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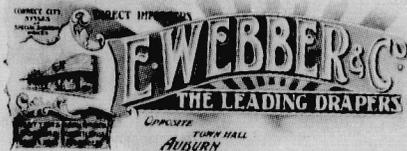
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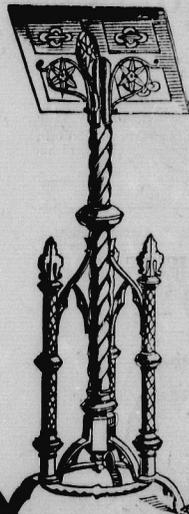
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With which is incorporated "The Victorian Churchman."

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Current Topics.

The passing of Jericho into British hands calls up to the memory the many Biblical associations of that historic spot. It was the gate through which the children of Israel entered the Promised Land, and the place where David commanded his messengers—who had been maltreated by the Ammonites—to remain until their beards should have grown again (2 Sam. x. 5). Here Rahab hid the spies under the stalks of flax upon her roof and here Joshua saw the Captain of the Lord's Host. When Joshua had utterly destroyed the city he pronounced a solemn curse upon the man who should rebuild it (Jos. vi. 26), and that curse fell upon Hiel the Bethelite in the days of Ahab (1 Kings xvi. 34). Nevertheless the place became inhabited again, for we hear of Elisha healing the waters at the request of the "men of the city" by casting salt into the spring (2 Kings ii. 19); it was through this city, too, that he passed with Elijah just before the latter's translation by chariot of fire, and it was to this city that he returned when Elijah had gone. The captives of Judah, taken by the Israelite Army under Pekah, were set free in the city of Jericho, and it was in the neighbouring plains that Zedekiah was captured when fleeing from the forces of Nebuchadnezzar. In the early years of Herod the Great the Romans plundered Jericho, but Herod subsequently restored and beautified it, building a palace there, which was afterwards more splendidly rebuilt by Archelaus. It was on the road from Jerusalem to Jericho that our Lord laid the scene of the parable of the Good Samaritan; here He gave sight to Bartimeus; and here Zachaeus had salvation brought to his house. The road from Galilee to Jerusalem passed through Jericho, and along this road Jesus passed on His way to the passion and sacrificial death to which our thoughts are turned at this time.

From the attenuated press reports the Council of the Royal Agricultural Show of N.S.W., while still adhering to their lamentable policy of opening the Show on Good Friday, have treated the Primate with slightly more courtesy this year, for which churchmen generally will be duly grateful. We hope that it is a sign of a more conciliatory attitude, notwithstanding their statement that they "do not consider that there is any justification for closing." The statement is almost ridiculously sweeping considering the many strong reasons that would find a fairly general acceptance against the prostitution of the Day of the Cross for the purpose of money-making. If the Council had been humble enough to say that they saw no sufficient justification for closing, we could have better appreciated their position. They

know very well that they have against them the strong convictions of a large section of the community who count for a good deal, we dare to say the greatest share, in work for the moral uplift of the people of the State. Meanwhile, we trust, that the Christian Church will keep on protesting year by year, so that it may not be thought at any time that we do not view with the utmost sorrow and alarm this disgraceful disregard of the most sacred association of Good Friday and callous contempt for the feelings of fellow citizens.

The Dean of St. Paul's Cathedral has given utterance to a much-needed warning against the neglect of the Bible Study. In a recent sermon, to quote one of the English Church papers, he

boldly stated that the clergy of to-day do not study the Bible as their grandfathers did. He deplored the fact. No one who is acquainted with the amount of knowledge of the Scriptures possessed by the average Ordination candidate can be satisfied with the depth or width of his study of the Bible. The Church of England is pre-eminently a Church that bases its doctrinal outlook on the Bible. In our services we employ more Scripture passages than any other Church. But we have neglected to study the sacred volume. The Bible is more widely distributed than it ever has been, and it may safely be said that never were so many copies unread by those who possess them. Too often Bishop's Chaplains consider a knowledge of critical theories and external historical facts a substitute for knowledge of the text of the English Version. Unless we have a clergy steeped in the revelation of God to man we cannot expect the Church to make its full progress among our people. To understand and value criticism the words of Scripture and its message must be known, and mere text-book cramming for examinations will never take the place of study of the Bible.

The Dean's reference to Ordination Candidates of course goes to the root of the difficulty. "Like the priest, like people." If the "Tabloid" shepherds do not know where the true pasturage is how can they guide and feed their flock. And to any ordinary thinking Christian the Dean's criticism is absolutely true. We are living in "hustling days" when men are encouraged to take their intellectual and spiritual food in "tabloid" method. Small text books are the fashion in preparation for examination, books that hand out in hard dogmatic pellets food for mind and soul that really needs the most careful mastication. Big books by men of massive intellect are carefully avoided, and even the text of the Bible itself is looked upon as too solid or too cumbersome. We wonder how many theological students of the present day have read books like, e.g., Browne on the Articles, Goodwin on the Creed, or Commentaries on the size of Lightfoot's or Westcott's! The great majority of them are more than content with, say, the Cambridge O. and N. Testament, for Schools and Colleges and the Oxford Text Books.

No wonder we are troubled by the depredations of the various cults and "isms" that are thickening around us. Their propagandists know our Bible well, so far as it suits them, and they play havoc with a non-Bible-reading Christian public, who are left to their tender mercies by pastors too ignorant to instruct their flocks.

The C.F. Newspaper is responsible for the following account of an incident which, although it had its humorous side, illustrates a dangerous tendency in modern Church life:—

The "Hustling" Bishop.

The Bishop of Chelmsford has apparently acquired among the clergy of his diocese the sobriquet of "The Hustler," judging by an allusion made to him by the Rev. F. A. Adame at the adjourned Diocesan Conference. The speaker, in moving a resolution embodying the principle that aged clergymen on retiring should receive £200 a year, quoted the case of an aged cleric who wished to retire, but did not do so because of his fear that an allowance would not be forthcoming. The aged incumbent referred to had stated that he could not keep pace with the "hustling" methods of to-day, and Mr. Adams, turning to the Bishop, said it was needless to mention who the "hustler" was. There was loud laughter at the remark, in which the Bishop joined.

Of course, for the moment, the "case" was lost sight of, and probably afterwards the incident demanded pause for thought. It was pathetic in the extreme. We can well understand the temptation that might come to a Bishop in the prime of his life to forget the handicap of the weight of years, and show or even express impatience with the slower methods of a faithful pastor, grown old in the Master's service, and still possessed of an ardent desire for service in the preaching of the gospel. Aged clergy contribute one of the Church's gravest problems; for no want of consideration for his faithful servants on the part of other and younger servants, can be pleasing to the Lord to whose work they consecrated their lives. The demand for resignation is easy—it cuts the gordian knot; but how often it would inflict grave hardship and a heart-breaking leisure upon men whose one desire is a sphere of work in the ingathering of souls, as long as their physical strength makes work at all reasonably practicable.

The Roman Catholic Archbishop of Brisbane is to be commended for his outspokenness upon this difficult and yet oppressive "Legalised Concubinage" ing menace to our common life. In his Lenten Pastoral, Dr. Duhig says: "To seek to regulate the number of one's family after marriage is a sad desecration of a sacrament so holy that it represents the union of Christ and His Church. But the supreme horror is the ignoring of the right of the unborn child to its life. And yet that right is ignored and violated with a freedom and callousness that are truly appalling. Means to attain this base and wicked purpose are, it is said, openly traded

in, and men are even found who are only too willing to barter the good name of an honorable profession for the sake of the gain to be made by co-operating in this crime against God and the nation.

The late Primate called this degradation of the marriage relation—"legalised concubinage." But the destruction of the unborn life is nothing less abhorrent than simple murder, and such it ought to be freely designated. It is to be hoped that the women of our land will lay upon the crime the stigma it deserves and unite in producing a strong public opinion against it. It is unfortunately too true that at the present time the crime is regarded rather with complacency than the abhorrence it merits. But it is well to remember that such a complacent attitude will reap its harvest in the most demoralising effects upon the life of woman and therefore on human society generally.

