginable point of view. To the politician it was the sphere for Imperial Preference or Free Trade according to his standpoint. To the merchant with his eye on the markets of the world it was a colossal business house. To the tired worker in search of recreation it was the supreme picture-palace, through which by train and steamer he would wander; he would go round the world and see the sights."

"But one conception of the Empire was conspicuous by its absence. No one thought of it as the servant of the nations, no one realised that it was destined to be the world's

trustee of liberty and life. Yet now no other thought is in our minds. It is this which makes life tolerable, yea, makes it glorious to-day. The Empire is on service and the service of the highest."

Of course the thought is not really new, for in many minds there has long been a sense of responsibility for the nation in relation to the wonderful Empire and more wonderful sphere of influence with which we have been entrusted. But as the bishop suggests the idea of a world ministry for God's glory has been far too generally absent from the minds of the British race, and consequently the remarkable opportunities have not been fully used.

The war has made us all think. The obligations of an honourable name have been acknowledged as compelling. And so the Empire is in the war "up to the hilt" in defence of the weak and generally for ideals of righteousness. To that extent then we are serving the cause of God.

"We are offering ourselves at this world-crisis for the accomplishment of these plans of world-fellowship which we know to be the plans of God. This sense of vocation in a nation is grand, but it is terrible. It searches the hidden places, it exposes the seamy side, for we know in our consciences that God is calling us to purge ourselves from enemies within as well as to stand firm against enemies without."

"God is making a new epoch. He has summoned us to co-operate with Him in the work. God is preparing a new age. To us He has granted the high honour of bearing some of the sacrifice which is needed to produce it. . . . A nation that is called of God must have a clean public life, must have leaders whose characters will bear the light, must not shrink from flashing the searchlight of God's will into every nook and cranny of the body politic."

There the prophet speaks out. We need to be awakened to the fact that our public life needs cleansing, that the vices which are general enough to be called national ought to be definitely and remorselessly impugned. We need to be forced to the acknowledgment that we have failed to put personal character before party politics in the choice of the makers of our legislation and the responsible rulers of our country. We have too long been "sowing the wind," and now "the servant of Jehovah," the champion of righteousness finds its hands weakened and its resources impoverished, at a time when it has begun to realise the definite call of God to this "service of the highest."

Well will it be for the nation if, through the purging suffering and stress of the war, it gets its vision rectified, for only so can it be entrusted with the victory so much desired and prayed for as a pledge of "a rightful and abiding peace."

The war has certainly encouraged some deeper thinking and the expression of robust thought in connection with world conditions and God's method of purging them. The Old Testament

lessons are being read anew under the fresh light, the war and Germanic morals and methods have let in upon us, and consequently some O.T. difficulties are being found no longer difficult to Christian thought. God's ways, as described in O.T. revelation, are being abundantly justified. As an illustration of this we culled this extract from a leading article in one of the best of Diocesan organs:—

"No one loves war. God does not, nor does the Bible commend it. The patriotic Christian preacher's intense ardour is not a war-lust. For God's war is a war against war. The extermination of the Canaanites was more than justified, as every Christian ought to admit, for only by their destruction was Israel preserved, and the pure light of Divine revelation enabled to be handed down to us to-day. We owe our Christianity to the Hebrews, and the Hebrews were forced to fight in very self-defence. Are we, of the Australian Commonwealth, certain that this war is of less evil than the corruptions which will assuredly follow a German victory? For God is, He Who destroyed His fair world by the flood on account of the iniquity of mankind, prefers this awful destruction by Fire and Sword to what was, or was about to be, of lax morals and forgetfulness of Heaven. We want no peace by negotiation, unless it bring universal national repentance in its train."

All this is absolutely true, but it is wrong from us by the bitter experiences through which we have been passing these last four years.

Another year of the Church's "primary task" has been under review, and the reports to hand from our own Australian organisations and those of the Motherland give cause indeed for an outburst of praise to God, Sursum Corda.

There were in many hearts gloomy forebodings when the war began lest the strain of war would compel interest and financial support away from the Missionary Enterprise of the Church; and there were not wanting people to voice the cry that as far as possible the Church ought to "close down" its missionary work. But truer ideals persisted and the work has been kept going in spite of all the difficulties. And with what result? Out of nearly 20 organisations twelve at least have beaten all previous records in income and in nearly every other case substantial progress is reported. We can only say "What hath God wrought!" for the tremendous strain of war taxation and war appeals, so wonderfully responded to, might well, humanly speaking, have reacted adversely on the financial support of the work of Foreign Missions. We may "thank God and take courage."

It is certainly with no little pride and much astonishment, that lovers of God's Word, view the operations of the British and Foreign Bible Society during the past year. The Society has just been celebrating its 114th Anniversary in London, and in the Annual Report presented at the meeting there is recorded much for which to be thankful. To

think that amid the raging of the nations there has been no pause in the work of translating and distributing the Holy Scriptures is something for heartfelt thankfulness. During the year the Society has added to its long list, versions in seven fresh languages—four of these are for African tribes and three for Asiatic people. Altogether the Society now sends out the Scriptures in some 511 different forms of speech. These include a complete Bible in 132 languages, a complete New Testament in 110 more languages, while in 250 other languages some book or books of Scripture have gone out. Over 9 million volumes have been distributed during the year or 40 million during the four years of war. The income of the Society for the past year has been a record—bordering on £300,000. In addition remarkable things have been achieved amongst combatants and non-combatants of all nations. Surely this record is one calling for solid rejoicing and is evidence of the truth that the Word of God is living and abideth for ever.

Canon Hughes deserves the thanks of Churchmen for his attempt, in the Victorian Provincial Synod, to rescue the Sacrament of Baptism from the unwholesome conditions under which it is normally celebrated. His description, as reported in the "Messenger," "lax and indiscriminate administration," was mild under all the circumstances, and we should be glad, with him, to see the Church's regulations for normal circumstances strictly adhered to. Too often present methods of administration tend to degrade that most sacred and solemn service into a kind of registration or a superstitious magical rite. In the first place, the public administration should be public, and the service not be allowed less half its meaning by reason of the absence of any number of members of "The Congregation of Christ's Church." In the next place, referring to the present lack of discrimination, the Church Fathers would do well to seek for the carrying out of the Church's intent by emphasising the demand for sponsors, and sponsors who themselves are seeking to be true to their membership by regular attendance at the Holy Communion.

A PRAYER FOR MISSIONS IN TIME OF WAR.

Remember for good, we beseech Thee, O Lord, the missionary work of Thy Church at this time; protect and provide for Thy servants in the mission fields in every danger and in all their need; and give to the native Churches and to us at home such an increased spirit of faith, sacrifice, and service that Thy work may not be hindered, but that Thy Kingdom may be advanced. Through Jesus Christ our Lord. Amen.

Nothing that has happened, or that can happen, can alter in any way the Will of God for the evangelisation of the world. The obligation to give the Gospel to the non-Christian peoples is as binding as ever on those who profess to be Christ's disciples.—International Review of Missions.

English Church Notes.

Personalia.

Second-Lieutenant F. Birks, of the Australian Forces, who has been awarded the V.C. for conspicuous bravery in an attack, was until 1913 a sergeant in the C.L.B. Company of St. Matthew's, Buckley. He then went out to Australia, and on the outbreak of war joined up, and served in Gallipoli, the Dardanelles, Egypt, and in France. He was awarded the Military Medal when in France, and later given a commission in recognition of his work. Unhappily, the gallant V.C. was killed in the achievement which won him his last distinction. He is the first overseas member of the Church Lads' Brigade to win the Victoria Cross, but his is the thirteenth V.C. to the credit of the C.L.B.

It is interesting to know that when Second-Lieutenant Birks left Buckley in 1913 the members of the Bible Class gave him a Bible, and when he enlisted he packed this Bible in his knapsack, and he carried it with him throughout all his campaigning, and it was returned with his other belongings to his mother.

His Majesty the King has honoured the heads of the medical and nursing staffs of the C.M.S. medical mission in Uganda, Central Africa; Dr. A. R. Cook has been made an officer and Mrs. A. R. Cook a member of the Order of the British Empire. For many months the C.M.S. hospital at Mengo became the chief Government base hospital for wounded and sick men from the German East Africa campaign. The hospital had to be more than doubled in size, and the work of attending to the large number of wounded and sick with a very small nursing staff was an arduous one.

Rev. G. A. Chase, son of the Bishop of Ely, has been awarded the Military Cross for conspicuous gallantry and devotion to duty in repeatedly exposing himself to shell fire in order to bring in wounded. After a brilliant career at Cambridge, Mr. Chase was curate of Portsea from 1911 to 1913, when he returned to Cambridge as Fellow and Dean of Trinity. He was appointed a Chaplain to the Forces in 1915.

The death of Dr. Cornish, Bishop Suffragan of St. Germans, took place in April. Rev. Oswin Creighton, C.F., son of the late Bishop Creighton, was killed in action on April 15. Mr. Creighton became a Chaplain to the Forces soon after war broke out.

The "C.F. Newspaper" has a glowing and yet well deserved tribute to Bishop Montgomerie. In referring to his resignation of the Secretaryship of the S.P.G. after speaking of the success of his work in actual figures, its writer goes on to say:—"But, after all, it is the man himself who counts; and if, at the close of these seventeen years, the society occupies a position in the esteem of the Church far beyond any previously attained, it is greatly due to the personality of the retiring secretary. A seer, a man of vision, a missionary statesman, interpreting and largely influencing the trend of religious thought and action; one who is above personal jealousies and ambitions; above all, a man of deep spiritual reality and devotion, such are the characteristics which have impressed themselves upon his fellow-workers and upon his staff, which have secured for him the loyal and affectionate co-operation of the bishops and clergy abroad, and an intimate and honoured place in the counsels of the leaders of the Church at home."

A cable received by the C.M.S. announces the death at the hands of pirates of the Rev. H. E. C. Graham, M.A. Beyond the fact that he was shot and that death was instantaneous no details are known. Mr. Graham had nearly completed his first term of service, having gone to China in 1911, and was due for furlough to the home country. He was a worker of great promise and excelled as an itinerant evangelist, covering in the course of a year many hundreds of miles in order to reach the village and riverside dwellers with the Gospel message.

The Headmaster of the King's School, Ely (Mr. E. H. Blakeney), is resigning his post at the end of the summer term. Mr.

Blakeney has held the headmastership for nearly fourteen years, having been appointed in August 1904.

Eccelesiastical Patronage.

The matter of Crown appointments in the Church was under discussion in the recent session of the Upper House of the Canterbury Convocation, and a committee was appointed to review the position. The same subject was discussed at a recent meeting of the Church Reform League, and a resolution, proposed by the Bishop of Oxford, was passed by a large majority. The resolution was:—"That while affirming that the only method of appointment of Bishops that can permanently satisfy the legitimate claims of Churchmen is the restoration of the right of election by the Church, this meeting recognises that this cannot be immediately secured. It therefore respectfully requests the Prime Minister, in view of the burden of responsibility that now rests upon him and of the importance of maintaining harmonious co-operation between Church and State, to advise the Crown to appoint a small commission of Churchmen to assist in the exercise of its ecclesiastical patronage."

The Church and Labour.

Both Houses of the Canterbury Convocation have been discussing this important and thorny subject at their recent session. The Bishop of Peterborough brought forward the following motion:—"That it is incumbent upon the Church at the present time to do all in its power to second the efforts now being made in many quarters to inaugurate a truer fellowship, both in spirit and in organisation, between all who are engaged in the industries of the nation, and particularly in view of the critical period which will follow the conclusion of peace." After a very full discussion the motion was carried unanimously.

In the Lower House Canon Garbett proposed a motion calling upon the Church to support Labour demands. Rev. W. Temple seconded the proposal in what was described as a very able speech. Dr. Juge opposed the motion on the ground that while the Church should manifest sympathy with Labour ideals, yet it had no right to give political support to the Labour Party. Subsequently the resolution was passed by 20 to 2 in the following amended form:—"That this House sympathises with the demands of Labour for a minimum wage, State provision against unemployment, housing reform, and the recognition of the status of the workers in the industries in which they are engaged, and calls upon Churchmen to support those demands, and at the same time to further all efforts now being made to promote closer fellowship and co-operation between employers and employed in the services they are both rendering to the whole community."

C.M.S. Missions.

The statistics of the Missions, as given at the annual meeting, are as follows:—Stations, 566; Out-stations 4779; European Missionaries, Clergymen 400, laymen 166, wives 355, single women 447, total 1308; Native clergymen 502; Native Christian lay agents 10,675; Native Christian adherents (including Catechumens), 520,530; Native Communicants 137,209. Baptisms during the year 35,972; Schools 3996; scholars 270,677. Medical work: Beds 4589, in-patients 43,837, visits to out-patients, 1,244,086. These figures are approximate, as no returns have been received from some of the Missions. The medical work's strength is fairly well indicated by the enormous number of patients treated by our Medical Missionaries during the twelve months.

S.P.C.

The annual meeting of the Society for the Propagation of the Gospel was held at Queen's Hall on April 25. It was marked by the same note of confidence in the face of danger, and the report of the Society for 1917 afforded every reason for thankfulness. It had been a record year in the amount received from subscriptions and donations. Many new openings for work had been granted in various dioceses, and among them the development of the College of Trichinopoly and the increase of medical missionary work in China. The first native bishops had been consecrated in China and Japan, where Bishop Cecil would become suffragan to his Japanese brother-bishop. Mingled with sorrow there was joy too, in the fine record of Canon Allnutt, of Delhi, who, after forty years of service, now slept among the people to whom he had devoted his working life. The Archbishop of Canterbury was the chairman of the meeting.

