

The Church Record

For Australia and New Zealand.

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Current Topics.

From New Zealand comes the report that on next April 10 the Dominion will be called upon to decide the momentous question as to whether the importation, manufacture, and sale of alcoholic liquor shall cease by July 1 or go on. The voting will be watched with the deepest interest by all social reformers. As one of the Church papers rightly says:

"Prohibition has now passed out of the region of theory into that of actual fact. For half a century it has been on trial in the United States, and has stood the trial so well that that great nation has now decided to make prohibition State-wide. Within a comparatively short time the whole of the wide territory of the States, with its one hundred million of population, and including such great cities as New York, San Francisco, and Chicago, will be 'bone-dry.' Nor is the United States the only country where prohibition has commended itself to a progressive and intelligent people. Canada is now 'dry' with the exception of a small part of Quebec, and by May 1 of this year all licenses in the whole of the Dominion will lapse, and Canada will become 'bone-dry.' The progressive people of the world are cutting out alcohol as a beverage because of its ill-effects in checking efficiency."

The Church in New Zealand has declared fairly generally for Prohibition, and may be relied upon to use its utmost endeavour to get a reforming vote.

The work of Temperance Reform has been beset with difficulties, and but for ardent reformers would probably have made but small progress.

We must give what is called the extremist his due. Granted that he sometimes makes mistakes in his eagerness to free his country from the incubus of such a traffic, yet he is the means of keeping the question before the public mind when less extreme men would probably fail so to do. We see the Archbishop of Perth has some hard things to say of extremists: they always are a source of annoyance to bishops (!), but if the degree of liquor reform that Dr. Riley desiderates is indicated by "the 9-9 opening of hotels," we are sincerely glad that there is a strong probability of the extremists risking that in order to go for something very much better.

We congratulate the Government of N.S.W. upon their regard for the dignity of their State in connection with the re-registration of marriages. We are not concerned with the sayings and doings of the Roman hierarchy except in so far as they interfere with our social life and liberty. The exponents of Roman Catholicism who cheerfully consign those who differ from them to almost endless purgatorial sufferings, will naturally say things and do things in relation to protestants with which we shall cordially disagree. But when that Church goes beyond bounds and declares in particular cases

that some of our fellow citizens, who have not sought that Church's assistance in "solemnisation" of their marriages, are living in adultery and that their children are illegitimate—then we protest in the name of citizen rights. When, again, that Church has the effrontery to ask the Government of the country to assist in libelling citizens by permitting the use of its documents and by allowing the registration of a second solemnisation of any marriage by a Roman priest, and that Government in weakness allows this offence and insult, we naturally protest more strongly. The Roman Church has been allowed in the past to pull too many wires in connection with our public officials—it is notoriously a company of the best underground engineers the world has ever known. It is just about time that its subtle attempts after political power were checked by a patriotic determination that will risk injury and obloquy in the loyal execution of duty. There will be a general approval of the N.S.W. Government's action in declining to re-register marriages for the future.

The English "Record" is not quite content with a recent utterance of the

Bolshevism in the Church.

The necessity of canonical obedience on the part of the clergy to their bishop. The words of the Bishop are rather puzzling to ordinary Prayer Book churchgoers, and indicate the trend of the Bishop's leanings. In fact, we may well join with our English contemporary and question the consistency of the Bishop's actions with loyalty to the Church in which he has the honour to be a bishop. The words we refer to are as follows:—

"We shall all agree that nothing is more important or more vital to believers in the Real Presence of our Lord in the Blessed Sacrament than our own conduct towards It, and the Bishop of the diocese has by age-long custom been the guardian in the diocese of that precious treasure. There are certain rules that are issued by him in this diocese which preclude the Service of Benediction and Exposition, while allowing access to the prayers in the presence of the Blessed Sacrament, so long as those prayers are approved by him."

How, asks the "Record," does this permission square with the understanding arrived at in Convocation when the question of Reserving the Sacrament for the sick and for no other purpose whatsoever was under discussion?

We would go further and question the right of the bishop to the emoluments of his office in view of the untrue statement he begins with. The Church of England knows nothing of "the Real Presence of our Lord in the Blessed Sacrament" in the way the bishop evidently means, and "the peril of idolatry" seems not to be far removed from the reference to "It . . . that precious treasure." The bishop plausibly talks about being "by age-long custom the guardian in the diocese of that precious treasure." His lordship must know that the said custom was, happily, for some 300 years,

in abeyance, and might well be called obsolete because not reconcilable with the doctrines and practice of the Church of the Reformation. To use Dyson Hague's useful description, the bishop's custom belongs neither to the Formation nor Reformation stages of the Church's history, but only to that of the Deformation—the medieval ages of gloom and darkness.

In the Mother State a great deal of excitement has been displayed over the Petersham election.

Is It True? Very many are the regrets that Chaplain Wilson had not a clear run. It is hard to understand the facts of the case causing his nomination to be pronounced "informal." But a sinister report has reached us concerning another action of the Government. If untrue, it is a diabolical lie—if in any way true it is a diabolical crime. For some time N.S.W. was under severe plague visitations, then suddenly the whole were lifted; meanwhile the dread disease has increased by leaps and bounds, and still the restrictions are all off. Rumour has it that they are only "off" until after the Petersham Election in order that the unpopularity of the restrictions might not jeopardise the chance of the Nationalist candidate. It is almost unthinkable that any set of right thinking men could be capable of an act of such Hunnish brutality, for every death taking place because of such condition would be practically an act of murder on the part of those who for their own selfish party ends allowed this serious menace to the life of the community. It would be a startling demonstration of their utter unfitness for their responsible office.

We are informed on very good authority that, in a certain metropolitan diocese, a gentleman who glories in his priesthood, but who has had to restrain his desires after decorated millinery because of a sacred promise, found, to his own joy, and his people's delight, that the plague restrictions had provided him with an opportunity of bedecking himself with the forbidden garments. His promise—so sacred—to his diocesan only referred to their use "in church," consequently in the open-air he was free from his vow. Of course, with correctly set-up altar and reverential congregation of worshippers, sub divo, he was not "in church"! We understand that this is his own printed excuse for what will seem to most honest men a deplorable lapse of reason. Surely quibbling of any kind in such grave concerns is unworthy of a would-be keeper and guardian of a people's conscience, and utterly inconsistent with the service of God.

Sydney Church-people are receiving a surprise which will probably be shared by the whole Australian Church. All over the city and its suburbs large posters announce

The Re-Marriage Question.

that a "Peace Ball," under vice-regal patronage is to be held on Easter Tuesday, "in aid of Church of England Homes for Children." We are assured by the secretary of The Church of England Homes that the affair is absolutely non-official, and outside of the control of the Council. The good intentions of the promoters, of course, are beyond question, but their lamentable method of raising money for God's work, and the wrongful use of the Church's name in this connection will cause a very real grief to the bulk of her communicant members, and will dull her witness to the outer world. Ordinary, not to say Christian, courtesy surely demanded that the official head of the Church of England should have been consulted before such a step was taken. "He that hasteth to be rich falleth into a snare" is just as true today as in Solomon's days, and just as true for organisations as for individuals. We trust that even yet wiser counsels may prevail in order to withdraw this slur from the Church's name. For any official Church committee to accept moneys raised under such circumstances would be a contemptible and contemptuous shirking of responsibility. The Church that uses such means of worldly compromise in order to advance her true work may as well write "Ichabod" over her doors.

CHURCH OF ENGLAND AUSTRALIAN FUND FOR SOLDIERS OVERSEAS.

The Central Treasurers report having received £15,233 19s. 4d. up to February 18, 1919, made up as follows:—
 Queensland, £4059/9/9. New South Wales, Sydney £2447/13/9, Newcastle £180 6/-. Goulburn £205/8/9, Armidale £638/5/-. Bathurst £322/12/11, Grafton £1570/7/-. Riverina £345. Victoria, Melbourne £390 3/3, Ballarat £204/4/3, Bendigo £412/-. Gippsland £112/-. Wangaratta £155/8/-. South Australia, Adelaide £2290/5/-. Willochra £196/13/6. West Australia, Perth £1456/0/6, Bunbury £480, Kalgoorlie £51 3/3. Tasmania £705. Interest to date, £2714/3.

Prior to the opening of the books of the Fund, Senior-Chaplain Wray received £1499 2/6 (Brisbane £500, Sydney £475, Melbourne £100, Adelaide £113, Perth £100, Tasmania £98, London and France £100), Melbourne has since sent about £800 direct, and £7500 (part proceeds of their Lavender Day effort in July) is held by the Queensland Soldiers' Help Society for our Fund. This makes a grand total of £24,533/1/10.

Special commendation is due to the country diocese of Grafton, where Archdeacon Knox was set apart for a year as organiser, for their splendid contribution of £1570/7/-. Canon Garland wrote to Canon Jose on January 31, 1919, as follows:—"The Club in Cairo is still full, and we turn away boys daily. It is very popular and I hear nothing but praise of it. Miss Dudgeon's management of it has proved a wonderful success in economy and also in making the Club more home-like. I think I told you on a former occasion that in connection with our Port Said Club we started giving medical comforts in the way of Benger's Food, beef tea, etc., the growth of which was so great that the Red Cross established a kitchen. However, the kitchen has again been closed down and our Club has taken up that branch of the work again, with much appreciation from the men and those in authority."

The Senior-Chaplain writes about the Australian Soldiers' Club at Homs, which was opened in December by Canon Garland on behalf of the Church of England Australian Fund, that it is doing most excellent work. "Homs is a very advanced post away beyond the Lebanons, there King David fought battles and won victories. A fortress stands there to-day which was built by the Egyptians at the time of the Pyramids; when the Romans made Homs a centre they restored the fortress, the Crusaders and Mohammedans in their turn also utilising it. Last Christmas Day, Chaplain Lieutenant M. Woods had carol singing in the streets at night, the first time Christian worship has been seen or heard publicly since the Mohammedan conquest; even the Greek Orthodox people were afraid to hold the midwinter Christmas mass so usual with and valued by them. All this is now altered and since Sir Harry Chauvel's cross on his banner was carried in front of him when the Australians entered the town to capture it, Christianity may come out in public."

English Church Notes.

Personalia.

Rumours are current of the impending retirement of Dr. A. G. Edwards, Bishop of St. Asaph. Altho' the Bishop Edwards will complete his thirtieth year of his episcopate in March, he is younger than several other dioceses, including the Primate.

The Bishop of Keewatin, Dr. J. E. Loft-house, has arrived in England from his diocese in the great North-West. His journey home was delayed by the death at Saskatoon of his daughter and only child, Not long since he lost his wife, Dr. Loft-house, who was trained at the C.M.S. College, began his ministry at Fort York, Hudson's Bay, in 1884. From 1886 to 1898 he was C.M.S. missionary at Fort Churchill. Then for three years he was Archdeacon of York, in the Diocese of Moosonee. He was appointed Bishop of Keewatin in 1902.

The Rt. Rev. J. E. Mercer, D.D., late bishop of Tasmania, has been appointed Archdeacon of Macclesfield.

Rev. F. Rowling, M.A., formerly C.M.S. missionary at Entebbe, Uganda, has been appointed vicar of Burnantofts, Leeds.

Canon Bullock-Webster has resigned the office of Honorary Secretary of the Central Board of Finance of the Church of England, which he has held since the incorporation of the Board in 1914. The Executive Council of the Board has appointed as his successor Canon F. Partridge, Secretary of the Bishop of Chichester's Diocesan Fund and of the Central Church Fund.

Obituary.

Courtney, Rt. Rev. F., D.D., late Lord Bishop of Nova Scotia, December 29, aged 81.

Lefroy, Most Rev. G. A., D.D., Bp. of Calcutta and Metropolitan of India, January 1, aged 64.

O'Rorke, B. G., M.A., Sen. Chap. of Forces, Cornwall, December 25.

Paterson, J. M., M.A., Chap. at Srinagar, October 20.

Scott, W. E., M.A., formerly Archdeacon of Bombay, late Chap. of Geneva, December 29.

An Ancient See.

Dr. Pearce, the Bishop-elect of Worcester, will be the one hundred and ninth Bishop of Worcester, for the See was established as long ago as 680. It has been held by many distinguished men. The name of Hugh Latimer, the sixteenth century martyr, will, of course, remain for all time immemorially associated with the See. John Whitgift was Bishop of Worcester in 1577, before he was appointed to Canterbury in 1583, and he held the Primacy for twenty-one years. Edward Stillingfleet was Bishop from 1689 to 1700. In more recent times we have Henry Pepys, who held the See for twenty years (1841-1861), Henry Philpott (1861-1891), J. J. Stewart Perowne, Dr. Gore, and finally Dr. Yeatman-Biggs.

Dr. Pearce's appointment is said by the "Record" to be "in every respect an excellent one. . . . Himself a thoroughly loyal Churchman, he will seek to lead the diocese along lines of ready obedience to the Book of Common Prayer."

Death of the Bishop of Calcutta.

The Most Rev. G. A. Lefroy, D.D., Bishop of Calcutta and Metropolitan of India, died in Calcutta on New Year's Day. He had been ill for a long time.