The statement of the Rev. R. B. S. Hammond at a meeting in Sydney last week, on the subject of the amount spent on alcohol in the Commonwealth since the beginning of the War, came as a shock even to those who are most in touch with the extent of the drink-evil. It seems preposterous to think that whereas our contributions to war charities have reached the very creditable sum of £7,500,000, that during the same period our tribute of homage to King Alcohol has cost us approximately £70,000,000. It looks like national insanity that the authorities should permit such unworthy use of good grain and sugar in view of the shortage of food in the Empire, and such facilities for transport, when there is urgent need of shipping space for men and materials vital to the prosecution of the War. But serious as this side of things is, it is only a circumstance that the wreckage of human life swept down by this polluted alcoholic flood. In days when we need every penny for war loans and other urgent purposes, we are taxing our resources enormously to permit the drink traffic to carry on its work of filling gaols and asylums, and bringing tragedy and misery to many a home.

But it is a pertinent question to ask whether the Church is throwing herself as strenuously into the battle as the occasion demands. In Canada, where total prohibition for the period of the War has been achieved, all Churches threw their whole weight into the struggle. But in Australia, while the temperance cause has received active and prominent support from the Primate and the Bishop of Bathurst, the episcopate as a whole has held coldly aloof. This is unfortunately true of a very large proportion of our clergy and the leading laity. We do not mean to infer that the Church of England has been especially reprehensible. The same is largely true of every other denomination. All Churches owe a deep debt of thankfulness to men like Mr. Hammond and those who co-operate with him, but it is nearly time that a great many of us did something more than look on and applaud. The situation is too critical and disastrous for that. Whether the Church can commit herself unreservedly to the propaganda of the temperance organisations may be open to question. But certainly the Church cannot refrain from active participation in the struggle against the vested interests of the drink traffic without being guilty of that luke-warmness of which the divine judgment has been recorded in Revelations chapter 3, verse 16.

The charge that our commercial world has been guilty of any attempt at "profiteering" during the war has been indignantly denied from time to time by those involved. We should like to believe that our business men have sufficient patriotism not to add to the burdens to their war-burdened fellow-citizens by any undue inflation of prices. Nor is it comforting to contemplate the thought of such gross and callous mammon-worship, in the centre of a community called to fight to the death for a spiritual ideal of life, as against unshamed and criminal materialism. Yet that we are not altogether free from such a degrading condition of affairs, is brought home to us by the report of the Inter-State Commission, which has found that the people of New South Wales have been paying 1d. per pound more for meat than they should, owing to the artificial inflation of prices by a combine which sought to exploit the needs of the community for their own profit. It is good that the Commission has recommended a trial for perjury so that those accused may have the opportunity to establish their innocence. But if the charge is sheeted home to them, then they should be forced to disgorge their ill-gotten gains, and be withered by the scorn of all good men. Only by such drastic treatment will the conscience of our business world be educated up to anything approaching a standard of Christian decency. The time has certainly arrived for straight talking and strong action.

About a month ago we referred to this scandalous publication, and expressed the hope that it would be prohibited from being used by the Chaplains to our Australian soldiers. It was therefore with pleasure that we read the following editorial note in the current issue of the "Adelaide Church Guardian."

Answers in Brief.

"H.A.L.—So far as we know S. George's Book for Soldiers has no episcopal authorisation and certainly would not be pushed upon the soldiers by the Church Huts Committee—you will be quite safe, therefore, in sending your contribution to the Church of England Fund for Soldiers Overseas. The Y.M.C.A. can no more definitely exclude the book than the C.E. Huts can.

"As the book hails from Adelaide, it is a relief to know that no episcopal authority is likely to be given to it, nor any use made of it by the Church Huts Committee.

Mr. Lansing, the United States Secretary of State, has a Bible that is all his own, and another like it probably does not exist in the world to-day. It was given to the Secretary by his wife, and every page is not only full of notes, references and citations, but maps and drawings are bound into it. Each of these maps, drawings, notes and references looks as if it was printed; they are like type, for the Secretary of State once studied architecture and he can use the draughtsman's pen and pencil with unusual skill. Every available part of the wide margins is covered by notes and maps. Whole cities and temples are drawn by Mr. Lansing. These are so highly finished that they could go to the printer or engraver without a further touch of the pen. Mr. Lansing is considered to be one of the best-informed Bible students of to-day, and all his knowledge of the Bible has been acquired by giving half an hour a day to its reading and study. For years he taught a Men's Bible Class before he went to Washington.

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English Church Notes.

Personalia.

The living of Felling (Durham), in the gift of the C.P.A.S. Trustees, has been filled by the appointment of the Rev. W. F. B. Hoysted, who, after doing excellent service in the diocese of Gippsland, went to England in 1906.

Dr. Henry Gee, Master of University College, Durham, has been appointed to the Deanery of Gloucester.

Canon Jovnt, who has resigned Christ Church, Gipsy Hill, has accepted the living of Holy Trinity, Red Hill, Surrey.

Canon Kidd, D.D., Vicar of St. Paul's, Oxford, has been unanimously elected Proctor for the diocese of Oxford in Convocation.

It is announced that the Right Rev. Woburn MacCarthy, D.D., will resign his position of Suffragan Bishop of Grantham in next spring, together with the rectory of N. and S. Stoke.

The death is announced of the Rev. Samuel Allnutt, Hon. Canon of Lahore Cathedral, the head of the Cambridge Mission at Delhi in connection with the S.P.G., after nearly forty years' service in India. He was a son of the Rev. R. L. Allnutt, who was a C.M.S. missionary in Tinnevely for a short time, but was driven home by ill-health. Mr. S. Allnutt was one of the earliest members of the Cambridge Mission, which was founded in 1877 under the auspices of Bishop French. Its first head was Edward Bickersteth, afterwards Bishop in Japan, who was succeeded by G. A. Lefroy, afterwards Bishop of Lahore, and now Bishop of Calcutta and Metropolitan of India. Mr. Allnutt followed Mr. Lefroy as head of the Mission. He was universally respected and honoured for his works' sake, and the loss of his influence and judgment will be keenly felt.

We record with sincere regret the death, at the early age of forty-seven, of the Venerable Louis Byrde, Archdeacon of Kwangsi in the diocese of Kwangsi and Hunan. He had been a missionary in China since 1894. He was practically the pioneer of the Central China Missions, where his accurate knowledge of the language and the people, coupled with his indomitable enthusiasm and glowing spirituality made him, in the opinion of fellow-missionaries, the indispensable man of the special mission to which he was attached. He was appointed Archdeacon in 1914. He was lately in England on furlough, and impressed all with whom he came in contact with his clear grasp of China's modern problems, which are far greater than is usually understood. He knew the great need for men, and his appeal for service, based on the highest of all grounds, stirred many hearts. A man of sober judgment, wide outlook, and of unflinching devotion to duty, he will be greatly missed, not only by the native population to whom he ministered, but also in the wider work of the diocese.

The obituary notes in the files of English papers just to hand are very heavy in well-known names. In addition to those already given, we have with deep regret to record the "home call" of Rev. W. R. Mowle, of North Breton, a man of strong personality and deep evangelical conviction whose ministry has been most fruitful in soul-winning. Then again the well-known William Macdonald Sinclair, late Archdeacon of London, early in December, at Armadale Castle, Skye in his 68th year.

Bishop Kennion, of Bath and Wells, has appointed Rev. John Lumsdon to be vicar of Wookey, near Wells, Somersetshire. Wookey has a population of 549, and the appointment carries with it an income of £250 and house. Mr. Lumsdon, since leaving St. Peter's, Glenelg, Diocese of Adelaide, has been acting as locum tenens of Holy Trinity, Frome.

The Right Rev. Charles H. Brent, D.D., the Bishop of the Philippines, is to succeed Bishop Walker in the See of Western New York. With the approval of the standing committee of the diocese, however, he has sailed for an indefinite stay in France, where he will remain in the interest of the Y.M.C.A. as long as his presence is deemed advisable. Bishop Brent has gone to the Front at the invitation of General Pershing, whom he confirmed not very long since.

Lieut. R. W. Gascoyne-Cecil, aged 28 years, eldest son of the Bishop of Exeter, was killed in action on December 1, 1915, and his second son has been twice wounded.

Australia at Westminster Abbey.

"Last Sunday evening," writes a correspondent to "The London Sphere," "I had the great satisfaction of hearing the principal chaplain of the Australian forces, the Rev. F. W. Wray, C.M.G., preach in Westminster Abbey. It was one of those quiet, unheralded events taking place from time to time which mark the coming together of the great British Commonwealth. The preacher was obviously impressed with the fact that he was standing in the Vallalla of England's kings and Britain's great ones. He spoke of the way in which Australia's effort had grown from the one simple division to the great force of to-day, and I, for my part, could not help thinking that surely he, the preacher, was the first head chaplain of an Australian army ever to preach within the Abbey walls. The golden light of the evening sun bathed the great transept shaft which shoots up like a cluster of arrow shafts from behind the pulpit as this representative of our overseas brethren expounded Australia's ideals with regard to the great war."