The Path of Duty the Safe Path.

The news of the murder of Dr. Vernon Sturt, presumably by a fanatic, recalls the circumstances under which the great frontier city of Peshawar, near the Khwyer Pass, came to be a station of the Church Missionary Society. In 1843 the 9th Native Infantry was in Peshawar, and a Christian

officer, Major Martin, went to the Commissioner, Colonel Mackeson, and asked leave for the establishment of a Mission. "No missionary," was the emphatic rejoinder, "shall cross the Indus while I am Commissioner of Peshawar; do you want us all to be killed?" A few months after, in September, 1853, the Colonel approached his verandah when an Afghan approached and presented him with a petition. As he took the paper the Afghan's knife was plunged into his heart.

On the arrival of the new Commissioner, Major Herbert Edwards, Major Martin again repaired to head-quarters and asked leave for a Mission to be started. "Certainly," was the reply, "send for a missionary, call a meeting, and I myself will preside." The public meeting which was summoned was attended by but few, but all hearts were stirred by the words of Major Herbert Edwards from the chair, spoken as they were while the blood of his murdered predecessor still could be seen on his verandah: "I have no fear that the establishment of a Christian Mission at Peshawar will tend to disturb the peace. . . . We may be quite sure that we are much safer if we do our duty than if we neglect it; and that He Who brought us here, with His own right arm will shield and bless us, if, in simple reliance upon Him, we try to do His will."

America and the War.

The Archbishop of York arrived home at the end of April. He said he had experienced a very strenuous time during his American tour, but was much gratified by the splendid receptions he had met with. He remarked on the magnificent spirit manifested generally by Americans, who were whole-heartedly with the Allies in the present struggle, and were making great exertions.

In conversation with a representative of the "Yorkshire Post," his Grace alluded to the general feeling of Americans on the war:—

I had opportunities of conversation with the President of the United States, and with many members of the Government, and the leaders of public opinion in America. It was impossible to address those vast audiences and to speak to those leading men without being aware of the strong and rising tide of enthusiasm in the United States. The conviction is clear and widespread that the war involves the principles to which the life of the United States is dedicated, and that, in defence of those principles, the United States must be ready to give all its resources without stint. Even more remarkable is the unity with which all classes of the population stand behind the President. This unity is the more significant when one realises—as it is impossible to do without visiting America—the remoteness of the life of the people from the struggle in Europe. They are separated from it, not only by distance, but by the long-accepted traditions of the country. Moreover, it must be remembered that the United States contain millions of citizens of all nationalities—German, Jewish, Polish, Italian, Hungarian, and Scandinavian. In many places these foreign-born citizens greatly outnumber the native-born Americans. Yet, even among these there is a growing conviction that the liberty which they enjoy in America must be secured for the world.

A Good Steward.

Mrs. S. A. Barlow, of Waterloo, Lancashire, who left estate £68,000, after making small bequests to friends and societies, left a third of the residue to the Liverpool Cathedral Fund. Second Lieut. Alex. P. Wernher, who was killed in the war at the age of eighteen, left £5,000 to the Eton Mission.

Scottish Moderator at St. Paul's.

On April 10th the Right Rev. Dr. Cooper, Moderator of the Church of Scotland, delivered a lecture on the Possibilities of Reunion.

The Bishop of London who presided, said he regarded the meeting as a war measure. We saw the need of closing the ranks of the Christian Church. During all his ministry he had had a passion for unity, and if he is accused of delaying it by discountenancing the exchange of pulpits, he could only say that he believed such exchange should come at the end, not at the beginning of negotiations. He looked on the interim report of the Faith and Order Sub-Committee as an omen of great importance, and said that the discussions with the Wesleyans in London House were following a most satisfactory course. In our desire to draw closer to the Church of Scotland the meeting was fortunate in securing the presence of the Moderator, Dr. Cooper, who is one of the most learned of historians, and a force that makes for unity.

Dr. Cooper, who spoke for an hour and a quarter, said he deeply appreciated the opportunity, and the place where the oppor-

tunity was given him, for bringing forward what had been a ruling ideal of his life and ministry for more than forty-five years. In the past the vision of a wider unity than that of bodies enjoying the same polity was looked upon as the dream of the few; to-day it is in the air, and we live in an atmosphere of hope and expectancy of its bearing fruit. There is something humiliating in finding three or four Christian Churches in one nation. We might still be in the day of small things, but we cannot rest content with anything less than a united Church of the Empire. He would go further and say they must aim at one Church for the people who speak English. When this is accomplished it will give an impetus to a wider movement for bringing all Christian men and women into the one flock of the one Shepherd. The inner unity of those who hear the voice of the Shepherd will make itself felt in an outward unity. The faith of the fellow citizens of the City of God is one, and they must show to the world that they are servants of one Kingdom. As it was wrong to have two competing Governments in a secular State, it was much more wrong to have different Governments in the Kingdom of God. He believed it is possible to adopt the historic episcopate as the frame work of the Church, and at the same time to make a contribution from Presbyterian sources. They have no doubt of the validity of the orders, for they have maintained the Apostolic rite of ordination. The Church of England is placed by God in a favourable position for bringing about the reunion of Christendom. Reunion cannot be complete without the East and Rome, but union with Rome as she is cannot be possible or desirable. These also must be brought into the one flock. Such a faith and hope cannot be inoperative in the good providence of God.

We have the obligation of forming a united Church for this great Empire. We are engaged in a struggle for ends that are not temporal. World freedom is only part of the object we have in view. We stand for the ideals enshrined in Psalm xlv., and have set truth, meekness, and righteousness before us. We may well ask, "Why should our fellowship be broken at the Table of the Lord?" Is not the war a call for all to agree, as we have one Lord, one faith, one baptism? The fusion of the British Empire into one with a common hope and passion, an augury of ecclesiastical union, and already we have an olive branch showing that the waters of strife are assuaging.

The Value of Family Prayer.

By the Rev. GRANTLEY MARTIN, M.A.

"For where two or three are gathered together in My Name, there am I in the midst of them."—St. Matthew xviii. 20. I desire to say a few words on the all-important subject of family prayer, and I take as the basis of our exposition these very familiar words recorded in St. Matthew's Gospel: "For where two or three are gathered together in My Name, there am I in the midst of them."

Of course it would be quite possible to spend a good deal of time upon the difficulties of family prayer. There are difficulties, and I think one of the greatest difficulties with most people is the difficulty of nervousness. So many people are so shy. It is extraordinary that, though as a nation we have lion courage, yet, when it comes to matters of religion, we are horribly nervous. There are numbers of Christians at home to-day without family prayer, simply because the head of the house is too nervous. Some would say, "Suppose we have family prayer, what form is it to take?" May not the answer be a short passage of Scripture, the Lord's Prayer, and the Collect for the week, and any supplementary requests? Or, as you know, there are most excellent books that have been compiled specially for family prayers, and these may be obtained at small cost. But these are details, and I want to leave details and get to principles, and I am going to give you four thoughts in connection with family prayer.

I. Family Prayer is an Act of Faith.

It says, I believe in God. In prayer we acknowledge our belief in Him; in prayer we acknowledge His sovereignty—"For he that cometh to God must believe that He is." The kneeling down at the family altar is a creed in action. It is a simple testimony to our faith in God, and it is witness to all present that, as a household, we desire to "lift up our eyes unto the everlasting hills"; in a word, to speak to Him Who is omnipotent, omniscient, omnipresent. John Howard, the philanthropist, was always very strict about family prayer, and even when he had only one servant he always made a point of having family prayer

saying that wherever he had a tent God should have an altar. It is, indeed, a comfort to know, as we rise up from the family altar to go forth to our work and labour until the evening, that He is the Rewarder of them that seek after Him.

II. Family Prayer is an Act of Worship.

As an act of faith it says, "I believe in God"; as an act of worship, family prayer says, "We are come to worship Him." It were well that we should remember that our dear old Church Catechism teaches us that our "only duty towards God" that we are not only to "believe in Him and fear Him," but also to worship Him, to give Him thanks, to put our whole trust in Him, to call upon Him, to honour His Holy Name and His Word, and to serve Him truly all the days of our life." And so, at the beginning of a new day, it is well to try to get a vision of the Eternal, to see the King in His beauty, and to behold the land of far distances. Family prayer reminds us of God's own promise, "Them that honour Me, I will honour." It also breathes the spirit of the poet's lofty words:—

Thou seemest human and Divine,—
The highest, holiest manhood, Thou.
Our wills are ours, we know not how;
Our wills are ours, to make them Thine.

In family prayer we say, "Holy, Holy, Holy, Lord God Almighty, which was, and which is, and which is to come." In spirit we say by our kneeling at the family altar, "We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, heavenly King, God the Father Almighty."

III. Family Prayer is an Act of Confession.

In it we say, like King Asa of old on a memorable occasion, "Help us, O Lord our God; for we rest on Thee." The family altar is a confession of need. Family prayer is a communal of all into God's hands through another day, it silently says three important words, "Undertake for us." Surely that is almost the sum total of our requests as we kneel down at family prayer, "Undertake for us." We are confessing that we have not passed this way heretofore; we know not what the day is going to bring; and family prayer always seems to express the thought,

Lead, kindly Light, amid the encircling gloom,

Lead Thou me on;
The night is dark, and I am far from home,
Lead Thou me on;
Keep Thou my feet; I do not ask to see,
The distant scene; one step enough for me.

What a solid comfort that, as we realise our daily individual need, we are met by the blessed assurance of our text, "Where two or three are gathered together in My Name, there am I in the midst of them." Each day we are breaking fresh ground; each day we are reminded that we are only strangers and pilgrims on the earth. But family prayer may lay hold on One that is mighty, and our kneeling at the family altar is a confession of our dependence upon Him, and a confession that we look to Him for strength and grace for all our needs through another day.

IV. Family Prayer is an Act of Filial Obedience.

You will remember how our Blessed Lord said to His disciples, "After this manner therefore pray ye," and He proceeded to give them what we call "The Lord's Prayer." So, when we kneel at the family altar, we are looking up into the face of the great All-Father, and pleading not only the promise but the very words of His Beloved Son, "Our Father, which art in Heaven. . . . Give us this day our daily bread." St. Paul, in writing to Timothy, emphasises the value of prayer—"I will therefore that men pray everywhere"; and in that beautiful chapter, Philippians iv., he says: "In nothing be over-anxious; but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God." Family prayer is therefore a sacred opportunity for supplication and intercession. It is certainly an act of filial obedience, and we remember the words of our dear Lord, "If ye love Me, keep My Commandments," and also the words of the Psalmist, "Moreover by them is thy servant warned, and in keeping of them there is great reward."

Let me, my brethren, ere I close remind you of three things in connection with the life of our Blessed Lord in regard to prayer. (1) It was He Himself who taught His disciples to pray. Does anyone ask what is the value of family prayer? Then we answer that it was none other than the Lord Himself, the Lord of Life and Glory, the Lord Who came from heaven to earth, not only to live for us but to die for us. Who said, "Where two or three are gathered together in My Name, there am I in the

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midst of them." The presence of the Christ is assured in the assembly of two or three Christians. No wonder the late Bishop Phillips Brooks, the gifted Chrysostom of the Episcopal Church of America, once said, in speaking of our Lord, "He knew what was worth while."

(2) Our Lord's earthly refuge was always in prayer. It was the refuge from the storm; it was the refuge from all the trials of earth. We find Him ever and anon going out to pray, sometimes even continuing all night in prayer to God. In the Garden of Gethsemane He took His disciples and said to them, "Sit ye here, while I go and pray yonder." We do not wish to minimise the difficulty of prayer; for we frankly admit there is nothing more difficult than earnest, supplicating, energised prayer; but the promise is sure: "Before they call I will answer, and while they are yet speaking I will hear."

(3) Our Lord's very last utterance to the little band of Apostles ere He went forth to die was one of intercessory prayer, as recorded in St. John xvii. The whole chapter is given up to our Lord's great final High Priestly prayer. Immediately afterwards He went forth to suffer death upon the Cross. By prayer the Son of God prepared Himself for His agony and bloody sweat; and prayer enabled Him to endure the Cross and Passion. O glorious thought the family altar sets in motion the wireless telegraphy of prayer, and at once brings the Risen, Ascended, and Glorified Christ, "For where two or three are gathered together in My Name, there am I in the midst of them."

Am I speaking to any who do not have family prayer? Am I speaking to any in whose household it may have lapsed? If so, I affectionately and respectfully ask you, in this great national emergency, to see if you cannot restore it or introduce it. Listen to the testimony of that great Christian soldier, Lord Roberts, "We have had family prayers for fifty years; our chief reason is that this brings the household together in a way that nothing else can."

Brethren, I ask you to notice that the mere fact of your having it in your household is a striking recognition of God, and a powerful witness to your Christian profession. Think it over. Remember these four points: (1) an act of faith; (2) an act of worship; (3) an act of confession; (4) an act of filial obedience. In case anyone says, "Does prayer really do any good?" let me close with a paragraph from a letter I was privileged to see a few weeks ago from an old schoolfellow, not a contemporary, but at the same school, one who is now at the Front. He wrote: "You may be interested in hearing that a few days ago there was a very ugly bit of work to be done, and the officer in charge of our company called us together and said: 'Lads, there is an intensely difficult bit of work to be done; it may mean great sacrifice, but I know you will try to do it. Pull yourselves together, and think of your loved ones at home who are praying for you.' The writer went on to say the task was duly performed; there were losses, but the work was done, and the company had gone forth in the strength of those who were praying for them at home. We may indeed be thankful that our brave men on land and sea are constantly proving in wonderful ways the power of prayer."