He had been for several years head of the Mission in Delhi, when in 1899 he was appointed to the Bishopric of Lahore. At the beginning of 1913 he succeeded Dr. Copleston at Calcutta, and to quote the "Times" "as Metropolitan he showed that devotion to his high office and real statesmanship which distinguished all his career. Few men had a wider knowledge of the problems of the Church in India than Bishop Lefroy, and he was scarcely less aware of the problems which challenge the skill of the Imperial Government. Indeed, Lord Morley once suggested as much in earnest as in jest that he would have made an excellent Lieutenant-Governor of the Punjab. Dr. Lefroy visited the British troops in Mesopotamia, where his services to the Army were especially valuable at a trying time. The Mohammedans held the late Metropolitan in especial esteem, and he was one of the few Europeans who had been invited by the Moulvies to visit the mosques and discuss religious questions with them. His rare linguistic gifts and wide knowledge of the religions of India gave him great influence among all classes."

Three Hundred Million Volumes.
 With the opening of this New Year, which inaugurates a new era in the world, the Bible Society's circulation, since it was founded in 1804, has reached the astonishing total of three hundred million volumes—each volume being a Bible or a Testament,

or at least one complete book of Holy Scripture.

A Romanist View of Reunion.

The Roman Catholic Bishop of Clifton went to the Royal Colonial Institute on January 6 expecting to hear an address from Lord Brassey, but his Lordship was prevented from attending, and in his place Dr. Arnold Thomas gave an address on "Some Steps towards the Reunion of the Churches." Contrary to expectation, the Roman Catholic prelate stayed on, and after the address said he would like to give Dr. Arnold Thomas the fullest credit for having treated a thorny and delicate subject in such an able manner. He did not see why the Church of England and the Nonconformists should not unite to-morrow, as there were so few things that kept them apart. They were largely at one in doctrine, and might easily be united in Church government.

"The Lord's Coming and the World's End."

An esteemed correspondent sends the following letter from the English "Record" of November 14, 1918, by the well-known missioner, Canon Hay Aitken:—

Sir,—The very difficult and perplexing problems connected with the interpretation of prophecy are hardly of a kind to be advantageously discussed in the columns of a Church newspaper. But at a time when the astonishing events through which we are passing have awakened fresh interest in the subject of the Second Advent, I believe that I am one of many who feel particularly thankful for the appearance of Mr. Shepard's little book on this subject. Not a few earnest and excellent people, whom we all love and respect, have elaborated a theory with respect to the events of the future which seems to many of us to be backed neither by reason nor revelation, and which, while it strongly appeals to the religious sentiments of some, induces on the part of others whose minds are differently constituted a disposition to treat the whole subject with very slender respect. This disposition needs to be counteracted by a more reasonable and credible presentation of what Holy Scripture actually does teach on this important subject, and this is just what this little book, in my judgment, seems to supply. For my own part I can only say, without affirming that I agree with his exegesis in every particular, that the author has expressed for me in the clearest and most concise manner thoughts that have for long years been shaping themselves in my mind. I can only hope that with the approach of our Church's Advent Season many of her clergy will find in this little volume a real and valuable help for their Advent sermons; and will be all the better able to sound forth the note of Advent warning, without encumbering their message with such a tissue of improbabilities and inconsistencies as, to my thinking, must prejudice the whole subject in the judgment of the more intelligent of her hearers.

W. HAY M. H. AITKEN.

PRAYER FOR THE PEACE CONFERENCE.

(Issued by the Archbishop of Sydney.)
 Almighty God, Who rulest over all the kingdoms of the world, and dost order them according to thy good pleasure; We humbly beseech thee to guide with thy Holy Spirit the representatives of the nations now assembled at the Peace Conference. Grant to them wisdom from above that all things may be done in truth and equity. Help them, we pray Thee, to put away all hatred and prejudice, bitterness and self-seeking and whatsoever else may hinder the nations from true unity and concord. Give to them a clear vision of thy will, faith in thy power, and courage to uphold and follow the right. Direct and prosper all their consultations to the advancement of thy glory and the good of all mankind. May righteousness and peace be established in the earth. Hasten, O God, the coming of thy kingdom, and help us to walk in obedience to thy will and commandments; through Jesus Christ our Lord. Amen.

NEW LECTONARY.

April 6, 5th Sunday in Lent.—M.: Ps. 22; Ex. ii. 23-iii.; Matt. xx. 17-28 or Heb. xiii. 1-21. E.: Ps. 51; Ex. iv. 1-23 or iv. 27-vi. 1; Mark xv. 22 or 2 Cor. xi. 16-xii. 11.

April 13, 6th Sunday in Lent.—M.: Pss. 61, 62; Ex. vi. 2-13; Matt. xxvi. E.: Pss. 86, 130; Ex. x. 21-xi. or Isa. lix. 12; Luke xix. 29 or John xii. 1-19.

April 18, Good Friday.—M.: Ps. 22; Gen. xxii. 1-18; John xviii. E.: Pss. 40, 69; Isa. lii. 13-15; John xix. 31 or 1 Peter ii. 11.

The Inferences and Obligation of Salvation.

"For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

"And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."—2 Cor. v. 14, 15.

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."—Col. i. 12, 13.

The simple Gospel is gloriously and wonderfully simple and easy from our side, because all the working of it and the suffering for it were of God. So simple is it that a child can receive it; and, even though weakness may be excessive and thought almost beyond control, its simplicity is so remarkable that the peace of God possesses the mind and heart of those who just rest in His love, accepting the "free gift" provided and offered by "the wounded Hand" of God.

In peace may I resign my breath,
 And Thy salvation see;
 My sins deserve eternal death,
 But Jesus died for me.

"The blood of Jesus whic'peters weath with in." Is that peace ours, yours and mine? Or are we worrying to do what the Lord Jesus has done?

When the great Bishop Butler, who wrote "The Analogy of Religion," lay on his death-bed, he called for his chaplain, and said, "Though I have endeavoured to avoid sin, and to please God, to the utmost of my power, yet, from the consciousness of perpetual infirmity, I am still afraid to die." "My lord," said the chaplain, "you have forgotten that Jesus Christ is a Saviour." "True," was the reply, "but how shall I know that He is a Saviour for me?" "My lord, it is written, Him that cometh unto me I will in no wise cast out." "True," said the Bishop, "and I am surprised that though I have read the Scriptures a thousand times over, I never felt its virtue till this moment; and now I die happy." "By grace are ye saved through faith, and that not of yourselves, it is the gift of God."

Simple, but Costly.

But this simple, easy way of salvation has another side to it—there is God's side. A preacher of the Gospel had gone down into a coal mine, during the noon hour, to tell the miners that that grace and truth which came by Jesus Christ. After telling them the simple story of God's love to lost sinners—man's state, and God's remedy—a full and free salvation offered,—the time came for the men to resume work, and the preacher came back to the shaft, to ascend to the world again. Meeting the foreman, he asked him what he thought of God's way of salvation? The man replied: "Oh, it is too cheap; I cannot believe in such a religion as that!" Without an immediate answer to his remark, the preacher asked: "How do you get out of this place?" "Simply by getting into the cage," was the reply. "And does that cage take you to the top?" "Oh, no; only a few seconds!" "Well, that certainly is very easy and simple. But do you not need to help raise yourself?" said the preacher. "Of course not!" replied the miner; "as I have said, you have nothing to do but get into the cage." "But what about the people who sunk the shaft, and perfected all this arrangement; and 'expense much labour, care, thought, and 'expense about it?" "Indeed, yes; that was a laborious and expensive work. The shaft is eighteen hundred feet deep, and it was sunk at great cost to the proprietor; but it is our only way out, and without it we should never be able to get to the surface." "Just so. And when God's Word tells you that whosoever believeth on the Son of God hath everlasting life, you at once say, 'Too cheap!' forgetting that God's work to bring you and others out of the pit of destruction and death, was accomplished at a vast cost, the price being the death of His Son."

Love's Response.

We measure love by love's sacrifice; and so the cost, the infinite cost, of man's redemption placards before those who have eyes to see the unbounded love of God in Christ. Can we possibly "rest" in that love without responding to it? The Christian life is from one point of view a response to the Love of God.

I dare not work my soul to save,
 That work the Lord has done;
 But 'till will work like any slave
 For love of God's dear Son.

That is the new point of view. As St. Paul puts it, "the love of Christ constraineth

us"; it holds us tight; "it has got us into its grip." The whole current of our life is changed. "We love because He first loved us." That love takes us in possession, it leads us captive. It is the living principle that must govern our lives. It is the great moral and spiritual sanction of the Christian life.

Were the whole realm of nature mine,
 That were an offering far too small;
 Love so amazing, so divine,
 Demands my soul, my life, my all.

A New Allegiance.

St. Paul states it in a most suggestive and true manner in writing to the Christians at Colosse (Col. i. 13), "The Father delivered us out of the power of darkness, and translated us into the kingdom of the Son of His love." It is a new sovereignty. Salvation, which is all God's work for us, His response to our awful and unutterable need, places us in a new allegiance. Here we have the inference and obligation of salvation.

The act of deliverance from the kingdom of darkness transfers us to a place of safety. But how? By placing us under Christ's rule, in "the kingdom of the Son of His love." The very word in the Greek, translated "deliver," the same as that in the Lord's Prayer, has the beautiful significance of "taking under one's own protection." In the old slave days how many slaves were rescued by British gunboats from the Arab prow! So soon as they stood under the protection of the "Union Jack," the flag of freedom, they were no longer slaves. But surely that very act of deliverance placed them in a new allegiance. The old flag stood to them for freedom because it was the emblem of a sovereignty that brooked no slavery; they were no longer slaves, but subjects of a king who claimed the allegiance of free men. The flag which marked their liberty from a dreadful slavery also marked their obligation to a new king. They were "taken under his protection," and they owed him homage. To true-hearted men and women the laws of the new kingdom would be not irksome. Now Redemption's simplest meaning is that of the buying out of slavery through the captive. Christ has acquired us for Himself. "Ye are not your own—ye are bought with a price." Ah, what a price! St. Paul elsewhere delights to call himself Christ's "bondslave," because he was "held fast," "gripped," by the love of Christ. The impelling motive of his life was Christ's love for him and his love for Christ. True love gives unstinted service.

The story is told of the great American citizen, bishop and preacher, Phillips Brooks, that his devotion to their cause was gratefully recognised by the colored people of Philadelphia and elsewhere. Their worship of him as their champion and hero would show itself in amusing ways, and at evening parties and receptions when it was understood that no one would receive much attention from the colored waiter, if Phillips Brooks was present. Their one desire was to honour him and attend to his wants. Love ever gives unstinted service.

So the "delivered" captive of the power of darkness now belongs to a kingdom whose Lord is "the Son of God's love," and whose subjects are "gripped" by His love. What a vista of living and full service this opens before the Christian!

In all my life and heart, Lord Jesus,
 Be altogether king;
 Make me a loyal subject, Jesus,
 To Thee in everything.

Love's Loyalty.

A loyal subject! What does loyalty imply? Does it mean a barren, idle, Christian life? A life in which we think only of ourselves and our own salvation and needs? Is that the kind of life that is a worthy response to the sacrifice of Calvary? A thousand times no! The loyalty of love means—

(1) **Loving Worship of our King.**—We must pay Him homage. We must not be ashamed to confess before men that He is our King. The Christian who undervalues worship, private and public, is not understanding his personal relationship to his personal king, Redeemer and Friend.

In our life as citizens there is a real place for flag-waving, the singing of national anthems, levees and such like. There is such a thing as empty show; but there is also outward demonstration that is the expression of deep sentiment. We must, of course, keep our worship and our life connected. We must translate our worship into life.

(2) **In relation to our fellow-subjects,** that loyalty means that peace and love, God's peace and God's love, must be the arbiters, the umpires in all our dealings, word, act and thought. The relationship between our divine king's subjects is very close; they are linked by life, and that His life. Fraternal strife in this relation is suicidal and utterly disloyal; it is simply playing right into the enemy's hands. Love for our king must prevent it.

(3) **In relation to the world,** loyalty to Christ means that we must seek to win it. We must magnify our King and His service. The Christian who is ashamed of his colours is a real hindrance to his king's cause. Loyalty demands enthusiasm for the king. Loyalty demands instant, unquestioning obedience to the King's command. If the King has said, "Go ye into all the world and make disciples of all nations," loyalty demands that we go—that we make it our business to carry out the King's command and desire. The loyalty of love means the utmost of service, ungrudging, beautiful, joyous.

(4) **In relation to self,** loyalty demands that there should be no parleying with the enemy; that the king's soldier should get and keep "fit" for his warfare. We remember, with deep sorrow, the fact that numbers of our willing soldiers in Egypt were overthrown by vice and drunkenness. They were unprepared, and so they became "unfit for service." What a tragedy! With all the will to fight, they could not because they were unrestrained, not self-disciplined. How many a Christian soldier is not fighting because hindered by some grave inconsistency of life, some want of self-discipline.

Love and loyalty must "constrain" us to present our bodies, living sacrifices, to God for His service. Our membership in His kingdom, in view of what that deliverance cost Him, demands from us the completeness of service that David's servants promised him: "Thy servants are ready to do whatsoever my lord, the king, shall appoint."

FAITH.