A Sunday in a Church Army Hut on the Western Front.

A glorious May morning with Spring in all its glory. Fruit trees full of blossom; birds singing; and every growing thing seems to be full of life and praising God for His great goodness in bringing to life again vegetation and flowers to please the hearts of men.

Ten minutes to nine a band is heard with 350 men marching to service to render praise and prayers to Almighty God. The Hut is packed to its greatest capacity, and a few being unable to enter sit on the green outside the Hut. These men from down under are great fighters, and are thankful to God for His mercies. "Jesu, Lover of my soul," never was sung with greater feeling, and the sermon by the chaplain was most attentively listened to. After the service the Hut and canteen bar was opened for the use of the men, 50 gallons of lemonade being sold during the day at 1d. a cup. We closed the Hut at 6 o'clock and made ready for the evening service. Altered creaks, chairs and seats placed in position, lamps lighted, and at 7 o'clock the place was fairly full of men who come voluntarily to praise and sing again. The Chaplain to the Forces took the service. The sermon was great: "Simon, Simon, Satan hath desired to have you, but I have prayed for thee that thy faith fail not." During the sermon the noise and booming of the guns in the near distance was heard, also the sharper reports of the anti-aircraft firing at a Fritz who was venturing over our lines; meanwhile the birds in the trees around the Hut were singing, and the cool refreshing rain falling again to make glad the heart of man.

The Communion was celebrated after the service, 36 remaining—a most impressive service. Every one most refreshed and thankful to God for the opportunity to communicate. I think you will admit, and everybody else, that the Hut is being used greatly to the benefit of our brave men who, if there were no Hut in this village, would have been unable to have had the great pleasure and comfort experienced in this one day of a long war. Must add it's the greatest pleasure of my life to be in the happy condition of being the Superintendent of such an important Hut in such an important area of the fighting zone, on the Somme.

The Russian Church.

Reuter's correspondent at Petrograd, telegraphing under date December 15, says that the People's Commissioners will shortly issue a decree directing the separation of the Church and the State. "It will provide for the confiscation of estates, arable and meadow lands, and farms belonging to the Church or to monasteries. The Metropolitan, Archbishops, Bishops, Archimandrites, and Archpriests will be forced to hand over to the State Treasury the gold, silver and precious stones in their mitres, croziers, crosses, etc. All the privileges of the clergy are to be abolished, and, moreover, the clergy of all denominations will be obliged to serve in the non-combatant branches of the Army. Religious instruction will not be obligatory in the high, middle and lower schools. The managers of cemeteries will no longer have the right to prevent so-called lay funerals."

The Ministry of Women.

At a Ruridecanal meeting of the North Meols Deanery a discussion took place on the subject of "Woman and the Priesthood," which resulted in a resolution being passed (with seven dissentients) to the effect that the said Deanery could "find no principle which would debar womanhood from exercising the office of the priesthood of the Church."

The discussion was opened by Mr. Farrar Morgan, who, in the course of his paper, paid a high tribute to the intellectual capacities of women. "If the Church does not utilise their services they will become non-

Church, to the great detriment of the Church," he declared. "It seems to me," he continued, "that during the last fifty years, whilst men of all classes in this country, generally speaking, have led the lives of pagans, women, also speaking generally, have kept alive Christianity in our land, and if, by our fatuous folly, we drive the educated women into the other camp, the candlestick will be removed from our Church. Most women have, intuitively, the gift or art of imparting instruction. It is sheer folly not to utilise this gift of the Almighty to women for the extension of God's Kingdom."

Islington Clerical Meeting.

A gathering was to be held in St. Mary's Parish Church, Islington, on January 15. Prebendary Proctor, Vicar and Rural Dean of Islington, in his letter of invitation, says that the meeting, which it was proposed to hold in January, 1917, would have been the Ninetieth Islington Clerical Meeting, but it had to be abandoned in deference to the expressed wish of Government authority. It was strongly represented to him that the gathering in January, 1918, must not be omitted, and in view of the importance of the occasion he had felt justified in issuing invitations to clergy who reside within the area of the Home Counties. Others living beyond this area would be welcome. The general subject is "After the War." Prebendary Webb-Peploe will speak on "The Foundation of Renewal," Canon E. A. Burroughs on "The Features of Renewal," and the Bishop of Durham on "The Means of Renewal." At the afternoon session the subject will be "The Fruits of Renewal." Dr. Guy Warman taking the first division, "In the Church," and the Bishop of Chelmsford the second, "At Home."

Woman Evangelists.

The Bishop of Exeter, writing in his "Diocesan Gazette" in reference to women's work, says:—

"The diocese is accustomed to women workers. For years there has been established in this diocese a splendid body of deaconesses, under a most accomplished and energetic head. And I may truthfully say that the more I have seen their work the more I admired it. With such an encouraging example of women's work before us, we are tempted to try another experiment, namely, to try and organise a band of woman evangelists, who should carry the Gospel to the remotest villages. Naturally, this is an experiment; but many feel that women preachers might do a great deal of good. The old traditions of the Church would not permit them to preach in the churches, but there would be no objection to their taking classes any more than there is to a Sunday School teacher teaching in church. I think we must all remember that the position of women has been fundamentally altered by this war. Who ever else has had a victory, they have won. The way women have come forward to take men's places has convinced many that they are called to take a more active part in our national life; and since women, alas! after this war must largely predominate over men, it is only right and natural that the Church should seek to make use of their powers."

A little thing is a little thing,
But faithfulness in little things
Is a very great thing.

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Lenten Messages.

Conversion.

(By the Right Rev. H. C. G. Moule, D.D., Bishop of Durham.)

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." So said our Lord Jesus, on a memorable occasion (Matt. xviii. 3). Beside Him was a little boy, around Him were His disciples; not enemies, not careless people passing by, but His followers, who sought Him as their teacher. He was just asked Him a question—who was the greatest person in the kingdom? He was to rule? His answer was to take a child, in all the child's simplicity, reverence, and readiness to learn and to obey, and make him an object-lesson. Before they asked who should be greatest in the kingdom, let them ask who should be admitted into the kingdom at all. And the answer was, no one, except the man, the woman, who should be converted, and should become as simple and teachable as a child at the feet of Jesus.

Those words have never been withdrawn by the supreme Teacher. They are as new and as true to-day as they were in Galilee at first. Let them sink into us. Writer and reader, let us come close to the unaltered Lord Jesus to-day, and take in again what He means.

1. First, then, it is plain that His words mean the need of some deep, internal, beautiful change and revolution in every human soul. They mean clearly that man does not begin right, He so enters the present world that he needs to "become" something which he is not at first. "Except ye become as little children."

This was said first, we observe, not to open sinners, to rebels, reprobates, despiser of good things. It was said first to "disciples." It was possible, then, to be even eager to hear the Lord's teaching, and yet eager to have "become as a little child." It was possible to think much, and listen much, about the kingdom, and to look earnestly into it, and yet not to be in it.

Here is a mystery indeed. But it is also a fact. It is the mystery, and the fact, of man's "Fall," that is, his long-ago rebellion, by self-will, from the loving God who made him. It is the all-pervading evil of what our great poet, Robert Browning, in a terribly searching poem ("Gold Hair"), calls "The corruption of man's heart." There are endless varieties and degrees of actual wrong thinking and doing in human hearts. But Scripture and experience both tell us that, alike in all, the set of the heart is not towards loving agreement with the will of a holy and sovereign God. In one differing way or another the heart prefers its own will. So if the man is to enter God's kingdom, to be the true subject of His absolute crown, he must "become" something different from his old self. He must "become as a little child," quite submitting, quite teachable, because quite trusting and worshipping. He must be "converted."

2. Secondly, we observe that the word chosen to express this beautiful "becoming" is precisely this, Conversion. And Conversion is simply the longer English word for the shorter and plainer word, Turning, Turning round. In the Revised Version of the Bible that shorter word is preferred; you find it so here: "Except ye turn, and become as little children." So it is in Dr. Weymouth's "New Testament

in Modern Speech," that useful help to the Bible reader of to-day who wants to see clearly when, sometimes, the long-ago phrases of our noble ancient Version are not quite intelligible to him.