At this crisis do let us remember the Divine promise of my text, this royal, magnificent, sublime promise, "Where two or three are gathered together in My Name, there am I in the midst of them." If our Lord were on earth now, He might say to most of us, "Hitherto have ye asked nothing—i.e., nothing compared with what you may ask. 'Ask, and ye shall receive, that your joy may be full.' Family prayer need not occupy long each day; but it is an act of consecration to God, and has the witness in itself, 'As for me and my house, we will serve the Lord.'" Our personal faith in God is to find expression in a life of consecrated service; and, by the help of the Holy Spirit, prayer will reveal the will of God, and keep us in constant communion and fellowship with Him. Daily worship at the family altar will help us to see things in right proportion, and will remind us that "Only the eternal is important."

O Thou by Whom we come to God,
The Life, the Truth, the Way,
The path of prayer Thyself hath trod,
Lord, teach us how to pray.

FAMILY PRAYER.

The Bishop of Liverpool, writing in his "Diocesan Gazette" upon the meeting held at Queen's Hall for the promotion of family prayer, says:—

"It rests with the clergy and the leading laity whether this great call is to be heeded or to be forgotten. I would call upon the clergy to bring the subject before their

people from their pulpits and in their pastoral visitation; to teach their people how family prayer should be conducted by taking it themselves in the homes of their parishioners, and so reviving it where it has died out, or introducing it where it has been unknown. The subject might well be discussed at Ruridecal Chapters and Conferences, and suitable books of prayer be recommended. As Abraham of old built his altar wherever he pitched his tent, so should we impress upon our communicants that rich and poor alike should gather their household at least once a day for the reading of a brief passage of Holy Scripture and for offering up prayer to God."

In the Market Place.

(By Spemologos.)

We are coming to our senses in our Church. When an episcopal father tells us that "parsons" are apt to take too much upon themselves we have at once a belated confession and a most engaging promise. The confession we shall unreservedly accept (dare laymen give absolution?), and the promise—well, we shall await its fulfilment. True it is that "parsons" have had much thrust upon them at times, but definite and practical protest from them in the shape of refusal to accept additional responsibility not really theirs, is rarely noticed. The said responsibilities, irksome as they are, have so often brought additional authority, and where is the "parson," so meek and so unassuming, aye, and bishop too, who doesn't like authority? If necessity compels the delegation of some of those responsibilities to others, then straightway a committee of ladies is formed, until at last our Church has acquired an ingrained habit of forming committees of the fair sex (Heaven bless them for their goodness!) to do work which rightly belongs to the men. Men look on (indolently, we admit) and see the "parson" and the ladies "running the show," and then conceive the notion that the Church can do without them. It is not long before there arises in the mind the twin brother of that notion, namely, that they can do without the Church. That clergy have taken too much upon them is true in respect of the spiritual activities of the Church as well as the secular. In fact, the time has come when our ministers must be prepared to give more place to the laymen in the spiritual ministrations of the parish, and, moreover, must train them for that work. Conditions in so many parishes are such that no one rector, however earnest and energetic, can hope to exercise complete personal and pastoral oversight of all the men and women about him. He must be prepared to share it with others. He cannot have a "college" of curates, but he can secure a "college" of laymen. Why not get half-a-dozen or more of the Christian men of the parish together, and in prayer, study, and consultation equip them for that "Ministry of Reconciliation" which is not the exclusive privilege of any order, but the glorious right and obligation of all believers? Many men in our parishes feel that God has called them to something higher than keeping the parish finances sound, or managing working "bees" for whitewashing the Sunday School walls, or weeding the church garden, however necessary these things are. They must be given place to exercise those gifts of the Spirit which make for the building up of the body of Christ. They must be allowed to express themselves in terms of the Spirit's teaching. In other words, we must trust them more. And to trust our godly laymen more really means trusting the Holy Ghost.

"Moderate views." Such is the advertised qualification prescribed for the position of Curate at the parish of a high dignity in a neighbouring province. Apparently a sort of junior Vicar of Bray is required. Views, not convictions, must be voiced from that pulpit on Sundays, and handed about over the afternoon tea-cups during the week. And then those views must be "moderate." They must be innoxious, inoffensive, warranted not to disturb the slumber of the peace of mind or the hoary prejudices of a single soul who might be a supporter of that Church. Yes, the "views" must be "moderate." "Views" of what? Our advertiser leaves us wondering. Perhaps his curate must have "moderate views" of the existence of God, of the reality of the Incarnation, of the Son, of the necessity of the Atonement, and of the personality of the Spirit. Or perhaps he must have "moderate views" about the error of Seventh-Day Adventism, of the delusion of Spiritism, and of the dangers of Theosophy. Or maybe he must have "moderate views" about the four Last Things, or the six points of Ritualism, or the seven cardinal sins, or the twelve apostles, or the four and twenty elders. But enough! Aren't we even to have men who will not be afraid of being definite and even narrow—who will refuse to sipper their way through their sermons and their ministrations? And when our Rectors advertise for Curates, what do they want—men or mannikins? God save the Church of England if the answer can't be found.

Personal.

Rev. H. N. Roberts, on returning to his Chaplaincy at the Front, has resigned the Vicarage of Woolston. In like manner, the Rev. E. C. W. Powell has resigned the Cure of Methven, both in the diocese of Christchurch, N.Z.

Rev. Kenneth Thorne Henderson, M.A., Melb., has been licensed by the Bishop as Acting-Chaplain of St. Peter's College, Adelaide.

Rev. H. H. Coles has resigned the charge of Angaston (S.A.), and has sailed as a Chaplain to the Forces on continuous service.

It is stated that Canon Swan, of the Semaphore (S.A.), who intended to retire at the end of this month, may be induced to take charge for 12 months of a church in the Melbourne metropolitan area, the rector of which is offering himself for military work.

Rev. F. S. Love, of Melton (Vic.), has enlisted as a private in the A.I.F.

Mrs. Potter, wife of Archdeacon Potter, Beechworth, is seriously ill.

The Dean of Melbourne is leaving next month for a two months' holiday in Queensland.

By the sudden death of the Rev. W. Keith Forbes, at The Avenue, Royal Park, a sympathetic friend and worker

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among the poor, and particularly discharged prisoners, has been removed. He was chaplain to the Melbourne Hospital and Melbourne Gaol, and his ministry covered a period of 36 years.

Rev. G. E. Lamble, C.F., has resumed duty at St. Stephen's, Richmond.

On Trinity Sunday, 26th May, Messrs. Francis Vivian Fisher and Samuel James Cooper, were ordained to the Diaconate by the Most Rev. the Primate of New Zealand.

Rev. G. R. Fenwick Brown has been appointed Vicar of St. Bartholemew's, Burnley (Victoria).

Rev. Cecil Saunders, vicar of Collarenebri, is enlisting for service in the A.A.M.C.

Corporal A. H. Baber, son of the late Rev. Charles Baber, for many years the incumbent of All Saints', Petersham (Syd.), has been seriously wounded. By a cable received on June 13 he is reported as improving.

Rev. Norman Mackenzie, of the C.M.S., who has been superintending the work amongst the Chinese in N.S.W. for the past 12 months is returning to China by the s.s. "Nikko Maru," on August 23.

We are glad to hear that the Bishop of Willochra's son who was reported missing, has been reported "alive and well." He was rendered unconscious for some weeks by a blow from the butt of a rifle and is now a prisoner in Germany.

In connection with the death of the Ven. Archdeacon Gunther, the N.S.W. Branch of the C.M.S. passed the following resolution at its meeting on the 21st ult.:—

"This Committee desires to place on record its deep sense of the loss sustained by the Church, by the Home Call of the Ven. Archdeacon Gunther, M.A. His contribution, during a long ministry, has enriched the Church life in this Diocese and State, whilst his intelligent and constant interest in missionary work has assisted to promote the Kingdom of Christ abroad. The sympathy of the Committee is extended to relatives of the late Archdeacon."

At a special meeting of the N.S.W. C.M.S. held on the 21st ult., Miss Gelding and Miss Barling, were finally accepted for Missionary Service under the C.M.S.

Rev. P. J. Bazeley, General Secretary of the C.M.S. in N.S.W. is leaving for the East on August 23. Mr. Bazeley will spend some six months in viewing the work of the Society in China, Japan and India.

Rev. W. G. Ivins, M.A., Vicar of St. Paul's, Malvern, has received notification from the registrar of the New Zealand University, of which he is a graduate, that his thesis for the degree of Doctor of Literature has been passed

by the examiners at Oxford University as fulfilling the requirements for the doctorate according to the Oxford standard. The degree will be conferred by the New Zealand University senate after the official papers are received from England.

The sad news has come to hand that Private Carl D'Arcy Irvine, second son of Mr. Arthur D'Arcy Irvine, and nephew of the Ven. Archdeacon D'Arcy Irvine, Vicar-General of the Sydney Diocese, was killed in action on June 20th.

Rev. G. D. Hilder, of Cooperbrook (Newcastle), is going to Cairns for a month's holiday.

Rev. H. S. Cocks, B.A., C.F., sails for Rabaul on the 12th ult.

Rev. W. Hipwell, M.A., of China, has accepted the position of superintendent of the Mission to Chinese in N.S.W. under the C.M.S. and will reach Sydney early in October.

Mr. J. T. Lingen, a barrister of 46 years' standing, during 38 of which he has practised in the Equity jurisdiction of the New South Wales Supreme Court, has applied to the Attorney-General to take silk—to be admitted into the Inner Bar of King's Counsellors. Mr. Lingen is a well-known churchman in the Diocese of Sydney.

A private cable message has been received intimating that Lieut. Furneaux Mann, of Sydney, who was recently awarded the Military Cross, has been promoted to the rank of captain. He had just completed his law course at Oxford University when war was declared, and he immediately volunteered. At the second battle of Ypres he was wounded. At present he is serving with the British in Italy. The late Flag-Lieut. Alfred Mann, R.N.A.S., was a brother, and another brother (Gunner Fred. Mann) is with the R.F.A. in Egypt. The captain is a son of Mr. Mann the well-known Sydney barrister and a prominent and honored member of the Synod of the Diocese of Sydney.

With deep regret we record the sudden death of the wife of Rev. F. R. Elder, of Long Bay, Sydney. The deceased lady was a daughter of the late Venerable Archdeacon R. L. King, and sister of Rev. Copland King, Missionary in New Guinea, and Revs. R. R. King, of Gordon, and Cecil King, of Camden. The late Mrs. Elder was beloved by a large circle of friends.

The Bishop of Willochra has been informed by Sir Herbert Warren, the Professor of Poetry at Oxford, that he is making use of his poems in his new lecture on Australian poetry. The Bishop is contemplating the issue of a complete edition of his poems.

The Bishop of Adelaide and Mrs. Thomas will visit Gladstone as the guests of the Bishop on July 4th-5th. The Bishop of Adelaide will preach at Gladstone on July 7th.

The Provincial Synod of Victoria.

(From our own Correspondent.)

One looks back on the recent Session of the Provincial Synod with a feeling of disappointment. Very little interest was taken in its proceedings. The patience of some of its members was exhausted by one sitting. It is deplorable that a Synod representing a great province should fizzle out on the second day of meeting. The Session only lasted two days, and on the closing night there was scarcely a quorum. The Dean of Melbourne and the supporters of the movement for plenary powers would account for the lack of interest by dwelling on the serious limitation the constitution places on the Synod's legislative powers. The Synod did not seem deeply concerned about its impotence, for the Dean's proposed amendment of the constitution was rejected. Mr. L. V. Biggs made a vehement appeal for larger corporate action. But what he and other supporters of Dean Godby's Bill failed to realize was that the Synod now possesses to the full the right and power to speak the mind of the Church of England in Victoria. Movements can be initiated and resolutions affirmed by the Provincial Synod quite independently of the Dioceses. It is only in matters of legislation that its work has to be endorsed by the Diocesan Synods, and in these matters the Provincial Synod is wise not to attempt to move unless the whole Church moves with it. To do otherwise would be coercion of a minority by the majority. The Provincial Synod has the fullest power "to be the Voice of the Church of England," to quote Mr. Biggs—its failure to voice anything remarkable is due either to sheer indifference to a great opportunity or to poverty of leadership on the part of members. We trust that the mind of the Church will not be looked for in the recent agenda paper. It was chiefly notable for its omissions, as the Session was for its excisions. Indeed it may be called the "passing-out" Synod. Two determinations were introduced. Both were lost on the motion for the second reading. However to those who took their duties as members of the Synod seriously there was much of interest in its proceedings and something gained by the debates as the following brief summary of proceedings will indicate.

The Inaugural Sermon.

by the Bishop of Ballarat was an intensely patriotic utterance, calling on the Church to learn from the nation at war how to be diligent in business and fervent in spirit in serving the Lord. Bishop Gumbleton laid emphasis on the power of organisation and the need of business efficiency in the Church's work, and at the conclusion of a lengthy sermon on the achievements of the State in these matters offered some valuable practical suggestions to the Church.

The Presidential Address

by the Archbishop of Melbourne was brief and practical, stating in a judicial way the issues involved in matters coming before the Synod.

Plenary Powers.