The "faith" of Jesus Christ and the Apostles is trust. It is not a faculty for mystical intuitions. It is our taking the Trustworthy at His word. It is the opening of a mendicant hand to receive the gold of heaven; the opening of dying lips to receive the water of life. It is that which makes a void place for Jesus Christ to fill, that He may be man's Merit, man's Peace, and man's Power.—Moule.

BARKER COLLEGE, HORNSBY

This School is governed by a Council under the auspices of the Church of England, under my direct personal control as Headmaster. Arrangements are being made for the erection of new dormitories. Particulars upon application. W. C. CARTER, Headmaster.

THE KING'S SCHOOL PARRAMATTA.

FOUNDED 1881.
 President of Council and Visitor: The Most Rev. The Lord Archbishop of Sydney.
 Council: His Grace The Lord Archbishop of Sydney (Chairman), Rev. Canon Mori, M.A., Rev. Canon Hoy Sharp, M.A., Rev. W. J. Coker, B.A., Ven. Archdeacon Boyce, Rev. S. M. Johnstone, B.A., Sir Russell Frensh, Sir Charles Wade, B.A., Mr. John A. I. Perry (Hon. Secretary), Mr. W. R. Beaver (Hon. Treasurer), Mr. Justice Fring.
 Headmaster: Rev. J. A. Pattinson, M.A. (Cambridge), assisted by a staff of Masters, Graduates of English and Australian Universities.

The School provides Classical, Mathematical, Scientific and General Education of the highest order, with religious teaching in accordance with the principles of the Church of England, unless otherwise desired by the parents. There are a number of Scholarships attached to the School. A Junior School, with Resident Master, Matron, etc., has been established for the special care of boys from 5 to 12 years old. All particulars may be obtained from the Headmaster or from Mr. G. S. Lewis, Clerk to the Council, Ocean House Moore Street, Sydney.

The Significance of the Mass Movements in India.

(By the Rev. the Bishop of Madras.)

The movement among the Outcastes of Hindu society towards the Christian Church in different parts of India does not create as much stir or attract as much attention as the rise of an educated class and the movement towards political reform; the newspapers in India are full of the agitation for Home Rule, and the Montagu-Chelmsford proposals for political reform; and in Great Britain the question of Home Rule for India has rapidly become one of the leading political questions of the day. But few people outside missionary circles pay any attention to this movement among the Outcastes. Occasionally there is an article upon it in one of the Indian papers. Sir Valentine Chirol devoted one or two pages to it in his book on India some years ago. It has been just barely noticed from time to time in the secular press of Great Britain. "The Kingdom of God cometh not with observation." Yet it is no exaggeration to say that the social, political and religious progress of India in the future depends on this movement, and that without it any movement towards popular Government in India is bound to fail. Without it, it is impossible for India to take her place among the self-governing countries of a free Empire. And without this movement among the Outcastes it would be equally impossible for India to develop its vast material resources, and become an industrial country. A few months ago I was talking to a prominent member of the Munitions Board in England who had come to India to inspect the work being done for the development of the industrial resources of India during the war, and he told me that India would never make much progress in this direction so long as her day-labourers were so ill-treated, ill-paid and morally degraded. And anyone who knows India well will corroborate this. A large proportion of the artisans and agricultural labourers, especially in the South, are drawn from the Outcastes, and their ignorance, poverty and degradation form serious obstacles to the advancement of the agricultural and industrial work of India. It is the same with the religious life of India. There can be no true religion in India or anywhere else unless the great principle of the brotherhood of man is fully and sincerely accepted and acted upon. It is the correlative of the Fatherhood of God, and it is impossible to believe in one without the other. The failure to act upon and to carry out in daily life this great principle of brotherhood has been the main source of the failure of the Christian Churches all over the world during the last few centuries, but at any rate in the Christian Church the principle is acknowledged and accepted. If the Churches have failed to act upon it, they have sinned against their own fundamental principles; and now that the war has brought home to them their failure, there is a widespread recognition of the fact that unless men and women have Christ's spirit of brotherhood they cannot be in any true sense members of His Church. But in India, on the other hand, this principle of brotherhood is denied as an article of religious faith. The whole system of caste on which Hindu society is based, and which is an essential part of the Hindu religion, is an absolute contradiction of it, and, whatever politicians may say to the contrary, it is impossible to give any recognition to the principle of brotherhood in India so long as the caste system remains. And the significance of the great movement among the Outcastes towards the Christian Church and of the work of the Christian Church among the Outcastes lies in the fact that they represent a revolt against the tyranny of caste and a vehement assertion of the great principle of the brotherhood of man. The movement may seem at present small and insignificant, like the cloud on the horizon, no bigger than a man's hand; but it is fraught with untold blessings to India and is destined to revolutionise its whole life. And this battle on behalf of the Outcastes which the Christian Church is fighting in India is essentially the same battle that Great Britain and her Allies are fighting throughout the world, a battle for justice and humanity, for the rights of the weak against the strong, and for the liberation of the down-trodden and oppressed from a cruel and degrading tyranny.

The Greatness of the Opportunity.

In view of the supreme importance of this great movement, there are, I think, three things that need to be impressed upon the Church in Great Britain and the Church in India at the present time. The first is the urgent call to seize the opportunity that the movement offers, of extending the Kingdom of God in India. The movement at present is only in its infancy. It began about sixty years ago when the Outcastes in different parts of India first came in contact with the

Christian Church and met men and women of the ruling race, who, instead of regarding them as unclean beasts, keeping them in poverty and ignorance and exploiting them for their own advantage, treated them with sympathy and kindness, taught them about a God of love, educated their children, worked for their good, and held out to them the right hand of brotherhood. It was the dawn of a new hope and the revelation of a new truth. Gradually they began to awake from their lethargy of ages and to feel after freedom and a better life. But it has been a slow process. It is true that there have been large gatherings of converts in certain districts; but only a small proportion of the Outcastes so far have been converted. It is difficult to estimate exactly how many of the four million Christians in India have come from the Outcaste classes. Richter in his book on the History of the Christian Church in India estimates that about 90 per cent. of the converts gathered in by the various Protestant Churches during the last half of the nineteenth century were Outcastes. If, therefore, we exclude the Syrian Christians of the Malabar Coast in South India, who number about a million, and the Roman Catholics, about whom we have no reliable information, it is safe to say that the Protestant Churches have gathered in about a million of the Outcastes during the last sixty years. It is not a large number out of fifty million, only about 2 per cent. of the whole body; but the point to bear in mind is that through the work of the Church the process of awakening has been going on far beyond the actual limits of the Christian Church. In every Province where a Mass Movement has been in progress the Outcastes have seen men and women of their own class rising in the social scale and gaining a better life. They have seen the children educated, the young men getting posts as teachers, catechists and ordained ministers, and being treated with respect by the caste people; they have seen others attending high schools and colleges and in a few cases getting good posts in Government service. All this has revealed new possibilities for themselves, and it has connected the Christian Church in their minds with justice, freedom, kindness and a better life. "Why did you become Christians?" a missionary asked a body of new converts some fifty years ago. "We were bad, and wanted to be made better," was the reply. And that puts in nutshell the kind of influence which the Church for the last half century has had upon the general body of the Outcastes in the village districts where the Mass Movements have been the strongest and the work of the Church has been at its best. The Church has come that they might have life and have it abundantly, and it is dawning upon their minds that this life is what they want. And then upon the top of this gradual awakening from lethargy and despair and this gradual spread of education, has come the political movement of the last two years and the imminent prospect of Home Rule. I do not know whether the effect of the Home Rule agitation has been the same in North India as it has been in South India; but in the South the effect has been electric. It has been like a flash of lightning suddenly revealing to a traveller on a dark night an unsuspected danger. The reaction has been instantaneous. Conferences and public meetings have been held and associations have been formed all over South India to protest against Home Rule or to demand communal representation to protect their interests. The Outcastes from being a mere inert mass of hopeless, down-trodden, degraded people have begun to acquire a corporate feeling, a sense of their own importance and a determination to assert their rights and demand fair and just treatment. Another fact that is having a great influence on the feelings of the Outcastes is the work they have done during the war. Large numbers of them have gone from South In-

dia in the Labour Corps to Mesopotamia; and in the Punjab the army three years ago opened its ranks for the first time to Panjabi Christians; two strong battalions of Christians have been raised, and nearly all the privates and many of the non-commissioned officers are of Outcaste origin. In view then of this sudden awakening of the Outcastes the Christian Church ought to re-double its efforts. The craving for a better life after the war will be stronger than ever, and it is to the Christian Church that the general body of the Outcastes will naturally look for guidance and leadership; but if through lethargy or shortsightedness the Church fails to seize that opportunity now, other leaders will arise, other influences will inspire the movement; political and social ambition will become the dominant motive, and the opportunity of the Church will be lost, never to revive again. Now is the time for the Church to start a vigorous offensive. It has during the last fifty years secured its strategic position. The hour has struck for a great forward movement to break through the lines of caste and strike a decisive blow for truth, freedom and brotherhood.

"Educate, Educate, Educate."

And then a second thing that needs to be emphasised is that the thorough training and education of this army of a million Outcastes whom we have already gathered into the Church is the essential condition of future victory. If I were asked what is the first thing needed in our Mass Movement work to-day I should say "Education," and what is the second? "Education," and what the third? "Education." "Educate, educate, educate" must be our ceaseless cry. We want more schools and better schools, more education and improved education. We have to face the fact that about 87 per cent. of our Christians are illiterate, that in some districts not more than two-thirds and in other parts not more than a half or even a third of our Christian children attend school, and that the large majority of the children who do attend school only attend for about two years and hardly get beyond the infant standards, and so become illiterate within four or five years after leaving school. Then we also have to face the fact that our methods of education need revolutionising and bringing into touch with the life of the people. We want vocational education, teaching about account-keeping, agriculture, sanitation, co-operation, temperance and every subject that bears upon village life. We want night schools and continuation classes as well as primary schools, agricultural boarding schools for those who will stay in the villages, and industrial training for boys who are capable of making a living as artisans in the towns. Then we need a large number of training schools for teachers, better divinity schools for training catechists and candidates for the ministry, and scholarships to enable clever boys to go on to the University. And in addition to all this we need a very great extension and improvement of our whole system of female education, training the girls not only to be teachers, but also to be wives and mothers, and to take their proper part in the work of the Church and the life of the village. This is a big programme, and to carry it out efficiently will involve not only a large expenditure of money, but also the sending out from home during the next 20 years of a large staff of trained educational experts for the various branches of education. In our mission work in India the Church must study and take to heart the lessons of the great war. We have got to fight against an enemy of tremendous power. The first thing needed is to raise, train and equip an army. We have already got a million recruits, and now the immediate business in hand is to educate and equip them for the campaign that lies before us.

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"Every Christian a Soldier."

And then there is the third thing that needs saying to the Indian Christians themselves. They are the army of God in India, and they are the fighting force that has got to storm the lines of caste and win the battle for freedom and brotherhood. But the first thing needed is that they should really be a fighting force. It is a lesson that the Church has got to learn all over the world, and it has got to learn it in India as much as in Great Britain or America. The fleets and armies of Great Britain, France and America have set the Church a splendid example of the spirit of self-sacrifice and brotherhood. Our sailors and soldiers are not out to save their own lives, but to give their lives for a great cause, and to fight side by side as true brothers in arms. In the same way the members of the Christian Church in India as elsewhere ought not to concentrate their thoughts on the salvation of their own souls, but on destroying the works of the devil and winning the victory over the forces of evil. "Every Christian a soldier" is the motto that the Indian Church needs to-day. The breaking-down of the spirit of caste and the victory of the Kingdom of Christ can only be achieved by united Church fighting together as one man in the spirit of self-sacrifice and brotherhood.—C.M.S. Mass Movement Quarterly.

Personal.

Rev. C. J. H. Dobson, C.F., vicar of The Sounds, Nelson, N.Z., has received the Military Cross.

Rev. A. F. Williams has been appointed honorary Canon of Waiapu and Diocesan Missioner to the Maoris, by the Bishop of Waiapu.

Miss M. Riley and Miss G. Riley, the two younger daughters of the Archbishop of Perth, who have been in England all through the period of the war, have returned to Perth.

Misses Barling and Gelding, C.M.S. missionaries en route from Sydney to East Africa, were the guests of the Rev. J. W. Ferrier at Colta, Ceylon, last month. By cablegram we learn that they have now arrived at Mombasa.

At a meeting of St. Mark's Men's Society at Darling Point, Sydney, Mr. Justice Harvey, on behalf of the parishioners, presented Mr. T. Shearston with a marble clock, to mark their keen appreciation of his faithful service for 25 years as verger of St. Mark's Church.

Miss Howell Price, daughter of the Rev. J. Howell Price, of Waterloo, Sydney, will leave for Singapore by the Montoro at the end of March.

Rev. H. G. Wiltson, assistant minister at Watson's Bay, has been appointed by the Archbishop of Sydney to take charge of the conventional district of Smithfield, Fairfield and Canley Vale. Mr. Wiltson will commence his work there on April 1.

Rev. R. B. S. Hammond, president of the Australian Alliance Prohibition Council, will shortly leave for the United States of America, in order to comply with an invitation by the Anti-Saloon League of U.S.A. and the Dominion Alliance of Canada to attend an

international conference to plan a world temperance movement. A public farewell meeting was held in the Sydney Town Hall on Tuesday last, at which the Archbishop of Sydney was present.