But the two words do mean the same thing. And that thing is just this—a "facing right about," a revolution in our point of view, and a revolution in our thoughts and motives, following on the new sight of things. The word reminds us that man, in the mystery of his fall, begins the wrong way, and needs, if he is to go the right way, a turn about in what he sees, chooses and obeys.

For the moment we do not ask how the turn about is to come. We note only that it has to take place, if the human being is really to enter into the kingdom of heaven, the happy empire of the will of God, here on the journey, there in the glory.

3. The Lord's words, and acts, show us, very simply, but as deeply as possible, what the converted state is, at least as to the heart and essence of it. It is not merely a change of opinions. Most certainly it is not merely a change in our "views" upon points of religious teaching. It is quite conceivable that a man should not only understand many such views, but be eminently able to discuss them, explain them, defend them—and yet not be at all "in the kingdom of heaven." For he might never yet have "turned round" as to his real sight of divine things, as to his attitude towards God, as to his personal welcome of the Lord Christ, as to his yielding of his will in simple reliance and surrender.

It is "the little child" that is the model of the converted man, the true subject of the true kingdom. The converted man has somewhat learned what it is to trust, to confide, to submit, to obey. He sees in Christ not an impressive figure of history only, not an example only of moral conduct, nor only a teacher of deep truths, and even a revealer of future woes and glories, but in Him One whom he cannot help simply trusting, as his Saviour from death and sin, his Friend and his Guide at every step; One to whom he surrenders his obstinate self-will, whom he loves to submit to, and to obey; his sovereign Master, his absolute Possessor.

To this soul, this converted soul, "religion" becomes a very different thing from what it once was; so, certainly, it is in innumerable cases. Once we thought of "religion," unless we were definitely doubters or disbelievers, as a sort of addition to our real lives. It seemed like a robe, as it were, over our "week-day" plans and habits. It was more or less like a best coat, or a mantle for state occasions. It could be worn, but also it could be put off, and put by, leaving us, perhaps, with a feeling that we were freer without it. Now it is altogether otherwise. Our religion is the deepest and truest thing in us; we should die, in our inmost selves, without it. It is like the lungs and heart of life, without which all the rest of our bodily frame would be but a corpse.

We once acted as if (when we came to look into our real inner world) we were our own, at least very largely. We acted very much as if, when we tried to be "godly," we were sacrificing something of our own to One who had claimed us, to be sure, yet so that we could keep a good deal of our own ground too. Now we own ourselves, with awe, but also with joy and a wonderful sense of liberty, to be altogether His. "Whether we live, we live unto the Lord, and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived that (if I may tender St. Paul's Greek words rather fully) "He might be Lord of us, dead and living" (Rom. xiv. 8, 9).

4. Yes, it is not too much to say that the great test of the converted state is the answer of the soul, of the will and the affections, to that question, "What think ye of Christ?" Is He merely something to you, or is He coming to be all? Are the words of the hymn true for your inner being, "I could not do without Thee?"

The converted man, the converted woman, has so "turned round" that the Lord Jesus Christ is no longer like an object half seen, or a quarter seen, somewhere to the side and rather towards the back! The spiritual eyes are "turned round" fully upon Him. And now they see in Him the absolute answer to the two great questions of the human soul when once it is quite awake: "How shall I be forgiven?" and, "How shall I be holy?" that is, "How shall I live true to the will of my forgiving, loving God?"

To the first question, the answer is, "Christ for us," our atoning sacrifice, our Lamb of Calvary.

To the second question, the answer is "Christ in us," our Life, our Strength, our secret of Victory over world, flesh, and devil, as the Holy Spirit brings Him right home to us, to be used in loving trust. The man who walks in the light of those two answers lives the converted life.

5. How is the converted life actually entered? I reply, it is entered in numberless different ways, as to our feelings and consciousness about it. To very, very many, the change comes "thou knowest not how." There are those who do indeed seem to have had the wrong direction of their being set right, to have been turned beautifully towards God, even from the dawn of human life. Very many others, though not thus wonderfully "hallowed" in infancy, are brought in childhood by gentle steps into the kingdom, into loving trust and happy obedience. To them, as to others, in the covenant of baptism, God in His love has given the privilege, the title-deed, of being His children. And they, early, simply, teachable, giving their young hearts to Him, not in agony and struggle, but "as a little child," "born again of the Spirit" in happy peace.

Others again, later in life, having made proof only too well of the world's evil and the sin of their own hearts, have been smitten down in conviction of sin by the Holy Spirit's mercy, and have been driven to ask, in the dust of penitence, "What must I do to be saved?" And then the same Spirit has shown them the glorious vision—perhaps it seemed almost an actual vision—of Him who is "for us," as our peace and pardon, and "in us," as our purity and power. They may have sinned woefully, in ways the world calls sin. Or they may have been quite blameless, in the world's best sense; only—they have not been turned Godward. And to the one, as to the other, it was made clear, in God's day of grace, that there is but one way into the kingdom, the way of childlike submission to the Crucified. But they have found that that way is a door which opens wide, though its arch is low, and that inside it there are glorious "riches unsearchable" of life and peace.

But the Christian child, and the convert of later years, however it was that they passed through the door, have passed through it, and are in the kingdom on the other side. And the King of the kingdom loves His happy subjects. And He will not lightly give them up, till they pass up into that province of His realm which His Word calls Glory.

6. Reader and friend, are you converted? I ask the question not as an inquisitor, not as a critic, not (God forbid it) as a pharisee. I ask it in the dear fellowship of human life. I ask it all-humbly, as in the Name of Him in whom I have found mercy and the life eternal. Conversion means not a tremendous effort, a breathless achievement, no, but just the very opposite. For the answer to the soul's anxious longing comes in the deep rest of a profound submission, of an unquestioning reliance. It is just a whole-hearted giving way to our Lord Jesus Christ.

A young rector went to Phillips Brooks one day and said to him:—"Bishop, I have come to you in a perplexity. In my present church I am getting 1000dol. a year, and I have just received a call from another church that offers 4000 dol. What would you do, sir, if you were in my place?" "My boy," replied the bishop, "did I understand you to refer to that offer from the other church as a call?" "Yes, sir," was the reply. "That isn't a call, my boy," answered he bishop. "I would call that a yell."

Whatso'er you find to do, Do it, boys, with all your might; Never be a little true, Or a little in the right.

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Correspondence.

"The Deaconess."

(The Editor, "Church Record.")

Dear Sir,—In a recent leader (January 10) you express the opinion that the clergy should be allowed to enlist as combatants in this present War. The "Treasury" speaks of the lack of influence the clergy will have with men after the war unless they mix with them as fighters. This is also the opinion of the mass of the army of Church people and others. On the other hand, our neighbouring episcopal authority voices the opinion that it can be greater self-sacrifice for the clergy to stay and fight the evil in the homeland, arguing that we must keep man for man to combat the dangerous domination in our midst. Why not brain for brain? Given watchfulness, prayer, and argumentative force with authority it matters not what it is encased in, man or woman.

Amongst the English Church Notes of February 1 you state the fact that women are already officiating as priests in the Madras diocese. Now the final word of Church order does not lie with the Bishop of a diocese, but with the Convocation of Canterbury and York. So as the right has already been given to women to act as priests in the Anglican Community, why not extend the practice here and in the Church at large.

It has been well said that indifference in religious matters has to a great extent disappeared, that "the stone has been rolled away," that impossible things have been done, that "it is a time made for the Church." But if the army of the Anglican Community is short of officers, how is it to use its opportunity? Are the people to go unguarded for because a man and not a woman officer is demanded?

Is there no one with sufficient interest in the welfare of our Church at large, and the ministry of women in particular, who will take this matter up and press for its fulfilment?

CHURCHWOMAN.

February 10.

St. George's Book for Soldiers & Sailors.

Dear Mr. Editor,—Every loyal churchman will be grateful for your strong denunciation of this blasphemous publication in your issue of February 1st. The author of it should be drummed out of the Church for his disloyalty.

I am, yours etc., A. R. EBBES. Glenferrie.

Orders and Unity.

(The Editor, "Church Record.")

Dear Sir,—Mr. Baker supposed the case of a number of men separating themselves from the Mother Church for some trivial reason, and if I understand him rightly, denies that such a congregation has power to set apart men who would thus be validly ordained. I quite feel the great force of this contention. But here comes a difficulty: There are in existence bodies of Christian people, in numbers approaching those of our own Church, and who, judging by their work, are as successful in the ministry of the Word in winning souls. Now to me the ground upon which they base their right to separate from other Christian congregations seems to be trivial and even mistaken. Yet I cannot deny that God has blessed, and still is blessing, their ministry.