Dean Godby's bill was opposed on constitutional grounds by Mr. F. A. Moule, but had the support of the Archbishop, Mr. Biggs and Mr. Burbrick. Archdeacon Hindley pointed out the possibility under the proposals of promulgating in a Diocese laws with which his bishop disagreed. The negative vote was 3 to 2 by the Bishops, 10 to 1 by Clergy, and in a very small house of Laity the voting was 10 to 8 in favour.

Appellate Tribunal.

The feeling was that we have quite enough legislation of this kind, but Dean Lewis had been asked by the Bishops to bring in his bill for a Court of Appeal for the Province. To his dismay the Bishops themselves committed the scheme to the waste paper basket.

Organisation of A.B.M.

Canon Hughes' elaborate resolution was rightly criticised on the ground that it was a bill in the form of a resolution. The chief objection taken to it was that it left out of sight an essential principle of the new A.B.M. determination that the recognised agency, C.M.S. is an integral part of A.B.M. Canon Hart was willing to admit representatives of the Victorian Branch of C.M.S., but the Synod became so confused over the meaning and probable results of the proposed organisation that it decided that the matter could wait. Meanwhile the Dioceses will make their own arrangements, though nothing can rob the Melbourne A.B.M. Committee of its advantages as a Provincial Centre of organisation.

Theological Education

was one of the most important matters dealt with. It is significant that a layman felt impelled to take the lead in this matter.

KIWI

THE QUALITY BOOT POLISH.

The Missions to Seamen.

Mr. Purbrick moved for a select committee to consider the matter of the establishment of a Provincial Theological College. Trinity was not mentioned in the resolution, but figured in the debate, and a later resolution moved by Rev. H. T. Langley affirmed the desirability of a fuller recognition of Trinity as a Provincial Institution.

Other Resolutions.

Ecclesiastical Fire Insurance is to be taken in hand by a committee representative of the five Dioceses. The Bishop of Ballarat showed what large sums could be saved to the Church by effecting our own insurances. Archdeacon Tucker moved for the opening of the benefits of the Morrison Library to Churchmen in the whole Province. The house of Bishops are to endeavour to make this possible. The C.E.M.S., social questions, Sunday School lessons, the need of reform in the administration of Infant Baptism, the Church and gambling, pew rents, etc., all had an airing—too brief for the most part to lead to much practical result.

A Provincial Paper

It is proposed. There is little doubt that the "C.E. Messenger" will be adopted for the province, but it will have to renounce its discreditable past if it is to gain acceptance as a general Church paper. Warm tributes were paid to the great improvement of the "Messenger." We wish the venture every success, if the paper is prepared to be really representative of the whole Church. That is the desire of Mr. I. T. Raw and the committee in charge of the matter.

Ridley College Annual Meeting.

Ridley was en fete on Saturday fortnight, when about 150 friends and supporters assembled at the College to hear the annual report, which has been circulated, and take further steps to forward the work of the College.

The eighth annual report should be read by all evangelical Churchmen. It is a record of which they may well be proud. In spite of difficulties occasioned by the war, there are seven students in residence, and past students have grown to the number of 14 of whom 10 are on active service in connection with the war. Five dioceses in Australia now have Ridley men, while old students are to be found in the Indian and African mission fields. The maintenance account shows that it costs a little over £200 per annum to maintain the College, and about one-half of this sum will be raised by fees this year, leaving about £150 to be contributed by friends of the College. Regular annual contributions from a large number are needed until the roll of students grows to the proportions which will make the College self-supporting.

The Bishop of Bendigo presided, and referred to the splendid services rendered to the College by Archdeacon Aickin, its former Principal. Mr. W. M. Buntine read the report, and the Bishop of Gippsland, Dr. Cranswick, followed with an elaborate and inspiring address on the aims of a Theological College. He defined these as the development of a knowledge of God, a development of personality for service by discipline and training, and the development of corporate life under the influence of the Collegium. He urged that men should master the Scriptures, so that their minds would be steeped in the word of God. These were the high ideals of Ridley, and therefore the College was worthy of all the support we could give.

Bishop Pain was a welcome visitor, and in a brief speech spoke of the good work of Archdeacon Aickin as Principal, and his pleasure at hearing of the excellent choice of a new Principal in Rev. E. V. Wade.

The Principal emphasised the need of positive and constructive work in building up the Church of God, and paid a tribute to the valuable assistance he was receiving from the honorary lecturers, Revs. I. H. Frewin, A. C. Kellaway, W. T. C. Storrs, L. Deuchar, and B. A. White.

Afternoon tea was provided by the ladies as a conclusion to a very pleasant afternoon.

REVISED LECTIONARY.

June 14, 7th Sunday after Trinity.—**M.**: Pss. 30-40; 2 Sam. xvii, or 1 Macc. iv. 21-27; Matt. xiii. 24-43 or 1 Thess. iv. **E.**: Pss. 42, 43, 46; 1 Kings iii. or vii. 22-53; or 1 Macc. iv. 28; Matt. xiv. 22; or 1 Thess. v. 1-23.

July 21st, 8th Sunday after Trinity.—**M.**: Pss. 47, 48, 50; 1 Kings x. 1-13; or Wisd. i.; Matt. xv. 1-20; or Gal. v. 16-vi. 10. **E.**: Pss. 56, 57, 61; 1 Kings xii. or xiii. 1-32; or Wisd. ii.; Matt. xix. 13-26; or 1 Cor. i. 10-25.

The sixty-second annual report, presented at the annual meeting held in the Caxton Hall, Westminster, London, on Monday, 6th May, 1918, has just come to hand. It is undoubtedly a most interesting publication. "Inter alia" it says: "It is difficult even now for the majority of people to realise the tremendous importance of the part played by our British seamen in this great war drama, or the hardships and sacrifice which form their daily lot. The graphic pens of war correspondents paint vivid war pictures of the glorious deeds of our soldiers and our airmen on every front, but our silent navy carries no pressmen, and the deeds of its heroes, together with those of the crews of our ocean traders, our mine-sweepers, our trawlers, and smaller craft, though not a whit less glorious, go for the most part unrecorded."

Our sailors have paid, and are still paying, a great price for our safety, and for the principles for which we are fighting. All honour to these men, for they are heroes one and all.

The thirty-seventh annual meeting of the Sydney Branch of the Missions to Seamen will be held at the Rawson Institute, George Street North, on Friday afternoon, July 12th, 1918, at 4.15 p.m. His Excellency the Governor, Sir Walter Davidson, will preside, and the other speakers will be the Lord Mayor, Ald. Joynton Smith, M.L.C.; H. V. Braddon, Esq., M.L.C.; the Right Rev. Bishop Pain, D.D.; and Miss Milner Stephen. Let us show our interest in this all important work by a large attendance at the forthcoming annual meeting.

Correspondence.

Christ and Politics.

To the Editor of the "Record."

Dear Sir,—Post-war problems are engaging the minds of all thoughtful people in religious, educational, social, political, and commercial circles. We have schemes many and varied, sane and insane, sober and wildcat. There is much talking and writing, and therefore I may be forgiven if, with your permission, Mr. Editor, I make another suggestion.

Many feel that the present political party system in Australia has been "weighed in the balance and found wanting," that politics need cleansing, and that the democratic rule as we have it now is far from being a success, and always will be. What is the remedy? Is not the only hope to get back to Theocracy (the rule of God) shall I term it? Many may believe this to be visionary and impracticable until the Lord's Return, though all Christians must agree that such is the only ideal.

Personally, I believe that the Lord may be coming back shortly, but—peace to some brethren—I do not think that we ought to let this belief interfere with our striving to make the world better in His name. Our work and witness is here and now. And when our dear Lord comes (may He come shortly!) He will find us "taking no thought for the morrow," but working, witnessing, and thus watching and waiting for His coming.

To be practical (1) We need one or two Spirit-filled, practical Christian laymen with education, common-sense, and private means, if possible, who will give up their lives and devote their talents to stand for Theocracy, and who will offer themselves as candidates for Parliament.

Such will be called fanatics, visionaries, "vowseers." They will be charged, alike by Liberal and Labour with splitting votes. They must be prepared to face defeat for a time. Not attractive to many, I grant you, yet such men will not be leading "a forlorn hope." They will be rather among the advance guard, which, though it may suffer defeat time and times again, yet will eventually triumph when our dear Lord comes back again.

Again, such candidates for Parliament must be independent of all political parties, and men who can speak and voice Christian ideals, in season and out of season, in Parliament and on the platform. Further, they must belong to one of the Protestant denominations, and yet be men of broad sympathies. Roman Catholicism with its monarchical claims and exclusiveness can never officially favour such a scheme, though a certain number of the Roman Catholics might and would be found to support a wise leader who stood for God and righteousness. I grant that the interference of the Church in politics in the past has led to deplorable results, but I am not advocating the intrusion of one branch of the Church into politics, but I am urging that those who stand for the Rule of God should make their power more felt.

I pray that this letter may lead—
(1) To some discussion on the subject in your columns.
(2) To discussion at meetings of clergy and Christian laity.
(3) To something being done to purify our politics. I am, yours faithfully,
L. G.

Inspiration for Missions.

The Editor, "Church Record."

Sir,—We rejoice that under the last General Synod determination a strong body of devout Churchmen has been linked together in the common cause of missions for administrative purposes. In an atmosphere of prayerful thought good must come.

Might it not now be possible to work out some scheme for a convention for deepening the spiritual life of those interested in mission work? Sectional summer schools are serving good purpose, but a larger and united convention in each State would do much to help.

By such a gathering, held annually and simultaneously in each State, opportunity would be given to cultivate a consciousness of needs and responsibilities, and to seek the power of the Holy Spirit in a corporate appeal. Is this not worth while?—Yours, etc.,

ARNOLD CONOLLY.

St. Paul's Rectory,

West Maitland,

25/6/18.

Church of England Australian Fund for Soldiers Overseas.

The Bishop of Bathurst (Bishop Long), who has now arrived at the Australian General Base Depot in France, writes on the 22nd April of the Military Church Hut provided by this Fund:—

"This Church is simply great, and a really great work is being done by means of it. We would be simply nowhere without it. Now we want £500 for one of the Infantry Base. A smaller building will do there, but it ought to be put up at once. I have offered £50 towards the cost, and Wray says he has cabled you for £500. The people at home must be made to understand that the boys have souls, and are most anxious for religious help. They cannot get that at Cinemas. I have had a great amount of personal individual work of the most perceptive kind in addition to the daily services—generally three a day as various drafts pass through—where we have daily voluntary attendances of men exceeding that of probably every Church in Australia."

The £500 referred to has been cabled, but more will soon be required.

We have sometimes ventured to remind the clergy that the arrangement and display of church notices need more attention than appears to be given to them. That the reminder was not unnecessary the following notice, lately to be seen outside a provincial church, seems to prove:—

A Special Service for men is held in this church on Sundays from 2.30 to 3.30.

Subject next week:—

The Missing Link.

The Vicar.

—From the Church Times).

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The Church Record.

JULY 5, 1918.

THE PRICE OF PRIVILEGE.

It is a far cry from Australia to London, but the Spirit of God is not bound and distance is no bar to His working. Consequently there is no reason why we in Australia, should not share in the inspiration of those wonderful "May Meetings," in which year by year the great missionary work of the Church comes under review, and inspiration is sought to be fostered by prayer, exhortation and information. This year, the shortage of paper has inevitably cut short the accounts of the various addresses of information and inspiration, and we wonder longingly how much of what was great has been left out because of the exigencies of the war. But there is quite sufficient in what has been given in the English papers to quicken our interest in the work which constitutes "The Church's Primary Task." The Venerable S.P.G. has had a record year, and the Secretary's report drew the inspiring lesson that

"It meant that through the thunder of the guns the still small voices were all the more distinctly being heard speaking of God, of His power and His promises, and of the Church against which the gates of hell should not prevail, and the Society must pledge itself to permit of no faint hearts and to dream of no failures, but rather to expect miracles by the help of Him who called upon men to have the faith that could remove mountains in His Name."

And not only the S.P.G. but the Church, in all its membership, must watch and keep that vision of the faith that has overcome and will overcome to the end of time. There was a special interest in the S.P.G. meeting as it was the last public appearance of the saintly Bishop Montgomery, late of Tasmania be it remembered, as the Society's secretary, especially when it is remembered what that Society and the work of missions generally owes to his splendid enthusiasm. It was quite in keeping with his great age and years of self-sacrificing service to utter a prophetic message. There was nothing of pessimism in his utterance, he said

that they who had had a long experience of life were the least inclined to be pessimistic. They knew too much of the goodness and patience of God. They left that to the young! At the same time he would like to say that those who knew most of the power of God and the power of evil would not be led to prophesy smooth things. He thought it quite possible that the young might live to see worse things than had been already experienced. He believed that the massed hosts of God would conquer even more easily than in the past. But he had a conviction that the younger generation would have to combat a concentrated form of evil, and that was why he bid them be of good cheer.

The day was coming when they would have to gather up all their energies, and he envied them because they would have (as the older generation had not had in any great measure) the splendid force of women's work on their side. He could not help hoping that they would leave all hardness out of their dealings with other Christians. They must, of course, guard questions of faith and order, but in doing it he asked them to cultivate such beautiful manners as would capture men for Christ.