Miss Pallister, of Deaconess House, Sydney, hopes to return to England about the end of April or the first week in May. She left London in September, 1913. Miss Pallister will be absent for 12 months, and it is hoped will then return to Sydney to resume the work of deaconess superintendent so successfully carried on by her during the past five and a half years. During her absence, Miss Wright, sister to the Archbishop of Sydney, will be in charge of the Home, as an honorary acting-superintendent.

Rev. J. V. Patton, M.A., B.Litt. (Oxon.), Dip.Ed. (Syd.), has been appointed Diocesan Secretary for Special Religious Instruction in Public Schools in the Diocese of Sydney. Mr. Patton was Vice-Principal of Moore College till he went to the War as a Chaplain, in which capacity he has seen service in the Holy Land. Mr. Patton will take up his new duties upon his return to Sydney in September.

Rev. R. B. Robinson, L.Th., who has been for some time in charge of St. Luke's, Adelaide, has returned to Sydney to take up work as rector of Lithgow.

Rev. H. S. Cocks, B.A., who for the last eight months has been Chaplain in Rabaul, New Britain, to the A.N. and M.E. Force, has returned to Australia for health reasons, and arrived in Sydney on Saturday last by the "Melusia." Mr. Cocks was Chaplain to the Australian Light Horse at Menangle and Liverpool Camps prior to going to Rabaul.

The Parish of St. Simon, Sydney, has suffered severely through the decrease in the past fortnight of two Church-officers—Mr. John Spragg, for over 20 years in office as churchwarden and a member of Synod, who was greatly beloved by all who knew him, and Mr. Henry Jones, Church Councillor, who has been a most successful worker amongst men. The late Mr. Jones was a lay reader of the parish.

Rev. F. A. Crawshaw has accepted a post as Travelling Secretary for the Church Missionary Society of New Zealand.

The Dean of Melbourne is progressing favourably according to the latest report.

Rev. J. C. Nankivell, of St. James', East St. Kilda, Victoria, has resigned his cure and intends to return to England.

Rev. S. O. Seward, who has acted in place of Canon Cue at Holy Trinity Cathedral, Wangaratta, has undertaken duty as assistant at St. John's, Toorak.

Later English News.

Personalia.

Dr. C. F. Harford, who during the war has been serving as Captain in the R.A.M.C., has accepted the secretaryship of the Church of England Temperance Society. His close association with the C.M.S. and with Livingstone College, of which he was founder and first Principal, is gratefully remembered. Himself a total abstainer, he is a keen temperance reformer, and his early missionary experience in West Africa made him a strong supporter of the Native Races and Liquor Traffic Committee.

On January 16, the Bishop of Steney publicly instituted the Rev. Herbert E. Stuart, M.A. (who has been working in Swansea with Rev. Prebendary W. Talbot Rice), to the parish of St. James', Holloway, where his father, the late Rev. Canon E. A. Stuart, of Canterbury, was for over fourteen years the honoured vicar.

Rev. H. C. Lees, vicar of Christ Church, Beckenham, has been obliged through heart-strain to withdraw his acceptance of the vicarage of Clifton.

The Reunion Movement.

The Bishop of Bristol, writing to Canon McMillan to acknowledge the receipt of the memorial, signed by 111 clergy, expressing their approval of the arrangements made in connection with the Thanksgiving Service in Bristol Cathedral on November 20, says:—"Will you kindly convey to the signatories my grateful appreciation of their action, and assure them that it has much encouraged me. I should like to add for their information that in the large correspondence which I have received no small portion came from Chaplains and officers in the army, many of them holding high appointments, and all expressing thankfulness for the attitude which the arrangements of the service expressed."

The Bishop of Carlisle has taken a strong line on the question of Christian unity, and his words mark a welcome advance upon the general character of episcopal utterances. "I value spiritual unity and Christian charity," he says in a letter to the "North-Western Daily Post," "immeasurably more than official or organic union; therefore what I yearn to see far more intensely than interchange of pulpits is occasional corporate communions at the sacramental table of our Blessed Lord. We could meet there in the bonds of love divine without reference to denominational differences—children and brothers at our Common Father's feast of fellowship. Such communions would, I am persuaded, be more rich in results both on the Churches themselves and on the outside world than anything else could be."

Convocation Elections.

The returns of the recent elections to the Southern Convocation show a gratifying triumph for Evangelical Churchmanship. In London nineteen Evangelicals were elected with 4454 votes, twenty-three 'E.C.U.' ticket candidates secured 3771 votes, of whom nineteen were elected and one Independent, Chancellor P. V. Smith, K.C., was elected. That doughty Evangelical leader, Sir Edward Clarke, K.C., headed the poll in company with four other Evangelicals.

Islington Conference.

"The Islington Clerical Meeting, held on Tuesday last, reached a very high level of interest and importance. The subjects brought under consideration were among the most momentous that are challenging the attention of the Church at the present time, and the attitude of Evangelicals towards them was most clearly defined. It has often been charged against those who hold the Evangelical position that they stand aloof from the common life of the Church; that they are narrow and exclusive; and that they are out of touch with modern thought and modern life. The papers read on Tuesday are a sufficient answer to such insinuations. They made it clear that in relation to those matters discussed by the Archbishops' Committees, Evangelical Churchmen are prepared to take a strong part in giving effect to the main recommendations. They established too, that Evangelical Churchmen, fully conscious of the fresh demands imposed upon their ministry by the altered circumstances of the times, are prepared, as far as in them lies, to meet those claims in a broad and generous spirit, while, at the same time, upholding faithfully and unflinchingly the great and unchanging truths of the Gospel of which for so long they have been trustees and exponents."—"Record" of January 16.

"Justification by faith" is not acceptance because faith is a valuable thing, a merit, a recommendation, a virtue. It is acceptance because of Jesus Christ, Whom man, dropping all other hopes, receives.—Moule.

A Visit to Yarrabah.

The Rev. W. C. Smith, C.F., who recently visited Yarrabah, has written some impressions of his journey for the "Northern Churchman," in which he says:—

"On my arrival in Townsville from France I found the Bishop about to start on a tour of the north, which was to include a visit to Yarrabah. I had often wished to visit the Mission Station, but although I had worked in the northern part of the diocese I had never been able to do so. I therefore welcomed the opportunity of accompanying the Bishop to the north as his Chaplain, companion, or itinerant priest.

"In due course we started off from Cairns in the Mission boat. It is really a sailing boat with an auxiliary engine. We were due to arrive at Yarrabah in time for a confirmation at 8 p.m. It was 8.30 before the service began. There were a lot of nice looking black youngsters who were trying to be very reverent and attentive, but they were frightfully sleepy, and I'm afraid the good Bishop's talk to them was more than they could manage to take in.

"The impression gained from my visit is that a splendid opportunity is being lost through a cheese-paring policy. If properly worked, Yarrabah should be a self-supporting mission in a few years, at least, as far as the natives are concerned. I used to think that Yarrabah Mission consisted of a few miles of poor land, and that it was not worth keeping. That is true of Yarrabah itself, but far from true of the Mission as a whole. There is good land, and good work is being done. The natives work well and are happy. Without increasing the white staff much more country could be opened up, making room for, and supporting a much larger black population. The present policy of the A.B.M. is simply one of 'laissez faire,' which may be freely translated 'let it rip.' This is hardly fair in the case of a 'foreign' Mission in Australia itself. No doubt Missionary Societies have many calls on their funds, but surely a Mission should not be allowed to 'rip' for the want of proper tools. The people of Queensland should make it imperative that somehow or other these are supplied."

Tasmanian Notes.

The Annual Parishioners' Meetings.

"From the reports that have reached us of the yearly meetings in the parishes to receive accounts, elect officers, etc., it seems that a good deal of steady work is being done in the diocese and that the financial support given to the Church has been, on the whole, beyond the annual average; so there is reason for much thankfulness. Probably now that the war has practically ended—with the necessary result that the supply of Government money will be steadily reduced—we shall go through a time of reaction on the material side of our religious administration, as well as in all other departments of public life. And this need be no bad thing for us if it force into prominence the necessity always to keep in the forefront of our thought and effort the spiritual side of our diocesan work. There is a terrible ever-present temptation to think that all goes well so long as the congregations are fairly satisfactory and the churchwardens' accounts show a credit balance. We easily forget that outward prosperity can by no means be taken as a criterion of real religious growth."

Synod.

The Bishop has appointed the first session of the new synod to meet at Hobart in the week following May 4—the second Sunday after Easter.

Day of Prayer.

Sunday, the 9th inst., was observed as a day of prayer throughout the State in accordance with a circular issued by the Premier, suggesting that a day should be set apart for humiliation, intercession, and prayer, owing to the universal unrest which prevails in the industrial world, the war, and the presence of pneumonic influenza in Australia.

At St. David's Cathedral the special service of humiliation and intercession used for the diocese was observed. Special prayers dealing with all the social, industrial, and international problems and difficulties, and also in relation to the epidemic, were offered. The morning service was conducted by Dean Hay, who took as his text the eighth verse from the sixth chapter of Micah, "What doth the Lord require of thee but to do justly and to love mercy, and to walk humbly before thy God?" The Dean spoke of the reasons for humiliation, the failure of the material and the necessity of the spiritual outlook. In the evening the Bishop preached on "The World and the Claims of Christ," the first

of a course of services for the Lenten season.

Literature for Isolated People.

The Bishop of Tasmania, at a recent meeting of the Victoria League, made an appeal for literature for people in isolated districts. He said he referred more particularly to those families residing in the back blocks. How was it expected that these people, whose libraries usually consisted of the family Bible, which was too sacred to be opened in the majority of cases, the "Family Physician," which had the effect of making them selfish, and Sunday-school prizes, which, as a rule, were badly selected, to develop a historic sense at all. How could they be expected to improve their view of life, and make themselves self-respecting, educated members of the community. To remedy this was work which he thoroughly commended to the league, as it would alone justify the league's existence. He also emphasised the fact that there were 400 men, women, and children living on lighthouses around the Tasmanian coast whose contact with the outside world comprised a visit once every three months of a ship with provisions, and any contributions of suitable literature to help to lighten their isolation would be gratefully appreciated.

Melbourne.

Annual Meetings.

There is a special interest at this time of the year, which under normal health conditions of the community would be felt at an earlier date, in the presentation of the financial and other reports at the annual meeting. In some parishes there has been a tradition to regard the meeting as a very formal affair at which attendance is not to be encouraged. A clergyman once said that a minimum of interest displayed in the annual meeting was a good sign. It showed, so he argued, that everybody was satisfied. So they might have been—satisfied to let things alone. Other parish priests take pains to gather as large an attendance of people as possible. They think that it is desirable even to encourage discussion at the meeting, so different are the ideals and aims of men. It took a certain vicar four years to get one parish to take any real interest, and to convert the churchwardens to the fact that there was any need for or good in publicity; or in allowing people to show interest in the parish doings. Evidently there is still some tendency to regard the annual meetings as "pro forma" if we may judge by the report in one parish paper: "No time was wasted, and the meeting lasted thirty-five minutes."

Nearly every annual report to hand shows financial increase for the year ended 31st December last, one parish gaining £600 extra by ordinary means. All Saints' (East St. Kilda) actually reported that pew rents had grown. What will some Synod debaters think of this. The envelope system is gaining favour.

Stipends.—With the increase of revenue there is little indication of raising stipends. Living has gone up, and a stipend of £1,000 is really only now worth £250 at best. One parish gave a bonus, which is not a "bonus" in the etymological sense, for any increase ought not to be given as a reward.

The large parishes still appear to be undermanned, and reports bewail the defect. Communicants are among items of increase, as also are scholars, in attendance at Sunday Schools. St. Mary's, Caulfield, contemplates a day school.

Missionary contributions and other auxiliary funds are but partially represented in the annual report, and until the vestries are able to devise what ought not to be insuperable, and to include moneys which are as much Church funds as any other, and are more representative of true religious zeal than money raised by a spinning jenny anyhow, we shall not know the full extent of what is being done to aid certain causes.

Several parishes give away, as far as can be estimated, almost one-third of the amount of their parish revenue. In one case, which shall be mentioned on account of that "lying jade" Rumour, it means the distribution of £1,000 to outside causes. The parish is St. John's, Toorak, which also more than maintained its proportion for the H.M. Fund when comparison is made between its and any other large parish returns.

New organs are the aim at All Saints', East St. Kilda, and at St. Andrew's, Brighton.

Holy Trinity, Williamstown, expects to celebrate its Diamond Jubilee, which has been put off owing to the war.

The total year's revenues in the returns to hand to date of the larger parishes are as follows:—St. Columbs', Hawthorn, £1,536; St. Andrew's, Brighton, £1,088; St. Mary's, Caulfield, £1,840; All Saints', East St. Kilda, £2,080; St. John's, Toorak, £3,270—C.E. Messenger.

Correspondence.

Sydney's Vacant Canonry.

To the Editor, "Church Record."

Sir,—Your correspondent, the "Gadfly," in the last issue of the "Record," emphasises the remarkable scope that would be afforded to a preacher of "marked ability" by his election to the vacant Canonry of St. Andrew's Cathedral, Sydney.