There is another aspect of this question. Are we sure that under the present conditions of the Churches re-union will achieve

the object for which we seek it? Suppose we were again united in one body. How long would we remain so? In these days of independent judgment and choice, is it conceivable that any length of time would elapse before fresh separations would take place? No Church has ever been free from this kind of thing, even where the right of private judgment has been suppressed. If an outward semblance has been obtained, it has been won by force or corruption, or both.

As a young man I was an ardent advocate of organic union with those great Churches whose fundamental doctrines are the same as our own. That their orders are valid I hold as strongly as ever I did, but though I do not hide from myself the waste and contention of the present conditions, I have far less faith in an organic union, both as to its results and its continuance. Still, I believe there must be some way out of the difficulty. In fact I am sure there is, though while human nature is what it is I doubt whether we shall ever see it—until He comes. I do not write this letter to oppose Mr. Baker's position, but in response to his suggestion.—I am, etc., CHURCHMAN.

(The Editor, "Church Record.")

Sir,—I am glad that the Rev. Donald Baker has introduced this important problem in your columns, and I trust that it will provoke the discussion that its importance deserves. I think, however, that the difficulty he raises as to what constitutes valid ordination—while it supplies a fine point for experts to argue—does not present any very serious obstacle to the practical consummation of our desires for re-union. Indeed the question is raised in connection with Coke's ordination by Wesley, in Mr. Wilson's Cheltenham paper, which you publish in the same issue, and set aside as evidently having no weight. It is generally agreed that of the other denominations, Methodism stands closest to our own Church. Some years ago when there existed a host of minor Methodist bodies Mr. Baker's difficulty might have been a very serious one, but since these have all now been absorbed in the larger Methodism, with the consequent raising of the ministerial standard, the difficulty has vanished. Dealing with the question from the practical standpoint, I should say that before we could approach the Methodist Church with a view to re-union, we must be prepared to receive and recognise in the larger organism all her authorised ministers. This is surely in line with the findings of the recent Cheltenham Conference in England, which I am convinced form the soundest, fairest, and most practical programme that has yet been issued by any representative Anglican body. The marked change in the attitude of earnest and thoughtful High Churchmen in recent years towards non-episcopal Churches, and the widening acceptance of the results of the researches of our greatest historians concerning the origin and developments of episcopacy lead to the conviction that the near future holds great and solemn possibilities for the Christian Church. Believing as we do that the future lies along the path of a sane evangelicalism, it behoves us to keep this question alive through the medium of the Church press, and then at some opportune time Mr. Baker or some other of our Church leaders might arrange for an Australian "Cheltenham," which would not only serve as a rallying point for evangelicals, but also give a strong and definite lead in what seems to me to be the only way in which our Lord's prayer, "that they all may be one," can be realised.

I am, Sir, ARTHUR E. F. YOUNG

St. John's Rectory, Bairnsdale, Ash Wednesday, 1918.

Australia's First Preacher.

(The Editor, "Church Record.")

Sir,—It is a matter of great astonishment to me that that admirable work of James Bonwick's on the life of Richard Johnson, entitled, "Australia's First Preacher," should be so little known to Australians generally. Australia owes Bonwick much for his patient investigation of records, and his work on Johnson is perhaps his best work. It was published by Sampson, Low and Co. in 1898; is quite moderate in price, and gives the fullest information on the appointment and subsequent work of Australia's first chaplain.

The honour of selecting him, and through him to enforce and fitly definitely getting him commissioned to sail with the fleet, belongs to the Eclectic Society, from which subsequently arose the C.M.S.

How difficult the work seemed to the men of that day, and what courage and endurance it seemed to call for is illustrated in the correspondence of Bull and Newton when the latter writes:—"A minister who should go to Botany Bay without a call from the

Lord and without receiving from Him an apostolic spirit, the spirit of a missionary, enabling him to forsake all, to give up all, to put himself into the Lord's hands without resource, to sink or swim, had better run his head against a stone wall.

"Oh! if Johnson is the man whom the Lord appoints to the honour of being the first to carry the glad tidings into the Southern Hemisphere, he will be a great and honoured man indeed."

Yours truly, J. E. McELROY. Lower Sandy Bay, Hobart.

Confirmation for Adults.

(The Editor the "Church Record.")

Sir,—In view of the large number of active members of the Church who have never been confirmed, may I be permitted to suggest to the governing authorities the advisability of appointing an annual confirmation service for adults. I submit that it would be very appropriate to arrange such services for women and men to synchronise with the date regularly set apart for the admission of Deaconesses and Deacons to their positions respectively. A general service at the Cathedral would suffice on each occasion. Yours, &c., S.C.H.

Personal.

Mrs. Kemmis, the widow of the late Canon Kemmis, of St. Mark's, Darling Point, Sydney, celebrated her 80th birthday last Tuesday week. On that day she was able to attend St. Clement's, Mosman—the first time for over 12 months. Advantage was taken of the occasion to have a great-grandchild baptised, her brother, the Ven. Archdeacon Gunther, officiating.

Mr. J. S. Cook, who has been verger at St. John's Church, Young, for 11 years, died recently. He saw service in the Abyssinian War, and was 80 years of age.

Rev. O. Abram, who has left for Launceston to take up duty as senior curate at St. John's Church, was, before leaving, entertained by the parishioners of St. John's, Bishopsthorpe, Sydney, and given several presentations.

Rev. W. Newmarch, rector of St. Oswald's Church, Haberfield, Sydney, was recently married at Uralla to a daughter of the late Mr. L. E. Wiseman, of Bushgrove, Uralla.

Rev. L. Dawson Thomas, rector at Dubbo, has been appointed rector of Tenterfield.

Rev. J. Howell-Price, of Sydney, is in receipt of information to the effect that his son, Major F. P. Howell-Price, has been appointed Deputy-Assistant Director of Supplies and Transports on active service.

The Bishop of Gippsland has licensed Rev. F. J. Evans to the Parochial District of Orbst, and Rev. H. R. Hobbs to the Parochial District of Neerim South.

The wife of the Rev. Charles Howard, vicar of St. Philip's, Cambridge, and mother of Rev. R. T. S. and David Howard, missionaries in India, also Mrs. Brockleby Davis, wife of Rev. Brockleby Davis, another missionary in India, died at her husband's residence on December 23, 1917, leaving a beautiful Christian testimony behind her. The Rev. Charles Howard is a brother of Rev. Nelson Howard, rector of Christ Church, Gladsville.

Canon Withey, of Lochinvar (Newcastle), is reported as likely to vacate the parish at an early date due to the score of ill-health. Mr. Withey has carried on his work for many years

under the very great handicap of weakening eyesight.

Quartermaster Russell Brown, the brother of Mr. C. A. Brown, the Newcastle Diocesan Registrar, has been appointed, on the field, to a second lieutenantcy. Lieut. Brown left Australia in September, 1916, as a private. The advancement has been very rapid.

Rev. Walter Warr has accepted the curacy of St. Peter's, Hamilton. He is expected to arrive in March.

Rev. E. H. Burgmann, travelling secretary for A.B.M., is making an extended tour in Armidale Diocese.

News has come to hand of the death at Rabaul, on the 16th inst., of 2nd-Lieut. Frederick James Miller, the only brother of Mrs. Begbie, of St. Stephen's Rectory, Newtown, and Miss K. Miller, missionary in East Africa. Lieut. Miller was on the administration staff, and prior to the outbreak of the war was for years in Rabaul, and was British Vice-Consul. He was interned by the Germans until the capitulation of the latter, and at the beginning of last year was placed in a position in the Lands Office, his knowledge of the country being considered valuable.

Rev. A. Law, B.D., vicar of St. Andrew's, Brighton, was nominated to the Archbishop of Melbourne for appointment as successor of the late Canon Drought, as vicar of St. John's, Toorak. His Grace approved and offered Mr. Law the appointment, which was accepted. The new incumbent commences at Toorak on May 1.

Rev. A. Law has accepted the editorship of the C.E. Messenger.

There is little chance of Mr. Behan, the Warden-designate of Trinity College, arriving in Melbourne before the end of June, as he is discharging very important duties in the Food Controller's Department.

The Bishop of Adelaide is very unwell. He is suffering from bronchial asthma.