Strikingly similar in its note of warning, were the words of Rev. Cyril Bardsley, the Hon. Secretary of the great C.M.S. He pointed out how reluctantly and painfully the nation had been learning the lessons of its baptism of fire. He said "a revision of the situation to-day revealed in greater distinctness than last year the growing strength of the forces both of life and death; but while the Empty Tomb showed that life was stronger than death, Calvary revealed both the message of the enemy's strength and the cost of victory." And in concluding the review of the year Mr. Bardsley said:

"The Committee feel impelled to make clear the reason for their emphasis on sacrifice. They are conscious that no effort of man—even though it be worthy of the Name of sacrifice—will of itself avail. The eternal sacrifice of Christ alone can redeem the world from the abyss of sin. But it is through the medium of the divine life of sacrifice in ourselves that Calvary will be interpreted to men. The Committee, therefore, in the name of Christ, bid you cast out fear. There can be no doubt about the issue. In Christ crucified and risen the forces of life are more than conquerors."

Yes, that is the message the Church needs to-day. This is no time for lackadaisical, perfunctory performance of the tasks which God has given us. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God."

That was the predominant note right through. It was the theme of the chairman's address at the C.M.S. meeting. "Problems of growth, difficulties and responsibilities, who is sufficient for these things." But, Sursum Corda. "Lift up your hearts, for the Lord God omnipotent reigneth."

The same strain is noted in the second resolution passed at that meeting.

"That this meeting is impressed with the urgent need of rendering all possible missionary service, in view of the responsibility entrusted to the Society, particularly in relation to (a) the mass movements in India and Africa, which not only afford the opportunity for a great gathering of souls, but also constitute a grave danger if those who have been gathered in are not duly shepherded and taught; and (b) the insistent need of inspiring the civilisation which is rapidly spreading through the world with the highest ideals, recognising that the hope of future peace and progress lies in national aspirations being increasingly influenced by the teaching of Christ, and permeated with the spirit of service and brotherhood. . . . That this meeting holds that obedience to the charge given to His Church by our Lord Jesus Christ in the power of the Holy Spirit to witness concerning Him and to proclaim His Gospel among all the nations requires in these days of solemn opportunity loyal fellowship, insistent prayer, strong faith, and a spirit of sacrifice not less complete than that which is animating the men who are dedicating their lives to their country, and has all along animated the missionaries who have given their all to the Master's service in the Mission Field."

And Colonel Sir Henry McMahon, late High Commissioner for Egypt, in speaking to that resolution stressed the grave and honourable responsibilities resting on the Christian Church in relation to the great Dark Continent.

He said that he wondered if anyone in the hall realised, even dimly, the magnitude of the vital issues at stake in Africa to-day. The great Dark Continent, which had been

in a still and deep slumber from the dawn of time, was now, at long last, being aroused from sleep. The loud echoes of war were wafting from the East and from the West into the still depths of the Central Continent, disturbing the silence of its forests and awakening the people to their first consciousness of an outer world. The dawn of civilisation now breaking in that country was bringing about the birth of new ideals and new aspirations, and a seeking for light in ignorant minds. Unlike India, where one had to deal with an ancient civilisation and where there were several long-established religions in possession of the field, Africa—and he spoke specially of Central Africa—had primitive races devoid of all civilisation, a great pagan people ignorant of any religion, and, therefore, like children, readily receptive of and eager to embrace the first religion brought to their favourable notice. What was to be the religion of the future of the great people of that Continent? Christianity was not the only religion which was now for the first time being brought to their knowledge and within their grasp. Other religions had peculiar attractions to primitive minds, and these were coming within the ken of the inhabitants of Africa. Were those great people to be brought within the fold of Christianity, or was the opportunity to be lost? He would not say irrevocably lost, because, with God, nothing could be irrevocably lost. But still, humanly speaking, unless great work was put in, Africa would be lost for a long and indefinite time. And in Africa there were coming to birth some of the gravest problems which had ever confronted politicians and statesmen.

Then followed a soul-stirring address from the well known missionary, Rev. W. E. S. Holland, of Bengal. Again the grave problems of Asia were insisted on in order to show the greatness of the tasks that lay before the Christian Church. He specially instanced the difficulties which were being occasioned by industrial construction in Asia.

It was, he said, only five years ago that the first great Indian ironworks were opened by the Tartars, and a few weeks ago the mining expert of the American Naval Board told him that the British seemed not to realise that India could produce in vast quantities the cheapest pig iron in the world. More than half the jute mills had been put up since he went to India. They should see to it that Asiatic industry should grow up without that wicked incubus of poverty, disease, cruelty, competition, and selfishness which disgraced English cities. We should be able to see that house and town planning and the work of the expert sanitary adviser should have a full say in the laying of the Manchesters of China and the Birminghams of India. There were still quiet lanes, placid villages, and rustic homes in those great continents. Were we to wait until Asia was one vast slum before putting into it the great conscience which alone could mould it for health and sweetness—the Christian conscience? Must Asia drink the curse of European civilisation before she tasted the blessings?

The urgency of the need is apparent. The greatness of the need is overwhelming. It is all a call to supreme sacrifice—to so complete a self-devotion to the tasks that God is pointing out to us that no sacrifice will be reckoned too great.

Mr. Holland, in his concluding appeal, said that

We were learning to-day that additional burdens called for sacrifice, but did not crush and kill. Were we lifted to a new nobility? We at home were far from our limit of sacrifice, though at the trenches the men were near to their limit. Our fault had been that we imagined such a small God, a God who was too puny to save the world. In this war we were discovering our true end and our human dignity. Man was not innately selfish. Mankind through all these centuries had pleaded guilty to a false and libellous charge. In the first page of the Bible we read, "Man is made in the image of God." It was easy to see that Christ regarded life not as an empty vessel to be filled, but as a power to be used; and so to-day the nation was being lifted to a new nobility. The glory of sacrifice was purifying. That was the splendid vision which had enabled tens of thousands of men in our trenches to see the light, and John Bull was being transmuted into a servant of God, and when the war was over, were we to slip back into the old slough of selfishness and into the love of pleasure and wealth, and was amusement to resume its uninterrupted sway? There was only one end big enough to deserve the sacrifice, and

that was the enfranchisement and ennoblement of every human life upon the earth. We needed to hear Christ calling us to the grand crusade, the whole world to be redeemed and perfected.

Yes, Christ calling to us—reminding us that the world can only be brought to the feet of Jesus Christ with blood and tears. And in connection with that call the Rev. Arthur Taylor, late Secretary of the Bible Society, said in the closing address at the meeting, that

Dark days tested both our spirits and our methods. Some, perhaps, passed through life imagining that opportunities lay at their feet in the roadway, but the wise man of business knew that opportunities were to be sought for and only quickened his alertness, gave him a greater opportunity of observation, sharpened his intelligence to turn to advantage the things which others did not see, and then inspired him to take the risk of paying the full price. Our Lord Himself bought the great opportunity, the world, at the world's greatest price. So those about the Lord's business should take courage and ask themselves whether they were, in truth, proving to be good business people for the Lord. Were they exercising greater alertness, wiser counsels, and making a fuller and richer sacrifice? If so, it was well. But no man worked to himself alone, any more than he lived to himself alone. History was full of uncompleted tasks, and that most wonderful epitome of human experience, the Bible, showed pictures of men who never lived to crown what they regarded as their special labour. So they worked on, not alone, but side by side. There was mutual recognition, appreciation, and help. The voice of God to those of a post of peril was "Be strong and of good courage." "Fear not, nor be dismayed." As we look at work, we can appreciate and judge only by human standards, saying "We are unprofitable servants." But from His height of Divine grace, He said, "Well done, thou good and faithful servant."

In all our work we must realise that behind the efforts we put forth was the power of God Himself. God alone continued from generation to generation. The great and decisive factors in history had never been planned by human ingenuity, however great and clever: it was God, working in and through His servants as instruments of His will. Those in that Society felt thankful that it was true still that "My father worketh hitherto and I work," and with Him as their Leader, and with His message in their hearts, they could go on triumphant to the end, so that, in very deed, they could lift up their hearts unto the Lord.

Undoubtedly the call to-day is a clarion call to service and true service inevitably involves sacrifice.

"It is the way the Master went
Should not the servant heed it still?"

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

"The peril still threatens us, and even now it is doubtful whether Australia fully realises it. At this distance it is too easy to put misgivings aside, as soon as we hear that the rush of the enemy is stayed. We forget the battlefield upon which many of our gallant defenders lie fallen, never to defend us again. We also fail to visualise how thin is the barrier that still holds. Simultaneously the enemy in our midst is permitted by speech and suggestion to encourage the idea that Germany must win, and that our best policy is peace. It was German money that pursued this very plan in Russia to the destruction of that gallant nation. What do these things mean in Australia? For patriots there is no question as to the duty of the moment. It is unflinching and untiring defiance of the enemy with full trust in the God of our fathers. We cannot claim His help unhesitatingly, because we seek to establish His rule upon earth, and not any selfish material policy, but fight for freedom, our own and that of other races, for the true dignity of manhood and womanhood, instead of the slavery with which Germany debases so many women to-day. By that faith in God our fathers have faced equal perils before. It is ours to make that faith our own, and to fight until the day of victory. But we have the right to ask that our leaders here be firm. It is no time for complaisance or compromise, or parleying with veiled sedition. The Diocese has suffered a heavy loss in

the death of Archdeacon Gunther. It was he who first communicated to me the news of my election as Archbishop, and I have often received valuable counsel out of his long experience. He was a devoted son of the Church, and an enthusiast in the historical studies of the beginning of the Church and State in Australia. He worked to the end, as he would have wished. Our deepest sympathy goes out to Mrs. Gunther and her family in their bereavement."—The Archbishop's Letter.

Report of Junior Clerical Society.

The above Society, which was founded in the year 1888, and has been in continuous existence up to the present, is still in a very healthy condition.

Membership is open to all unbaptized clergy in the Diocese who hold the Archbishop's license, and to all benefited clergy who join while under the age of 40 years. The object of the Society is "to promote unity and sympathy among the junior clergy of the Diocese, by such means as devotional services, meetings, social intercourse, conference, and discussion among members on important subjects."

His Grace the Archbishop of Sydney is President of the Society, and the Rev. H. N. Powys, "The Nameless," Roslyn Avenue, Woollahra, is the Secretary, who will be pleased to furnish information concerning the Society to any inquirers.

The June meeting was held at the Diocesan Church House, and afterwards at the T. and G. Buildings, Sydney, where the Dean and Mrs. Talbot kindly entertained the members. Archdeacon A. D. D. showed pictures of men who never lived to crown what they regarded as their special labour. So they worked on, not alone, but side by side. There was mutual recognition, appreciation, and help. The voice of God to those of a post of peril was "Be strong and of good courage." "Fear not, nor be dismayed." As we look at work, we can appreciate and judge only by human standards, saying "We are unprofitable servants." But from His height of Divine grace, He said, "Well done, thou good and faithful servant."

Theological Lectures.

The Sydney Board of Joint Theological Studies are announcing two more series of lectures. The first series will be given on Mondays, July 15, 22, 29, at 11 a.m. in St. Andrew's College, by the Rev. M. Scott Fletcher, M.A., B. Litt., Master of Wesley College, University of Sydney. His subject will be "The Apocalypse Movement, and its bearing on Early Christianity." It really follows on Dr. Harper's course last April.

The lectures in August will be given at the same place and hour on Mondays, Aug. 12, 19, 26, by the Rev. G. W. Thatcher, M.A., B.D., Warden of Camden College. His subject will be "The religions of the Roman Empire in the first century A.D."

Both of these courses are on live subjects which have a direct bearing upon present day problems, not only of New Testament scholarship, but of the practical application of Christianity in the world as it is.

Bible Study Convention.

On Saturday afternoon, a Bible Study Convention was held at St. John's Church, Ashfield—visitors from neighbouring churches also participating. This is the fourth of these valuable Conventions, and increased attendance each time is the best testimony to their practical value. The book selected for study was St. Paul's Epistle to the Colossians—which naturally broke into five sections each of which was taken by a different speaker.

The Rev. F. C. Philip gave the introductory address and sketched the circumstances that called forth the Epistle, emphasising their applicability to modern days. The same occult sciences, and false views of mediation between God and man being so rampant now as then.

The Rev. Stephen Taylor expounded St. Paul's lofty statement of the cosmic significance of Christ as being the one answer to all such half truths, that in him dwelteth all the fullness of the Godhead bodily.

Rev. P. J. Bazeley dealt with the mediatorial function of Christ as set forth in the 2nd Chapter, and its practical application to our own life. While Rev. S. H. Denman further developed the application to the whole range of life and Christian duty, emphasising the consequent readjustment it should make in all our social relationships. Rev. Charles Hughson closed the series by a very interesting address on Paul—the man—as evidenced by the personal feeling of the great apostle for his converts and friends, and the numberless little intimacies, and friendships revealed by the closing words of the Epistle, all of which showed the human heart that beat below the ragged coat of the imprudent missionary. The message was cumulative in its effect, and we feel sure carried its lesson to everybody present.

The next Convention is to be held at Holy Trinity, Dulwich Hill, when it is hoped that still more will avail themselves of this unique opportunity of hearing and studying further the "deep things of God."

C.E.M.S.

Arrangements are being made for the annual conference to be held on Thursday and Friday, August 22nd and 23rd, over

which His Grace the Arch-

One hundred and twelve Cards came to hand by the England. These soldiers themselves to the Greater the Lord Jesus Christ—an temporary members of the cards have been forwarded of the parishes where the with a request that each so, and, where there is no given to the formation of a Society may be in existence come when the boys come.

Some of the parishes are a Boys' Society going over C.E.M.S. members as lead

Bible Study School.