A very slight investigation shows that such a theory is quite misleading. I notice by the announcements in the "Diocesan Magazine" for the year 1918, that the fourteen (14) Canons of St. Andrew's Cathedral preached in the aggregate thirteen (13) sermons. Two, who are also Archdeacons, preached on three occasions; one Canon preached twice; of the others, six were not announced to preach during the year; whilst nineteen (19) clergymen who are not Canons preached at least once.

Comment is needless.

"THE BOTFLY."

INFLUENZA EPIDEMIC.

The ravages of the influenza epidemic have caused grievous losses among workers and converts in nearly every mission-field. In Nigeria the type was pneumonic, and in spite of the vigorous precautions of the Government the Africans proved very susceptible to infection. Churches and schools were closed for six weeks, and throughout the colony upwards of 800 deaths were registered. The natives generally were much puzzled, and came to the conclusion that there was no medicine that could prevent or cure the ailment. At such times the faith of the native Christians is much tried. No cases of apostasy are recorded, but the temptation to return to heathen practices and superstitions is greater during an epidemic than at any other time.

The disease has also been very virulent and widespread in India, and thousands have been swept away by it. In the Christian community of Aurangabad there is scarcely a home that has not lost a loved one. The disease made such terrible inroads throughout the cantonment that the missionaries offered their services to the authorities to help to fight it. Relief parties were organised, consisting of the missionaries, Christian masters and schoolboys, to go from house to house with medicine, etc. The delight and gratitude of the people thus visited have been most touching. Indians were astonished at the sight of outcasts—"untouchables"—giving medicine and milk to caste people, who gladly and gratefully received it at their hands.

A VETERAN'S RECORD.

The veteran Canon Sell, in his annual letter for 1918, just received, records that he is nearing his eightieth birthday, entering upon his fifty-fourth year in the secretaryship of the South India Mission. Though during the past few years he has been relieved of many details of the work, he yet describes himself as being as able as ever to guide the policy and control the financial administrations of this great Mission, tracing the history of the Mission during his time of service, he quotes some figures which indicate something of the remarkable growth of the Church in South India. In 1865, when Canon Sell arrived in India, the number of Christians and catechumens in the South India Mission was 47,247; in 1918 they amounted to 182,276; the Indian clergy were only thirty in number in 1865; now they are 122; there were then 13,000 scholars; now there are 63,000.

THE MYSTERY OF COD.

An explanation of Bible Prophecy, by S. K. Chester. Can be obtained, price 3d., from C. C. Michell, Bookseller, 313 Pitt-st., the Methodist Book Depot, and Wm. Tyas Book Arcade.

EXPERIENCED DEACONESS, 16 years in City Parishes, will be available shortly for another engagement. Salary, £84 per annum. Apply, "Dorcas," this Office.

On account of the uncertainty of the prevailing Epidemic, the DIOCESAN FESTIVAL in connection with THE HOME MISSION SOCIETY AND MISSION ZONE FUND, usually held in the Town Hall, Sydney, about May, has been postponed till a later date.

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The Church Record.

MARCH 28, 1919.

"SHALL THE DEVIL DIVIDE US?"

The title is borrowed, with apologies, from a leading article in "The Australian Worker" of March 20 last, whose theme is the growth of factions within the ranks of Labour and their evil effect upon the welfare of the party as a whole. The article contains some very pertinent remarks, and we are certainly at one with its writer in tracing the influences which make for ultimate disruption to a Satanic origin. The devil's work is not so hard as is generally supposed, says the writer. "As a matter of fact, he merely divides men. They do the rest themselves. Once men are divided against one another mutual ruin follows, and the Devil sits back to enjoy his handiwork." Now with all this we heartily concur, but we differ from our friend of the "Worker" in applying his principles more relentlessly than he seems disposed to do himself, for we wish to see disruptive forces banished not only from the great Labor Party, but also from the community as a whole. Has it never occurred to the writer that in preaching the class-war he is applying to the whole body politic that pernicious and destructive influence which he deprecates and dreads within the party to which he belongs? Let us quote his words again and see what meaning they acquire when applied to the whole community instead of merely to the section which he has in view. "Once men are divided against one another mutual ruin follows, and the Devil sits back to enjoy his handiwork." The back to enjoy his handiwork." The "Worker" never contained a truer word than that, and we sincerely hope that its large constituency will give the sentence the consideration it deserves.

It is equally true, of course, to say that the opponents of the Labour Party should carefully ponder the words and make quite certain that their own conduct is not an indication that they are pawns in the Devil's game.

But our immediate object in quoting the remarks was to present it as a suggestive thought to the religious world-to-day. How far are servants of the Heavenly King taking service under the enemy of that King? No Christian, of course, would consciously enlist under the banner of Satan, but we are warned that he does, sometimes appear as an Angel of Light, and he has doubtless found it an easy task to confuse prejudice and principle in many minds. Frankly, are we Christians to-day playing the Devil's game by continuing our unhappy divisions?

The Sydney papers of Monday morning contained the preliminary statement of the joint committee for union appointed by the Presbyterian, Methodist, and Congregational Churches, and the fact that the report indicates the probability of an early amalgamation of those bodies leads us to ask whether the process could not be carried further still. Surely at a time when the evils of disunion are so very patent, when the efforts of statesmen are directed towards the building of a league of nations, and the forces of Labour are considering the One Big Union scheme, the hour is an appropriate one for earnest striving after union on the part of Christians whose unhappy divisions cast reproach upon the name of their Master Who prayed that they all might be one. So far as the Anglican Church is concerned, standing as she does in the via media, there will naturally be two theories as to the method of union, though the ultimate object in each case will be the same. One section will look for amalgamation and compromise with the great historic bodies of the Roman Catholic and Greek Orthodox communions, postponing further union to a later date, while the other will long to see first a united English Church. The question then presents itself as to which is the more immediately practicable of the two schemes, and to our mind there seems no doubt at all that the latter plan presents far greater hope of speedy realisation, without sacrifice of essential principles, than does the other course. So far as present indications go, the only type of re-union which would be possible with Rome for a long, long time to come would be one of total absorption in that body, but the outlook on the other side is bright with hopes. After their years of separation it is refreshing to read the following sentence in the above-mentioned report:—The joint committee is now able to report to the Churches concerned that there are no differences of doctrine on vital points, and no differences in polity in which conscience is involved, to bar the way to union." Perhaps if the joint committee carefully perused the Anglican formularies it would come to the conclusion that there was no impassible gulf between them and the Church of England either. We believe that the doctrinal standards of the Book of Common Prayer and the 39 Articles would commend themselves to the other bodies concerned, and certainly there are prominent men among them who would gladly restore the rite of Confirmation. Even episcopacy should be no bar if the fact be accepted without any theory as to its nature, and there are not wanting signs that our brethren of the free Churches recognise the practical value of the Episcopate. Such recent actions, too, as those of the Bishop of Hereford preaching in a Nonconformist chapel, and of a Nonconformist minister preaching at a service presided over by the Bishop of London in the crypt of St. Paul's Cathedral, to say nothing of the Kikuyu Conferences, and the co-operation in matters of social reform, are surely significant of a growing rapprochement between the two bodies. The original estrangement is a very old affair now, and was due in the first place largely to mutual misunderstanding and lack of sympathy on the part of the Anglican hierarchy. The gap once made was hardened by a mutual hostility which we all deplore. Surely, however, the time has now come when we can discuss our differences on grounds of principle uncoloured by passion and mutual distrust. We believe that the real differences will then be found to be very small indeed. At all events let us face

the question resolutely and honestly. We must be prepared, we Anglicans, to give up much that is dear to us in the matter of non-essentials if unity is to be reached, and we must cheerfully make the sacrifice. We believe that there is a large body of Anglican opinion ready to adopt this attitude and anxious for re-union with our brethren of the Protestant Churches, and that body has the formularies of the Anglican Church on its side. We are afraid that there is a tendency on the part of our brethren of the other Christian bodies, however, to seek their conception of the Anglican position in the publications and practices of what is, after all, an extreme party in the Church, instead of in the official statements contained in the Prayer Book itself. This is a point of view which needs to be brought before them, and we believe that its adoption would bring the day of reunion very near, which is a consummation devoutly to be wished. As space is running out, we close with two short extracts from the report already referred to above:—

"The question, therefore, is, ought we, in a new land, in new circumstances, and with unparalleled opportunities for wider service—ought we to keep apart, when our much-needed strength for all good would be greatly increased by union? If we were one, we could greatly increase the number of places effectively occupied; we could secure a fuller supply of suitable men for the ministry. With less expenditure of men and means we could more adequately meet the claims of the young life of the community, the sparsely-peopled bush, and the congested city and sub-city areas.

"Speaking with one voice and acting together we could secure our legitimate influence on the legislation that affects the moral life of the community. Taking counsel together we should be more wisely prepared to take a worthy part in shaping popular ends, in the great but trying days that are assuredly coming upon us.

"It may be safely asserted that nothing but desire for the welfare of the kingdom of God has raised the question whether in such circumstances we ought not to unite. Nothing but that should have weight in determining the answer given. Tender memories, old habits, beautiful traditions, prejudices born of misunderstanding should be sternly repressed, and an answer given as in the sight of God, according as we believe or disbelieve that union would strengthen us for the work we have to do."

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

St. Bartholomew's, Pyrmont.
(Communicated.)

Sunday last was observed as a "go-to-church Sunday." There was a fairly large attendance at the evening service, when the acting-rector, Ven. Archdeacon Davies, M.A., was the preacher. "What mean ye by this service" was the text for a very helpful discourse. At this service there was a very unique happening—there was a celebration of the two sacraments, added to which a three-year-old child was received into the Church.

A meeting of the churchwardens and advisory committee met last week, when they decided to make application for the installation of electric light into the church and school hall. The step was deemed advisable in view of the holding of a Market Day, the lighting of both buildings being rather defective. This was made possible through the generosity of the Archdeacon, who has promised to finance the project till money is available. The Market Day results will be utilised in various improvements which have been previously mentioned in these columns.

The choir is making good headway under their new conductor, and the singing has been quite a feature of the services of late. We are fortunate in having the services of so able a conductor and organist.

The church was recently presented with a set of purple markers by an anonymous donor.

Diocesan Festival.

The general secretary of the Home Mission Society has issued the following circular to the clergy of the diocese:—

"At a meeting of rectors and ladies interested in the Diocesan Festival held yesterday, His Grace the Archbishop being in the chair, it was resolved—

"(1) That in view of the uncertainty of the influenza epidemic and the possibility of such seriously affecting the attendance and the success of the diocesan festival if held in May, it be a recommendation to the Home Mission Society Council to postpone it till some date to be decided by the Council.

"(2) That this meeting pledges itself to earnest prayer and effort from now to the time when the date of the festival may be decided upon, to stimulate and solicit the interest of all Church men and Church women, to do all in their power to bring it to a successful issue.

"Some fifty-three representatives promised to give tables.

"There is no doubt that my council will accept this recommendation, and I would earnestly plead with you to bear it in mind, and make it well known among your parishioners till such time as information of the festival being held will be forwarded, when my council will hope for your sympathy and hearty co-operation."

—March 21, 1919.

The Domain.

On Sunday next the Australian Christian Social Union will re-sume its work in the Domain. The speakers will be the Dean of Sydney, the Rev. P. A. Micklem, of St. James', and Rev. S. H. Denman, of St. Peter's, Woolloomooloo.

Church Schools.

As the early completion of the North Sydney Church of England Grammar School memorial playing fields is desired by all who have been and are now associated with the school—more especially because the ground has been dedicated as a lasting memorial to those "old boys" who have given their lives in the defence of the Empire—a few persons recently held a preliminary meeting to consider how another effort could be made to raise further funds. It was agreed to call a public meeting to arrange for a fête similar to what was held last year. As the thirtieth anniversary of the school occurs on May 4, it was suggested that a most suitable date would be May 3. Parents and friends of scholars are requested to interest themselves in the movement. The establishment of playing fields will serve a dual purpose—that of a memorial to the "old boys" and a means of developing and improving the lads that are to come after them, and to whom will fall the tasks of citizenship that might otherwise have been borne by their predecessors.

The Barker College Council have acquired by purchase an additional five acres of land, and two donors have given £50 each to start a fund for the provision of an oval.

"Go-to-Church Sunday."

Acting on a suggestion made by the Archbishop, the Church of England Men's Society has issued a request that Sunday, May 18, shall be observed in the diocese as a "go to church Sunday."

Rescue Work.

"The Pleader," the organ of the C. E. Homes, has the following interesting report:—

"There have been 26 admissions to Strathmore; there have been 18 admitted to the Children's Homes; nine girls have returned to their own homes. The health of our children is marvellous. One has only to see them playing on the lawns to realise what a healthy, happy crowd they are. And more the spiritual tone is distinctly higher, for the elder girls are aiming at improving their minds. The matron has started a kind of club. The members meet weekly. Topics are chosen by the girls themselves, and papers written on the subjects. Some of the efforts made are very creditable indeed. Thus their minds are being kept healthy as well as their bodies. There are 15 boys in residence at present. But of course with the epidemic in our midst the Home is closed against further receptions at present."