The Chapter of Perth Cathedral has elected Mr. H. Hardwick, Mus. Bac., Durham, as Cathedral organist. Mr. Hardwick is at present at West Maitland N.S.W.

Rev. W. M. Madgwick has tendered to the Bishop of Bendigo his resignation as vicar of the Rochester parish from March 31. It is reported that the Rev. H. Plumtree, at present in charge of Mitiamo, will be Mr. Madgwick's successor. The local press says: "The news of the departure of the Rev. W. M. Madgwick will be received with regret. An earnest preacher, devoted to his work, and a man of burning patriotism, he has won the esteem and respect of the community, as has also Mrs. Madgwick, who, in a quiet and unostentatious way, has backed up her husband's efforts and has been responsible for many good works. Mr. Madgwick has also proved himself a useful citizen, having been a prominent figure in all movements of a patriotic and national character."

Rev. Percy Shaw, of the New Guinea Mission, is expected in Sydney shortly.

Rev. E. R. Gribble, of the Forrest River Mission, whose furlough is overdue, will probably come to Sydney within the next two months.

Rev. F. S. Griffiths has been appointed to the provisional district of St. Alban's.

Our Melbourne Letter.

(From our own Correspondent.)

The Social Questions Committee of Melbourne Synod is to be congratulated on the success of its educational campaign on the subject of the Social Application of the Gospel. The Bishop of Tasmania began, on February 11, with a good attendance; Rev. H. N. Baker, of Launceston, had a full house on February 18 to hear his lecture on "The Church and the Social Outlook." The lectures are being published in pamphlet form at the low cost of one penny. Clergy and workers among young men should order quantities and scatter them broadcast. We must make men think along new lines. Many still think that the primary appeal of the Gospel to the individual is the only appeal. It has never occurred to them—perhaps they have never in their lives heard a reference to the matter from the pulpit—that there is a social gospel, and that Christ has given us the principles for a new social order, if only we will have faith and diligence for fresh study and a large obedience.

Not that we are prepared to endorse every sentiment in these lectures, but the lecturers have had a vision and we have a duty to share in it. Bishop Stephen's sentiments on the coming of the Kingdom of God on earth will be questioned, as he anticipated, on the ground of New Testament teaching concerning the last days. A genial critic at the lecture, who announced himself as the editor of a Cootamundra paper, did not share the Bishop's optimism. All men of faith believe in the final triumph of Christ. The question is how is the triumph to be realised. The Bishop centres his hopes in the Church. But it is just here we find the most tragic failure. The Church has so grievously failed in the past that we have little hope that the millennium will come by a process of peaceful penetration on the part of the Church. The leaven of evil also is at work and from time to time the clash of contrary principles produces a crisis such as the war. The hope of the New Testament is that all our efforts for the establishment of the Kingdom will be consummated by a final crisis of the appearing in glory of the King Who is coming again to reign. For He must reign till He hath put all enemies under His feet.

Dean Archdall is reported in the "Argus" as preaching to a crowded congregation in the Cathedral—"The social teaching of the Christian Church can be well summed up in an equal and complementary insistence of the doctrines of human individuality and solidarity." But have we learned to relate those great ideas in the Church? They are the evangelical and high church ideals over again. Well, we believe the church is beginning to strike a balance in these matters as she must do if, as a Church, she is to teach the world to resolve the conflicting claims of the individual and the collective whole. Evangelicals are now aiming at solidarity, and High Churchmen are adopting the individual appeal once to be heard only from evangelical pulpits. The two ideas are held in completest harmony by St. Paul. They are really one—but we must discover our unity in the Body of Christ before we can show the way of peace to the sorely divided modern State.

The Archbishop of Melbourne has licensed the new Principal of Ridley College as Chaplain of Ridley College. By this generous recognition of the position and work of the College in the training of men for the ministry his grace has enabled the College to take

its stand in loyal relationship to diocesan authority in Melbourne. It has been the desire of its promoters to help the Church where its need is greatest, and the measure of official recognition now granted should relieve the minds of churchmen in Melbourne Diocese of any suspicion of irregularity or of failure to recognise the necessary subordination of all institutions in the Church to the rightful claims of constituted authority.

Australian Board of Missions

OFFICIAL STATEMENT SLIGHTLY ABBREVIATED.

The Australian Board of Missions met on February 6th and 7th in the Diocesan Church House, Sydney. There were present the Bishops of Willochra and Goulburn, Bishops Stone-wigg and Pain; the Dean of Adelaide, the Revs. Canon Hughes, A. H. Garnsey, J. S. Meedham, A. R. Ebbs, E. H. Lea, Messrs. C. R. Walsh, E. H. T. Russell, L. S. Donaldson, J. Allen, W. J. G. Mann and Dr. Fleetwood; Mrs. J. A. Pattinson, Mrs. Finnis, Miss Bryant, Miss Palister, and Miss Milner Stephen.

After dealing with several matters arising out of the minutes of the last meeting, reports of the following sub-committees were adopted. Sub-committee appointed to consider steps to enable the Board to act as Trustees, recommended that the three persons by name as follows be appointed trustees of the A.B.M. to hold money or property on behalf of the A.B.M. The President of the A.B.M., the Chairman of the A.B.M., the Honorary Treasurer of the A.B.M., and when the Commonwealth Government pass a Companies' Act this question be brought up for further consideration.

The Report of organisation committee was adopted.—The report included the notification of appointment of Miss Muriel Henderson as Woman Travelling Secretary for six months. The Chairman's proposal to hold a conference of the Provincial secretaries of A.B.M. about the time of the next meeting of the Board May 7th was approved.

The Report of the sub-committee appointed to consider the whole question of the Aborigines, was read together with a letter from the Bishop of Carpentaria. It was decided that the following matters were to be placed on the Agenda for the May meeting.

(1) The church's duty to the half-castes.
(2) The problems connected with industrial development.
(3) To draw up business paper for a conference of Aboriginal Mission workers to be arranged for as soon as convenient.

Report of Literature sub-committee was adopted.—It dealt chiefly with the Annual Report for 1918, which is to be printed independently of the Review. Extracts from report to be printed in the Review in a more popular and attractive form.

A report was read of the work of the sub-committee to consider Diocesan Assessment for missionary work, but as the work is not completed it is not possible to make any statement at this juncture. The reports of Committees of Administration were adopted. The report of the New Guinea Committee of administration, submitted by the Chairman of the A.B.M., nominated on behalf of the Bishop of New Guinea and the New Guinea sub-committee the Rev. Cecil King, Rector of Camden, to be a member. The recommendations embodied in a letter of the Bishop of New Guinea dated January 2nd, 1918, were unanimously approved of: namely (1)—That the remuneration at the rate of £25 per annum, not £20 as heretofore in addition to accommodation and stores be given during the period of the present high prices to those members of the staff to whom such conditions of service apply.

(2)—That the Bishop's urgent appeal for the service of a priest to replace Mr. Robertson, who is resigning from the Mission, be endorsed; and that further, as funds are now available, the services of another priest to take up work at Ambasi be immediately secured. The committee reported that Miss Lance (Sydney) and Miss Corfield (Melbourne) have been accepted for service in the Mission. The following resolution was unanimously passed:—

"The Board desires to place on record its thankfulness to God for the admission to the priesthood of the first Papuan native; and congratulates the Bishop of New Guinea upon such a wonderful advance in the Mission history. The Board

further decides that a letter be written to the Rev. Peter Kautamara to welcome him into the ranks of the fully ordained missionaries of the Church."

The report of the sub-committee for the Melanesian Mission was given verbally by the Chairman of the sub-committee, and as various matters were still the subject of correspondence it was decided to reserve further consideration until next meeting.

The Methodist Australasian Board of Foreign Missions were sitting at the same time as the A.B.M., and it was unanimously resolved "that the Board convey to the Methodist Board of Missions now in Session its brotherly sympathy, and its hearty good wishes for God's blessing on their present deliberations.

The report of the sub-committee for missionary candidates and training was adopted. The report approved (1) formation of a missionary guild to be called the Guild of St. Andrew; (2) Training of candidates; (3) Establishment of training homes and first for a training home for women candidates; (4) That the Board be recommended to set aside a percentage of the A.B.M. General Fund annually for (a) the training of missionary candidates; (b) the establishment of such homes.