The Second Bible School at St. Clements', Marrickville, and finishes to-day. The study is "Jesus Christ"—that I am, and by way of talk is given by various ex-Great Teachers, Biddis, I. Price and Messrs. F. H. Ar W. Dibley. Nearly 200 were enrolled as members of the great majority of members dance, and manifesting the in this special study of the

St. John Ambula

The Annual Parade Serv South Wales district of the balance Brigade was held at Cathedral on the eve of the Nativity of St. John, the Order of the Hospital Jerusalem.

The Primate, based his address, "Walk worthy of the with ye are called." He said with the St. John Amb overseas, which was a branch of the Hospital of St. John England, had every reason their association; proud of were enabled to share with t ing the present war; and pr age service of many centuries which, as members, they had claim. The work they had

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be proud of at the present time was the part their brigade was taking in the war. There were 43,000 men and 10,000 women in one way or another doing their share. There were 234 auxiliary hospitals belonging to the Order, and the number of persons mentioned 14,000 belonged to the Voluntary Aid detachments. When the history of the war came to be written to the members of the St. John Ambulance Association for the work they had done.

The Voluntary Aid detachments had only started training members in 1909, so that unconsciously they were preparing for the present war. When the war started they came forward, some as district units of the St. John Ambulance, and other taking their places in different organisations such as the A.A.M.C. Unfortunately many of the members had given their lives for their country, and he feared that in the hospital which had recently been attacked by the enemy some members of the Order of St. John were among the victims. The Order extended back many centuries, even before the Crusades, and, as in its early days it tended the sick, and, resisting the domination of a tyrannous force, held back the Moslems from European Christendom, so its members were now tending the sick and wounded and taking their part in this great war in which the dominating tyranny of the enemy was even worse than had been that of the Moslems. In his sermon the Primate referred to the beautiful prayer of the Order, which we print below.

Representations from the various nursing and ambulance divisions of the order to the number of about 150 paraded in the Cathedral grounds before the service. Lieutenant Colonel Morgan Martin, assisted by District-Superintendent Keats, had charge of the parade, and Senior District-Superintendent Boles R. Rainsford was also in attendance.

Dr. T. Storie Dixon, the Senior Deputy Commissioner for Australia, was unavoidably absent from Sydney.

Prayer of the Order of the Hospital of St. John of Jerusalem in England.

(For the Members and Associates of the Order.)

Let us pray God, through Jesus Christ our Lord, that as we wear the sign of our Redemption so we may ever remember in our lives that its four arms symbolize the Christian Virtues—Prudence, Temperance, Justice, and Fortitude; that its points represent the eight Beatitudes which spring from the practice of these Virtues; and that its whiteness is the emblem of the purity of life required in those who fight for the defence of the Christian Faith and live for the service of the poor and suffering.—Amen.

NEWCASTLE.

Diamond Jubilee.

The Diamond Jubilee of St. Paul's, West Maitland, will be celebrated next September. His Excellency the Governor and Lady Davidson have accepted the invitation of the Rector (Rev. Arnold Connolly) to be present, and the Bishop of Kalbarrie (Dr. Golding Bird) will preach the jubilee sermon.

CRAFTON.

New Vicar of Lismore.

The Rev. A. R. Ebbs will be inducted to the charge of the parish of St. Andrew's, Lismore, by the Bishop of Grafton (Dr. Druitt) on the evening of Tuesday, July 9. He will be accorded a public reception on the following evening. It is expected that a number of clergy will be present as an important clerical conference is being held in Lismore at the same time.

VICTORIA.

MELBOURNE.

Farwell to Rev. A. R. Ebbs.

The Chapter House was filled on Thursday, June 13th, with a representative gathering of friends met to do honour to Rev. A. R. Ebbs. The C.M.S. was in charge, and eloquent tribute was paid to the zeal, enthusiasm, and ability with which Mr. Ebbs has guided the fortunes of the C.M.A. until it grew to be the predominant partner in the C.M.S. of Australia and Tasmania. The Chapter House looked quite festive with its decorations, and the family spirit, to which the guest of the evening referred, made it a bright and memorable evening. Mr. and Mrs. Ebbs were on either side of the chairman, Bishop Pain, and with them on the platform were members of the C.M.S. Committee, Archdeacon Hayman, Hon. W. H. Edgar, and others. Bishop Pain spoke of

the alert, optimistic Secretary, who was everybody's friend, and who had proved a most successful advocate of foreign missions. Rev. A. C. Kellaway, for the Committee, dwelt on their late Secretary's unfailing courtesy, untiring industry, and unbounded faith in God. His zeal was always at boiling point. Mr. Lee Neil gave a graphic picture of the rush of life with a man of Mr. Ebbs' manifold activities, yet he had never lost his spiritual power and intensity. Mr. W. M. Bentine, for the ladies, spoke of Mr. Ebbs' leadership, and his great services to Ridley College, as well as to the C.M.A. The success of what the Archbishop had called "this most audaciously hopeful society" was due to its audacious hopefulness. Rev. A. M. Levick spoke of Mr. Ebbs' ready co-operation with him as secretary of A.B.M. Rev. P. J. Bazeley spoke for the N.S.W. Branch, and the Bishop of Warragatta for the country Dioceses. A welcome addition to the programme came with the arrival of a deputation from the C.E.M.S. Mr. E. C. Riebel spoke of the Society's obligations to the sympathy and help of Mr. Ebbs. Mrs. Griffiths finished with a most graceful and loving testimony to the regard in which both Mr. and Mrs. Ebbs were held by all their friends. She then presented Mr. Ebbs with a draft of £100 from a large number of subscribers. Mrs. Ebbs was also the recipient of handsome gifts. Both responded in interesting addresses. Mr. Ebbs in Tasmania was made the recipient of a gift of £10. He also received valuable presents from various organisations.

QUEENSLAND.

BRISBANE.

Missionary Conference.

The Missionary Conference, which takes place at Synod time, was held in the Albert Hall on June 14. The Archbishop, who presided, reviewed the year's operations of the new Australian Board of Missions, stating that the scope of missionary outlook had widened amazingly under the new board. For instance, it was realised that the missionary work of the Pacific should be controlled by the Church in Australia, instead of having the divided control which existed at present. India also presented an attractive prospect, the mass movement there meaning that 6,000,000 natives would become Christians if the workers were forthcoming to approach them. In October next they hoped to have over here the first Indian bishop belonging to their Church.

A discussion followed on what should be the aim of the churches for the coming year in regard to raising funds for missions. It was suggested that the sum aimed at should be £2,300, against £2,100 given last year. One speaker pointed out that the Methodist Church was aiming at a missionary contribution of one penny per week per Church member. If the Anglican Church gave this she should contribute £7,100, and he moved this sum be given. It was finally decided that the sum raised should be £2,500.

Mr. Bleakley (Protector of Aborigines), in a brief address, emphasised the point that it was not lack of sympathy with the spiritual side of aboriginal work that made the Department seem to attach more importance to the business aspect of the work. The salvation of the aboriginal was much easier of accomplishment if he were induced to raise himself in the social scale and taught the meaning of family life. He assured the gathering that the Minister was in sympathy with the work, and if it lay in his power would increase the financial grant.

St. Mary's, Kangaroo Point.

Recently a handsomely carved eagle lectern has been added to St. Mary's, Kangaroo Point. It has been given in memory of the late Robert and Mary C. Birley. Mr. and Mrs. Birley came to Queensland over 50 years ago in the ship, Flying Cloud, and had been long connected with St. Mary's. Mrs. Birley's long death took place about 12 months ago, was an earnest church worker. The Rev. H. Gradwell, rector of the parish, dedicated the memorial, and spoke highly of his deceased parishioners, alluding to the fact that the lectern was a local effort, being the work of the Arts and Crafts Society.

Girls' Friendly Society.

The metropolitan branches of the G.F.S. hold their annual service in the cathedral in June last. Canon Batty, Sub-Dean of St. John's, gave an interesting address to the girls present, pointing out how the Society had grown in numbers and influence. He shewed them what the Society meant to them, and how they, by their loyalty and good lives, were its best recommendation. There was an excellent attendance.

"Southportonian."

In a recent number of the "Southportonian," the organ of the Southport Boys' School, it states:—In the answers to the Catechism the following was given: "I renounce the pumps and all their works." "The boy was promptly put in charge of a Prefect, who sees that he doesn't dodge his morning shower, at any rate."

NEW ZEALAND.

CHRISTCHURCH.

A War Memorial Built Entirely Out of War Loan Certificates.

A Committee of the Association of the Love of God recently went to the Bishop and took with them this offer:—"We hear that your Lordship's Committee has purchased a piece of ground in St. Albans, and we rejoice to know that it is the money which we have collected which has made this possible; but we understand that the Parish of St. Matthew's is too poor to help largely in the building of the School, and that, therefore, your Lordship is confronted with a very hard task. We, therefore, make your Lordship this proposal:—The Association, with your Lordship's approval, will go to work to build this our first School altogether out of War Loan Certificates. All we ask is that, the building completed, your Lordship shall allow us to leave to generations to come the story of our work above the main mantle-piece, and the record of the heroism of many whose names we want to memorialize on some suitable part of the building."

The offer has been accepted, and at a general meeting of the Association, held on the 22nd, it was decided to make a special effort towards attaining our object.

The offer contains a suggestion which may be very fruitful in these days when so much money is locked up in War Loan securities.

Clergy and Military Service.

"The Bishop wishes it to be known that the great need of the country and the calling up of married men, make it impossible for him to claim former exemption of the Clergy. It is, of course, open to them to claim exemption on personal grounds, if they think fit, and also in every case to apply for non-combatant service."

The above notice was published in the May number of the "Diocesan organ," and indicates the Bishop's reasonable attitude towards this thorny question.

The Canon's Classes.

The following notice occurs in the Diocesan paper, asking, in a facetious way, for contributions towards the war memorial to be built out of War Loan Certificates:—

"Did Canon Wilford leave behind him a pair of glasses in a black case in any of the Churches he has visited during the last six months? He misses them very much. May we suggest that if they are found, and paper is short, they could be wrapped up in a War Loan Certificate?"

An acquiescence might prove an encouragement to the good Canon in absent-mindedness.

DUNEDIN.

Synod.

The first session of the Eighteenth Synod was to be held on Tuesday, 11th June.

Diocesan Boys' Home.

A very definite step has been taken towards the establishment of our Boys' Home. Two properties, which for situation and general suitability cannot be excelled, have been secured to the Diocese. The properties cover an area of approximately ten acres, and carry with them a modern brick house with all conveniences. It is intended that this house shall serve the purposes of an administrative block, or, in other words, will be a centre at which the Superintendent will live and from which the work in this Diocese will be administered.

It is not intended to establish an "institution" for boys. The work has been planned, and will be developed on what is known as the Cottage system. The advantages of such a plan will be readily seen. The chief of them is that the home life of the boys will be preserved, and the surroundings generally can be made more helpful and pleasant.

NELSON.

The Bishop's Commission.

The Bishop of Nelson makes the following reference to his appointment as Senior Chaplain to N.Z. Forces:—"I have received the final call to active

Notes on Books.

Annual Report of the Australasian White Cross League. April 1, 1917, to March 31, 1918. The aims of the League are excellent. They are the same, we believe, as those of the English League, whose Australian Branch was inaugurated by Bishop Barry some 33 years ago in St. Andrew's Cathedral. As printed on p. 2 of the Report, their aims are stated as follows:—

Objects. Promoting—1.—Purity among Men and Boys. 2.—A Chivalrous Respect for Womanhood. 3.—The Preservation of the Young from Contamination. 4.—A Higher Tone of Public Opinion. The Society emphasises obligations already binding on Christians; it does not impose new ones.

The "White Cross Obligations."—1. To treat all girls and women with respect, and endeavour to protect them from wrong and degradation. 2. To endeavour to put down all indecent language and coarse jests. 3. To maintain the law of purity as equally binding on men and women. 4. To endeavour to spread these principles among my companions, and to try and help my younger brothers. 5. To use every possible means to fulfil the command, "Keep THYSELF pure."

The Report states that the past year has been a busy one, with much encouragement. Tens of thousands of its publications have been disseminated amongst school children and adults. A special feature has been made since the war began of the work among soldiers and sailors. Near the close the Report adds:—"We are happy to report that the resolutions carried by the Anglican General Synod, held in Sydney last year, have resulted in a booklet being now in the press dealing with Sex-Instruction for Parents, Boys and Girls of 8, Boys of 12, Girls of 12, 13. These different papers, which come out under the authority of the Bishops of Australia, are all bound together in a small cheap booklet, which, we feel sure, will commend itself to many earnest minded parents." Dr. Richard Arthur is the President and Mr. W. E. Wilson the Hon. Sec. of the League.

The Roots of a World-Commonwealth.

By P. T. Forsyth, M.A., D.D., 20 pp. Hodder and Stoughton, price 4d., from Angus and Robertson, Sydney.

Nowadays we are becoming habituated to the idea of war—we accept it almost as one of the facts of life. Our minds have become acclimated to a war atmosphere, and we think constantly in terms of battles, victories, reverses, etc., and our thinking often stops there. The final issues are pushed to the background, and the insistent present occupies the field. This little pamphlet of Dr. Forsyth's is most timely and rings as a trumpet call of the "Ultimate" to a world hypnotised and blinded by the clash and din of battle. "The real issue of the conflict is not the most obvious. It is not discussed in Press or Parliament." In the last analysis, "It is the forces of an historic and even cosmic Righteousness warning with evil."

This phrase alone, "World-Righteousness" is fitted to describe the issue. Justice is a great word, but here it is too poor," so with mere nationalism, mere patriotism, mere Empire, Does a "notion make the conscience," or "the conscience the notion?" that is the question—all begins and ends there in a theology of the conscience of God.