S.R.I.P.S.

Under the will of the late Ven. Archdeacon Gunther the committee for Special Religious Instruction in Public Schools have received a bequest of £50. It was decided to place this money to the Endowments Account.

Moore College.

(Communicated.)
Term began at Moore Theological College on Friday, March 14. The Right Reverend Bishop Pain preached at evening prayer and celebrated and preached at the Communion service on the Saturday morning. Out of a long and rich experience he gave inspiring messages on the motive of ministerial service, "For My Sake," and on the meaning of Holy Communion, "This do in remembrance of Me." It was a great pleasure

to have the Bishop with us and his words will be treasured.

There are twenty-one day students and eight evening students already at the College, besides others who are attending lectures. Several former students are due back from active service to resume their course.

Valedictory to Rev. R. B. S. Hammond.

A well-attended meeting of those interested in the temperance movement, presided over by Chaplain Major Cranston, was held in the vestibule of the Town Hall on Tuesday, 25th March, at 1 p.m. The purpose of the meeting was to say farewell to the Rev. R. B. S. Hammond and Mr. James Marion, who leave for America on Saturday next, to attend an international congress on the prohibition question.

The Archbishop of Sydney, in the course of his remarks, stated that he had for a long time been opposed to prohibition, but from observation he had come to the conclusion that the well-being of the community depended in a great measure, upon a reasonable prohibition of the use of alcohol. Mr. Hammond would have opportunity on his return to Australia to rebut what he, the speaker, believed to be misleading statements in the public press regarding prohibition in U.S.A. and Canada.

The Lord Mayor of Sydney expressed his pleasure at being present in the capacity of the citizens' representative, and sought to make clear what his attitude was to the work in which Mr. Hammond and his colleague were engaged. He said, "I am a strong supporter of the cause of temperance."

The Attorney-General, Mr. D. R. Hall, M.L.A., on behalf of himself and the Cabinet, paid a tribute to Mr. Hammond's civic work, and wished him on voyage and a quick return to Australia. In his opinion, Mr. Hammond had chosen a noble course in seeking to make "good men out of wasters" rather than to make a fortune out of trade."

In his reply, Mr. Hammond stated that already intimation had been received in Washington that 29 countries had accepted the invitation of the congress promoters, and he was glad to think that Australia was also to be represented by himself and Mr. Marion. The cost of the congress amounted to £20,000, and was being borne by the American people, who had shown a worthy example to the world in the matter of prohibition, as demonstrated by the fact that 41 out of the 48 States had ratified the amendment of the Constitution to prohibit the sale of alcohol. He entrusted that the day was not far distant when his ideal would be attained, namely, "Australia—the first dry continent in the world."

Katoomba Girls' Guild.

On Monday, February 17, the first meeting of the Girls' Guild took place. There were ten members present. Miss Best explained the objects of the Guild:—(1) To give girls an opportunity of taking an active interest in church work; (2) to help them in their spiritual life. It was decided that meetings would be held fortnightly every other Monday night, to begin at 8 o'clock and close at 9. All girls of 15 years of age and upward will be welcome. It was decided that the membership fee would be sixpence per month. The meetings will vary. There will be regular sewing, Bible study, discussion, missionary talk, and social nights.

Deaconess House.

The Deaconess House has received another liberal gift from the W. and E. Hall Trustees. A cheque for £200, as a special grant, was paid in for the Building Fund, thus enabling the hon. treasurer to reduce the debt on the building to £476. Miss Pallister would be glad to receive further donations before her departure in May. It would be gratifying to her at the close of the first period of her splendid work to see the debt completely cleared away. The present result is really magnificent. In 1917, the total amounts spent on site, building and furnishing was £7300, the indebtedness to-day is less than £500; and this has been accomplished in addition to the current expenditure necessary for the upkeep of the institution connected with Deaconess House.

Bush Deaconess Shoobridge has gone on influenza relief work to Wonthaggi (Vic.), where there are many cases of the epidemic.

NEWCASTLE.

Annual Reports.

Encouraging statements concerning the past year's work have come to hand from three parishes.

St. Peter's, Hamilton, reports that the services of the church have been well maintained, congregations have been good, and the offertories show an increase in spite of many wet Sundays.

The Parochial Council presented the an-

nual report, with thankfulness to Almighty God, for the success of another year's work. The requirements of the parish have received every possible consideration and attention. The resources available for use by the Council have been handled with extreme care, and although hard pressed at times, it is gratifying to know that the year finished with a slight credit balance.

The Missionary Association notes the record income of £32 6s. 6d.
St. Mary's, West Maitland, in a 24-page report, records that all financial obligations have been met, and all church properties are free of debt. All organisations appear to be in healthy progress. The Church Warden's Account shows an income of £250, of which £476 came from offertories. The Missionary Statement shows that over £120 was donated to the missionary work of the church.

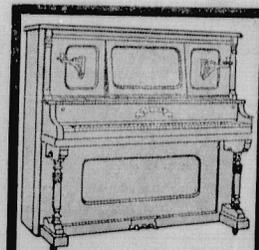
St. Paul's, West Maitland, in its report records that £84 was raised for missions, largely by the efforts of Mrs. Pierce, and goods to the value of £71 sent away for the same object. The jubilee of the church was celebrated during the year, and a total income, through the Church Warden's Account, of £1050 was received. The rector says: "We look back upon our jubilee year with great pleasure, and we thank God for the many blessings that He gave us."

CRAFTON.

(Communicated.)

The Bishop's Lenten programme has been much interfered with owing to his recent breakdown. He was to have spent the first ten days of Lent in the southern archdeaconry of the diocese. It will not now be possible for him, as it was hoped, to include a visit to the Hastings and Macleay Rivers during March, as the doctor has advised him to cancel all work outside the Cathedral parish for the remainder of this month. The Bishop's programme for April in the Richmond and Tweed archdeaconry will be carried out, all being well. On April 3 and 4 the clergy of that archdeaconry will meet for devotion and conference at Alstonville. The bishop hopes to conduct a mission at Rous in the Anstonville parish, April 6 to 13, and to visit for confirmation and other work the parishes of South Woodburn, Nimbin and Dunoon before Easter. Easter Day is to be spent at Lismore. If possible, the consecration of St. Mary Magdalene's Church at Coraki will take place during Easter week.

The Archbishop of Sydney has been obliged to alter the date of his visit to the diocese, as Metropolitan, from June to July. His Grace has consented to spend a consid-



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erable portion of that month on a tour from the north to the south of the diocese. The Primate will be accompanied by Mrs. Wright on part of the tour. Sundays, July 6, 13 and 20 will be spent at the strategic centres, and rallies of church members will be held at as many places as possible during the week-days. It is confidently felt that the Archbishop's visit will greatly strengthen the Church life of the diocese.

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Mr. J. Woods, an old Sunday School scholar of St. Mark's Church, now of Melbourne, has contributed £100 towards Church Building and Renovation Fund. This is an example worthy of imitation.

The Late Mrs. Lowther Clarke.

A meeting of the committee of the movement for erecting a women's memorial to the late Mrs. Lowther Clarke was held at Holy Trinity Vicarage, East Melbourne, on Monday, March 10. The chairman, the Rev. B. Newport White, reported that a sum of £162 was already in the hands of the hon. treasurer, Mr. R. J. Alcock, and that additional sums, bringing the total to over £170, had been promised. It was decided to ascertain from the Chapter of St. Paul's Cathedral all the necessary information about the proposed memorial window, so that there may be no delay in ordering it when the required sum is completed.

In The Open Air.

"After 30 years of continuous worship within our church walls, we were compelled to meet by Government restrictions outside. For five Sundays, February 2nd to March 2nd, we were under the trees, and the voice of prayer and praise ascended to God no less heartily than it does indoors. The weather was favorable on the whole, and the sense of God's presence was very real. The attendances were somewhat smaller, and as a consequence (as in most parishes) the offerings were very much diminished. In many places envelopes were sent to each household, and called for by Vestrymen at the end of February. As this was not done in our parish, the Vestry must rely upon worshippers who were absent to give their extra offerings when they return."

St. Hilary's, East Kew.

February, 1919.

Beneath the shade of pine-trees
Our services are held,
What time the sickness flieeth—
Until the foe is quelled.

The Old Land has its story
Of sacred prayer and song,
When Gospel Oaks were temples
To shelter earnest throng.

The Past is with the Present,
Still linked in bonds of peace:
The Old Land with the New Land
In ties that ne'er shall cease.

The same Faith claims an outlet
To traffic with the Sky;
The same Hope urges upward
The pentential eye.

No scourge among the people
Can quench the sacred flame:
Under the ruffled surface
The calm stream flows the same.
—From Parish Notes.

CIPPSLAND.

News in Brief.

Bairnsdale reports the best balance sheet for many years. A sum of nearly £800 passed through the churchwardens' accounts.

A successful tea meeting was held at Brandy Creek.

A new church is proposed for Orbost.

Church Hostels.

The total amount raised for the Sale Hostels now stands at £755. The hostel for girls has opened with a full complement of 12 boarders with Mrs. Flowerday in charge. The boys' hostel, of which Miss Kilpatrick has been appointed matron, opens with 11

boarders. No more girls can be accommodated, but there is room for three or four more boys. The rates for board are 17/6 weekly, and 15/- for those returning home for week-ends. The Director of Education writes thus:—"The proposal to establish residential hostels for boys and girls attending the Sale High School is viewed with much interest and appreciation. It is hoped that the venture will prosper, and that it will be strongly supported by parents."

NEW ZEALAND.**WELLINGTON.**
The Cathedral.

The proposition of the Diocesan Synod of the Church to erect a Cathedral in Wellington as a thankoffering for peace must certainly rank as one of the greatest ideas of the time. The diocese, and Wellington City, in general, are now awake to the splendid vision of a great and glorious Cathedral Church in the heart of the Capital City. The vision is commending itself to the public mind as a great and worthy possibility in the not far distant future. It is felt that the idea has now taken such a place in the minds of Church-people, and indeed in the public mind generally, that nothing else on the same scale will displace it as the great thankoffering for peace. The work of building such a cathedral, for such a purpose, is a work that all may share in promoting and furthering—for such a building will be of glory and use not only as a mother church to the great Anglican communion itself, but it will be a great and prominent improvement of architectural beauty to Wellington City. Wellington has long needed such a building—a sacred shrine—into which may gather at times of national sorrow or rejoicing the thousands who desire to join in common prayer or praise. Wellington will probably very soon be the Primatial See of the Church of the Province of New Zealand, and it will be well, and fitting, that the seat of the Primate, or Archbishop, shall find its place in a Cathedral worthy by its very splendour and position to be the seat of spiritual government.—Church Chronicle.

DUNEDIN.**Consecration of a Cathedral.**

"The Primate (Bishop Nevill of Dunedin) has at last received one of the great ambitions of his episcopate. The first part of the beautiful Cathedral of St. Paul, Dunedin, situated on one of the most conspicuous sites in the centre of the city, was consecrated on February 12. The ceremony of consecration followed the usual lines and was deeply impressive and dignified. The sermon, preached by the Primate, was magnificent. Bishop Nevill is without doubt the most inspiring preacher in New Zealand, and the sermon, even in the cold print of the 'Otago Daily Times,' stirs one deeply as he reads it. Full of meat, bristling with learning, burning with zeal and enthusiasm it described the value of the great Jewish Temple as an emblem of worship and devotion, symbolical of man's noblest aspirations and of Jewish unity, and a testimony to all men of the undying faith of those who built it to God's honour. The cathedral of a diocese should correspond to this ideal, inspiring all who entered it or even passed by it with reverence. The Primate looked forward to the day when all Christians in the diocese reunited in the one communion and fellowship would find even the completed cathedral far too small as their central house of worship."—Waipuu Gazette.

WAIAPU.**Reconstruction.**

"Reconstruction for a Christian nation to be real can only mean one thing—reconstruction again on Christian lines. We must cease to be content merely with holding Christian ideals. We have to learn to translate those ideals into living action. Only when the nations of the world attain to this can we confidently look for a lasting peace. How true this is of the Church and the individual! We are not without our ideals as to what the Church should in reality be, nor are we without our own personal ideals, longings and aspirations, nor without some idea of the power of a life lived in union with our Lord. We, too, want an abiding peace, but we know that that true liberty of soul, that perfect freedom, can only come through living union with Christ, and it is sin that breaks this union."—Bishop's Letter.

SOUTH AUSTRALIA.**ADELAIDE.**

(From our Correspondent.)

The publication of the correspondence between the Bishop of Adelaide and Canon Wise, of St. George's, Goodwood, has called forth so many expressions of loyalty to the bishop and sympathy with him in this time of crisis that one gladly concludes that the heart of the Church is sound in spite of all that has been done to seduce her from the old paths.

Rev. R. B. Robinson, who has acted as locum tenens for Rev. D. J. Knox for the past year, leaves for Sydney next week. The congregation of St. Luke's presented Mr. Robinson with a silver tea and coffee service, and the members of the choir with a cake-dish.

Mr. Robinson carries with him the good wishes of many friends in Adelaide, where his activities were very numerous. The manner in which he discharged his duties was very well put by one of his wardens,

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**Is the Jewish Sabbath binding upon Christians.**

(By Rev. A. Killworth, M.A., LL.B.)