The report of Committee of Administration for overseas work was adopted. The recommendations of the report which dealt on this occasion exclusively with China were adopted. (1) That the Board should hold itself responsible for seeing that its missionary workers who had been promised a definite salary should receive the local equivalent of that amount; (2) That the Board give first place in the matter of securing workers for service overseas to supplying Miss Holloway's place while on furlough by seeking and sending a woman teacher (trained if possible) to be a permanent addition to the staff in Shantung; (3) That the securing of an industrial worker, while deferred for financial reasons, be kept in view.

The following resolution was passed unanimously:—

"That this meeting of the A.B.M. in session at Sydney desires to express its deepest sympathy with the Diocese of North Queensland and the parish of Mackay in the losses sustained through the recent disastrous cyclone, and further expresses the earnest hope that the Bishop's appeal for the rebuilding of Holy Trinity Church, Mackay, so closely associated with the life and work of Albert McLaren, will be crowned with success."

The suggested Provincial organisation for Victoria was fully considered by a sub-committee appointed to consider this matter and subsequently by the Board. The report of the sub-committee was adopted.

A memorandum was read from the Rev. C. F. Andrews, urging the importance of Mission work amongst the 60,000 Indians in Fiji or such of them as are not at present under missionary influence. He recommended that the Board should take steps to arrange for the establishment of a mission in Fiji under the Bishop of Polynesia. In the discussion that ensued it was ascertained that the moral conditions of Indians in Fiji was being anxiously considered in Sydney and elsewhere, and a sub-committee was appointed to go fully into all these matters and to report.

The Board also authorised the Chairman to take such steps as were required in these matters.

"IT IS WELL."

Another soul has pass'd away,
The sun has set on his life day,
He now is with the Lord for aye
And It is well.

One more beloved form now lies
Within God's earth—from thence to rise
And meet the soul from Paradise,
So It is well.

Another place is vacant here,
Another "mansion" open'd there,
Another death to Christ "right dear,"
Then It is well.

Absent from us, ah! hence our pain,
Present with Christ—how great his gain,
E'en thro' our tears Lord we would fain
Say It is well.

Another smile for us to miss,
Another soul to be in bliss,
Thy will be done dear Lord in this,
For It is well.

Another link from earth's sweet chain
Removed—to our celestial gain,
With Christ between o'er each to reign
Then It is well.

Since Thou hast one more soul with Thee,
Lord Jesus, let it never be
That we should not submissively
Say It is well.

—Mary Selby Tucker.

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The Church Record.

MARCH 1, 1918.

A PRACTICAL CATHOLICISM.

In estimating the religious forces of the world one consciously or unconsciously thinks in terms of denominations, but it must be apparent to all in these war days that the Christian forces at work are far greater than we thought. Not only has the war revealed to us the fact that there is a reservoir of "unconscious Christianity" in our midst, but the hidden strength and character of some of the organisations outside of the Church stand revealed for the first time. Not their strength only, but the extent of these movements has surprised us, and we cannot help wondering how these apparently mushroom growths of a few years have rooted themselves so firmly and widely on the consciousness of mankind. In a real sense they are earning for themselves the high title of catholic in a most self-evident way—their activities being more or less international in character. Their rapid growth is probably due to their being an expression of practical Christian virtues which have only to be seen to be recognised. True, religion does not consist in good works entirely, but then neither does it consist of mere pious sentimentalism. After all the one criterion of future judgment given us in the parabolic form of the "cup of cold water" and for that matter it is instinctively the world's criterion as well. Hence the success of such movements as the Y.M.C.A., Salvation Army, etc. But there is another movement perhaps not so well known, yet one which in estimating world religious forces must take a high place. We refer to the World's Student Christian Federation, the officers of which have just issued a Universal Call to Prayer on behalf of the students of the world, with the result that last Sunday (February 24) the students of all nations, from the Far East to the West, from the North to the South—inclusive of all the belligerent nations and fighting fronts, were united in prayer. Such an unique event may well stimulate some thoughts regarding this young yet mighty Movement.

The World's Student Christian Federation has united the Christian students of all lands to conquer the universities of the whole world for Christ and to capture the life energies of students for the cause of Christ and His Kingdom. An ambitious programme, truly, but the miracle of it is that this daring objective is slowly being accomplished. What it has accomplished in

the 30 odd years of its existence reads almost like a romance. To quote the words of a distinguished ecclesiastic, "It has changed many of the universities from pagan institutions to Christian communities." "It is a holy sight," said Disraeli, "to see a nation saved by its youth," and this is the spectacle we are seeing to-day, especially in the young rising nations of the East, where the Student Christian Unions, working in conjunction with the Y.M.C.A., are doing their utmost to plant a Christian outlook in the universities and colleges, and enlist the student forces of the land in the regeneration of their country. It will not be their fault if the spiritual crisis in the awakened East is not turned to account for the Kingdom of God, as witness the influence of men like Nee-shima, of Japan, C. T. Wang, of China, Bishop Azariah, of India.

Turning to the West, we find the same effort to cope with the need of the day—whether it be the fight for the present in the trenches or the fight for the future in the realm of idols. The home work, of course, has suffered since the universities are practically depleted by the war, especially in the belligerent countries. But this simply means that the whole body of enthusiastic student Christian life is spending its energies elsewhere—in places where it is sorely needed. To quote Dr. Mott:—

"The universities of all lands are now sharing, as never before, the common lot of their countrymen; everywhere the undergraduates have offered their lives with a glorifying enthusiasm which befits the noblest traditions of ancient seats of learning. . . . Many have seen arduous years of training go apparently for naught and the fruitful investigations of peace turned to the perfection of the engineering of destruction. The college hall is a hospital, the laboratory is testing explosives, the campus is a drill-ground. Never before have students so earnestly translated academic propositions into grim action. Thousands of undergraduates are dead; thousands can never attend lectures again."

It would surprise many to know the extent of their activities. The high ideal of service which has always inspired the movement has crystallised into a multifarious range of activities varying somewhat according to the range of opportunity offered by the organisation of each nation. In Germany and Austria, for instance, a great deal of the work performed here by the Y.M.C.A. is done by the Student Unions—especially in the way of supplying books, etc., and keeping in touch with soldiers by systematic correspondence, and premises have been established to conduct the new department of student action. In Switzerland a great work is being done in helping stranded and indigent students—in many cases actual starvation exists, and the need of relief is most urgent. (The Australian universities recently apportioned their finance week collections to relief work of this character.) In America the work in its practical aspect is largely identified with Y.M.C.A. activities, and to some extent this applies in England, though we note that new quarters have just been officially opened by the Archbishop of Canterbury for the better conduct of the Movement's various activities. A similar work is done in France—a letter from a French Chaplain illustrates this, and would be echoed, we think, by other army chaplains:—"The great thing when coming to a new place is to search for a member of the French Christian Student Movement. When I can find one then

I am ready. Then something will be done—there will be an address or a religious service, or a circle will be formed. I have now worked for several weeks in the cantonments at the front, and am pretty well in a position to appreciate the great importance of the work of the Christian Unions."

There we get an indication of the secret of its influence—this circle method of linking together men of like-minded ideal and unifying them into a solid force to be exercised for righteousness everywhere. Accustomed to plan for such amid a crowded college curriculum—they soon saw the openings for this usual method in trench and hospital life, and were not slow to adopt them, and, please God, it will do in the trenches something of what it has done in the Universities. In not a few fields we read of these regular Christian Unions being formed and carried on, and student secretaries of different nations meeting under the strangest circumstances and exchanging views. A well-known name in this connection is Donald Hankey, a strong student leader of the British Movement. No one could read the "Student in Arms" without realising something of the influence such a many Christian character would exercise among his comrades, and Donald Hankey is but one of the many Student Christian Union men who have given of their best in life and in death to make real the ideal the Movement stands for.

What is this ideal then? To put it shortly, it largely consists in a single ruling conception, and its significance when applied to life in general, viz., the emphatic insistence on dedication to service as the absolute standard of Christian discipleship—such dedication to be worked out irrespective of the so-called distinction of life into sacred and secular. Christian service is binding on all, a man's profession simply fixes the arena for its exercise. This responsibility is to Christianise his "bit of world" whether it be arts or law, politics or commerce, etc. The significance of this standard they have set themselves can be seen at once. It opens out limitless horizons before one, and we dare to hope that when the present generation has had time to inspire their various callings with this new spirit, it will mean much for the Christian Church of the future. Perhaps the Movement's greatest and now apparent contribution so far is the important part it has played in bringing home to the Church at large, through the Student Volunteer Movement, a clearer understanding of the will of God as regards missionary effort. By its great watchword, "The Evangelisation of the Church in this generation," it challenged and convinced the Church of its duty in this matter. God had set the world in their hearts, and under the inspiration of this simple ideal, "the world for Christ," 8000 odd volunteers have gone forth to a line of service in foreign lands. Now the same virile force is being turned to home problems, the same insistent call to life dedication still rings out, who can tell what the result will be? One thing is certain, that in the fight for the future the Student Christian Movement can and will play a big part in shaping "the new world that is to be."