Brotherhood, sacrifice, liberty, all great words are merged into this—the greatest word in our moral language—the World-Righteousness—itsself the issue of the present, and also the solution of the future.

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No man is so great as when he knows not where he is going, and yet goes forth obedient to the plan of God.

My friends, we must revise our thoughts and enlarge our vision, for God is bigger than we think and man is better than we know.

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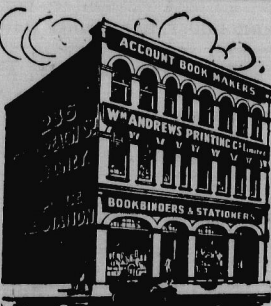
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**London in War Time.**

(By Rev. G. A. Chambers, M.A., B.E.C.).

"Life has become almost intolerably exciting," says "The Challenge" this week, and it's true. "What with the raging conflict in France, Lichnowsky's revelations vindicating our war policy in 1914, Count Czermin's resignation, the new Man-Power Bill, with its original intention to include the clergy, now exempt, conscription for Ireland, the call for 30,000 women to release men for more active service for the Front, and then the wonderful report of the Archbishops' Committee on the evangelistic work of the Church, with the second interim report of the preliminary conference on Faith and Order with regard to Christian unity, no wonder "The Challenge" goes on to say that "impressions crowd in upon the mind with a rapidity leaving little space for mental arrangement or digestion." But these are great days in which to live. The future of the world is being decided now, and ours is the precious privilege of having a share in the shaping of society and in the moulding of forces which we believe will usher in a better order and establish universally a new spirit of brotherhood never before known.

It was a remarkable gathering that assembled in the crypt of St. Paul's Cathedral yesterday when an address from the Right Rev. Dr. Cooper, the Moderator of the Church of Scotland, on "Closer relations between the Churches." The lecturer spoke from the reading pulpit in the chapel in full Presbyterian robes, after being introduced by the Bishop of London as a distinguished historian. The lecture consisted of an historic review of the religious life of Scotland, including the Episcopal Church of Scotland, with reference to the occasions when Bishops had been consecrated from men who had received Presbyterian ordination and were not required to be re-ordained. We were informed of a conference on unity held in March between representatives from the United Free Church of Scotland, the Established Church of Scotland, and the Episcopal Church of Scotland, in which the Lambeth essentials for reunion were agreed upon.

"It would be well," said the lecturer, "if we heard more of the bene esse of episcopacy, and not so much of its esse." A glorious vision was opened out to us to mark the coming of peace. England should regard these present days of war as days to reconcile the differences between the Church of England and Nonconformity. Scotland to have also a united Church within her borders, so that on the attainment of peace Scotland and England should unite into one Church, which would also operate not only throughout the Empire, but to all English-speaking peoples. There is no doubt whatever that Christian Reunion is quite within sight on the part of many of the leaders in all the Churches.

It was a unique experience to listen to a Bishop preaching an anniversary sermon at a Nonconformist Chapel, but it was my privilege last Tuesday to hear the Bishop of Hereford at the Bloomsbury Baptist Mission. Prior to the sermon, in the service the minister of the Church prayed for the Divine blessing on the Church of England, and that it might be used by God to bring together the scattered elements of Christendom. A great responsibility rests upon us in the Church of England as the via media of Reunion, not "by the method of human compromise, but in correspondence with God's own way of reconciling difference in Christ Jesus."

I spent a most interesting and inspiring four days at Oxford in Easter week, portion of which was occupied in conference at Lady Margaret Hall in connection with the University Student Christian Union Auxiliary. Those attending the conference represented different departments of Christian life and work, and included the Bishops of Winchester and Peterborough, the Rev. Dr. Cairns, a Presbyterian Professor; the Rev. Dr. Selbie, Principal of the Congregationalist College at Oxford; the Rev. Dr. Frere of the Community of the Resurrection; Methodist and Baptist clergy, and a number of teachers, men and women. It was a most stimulating time, as we discussed the relationship of students to the Church, the Church's failures and difficulties, the Church's conception of womanhood, and the Labor movement. Emphasis was laid on the importance of the Church knowing her own mind; and therefore study and sustained inquiry and thought were needed on the ethics of the Gospel, especially with regard to the woman's movement and social and industrial questions. The Church should be a body of seers and seekers, the most revolu-

tionary force ever known. "Society," it was said, "will not be reshaped till it sees in the Church a more perfect revelation of the character of God. I know how Rome has pondered to the Labor Party in Australia, and we on our part must not attempt anything of the kind. What is wanted is sympathetic consideration of the problems before us, with the confidence that inhumanity, cruelty, injustice, oppression of every kind will have to give way before the practical application of the Gospel of Christ. The working classes are thinking for themselves, and the Church should be able to supply spiritual guidance and intelligent leadership for every social movement that makes for the betterment of mankind. After the huge costs of war, we can never again dismiss reforms with the cry—it will cost too much.

I am looking forward next week to meeting the Rev. H. P. Young, a former Moore College student from Bendigo, who came to Durham and Cambridge, and has recently been acting as Vice-Principal of the Fourah Bay College in Sierra Leone. He arrived in London last week. The May meetings are all being advertised, and the difficulty is to fit them all in. The C.M.S. has had a record year with its income, and still continues to hold the affection and confidence of Churchpeople in England.

The Colonial and Continental Church Society, in which Australia is specially interested as the Imperial Society of the Church, holds its annual meeting on the 1st May, at which I am to speak with others. I cannot help feeling that the biggest tasks of this Society are still ahead of her in the streams of immigration that will take place after the war. What made a great impression on the mind of the Church here was the sending forth of sixty men to Canada some years ago to be trained at Wyclif and Emmanuel Colleges in Canada for the ministry. The men went out together. It is a similar body that we in Australia need in order to cope with the ever-increasing demands of our great country. My mind reverts to that incident, which I should like to see repeated for Australia when peace comes—"The Lord appointed other seventy also to go into every city and place whither He Himself would go."

The Rev. Dr. Mullins, the honoured Secretary of the C.C.C.S., has postponed his intended visit to Australia, but he hopes that a really strong auxiliary will be formed to help the Society in its work in Australia, and to interest the Australian Church in the cities in the spiritual needs of the Bush.

Have I referred to the bondage of so many clergy in England to the tyranny of the note G on which to monotone the service. Everywhere I go, in Evangelical Churches as well, there is the same formality and monotony as though the ordinary voice was something sinful. If, as we are told, the war is making us keen on reality, there will need to be a restoration to the plain said service. I have heard the Creed sung even at Westminster Abbey, and I couldn't follow the wording, nor could I tell what the choir were singing. Nothing, I think, compensates for the loss of the congregational aspect of worship, in which all can join. At least we might have the penitential introduction said, even if the verses and responses are sung.

Except among the leaders of the Church, who are of outstanding ability, I cannot say that the rank and file clergy in England are any more capable than in Australia. Parish after parish I go in, and the lack of organisation is conspicuous. There are brilliant exceptions here and there, but the routine of the past governs the present with most, and "as it was in the beginning, is now, and ever shall be." I am more than ever convinced, having met the men here, that the wisdom of the Church in Australia in the future must be to provide her own Bishops.

To-day, for the first time since my arrival, I saw some Australian newspapers of date January 26th and February 1st, and what a forgetfulness or unconsciousness of the war seems to be apparent amongst you. Excursions and pleasure trips and races, etc., are quite the usual thing. Such a contrast to life here. The theatres are open in England more for the sake of the soldiers on leave. Everywhere it is felt that the present offensive is the enemy's final effort to win the war by force. Should our armies succeed in resisting the onslaughts, we may hope for a more reconcilable spirit on the part of the Kaiser and his advisers. Intercession for our armies is the prevailing spirit of the Churches, and daily services are the regular thing. May God speedily give us the victory and establish His Kingdom of righteousness, making us worthy of it.

G. A. C.

April 20, '18.

The Church and Education.

By Rev. R. G. Nichols, M.A., Dip. Ed.

Paper read at the first annual meeting of the Ridley College Old Collegians' Association, 20/6/18.

We are living in the days of great educational activity. Throughout the wide world the nations are realising more and more the absolute necessity of giving the soundest mental training and the highest technical skill to their children—the citizens of tomorrow.

We ought to be thankful that the authorities in Australia are wide-awake to the necessity of education. In each of the States the Education Department receives strong financial support, and the "powers that be" are to be commended for not allowing the great exigencies of war to interfere with the efficiency of the schools. And, indeed, for such a progressive and experimenting democracy as ours in Australia, education is a basic necessity. Recent events have made us think. Can we safely entrust great critical issues to the judgment of our democracy? Can we tolerate the appalling inefficiency and wastefulness of our democratic governments? In the education of the people we have one great ray of hope. An ignorant and unenlightened proletariat is always a great danger, especially when the franchise is universal. To education, then, we must look as the instrument that will help to banish ignorance, give wider vision, and overcome selfish prejudice.

But we need to examine the fundamental conception underlying State education. Its purpose is mainly utilitarian. The average citizen looks upon it almost wholly from that standpoint. Many are content if their children gain a mere working knowledge of the "three R's," and, again, many people give their sons and daughters a secondary education to get them a higher social status or a better chance for advancement. "Bread and Butter" and "£ s. d." are the ideals that animate the many—the gaining of a livelihood and the acquisition of wealth. It is a poverty-stricken conception of education that confines it to a mere means to an end.

The great difficulty of the State is to effectively develop the moral aspect of education. The philosophical and the ethical systems of Plato and Aristotle reveal to our minds an exalted conception of truth and duty. But even in the highest stage of the Golden Age of Hellenic culture, the life of Greece was practically untouched by the altruistic teaching of her philosophers. The reason for this was that the religious life and philosophic thought of Greece were not supported by any compelling Divine sanction. Religion, the worship of the gods, was nothing but a mere formality, and he who held of the people. "The gods were the protectors of human relations, not original fountains of abstract morality." Of the Greeks it was true "man makes gods in his own image." As a consequence the voice of authority was unable to be uttered. Reason and abstract truth alone have no compulsion behind them. So also in the modern democratic State, however complete in detail, or symmetrical in form, or perfect in conception, there is not existing the sanction that compels belief in its highest abstract moral principles. The Christian Church alone among the institutions of the world is able to back up its teaching with the greatest assurance and self-consciousness of a Divinely-derived authority and power as it delivers its message, "Thus saith the Lord."

When shall we realise that education is not instruction, that our schools are not mere knowledge-shops whose sole object is to supply a stock of utilitarian facts sufficient to gain a livelihood? When Bacon defines education as "the cultivation of a just and legitimate familiarity betwixt the mind and things," he over-emphasises the intellectual element. Again, when the philosopher Kant says, "Man can only become man by education," he over-estimates its influence. For there are at least three elements in the making of man, viz., heredity, environment, and effort. Man, the complete product, is partly born, is partly made, and he partly makes himself. It is in the activity of the self, and its conscious self-direction, that education plays its part. The moral factor in education is the most weighty and important. The education of the will to choose rightly is of vastly greater importance than the training of the mind to think correctly. Education is not so much the filling of a mind with facts as the infusing of a life with high ideals, strong resolves, and exalted conceptions of duty both towards God and man.

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Efficiency is the greatest word in national ideals of the present day. But its utilitarian application limits its value. Technical training, mechanical dexterity, organised industry—these are of great importance—but the decisive factor is the directing mind behind the machine, and the governing genius that controls the great industrial and social fabric. Germany claims to give the last word in efficiency in educational practice. But the whole civilised world with remarkable unanimity casts the words "German" and "Kultur" out of its mouth in utter abhorrence of the ideals which she would so ruthlessly impose upon the world.

Religion must take an integral position in the educational scheme. The Church must co-operate with the State, for the Church of God supplies a sanction, an influence, an ideal, that alone can leaven with exalted motive and altruistic ideal the baser elements in the national life. Religion must not be a mere subject in the curriculum—a something apart from the main object of the school. It must have a dominating place in its objective. Service to God will necessarily imply service to man. Religion is not to be taught by mere imparting of abstract truths, but in living, abiding, sympathetic influence of the lives of the teachers, of the chapel services, and the spiritual moving of the Church under whose immediate influence the school is being conducted.

Professor Horne, in "The Philosophy of Education," thus writes:—

"Religion cannot be taught. To attempt to teach religion is to reduce it to theology, as the attempt to teach morality is to reduce it to ethics. Yet it remains true that religion is the most important element in the life of man, and consequently the most important factor in that spiritual environment to which the education of the child must adjust him. Fortunately for the interests of religion, the democracy, and the public school, religion is a life, not a system; is a natural expression of human nature, and not an artificial graft upon it; is a growth of the pupil's nature, not an acquisition of the intellect."

It is the atmosphere of the Church School, with Christian teaching as an integral part of the curriculum, and Christian conduct as its ideal, that gives the Church her unique opportunity in the educational sphere. The Church in Australia is growing more conscious of her educational calling, but the great hindrance to progress is the lack of financial backing on the part of her people. However, there are signs of awakening interest. The apathy of the laity is the inevitable outcome of years of silence and neglect regarding the educational function of the Church. Now is the time for the Church to make up for past delinquencies in this direction. Interest in Church education can be and is being aroused. Our immediate policy is to educate and educate our people as to what the Church can do and what she will do if we receive the requisite moral and financial support.