III.

It is time now to ask—How does the matter stand in regard to the first day of the week, the Christian Sunday?

1. Our Blessed Lord rose from the dead on the first day of the week. (Matt. xxviii. 1.) Observe the importance of this. The Resurrection of Christ was the consummation of His glorious victory over the grave and all the powers of evil; it was also the crown of His Divinity. "He was proved or declared to be the Son of God according to the spirit of holiness by the resurrection from the dead." (Rom. i. 4.) He is the first begotten of the dead. (Rev. i. 5.) His resurrection was like the breaking forth of new light upon the darkened world—the beginning of a new dispensation in which a new humanity—the fruit of the Redeemer's labours—was to spring into existence. It seems only meet therefore that the beginning of this new and world-wide movement should be emphasised and ever had in remembrance.

2. We are reminded further that on this same day—the first day of the week, the Christian Sunday—the Risen Lord appeared to Mary Magdalene and others of His followers. (Mark xvi. 9-12.) Then on the following week He appeared again—this time when the doubting Thomas was present (John xv. 26)—to the assembled disciples, thus giving His divine sanction to their meeting together on the first day of the week.

3. Still further we have to consider that the day of Pentecost fell on the first day of the week (Comp. Acts ii. with Lev. xxiii. 15-16) and thus it was marked out and honoured by the great pentecostal blessing—the gift of the Holy Spirit—which was vouchsafed to the waiting Church. It was like the consecration of the day by God Himself: setting it apart for the beneficent work of ministry—the proclamation of truth—in and through the power of the Holy Ghost. For we find that the disciples are no sooner clothed with their new power than they stand up and preach a risen and living Christ to the world.

4. Again, in Acts xx. 7, we learn that to the early Christians the first day of the week had come to be regarded as the day on which they should meet together for sacred purposes. The words are very explicit:—"Upon the first day of the week, when the disciples came together (after their custom) to break bread, Paul preached unto them." It is quite evident that this day had come now to be regarded by the Church as a holy day in memory of the Resurrection of Christ.

5. Yet again, in 1 Cor. xvi. 1, 2, we find the first day of the week appointed by St. Paul as the special time when the Christian alms should be laid aside." In Rev. i. 10, it is without doubt referred to as the Lord's Day, a name which it has ever since borne. As the learned Bingham tells us:—"It could not mean the Jewish Sabbath, for then he (St. John) would have called it so; nor any other day of the week, for that had been ambiguous; but the day on which Christ rose from the dead, on which the Apostles were used to meet to celebrate Divine Service, on which St. Paul had ordered collections to be made, according to the custom of the primitive Church. How could Christians have understood what St. John intended to signify by this name, if he had designed to denote any other day?" (Antiq. Bk. x. 2.)

6. We now come to another important point. Our blessed Lord promised the Holy Spirit to His Apostles and followers to guide them into all the truth (John xvi. 13). In accordance with that promise the Holy Spirit came on the Day of Pentecost. The members of the Christian Society were filled with the blessed presence as one body, with a continuity of life and authority. This being so we are led to recognise the Spirit's action in singling out the first day of the week as the special day for Christian assemblies and Christian worship. To doubt the rightness of the Christian Society, under such guidance, to elect the first day of the week—the day of Christ's Resurrection—in place of the old Jewish Sabbath for rest and worship is to doubt the power of the blessed Spirit to guide the Church which is the body of Christ.

IV.

If then the question be asked, Who changed the Sabbath? the answer is—the Apostolic Society, the Christian Church under the guidance and direction of the Holy Spirit. In apostolic times we see the day coming gradually into prominence, and taking a unique place in the life of Church.

When we come to the sub-apostolic times, i.e., the times immediately after the apostles, we find the day—the first day of the week in full possession. Let the following testimonies suffice to prove this:—

1. Barnabas, contrasting the Jewish and Christian Sabbaths, says, "We keep the eighth day for rejoicing, in which also Jesus Christ rose from the dead." (Eph. ch. 15.)

2. Pliny—a heathen magistrate in the reign of Trajan, not long after the death of St. John—records that it was the custom of the Christians to meet together early in the morning before it was light, on a certain fixed day (Sunday) and sing hymns to Christ as their God. (Bk. 10, Ep. 97.)

3. Ignatius, a venerated teacher of the Syrian Church, in fact Bishop of the Church in Antioch, and reputed to have been a pupil of St. John the Apostle, wrote a letter to the Magnesians in which he commends the ancient practices of those who had come into newness of hope, no longer observing Sabbaths (i.e., Jewish Sabbaths), but fashioning their lives after the Lord's Day on which our Life rose from the dead. Again he says, "It is monstrous to talk of Jesus Christ and to practise Judaism." (Letter to Mag., chaps. 9 and 10.)

4. Clement of Alexandria illustrates this passage and shows what it means to fashion life after the Lord's Day, remarking that he who observes the precepts of the Gospel makes it to be the Lord's Day. (Strom. 7.)

5. Justin Martyr, in his apology to the heathen, writes:—"We all meet together on Sunday on which day Jesus Christ our Saviour rose from the dead." (Ch. 2.)

6. Tertullian, answering the objection made by the heathen, that the Christians worshipped the sun, says, they made Sunday a day of joy, but for other purposes than to worship the Sun, which was no part of their religion. At other times, when he writes only to the Christians, he commonly uses the name of the Lord's Day for the Christian Sunday, and especially when he would distinguish it from the Jewish Sabbath. (Bingham, Bk. 20, ch. 2.)

V.

Now, observe, all these testimonies have reference to the practice of the Christian Society during the second century. This is important in the light of the silly statement sometimes made that the Sabbath was changed by the Papacy—a statement historically false. Long before there was such a thing as the Papacy the first day of the week was observed by the whole Christian world. When the Papacy came into vogue the Christian Sunday was in possession and duly kept by the entire Christian Society.

The same may be said of another statement equally false, namely, that Constantine changed the Sabbath. When Constantine came to the throne the Christian Sunday had been recognised for centuries. All that Constantine did was to make certain laws regulating or suspending Commerce, Courts of Justice, Military Exercises, etc., on that day. (Neander, Ch. Hist. Vol. III., p. 425.)

In the light then of what has now been set forth, we may regard the teaching and custom of the Seventh-day Adventists as extremely presumptuous. What can be the worth of the opinion of a mere handful of religious adventurers as against the consensus of enlightened thought and practice of the whole Church of God from the apostolic times to the present? Are we to despise the whole body of the Christian Society in the interests of a heretical sect that only sprang into existence yesterday? Far be the thought! He who hath tasted the old wine will scarcely care for the new, for he will say, "The old is better."

The True Priesthood.

(By the Bishop of Carlisle.)

"And thou, child, shalt be called the Prophet of the Highest."—Luke i., 76.

In the course of his sermon the Bishop of Carlisle said that:—

It was noteworthy and most significant, indeed altogether fundamental to the true understanding of the Christian religion, that except in one letter of the New Testament, the TITLE PRIEST WAS NEVER APPLIED TO OUR LORD JESUS CHRIST. CHRIST NEVER CALLED HIMSELF A PRIEST. The personal terms in which he delighted to style Himself were such as "Prophet," "Good Shepherd," "Son of Man," "Minister." BUT HE NEVER ONCE, EITHER DIRECTLY OR INDIRECTLY, CALLED HIMSELF A PRIEST. The one letter in the New Testament in which Christ was called a priest was the

letter to the Hebrews. It was not known for certain who the author of the Epistle to the Hebrews was, but there could be no doubt whatever of the main purpose of that Epistle. It was to show that all priesthoods, both pagan and Jewish, were temporary and imperfect—that they were only foreshadowings of the True Priesthood which was to follow in the person of Jesus Christ, but that Jesus Christ Himself was not a priest upon earth. HE WAS ONLY A PRIEST AFTER HE HAD SUFFERED DEATH UPON THE CROSS, and HAD ASCENDED INTO HEAVEN. The author of that Epistle took the utmost care to point out that in every possible way God had safeguarded the priesthood of Jesus Christ so as to render it altogether dissimilar in character and purpose from, because altogether loftier than, any priesthood which had preceded it. Jesus Christ could have been born of a maiden mother from any one of the Jewish tribes. He could, of course, have been born of the tribe of Levi, which was the priestly tribe of Judah, but in order that there might be no mistake as to the character of His priesthood, Jesus Christ CHOSE NOT to be born of the tribe of Levi. Thus, by His very birth, He cut Himself adrift from all Jewish notions of priesthood. He chose to be born of the kindly tribe of Judah, which had nothing whatever to do with the Jewish priesthood. Moreover, His sacrifice was entirely different from all the other sacrifices which had preceded it. The study of those sacrifices helped them to understand something of what the sacrifice of Jesus Christ was, and what it was not. THOSE SACRIFICES had to be CONSTANTLY REPEATED; HIS SACRIFICE NEVER WAS and NEVER COULD be repeated. It was a sacrifice made once for all, for redemption of the sins of the world. There was scarcely any part of the New Testament which it was more important in these days to study with greater patience, with greater care, than the Epistle to the Hebrews, because it set before them more clearly than any other portion of the New Testament Scriptures what the sacrifice of Jesus Christ really was, in what sense Jesus Christ was a high priest. He recalled to their mind what he had said at the outset, that except in that Epistle, and in the sense in which that Epistle interpreted the term priesthood, Jesus Christ was nowhere, either in the Old Testament or the New, denominated a priest. Next, as JESUS CHRIST NEVER CALLED HIMSELF A PRIEST, NEITHER DID HIS APOSTLES CALL THEMSELVES PRIESTS. Nowhere in the New Testament were the Apostles ever designated priests. The word priest was a word which seldom occurred in the New Testament, except in the one Epistle to the Hebrews, and there were any worth, any meaning in apostolic succession—as in his judgment there was much meaning and great worth when historically and truly considered—apostolic succession was not and could not be, to those who believed in the revelation of the New Testament, a priestly succession; it could not be a hierarchical succession. It was a succession of prophets, and it was in no way conceivable to him with the New Testament in his mind, that apostolic succession could be a sacerdotal succession, a hierarchical continuance of anything at all which appeared in the New Testament.

On the only occasion on which the word was used of Christian people in the New Testament, it was applied to what they called the LAITY, just as much and in the same sense and degree as it was applied to what they now call the CLERGY. "YE ALL ARE," said St. Peter, "A ROYAL PRIESTHOOD." "WE ARE," said the writer of the Revelation of St. John, "KINGS AND PRIESTS unto God." They were JUST AS MUCH KINGS unto God as they were PRIESTS unto God and NO MAN HAD A RIGHT TO CALL HIMSELF, in the sacerdotal and hierarchical sense, A PRIEST of God who DID NOT ALWAYS HABITUALLY CALL HIMSELF A KING OF GOD. He often wished that this word priest did not occur in the Prayer Book at all. In the Prayer Book it was clearly and undoubtedly used in the New Testament sense. NOWHERE IN THE PRAYER BOOK, NOWHERE IN THE NEW TESTAMENT WAS THE WORD PRIEST USED IN SACERDOTAL SENSE. They had only to examine their Prayer Books, to read the rubrics, and they would find that everywhere when the word priest was used it was used as an interchangeable synonym with minister. "Then shall the priest or the minister say or do such and such things." In that sense it was delightful and sustaining to remember that the clergy were the ministers of Jesus Christ, called especially to that ministry by their vocation and ordination as representatives of the people of God;

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but fundamentally, a clergyman was not any more a minister of Jesus Christ than any other member of the Church might be, by his example and conduct, a minister of Jesus Christ. For the sake of order and other reasons which he could not then discuss, the ministrations of the Sacraments were especially reserved for those who were ordained and separated and called forth to their ministerial office. He would like to see not only the elimination of the word priest from the Prayer Book, in harmony with its rare and infrequent occurrence in the New Testament, but he would like to see substituted in its place what was the true New Testament revelation of the clergyman's office, viz., the word prophet, so that every rubric would read: "Then shall the prophet or minister say or do such things," instead of, "Then shall the priest or minister do such and such things." The choice of words was a very important matter, both in the history of a nation and of the Church. Wrong words were very apt to drag wrong ideas in their train, and those of them who knew anything of the early history of the Church know quite well that very soon in that history a complete set of wrong words was introduced into the vocabulary of the Christian Church, words which had practically no place whatever in the New Testament Scriptures, words which were common enough in Pagan religions, common enough in Jewish religions, but had no place in the religion of Jesus Christ, and among those words was the word PRIEST. That word was introduced into the Christian nomenclature very soon indeed, and it began to drag after it, as all false words were in danger of doing, false ideas. The word priest was essentially a Pagan and a Jewish word, not a Christian word, and the use of the word among Christian people had led to the introduction of ideas into the Christian Church which had no place whatever in the New Testament Scriptures. If this word priest had never been introduced into Christian history, we should never have heard anything of such ideas as Transubstantiation, or Auricular Confession, or Corporal Presence in the Sacrament of the Holy Communion. It was the use of the word priest which had dragged these and a whole host of other non-Christian ideas in its train, and which had caused the havoc which they saw going on around them in all parts of the world as a result of Paganising and Judaising the wonderful revelation of our Lord and Saviour Jesus Christ. If this word priest had never won the dominance it now possessed they would not have found nine-tenths of the people in Christendom neither attending Christian worship nor making any profession of the Christian religion; they would never have seen or heard of such dogmas as Papal Infallibility; they would never have heard of such things as they did in the Eucharistic Congress in London, and repeated on a still more magnificent scale in Canada. The whole train of these false ideas had its spring and root in the introduction and misuse of this word priest in the religion of Jesus Christ; and he was persuaded that until we got rid of these Pagan and Jewish notions from the Christian religion there was absolutely no hope whatever of the Christian religion converting the world to faith in our Lord and Saviour Jesus Christ. In many parts of Christendom to-day men were glorying in their repudiation of the religion of Jesus Christ. It might be that the general indifference to Christian religion throughout Christendom, the very small progress which the Christian religion had made in the heathen world—the true reason why, though nineteen centuries had passed since Jesus Christ died upon the Cross and rose from the grave—the true reason why His pure, undefiled, and true religion had not made more progress in the world during those nineteen centuries, might be that it was part of the punishment of God upon humanity that they had practically repudiated the simple and saving Gospel of our Redeemer Christ and had substituted in its stead a set of Pagan and Jewish notions which Christianity was intended absolutely to annul and do away with.

Young People's Corner.

An Adopted Girl and her Troubles.

An Indian girl was stolen from her parents, taken to Calcutta, and sold for a slave. She was a sweet girl with winning ways, and the Mohammedan lady who bought her, having no children of her own, took a fancy to her, and did not treat her as a slave, but brought her up to be a companion; and she grew very fond of her. The Mohammedan lady naturally wished her young companion to be a Mohammedan, so she taught her the rules of her religion—or such of them as it is thought necessary for a woman to trouble herself about. The girl, whom we will call Motibai, soon forgot the rites of Hinduism, and as the years passed she lived happily

with her mistress who treated her almost like an adopted daughter.

But outer comfort does not always mean inward peace. When Motibai was about 16 years of age, it came into her mind, she knew not how or why, that she was a sinner and needed salvation. In great distress of mind she went to her mistress for help and comfort. But, alas! she could not give her any, for Mohammedans know nothing of a Saviour, nor do they acknowledge that any one has need of salvation. But she tried to amuse Motibai and make her forget her troubles. She even hired jugglers and ropedancers to give her pleasure; but in vain. The girl was miserable.

The lady then sent for a Mohammedan priest; but he could not understand the girl's distress. However, he took her under his care, and taught her some prayers in the Arabic language, which she did not understand. He told her to repeat the prayers five times a day, and always to turn towards Mecca when she said them. Motibai tried in vain to get comfort from these things. She persisted regularly in her prayers for three years and kept the Ramadan fast, but no sense of forgiveness came to her.

At last the thought struck her that all her sorrow of mind and unrest was probably a punishment on her for having left the gods of her fathers. So she searched out a Hindu priest and entreated her to receive her back into the Hindu religion. Motibai told him about her distress, but he would not listen till she offered him money. Then he consented to undertake her case! He directed her to take an offering of fruit and flowers to a certain goddess, and once a week to offer a goat as a sacrifice.

For a long time Motibai diligently tried to carry out all his directions. But it gave her no relief. She found that the blood of goats could not take away sin, and in deep distress she often cried: "Oh, I shall die! I shall die without having obtained salvation, and then what will become of me?" At last she became quite ill, and the lady watched her with deep sorrow, fearing that she would sink into an early grave. Yet she was unable to do anything for her.

One day, as Motibai sat alone in her room, thinking and longing and weeping, a beggar came to the door and she began to talk to him. Soon the subject of her sad thoughts came into the conversation, and she spoke to the beggar of "Salvation." "I think I have heard that word before," he said. "Where?" she eagerly asked. "Tell me where I can find that which I so much want and for which I am dying."

The man told her of a place where the poor natives had rice given them. "There," he said, "I have heard the word. They tell of One called Jesus, Who can forgive sin."

"Oh, where is he? Take me to Him," cried Motibai.

The beggar thought she was mad, and was going away; but she would not let him go without telling her more, for she dreaded missing the prize which now seemed almost within her reach.

"Well," said the beggar, "I can tell you of a man who knows about Jesus," and he directed her to a part of the town where a Christian lived—a man who was once a rich craftsman, but who had given up all his worldly prosperity so as to follow the Lord Jesus Christ.

Motibai set out that very evening in search of this Christian Indian. She had a long, weary and unsuccessful hunt. Nearly heart-broken, she was on the point of returning home when she met some one who was able to show her where the Christian lived. He was just coming out of his house. With tears and anguish Motibai addressed him: "Are you the man who knows Jesus? Oh, do take me to Him. I am dying, and I have not got salvation. What shall I do?"

The Christian took the girl into his house and invited her to sit down and tell her troubles. Motibai told her history—about the long years of sorrow and of longing to find something or someone who could forgive her sins and give her peace, and how she had just heard that one named Jesus could do this. Then she rose and said: "Now, sir, if you know where this Jesus is, take me to Him, oh, take me to Him."

Her new friend explained to her that the Lord Jesus Christ was not now on earth, but that He was willing and able to hear and answer her if she spoke to Him. They knelt down together, and as the Christian convert prayed, the troubled girl found that which she had so long sought—salvation, pardon, and peace.—The Awake.

The Stop-Cap.

He was an Indian farmer, Menghray Tudu by name. The war was being felt in the district of Central India in which he lived. Many of the young Christian men had enlisted in the Indian Coolie Corps, and several of the European missionaries were on war service. But those who were left were determined to "carry on." All took on some extra work, the village schoolmasters in sev-

eral places, in the absence of a clergyman, promising to conduct services on Sundays.

Among others Menghray, a newcomer to the district, offered to be a stop-gap. He said he would give up half his time to teaching the heathen the glad news of the Saviour's love. After being interviewed, his offer was accepted, and he set to work earnestly. Besides going out regularly preaching and visiting, he talked to people on the road on his way to and from the fields, and read to them from the Bible which he always carried with him. He had great hopes that several people whom he was teaching would become Christians, and that they in their turn would be teachers of others.

He has not lived to see the fruit of his labours. One Friday night while he was asleep on the ground with a child on either side of him—they had no bedstead—he was bitten by a snake. They heard the angry voice of the snake calling to its mate, and lamps were lit, but the reptile could not be found. Menghray immediately took some medicine kept in the house for such emergencies; but it seemed to have no effect.

The villagers gathered round him in the early morning. In the presence of them all, he warned his wife that the poison in his body might cause him to become strange and unhappy, but he said: "You are to allow no demon worship or any heathen ceremonies." After exhorting his five children to be true Christians, he asked for his Bible and hymn-book to be put by his side, so that when he could no longer speak, he might rest his hands on the word of God. And thus he passed into the presence of his Saviour.

"May God in His goodness send us some 'more men of this type,'" writes the missionary who has sent us Menghray's story.—The Awake.

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PASSIONTIDE.

O Saviour of the world, Who by Thy
Cross and precious Blood hast re-
deemed us, save us, and help us, we
humbly beseech Thee, O Lord.

Current Topics.

Next week will be Holy Week and our thoughts will turn accordingly once more to those great events in the closing days of the Holy Week. Saviour's earthly ministry, culminating in the supreme sacrifice which Good Friday calls to mind. We hope that our readers will spend much time next week in prayer and meditation on those closing hours of the Master's life on earth; it is a spiritual exercise fraught with very great value to the soul at any time, but its benefit is undoubtedly increased by the inspiration, born of the consciousness that the individual is one of a mighty body whose thoughts are concentrated on the one subject, and whose prayers are inspired by the same great facts, as is the case in Holy Week. What a wonderful experience it would be for the whole world, and what striking results would follow in its train, if the attention of all could be reverently and prayerfully and solely directed for just one day to the great sacrifice for the sin of mankind! Here we should see the awfulness of sin and the wonder of God's love. Surely these two considerations, if only truly realised, would be the greatest inspirational force in cleaning up this sin-stained world of ours, and the mightiest contribution to the problem of reconstruction which is facing our statesmen at this time. When the need for the clean heart and the right spirit is recognised, and the love of Christ constraineth men, not only reconstruction, but regeneration, will have begun and none shall stay its course. Let us, then, be diligent in our observance of Good Friday and strive to win others to our point of view. Only in proportion as we have experienced in our lives the great truths for which Good Friday stands shall we realise the blessing and the joy of the Easter message to our souls, which speaks of a sacrifice accepted for our salvation, and a new life already begun in the heart, a life in the course of which death is only an incident, a life which is like a light growing even more and more to the full glory of the perfect day.

The epidemic is still among us and almost daily comes the news of its extension to further Faith or Fear? places in the Commonwealth. With the number of cases swelling every week, and the rate of mortality on the increase, the situation is one which calls for serious consideration and prompt energetic action. The Health Authorities in New South Wales, acting upon

medical advice, have thought it wise to impose certain restrictions upon the liberty of the individual in the interest of the whole body politic, including himself, and we earnestly hope that the citizens as a body will loyally cooperate in this effort to stamp out the serious plague which has established such a hold over the health of the community. It is, in our opinion, the manifest duty of all true churchmen to set an example to their fellow-citizens in this respect, and we hope that they will discharge the duty with meticulous care. They have another duty by way of example, too; they must be vivid illustrations of the calm assurance and undaunted self-forgetful devotion to duty amid peril and anxiety, which are so necessary at the present time, and which are so characteristic of the real Christian life. For, indeed, there would appear to be much danger just now of an extension of the epidemic's dominion from the domain of the body to the sphere of the mind. The prominence given to the subject in the newspapers and in our daily conversation is tending to make us think that it is the only fact in life, and we are in grave danger of developing a morbid and unnatural outlook of panic which would be the strongest ally which the disease could possibly enlist. We shall counteract this attitude of dread only by filling our minds with the consideration of the other and greater, because eternal, facts of life for which our Christian Faith stands, and which should be our strength and inspiration at this time. God still is, God still cares, God still has the power and the will to guard. All things work together for good to them that love God, no less in these times of trouble than in the days of St. Paul, and we should still be persuaded that nothing shall ever separate us from the love of God which is in Christ Jesus our Lord.

One of the most striking features of present-day Christendom is the neglect of the Book that stands supreme as containing the revelation of the Triune God upon Whom the Christian faith is founded. While the outside world is welcoming that Book in their own language, the ordinary Christian of older Christendom is paying it little attention in the way of personal study. The Rev. J. G. Simpson, D.D., Canon and Precentor of St. Paul's Cathedral, London, in a sermon reported in "The Guardian" has been indulging in some straight talk in this regard. He said:—

"No, I am not afraid of putting the Bible into the hands of men and women in an age which ought to be able to read it with common honesty and ordinary intelligence. My one desire is that people should read and not talk about what they don't read; whether it be Shakespeare or Samuel. One of the greatest dangers of the Church of England to-day is treating the Bible as Committees are apt to treat minutes—taking it as read; developing ritual and song; taking a text and ignoring it from one end of a sermon to the other; cutting down the public reading of the

Book to what is technically called a "little chapter," in other words, a snippet; being more concerned with what is called the procession of the Gospel at Mass, and rendering it with appropriate concealment of twirls and twists than of making it live before the congregation; reading Lessons, when perforce they must be read, as badly as possible (how often has Isaiah been sawn asunder, not by a wooden saw, but by a wooden dexter, since Aden began?); telling the folk to 'hear the Church,' rather than proclaiming 'Thus saith the Lord.' If only we know the Scripture, we shan't be long in believing it."

Possibly Canon Simpson had the "Revised Lectionary" in his mind in his reference to "snippets" of the Bible. His words deserve careful reading and pondering. These are days of great anxiety and trial—times in which we shall find that wonderful Book to be a Book of comfort and inspiration for the tasks and trials that lie just in front of us.

The new motto of the C.E.M.S. is remarkably pertinent to recent operations in Victoria and N.S.W. It is the very practical and full of earnest admonition, "Let us arise and build,"

"Other foundations can no man lay than that is laid, which is Jesus Christ." The forward movement in Melbourne shows that there is a recognition on the part of members that earnest effort is required. "Prayer and Work," is the two-fold pledge, but there would seem to have been a slackening in each of these departments of a true Christian activity. The C.E.M.S. in its constitution is severely practical—only workers can be members if that constitution be adhered to. Too frequently energetic though unheeding secretaries have rushed men in to membership who have given but slight evidence of desire to work. Probably this has been one of the most fruitful causes of the evil times on which the Society seems to have alighted. But the New Year's motto strikes the old note and admonishes the drone to be avoided and evacuated if he continue to be unfruitful in service. The other part of the motto sounds the Society's proper keynote. It is a spiritual motive that lies behind its inception. Only as that is kept in clear view, and its members are strengthened in their relations to Jesus Christ, will the Society be an useful handmaid to the Church. Otherwise, it will only prove a real hindrance. We welcome the new movement and hope that the near future will bear record of the great things for God that the Society has attempted and accomplished.

In view of Go-to-Church Sundays and other efforts to reach the non-church-going masses the following letter addressed Reach Men, to the vicar of Lismore (Rev. A. R. Ebbs) by the local secretary of the Waterside Work-