We need in each diocese a comprehensive educational policy. A piecemeal scheme of a school here, a half-hearted, isolated movement there, will have to go by the board. We need vision and courage. We are building not for to-day, nor for to-morrow, but for generations ahead. The striving for immediate results often blinds us to the greater possibilities and achievements of the future. England's magnificent Public Schools are mostly built on foundations centuries old.

Let us now consider some features in a constructive scheme of Church education.

Firstly, we need to realise that we have a big opportunity for direct religious instruction in the State schools. Whether we think it far from the ideal or not, State education is, and will continue to be, the main system. The clergy in Victoria do not take full advantage of the privileges at present afforded. Certainly let us be "all out" for the introduction of the Bible in State Schools, but let us not be reproached for failing to use the opportunities that are ours at present. Again, the lessons given in the State Schools should be systematic. At present each clergyman follows his own system, and some have no definite course at all. A Diocesan system could be arranged and so correlated with the Sunday School lessons as to form a valuable adjunct to that course. In the Sydney Diocese excellent work is being done in the Public (State) Schools. In addition to the clergy and voluntary teachers, eight salaried teachers are employed at an annual expenditure of £600.

The moral value of the State School depends a great deal on the personnel of the teaching staff. Have we not here a special work to do in inducing our boys and girls to qualify for teaching as their vocation. In the country particularly we know the great value a Churchman is in charge of the local school.

The question of definite Church Schools centres around the question of buildings and upkeep. It is a financial problem. Primary

Schools can scarcely be established as a paying concern unless with large endowment or some Teaching Order. Yet let us note what Adelaide Diocese is doing. In 1917 it had seventeen Primary Schools, with 46 teachers, and a roll of 1,508, a marked increase on 1916 according to the annual report. Only two of these schools are under the Sisters of the Church. This achievement is an indication of what can be done.

Secondary Schools are more feasible, for fees charged are sufficient to meet expenditure, and the demand for higher education is increasing at a great rate. Almost all the Public Schools, Proprietary and High Schools are full. People who can afford it are very ready to give their children every chance to secure a higher education. It is for the Church to cater for her own children. Melbourne Diocese is making great headway in meeting this demand.

The great superiority of the Church School will not be conserved unless due emphasis is placed on the qualifications of the teacher. Moral and spiritual credentials are surely a sine qua non in the Church School. But is this always the case? Ought we not to have a Teaching Order, both of men and women, in the Church? Is it not a legitimate and necessary sphere of Church influence. Do academical attainments alone qualify? We have our ordination standards—spiritual as well as intellectual—for the ministry. Is not the work of teaching a spiritual function?

I would here throw out a challenge. Are the Church Schools fulfilling all that is required or hoped for of them? Are they directing the best intellects among our young men towards the highest vocation of all—the sacred ministry of the Church? How many ordination candidates are being supplied from the Church Schools? Personal knowledge of the position and a close scrutiny of ordination lists leads me to believe that the quota from Church Schools is lamentably small.

In conclusion, let me sound the clarion call to action. We are living in times of great moment. "The Goth is at our gate" in more senses than one. Will we rise to the sense of our great spiritual heritage in the Church? The historic Church of our Fathers has always been a teaching Church. We often are chagrined at the way Rome steals our young people for their convents. But what are we doing? We stand self-condemned. Are we to rest content with a "do-nothing" or half-hearted policy. We criticise Rome's policy, but for them—it works, and it works wonderful results. Let us get to constructive work. Let us "launch out into the deep!" In numbers, attainment, position, wealth our Church stands above all—can we not attempt and do and dare greater things in the sphere of Church education?

Young People's Corner.

Florence Nightingale's First Patient.
A True Story of the Famous Nurse.

Miss Florence Nightingale, whose name is known all over the world for her heroic work in nursing the soldiers during the terrible Crimean war, began her calling very early, and her first patient was a shepherd's dog! Some rough boys had thrown a stone at the poor dog, and it had been decided to kill it, as its sufferings seemed so great. But little Florence Nightingale then came on the scene, and by petting and soothing the poor animal, she got it to allow the vicar to examine its right leg, which was badly injured.

"Well," said that gentleman, rising from his examination, "so far as I can tell there are no broken bones; the leg is badly bruised—it ought to be fomented to take the inflammation and swelling down."

"How do you foment?" asked Florence.

"With hot cloths, dipped in boiling water," answered the vicar.

"Then that's quite easy; I'll stay here and do it. Now, Jimmy, get some sticks and make the kettle boil."

"But they will be expecting you at home," said the vicar.

"Not if you tell them I am here," answered Florence; and my sister and one of the maids can come and fetch me home in time for tea; and—she hesitated—"they had better bring some old flannel and cloths—there does not seem to be much here; but you will wait and show me how to foment, won't you?"

"Well, yes," said the vicar, carried away by the quick energy of the little girl.

And soon the fire was lit and the water boiling. An old smock-trunk of the shepherd's had been discovered in a corner. This Florence had deliberately torn into pieces to steep in the hot water and apply to the dog's leg, and to the vicar's remark, "What will Roger say?" she answered, "We'll give him another." And so Florence Nightingale spent the whole of that bright spring day in

nursing her first patient—the shepherd's dog.

In the evening, when Roger, the shepherd, came, not expecting to find his visitors in his humble cottage, and dangling a bit of cord in his hand, Florence went up to him.

"You can throw that away, Roger," she said; "your dog won't die; look at him!"

And Cap rose and crawled towards his master, whining with pleasure.

"Deary me! deary me! what have you done with him? He could not move this morning when I left him."

Then Florence told Roger, and explained the mode of treatment, showing him how the bandages were applied.

"You have only to go on to-night, and to-morrow he will be almost well," the vicar says.

"Thank you kindly, missy. I do, indeed," said the old man huskily.

"It was hard for me to do away with him; but what can a poor man do?" And putting out his hand he stroked the dog. "I'll see to him, missy, now as I know what's to be done;" and he stood his crook in the corner, and hung his cap on the peg.

Then Florence took her leave, stroking and petting the dog to the last, and those who, standing in the cottage door, watched her disappear, little thought they were gazing upon one whose mission would be to tend the sick and wounded on many a battlefield, and how, in years to come, men dying far away from home, would raise themselves upon their pillows to "kiss her shadow as it passed them."



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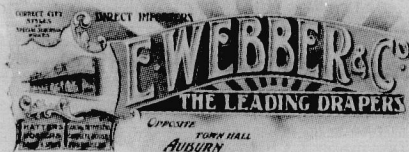
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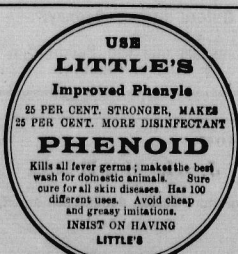
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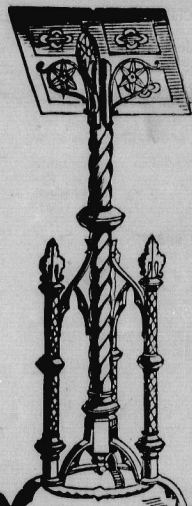
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Current Topics.

The anniversary of the Declaration of War falls this year on a Sunday.

Quite naturally therefore, the suggestion is made that the day should be made a special "Day of Prayer" by Christian people generally. It is not yet sufficiently recognised by many people who observe these special occasions that prayer demands penitence, and true penitence demands searching self-examination. It would be a good thing if some earnest preparation be made this year for a right use of this opportunity of general intercession. The week before might well be utilised as a week of preparation, beginning with preachments on the Sunday before (July 28), emphasising the need of holding up "holy hands," and calling our people to a renewal of repentance and self-dedication to God. If we are sufficiently in earnest and recognise God's call to individual and nation, then, in view of the awful toll of sacrifice our brave men are paying, we should be found willing for the sacrifice and service that God is asking from us. The note of **Thanksgiving** will not be absent, for we have abundant cause for praise. Let us "count our blessings" in this regard, and prepare aright the sacrifice of praise.

We print on another page a sermon by an African Bishop, the Right Reverend Isaac Oluwole, D.D., who was consecrated to be Assistant Bishop of Western Equatorial Africa in 1893.

The sermon will have for our readers double interest: for the person of the preacher and the spirituality of the sermon provide a grateful encouragement to missionary enthusiasm, and the fine appreciation of his country's obligation to the British Empire sheds light upon the wonderful manifestation of loyalty on the part of the native races generally to the British Crown. The genius of the British rule in the direction of the freedom, and not the exploitation or oppression of the native races, is well emphasised by the Bishop when he says, "We are subjects of the British Empire, not by constraint, but willingly. We know what a great privilege it is to be such; we know what blessings we enjoy; and we pray and will continue to pray never to lose them." We remember listening to Bishop Oluwole, some years ago, preaching in England, and the impression remains of a physically and intellectually splendid representative of the African race.

In connection with the reports of the Annual Meetings of the Great Missionary Societies, held in May in London, we confess to a good deal of surprise and disappointment at the meagre space allotted by the "Church Times" to the Annual Meeting of the venerable

S.P.G., just over a column to the description of a service and a meeting. The Bishop of Exeter's sermon is dismissed in a few lines. The Archbishop of Canterbury and Bishop Montgomery's share, half a column. Mrs. Knight Bruce gets about one-fifth of a column, and "Other Speakers"—the Rev. H. B. Walton, of South Tokyo, and the Rev. J. Hibbert Ware, of Lahore, men conceivably brimful of information for the Church—get ten lines between them. And no mention is made of the occasion in the editorial notes! No other Society, of course, is deemed worthy of notice. For of all those holding meetings at that time, the S.P.G. is the only one the "Church Times" can tolerate. On the other hand, Canterbury Convocation gets eight solid columns, with a summary in an Editorial Note. The Bishop of Zanzibar's book on the Reserved Sacrament, gets the same space as the S.P.G. meeting. What is the meaning of it all? It is a very clear sign of the painful fact that, in the minds of a large section of the Church, the Missionary Enterprise is quite a "side line," and not, as it is in reality, "The Church's Primary Task."

In the course of his speech at the Annual Meeting, in London, of the Missions to Seamen, the Bishop of Kensington paid a well-merited compliment to the men of the Navy. His Lordship said:—

"I feel it impossible to describe the magnitude of our debt to these brave men. When people ask the question, 'What is the Navy doing?' it is sufficient to say that they are doing every day what enables anything that we do on shore to go on at all. What are they doing indeed! One of the greatest victories in this great German offensive—a victory which has had no headlines to announce it—is that large numbers of men were taken across the Channel in ten days, with all that they required, and this at the most critical moment, under the noses of the German Fleet, which dare not stir an inch. This has been going on for four years and enables every other victory over there to be won and every foot of ground to be held."

The Bishop then went on to ask for support for the Missions to Seamen work, not as a response to a charitable appeal, but as a **debt of honour** which we should consider it our highest privilege to pay.

At the same meeting Lieut. A. Taylor, R.N.R., bore an earnest personal testimony to the value of the Society's work. "The signs of your work," he said, "and the deeds you have accomplished, are to be met with in every port surrounding this globe, and I have seen most of them." There is no doubt that this work deserves a fuller recognition and support in our own land than is usually accorded it.

We have received a copy of a pamphlet published and authorised by the Bishops of the Church of England in Australia and Tasmania for the use of Parents, Guardians and Teachers, and we are requested to publish the

following statement:—

"The Archbishops and Bishops of the Church of England in Australia and Tasmania have just issued a pamphlet entitled 'Helps to Parents in explaining matters of Sex to the Young,' and have authorised its use for parents, guardians and teachers. It is an entirely new departure and is a bold attempt to grapple with the evils that result from the ignorance of children with regard to sexual matters and endeavour to substitute before it is too late clean and careful instruction for the too often tainted knowledge which children obtain from undesirable sources. The pamphlets consist of a paper for parents and three papers designed to form the substitute of a talk to, or be read verbatim to (1) children of either sex who are eight years of age, (2) boys of thirteen, (3) girls between twelve and thirteen. A list of pamphlets and books on the subject suitable for boys of sixteen and also for girls of sixteen is also added."

"The teaching given is very plain and definite, and meets a long-felt want for parents who do not know in what words to perform this most necessary duty to their children who often fall into wrong habits of thought and action simply from lack of proper warning and teaching."

We have carefully read the publication and quite agree with the statements in the above paragraph that "it is a bold attempt to grapple, etc.," and "the teaching given is very plain and definite," in fact so bold, plain and definite that we cannot help regarding it as simply **deplorable** to a degree. We can hardly write on the matter patiently, so abhorrent is the idea to us of imparting to little children of eight the facts of life as therein stated. Respect for those who are our fathers-in-God restrains our utterance, but we should not be true to the ideals of our life and the teaching of our experience if we allowed such a publication to pass unchallenged. It savours of the monastery or convent, and not of the rare and ripe experience of family life. Numbers and numbers of parents of earnest Christian life will be shocked beyond measure, and will be naturally and rightly indignant that this new menace to the sweetness and trust of early childhood has been published under such auspices. Is there not an ancient and valuable monition, "Let the bishop do nothing apart from his presbyters?" It would certainly have been well for Church and people if this matter had been under a wider and more careful discussion before the Church had been committed to such an enormity. We recognise the desire of the bishops of our Church to make some contribution of help towards the solution of a difficult matter, and we sympathise with them in that desire. But, in our opinion, before ever the present publication had been issued some opportunity should have been given to the clergy generally for the discussion of what is acknowledged to be "a new departure." Perhaps even now it is not too late to stay the publication of the pamphlet so as to allow opportunity for the expression of criticism.

But in these days we have to be prepared for all kinds of "eccentricities." For a long time there has been only a mild protest in religious circles against the ordinary and increas-