Let me not die before I've done for Thee
My earthly work, whatever it may be;
Call me not hence with mission unfulfilled,
Let me not leave my space of ground un-
tilled;

Impress this truth upon me, that not one
Can do my portion that I leave undone,



C. E. M. S.

N.S.W.—A meeting of Secretaries affirmed a resolution of Conference as to the desirability of some thing being done to get hold of the boys of our Church and foster in them a desire to help forward the extension of Christ's kingdom.

The need for establishing Federations was also expressed, and the City and Suburban Branches have been set off in sections in the hope of something being accomplished in that direction.

Two members of St. Peter's, Burwood Branch, have been awarded the Military Medal.

Believing that it will be in the interest of the open-air services, at the Cathedral gates on Friday evenings, a roster has been prepared to operate from March 8th, when each Branch, in turn, will attend from that date and give support to the movement.

Several branches are entering very fully into the study of the Epistle to the Ephesians, the subject suggested for the first quarter of this year. Arrangements are in hand for the next quarterly gathering, to take place towards the end of the month.

Melbourne.—Taking it all round society matters are very quiet, with so many of our members (over one third) away at the front, this is only natural. We can only pray that they may soon return to us. The War Work Committee continue to provide entertainment at the Camps and Hospitals, and their efforts are much appreciated by the men. The Broadmeadows, Maribyrnong and Laverton camps, and the Base and Caulfield hospitals are regularly visited. The Chaplains on the various troopships are provided with soldier members cards and badges, as well as literature when they leave, and many soldier members have been made. On Sunday afternoon, 2nd February, The Rev. H. C. Crotty, from Sydney, but about to leave for the front, gave an eloquent address in St. Paul's Cathedral; this was organised by the C.E.M.S. Saturday the 11th, we had the annual church outing to Blackburn—There were a large number present, including the Archbishop and Archdeacon Hindley and Hayman. There was a short service, some sports, tea, and then a concert given by the Orpheon Society. Christ Church (Hawthorn) band provided the afternoon music. The Boy's Society continues to make steady progress and bids fair to become a splendid recruiting ground for the C.E.M.S.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

The War and After.

We cannot conceal from ourselves the fact that the immediate future is full of impending events of the utmost moment. The cause which our Empire and Allies are fighting will be submitted to the supreme test. The most awful fighting that we have yet witnessed is inevitable. Our sons and brothers will be hazarding their lives as never before. The only alternative is that our rapacious and consciousnessless enemy will be left to wreck his will upon us all. What that implies, the horrors and outrages that have shocked civilisation sufficiently attest. Should such a catastrophe occur no part of the British Empire would suffer more vindictive treatment, or could be exploited for the conqueror's gain without regard to life or liberty on a cruel scale than would Australia.

It is useless to hide these stern facts from ourselves. But the knowledge of them ought to unite us as a people in a way in which we have hardly as yet been united. It ought to make us ashamed of dividing our interests or sympathies on minor matters that cannot compare with the security of our homes and ideals for endless generations. We might be one people, speaking with one voice, devoting our strength as one in this hour of destiny, which, if lost, will never be offered to us again. In that spirit alone have we the right to claim that we face the future with confidence, because we have placed our affairs in the hand of Almighty God.

At the same time it is right to make arrangements against the day of peace and victory, by which the interests of our gallant soldiers are secured when they come home. I am glad that the apparent lethargy of

those charged with the measures for repatriation is to end. But we ought to have the fullest information given us publicly as to the general methods actually adopted, and we must watch carefully to see that the large sums of deferred pay so well earned are not paid out until men are in a position to make use of them, together with contributions from the patriotic funds which are often so necessary to supplement them. It gives us confidence to know that a soldier whose wisdom we all trust is assisting the Repatriation Committee. — (Archbishop's Letter.)

St. Barnabas', Clebe.

An Allies Sale of Gifts was held at St. Barnabas' on Saturday, February 9, which was declared open by Mrs. Robinson, wife of the Rector's co-worker. Canon Charlton, in asking her to perform the ceremony, said that he did so as a small compliment of the esteem and appreciation in which both she and her husband were held in the parish, and he also took the opportunity, on behalf of the parishioners, in wishing them God-speed and every blessing in the work at St. Luke's, Adelaide.

Mrs. Robinson, in a few well-chosen words, thanked all those present for their kind expressions, and trusted that the Sale would be most successful. Miss Howland, on behalf of the Ladies' Committee, presented Mrs. Robinson with a beautiful afternoon tea cloth as a souvenir of the event.

The stalls represented the Allies: Britain, the Girls' Guild (under Miss Stevens); France (Mesdames Jones and Walker, Belgium, the Dorcas Society (Misses Price, Smith, Richardson, Greenwood, Spinks and Dyer), Italy (Mr. Bucksath and Miss Sandstrom), America (Mrs. and Miss Sydenham, Miss Howland). A programme of glees and songs was rendered by the Girls' Guild both afternoon and evening, contributing thus to a very successful parish gathering.

A Missionary Sale.

St. Alban's Hall, Leura, was well filled on February 6, when the Sale of Work organised by the Girls' Friendly Society of St. Alban's was opened. Mrs. Docker performed the ceremony of declaring the Sale open. The Rector (Rev. A. J. A. Fraser), who presided, stated the object of the function was the raising of funds for the support of Missions. Recently, he said, St. Alban's people had contributed £146 for their own Church needs, and he hoped they would not turn a deaf ear to the urgent appeal that was being made that day for such a worthy cause. Later on in the evening, when announcing the result, £56, he thanked all who had made it possible for those hopes to be so fully realised. The proceeds will be equally divided between the Church Missionary Society and the Australian Board of Missions. Miss King, from the A.B.M. office in Sydney, had a fine collection of curios from the Mission Stations in Papua, the Northern Territory and Melanesia. These she explained during the afternoon to a most interested and attentive audience.

Outgoing Missionaries.

The last monthly Gleaners' Meeting at Wairoonga, took the form of a Valedictory Meeting to the Rev. W. V. Gurnett, who far the past three months has been curate of that Parish. Mr. Gurnett left for India on Thursday, and will be followed by the praiseworthy interest of many friends whom he has made in the various parishes with which he has been connected.

On Monday afternoon last a Valedictory Meeting was held in the C.M.S. depot, when the Rev. E. C. Gore and the Rev. W. V. Gurnett received the instructions of the Society, and were commended to God in prayer by Bishop Pain, Hon. Sec. of the Society.

The Rev. E. C. Gore is returning to work in Africa after a short furlough on account of ill health, and the Rev. W. V. Gurnett is proceeding for the first time to Travancore, there to take up work under Bishop Gill. It is interesting to note that Bishop Gill was one of those instrumental in organising the Gleaners' Union in Australia some years ago.

Both missionaries very definitely pleaded for the supporting prayers of God's people in Australia.

The New Governor.

Addresses of welcome to Sir Walter Davidson have been presented by the Archbishop and Bishops of the province of N.S.W., and the Standing Committee of the Diocese. In reply to the latter the Governor said:—

"Permit me to return to you my sincerest thanks for the Address you have just presented to me, and for the cordial welcome you have extended to me as the Representative of His Majesty the King in New South Wales."

I am also deeply obliged to you for including my wife and children in your kindly welcome.

The reference which you have made to my public experience in various parts of the Empire demands my grateful acknowledgement, and you may rest assured that it will be my constant endeavour to deserve, by unremitting effort, the generous anticipations you have formed regarding my administration of the high office which I have been called upon to fill.

It will further be a pleasure to me to associate myself with you and to assist, as far as I can, in all that will conduce to the well-being of the people of this community."

Wairoonga Convention.

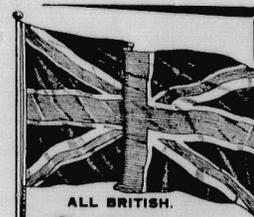
There are times when one's soul longs for something more satisfying than we get from the pulpit and the ordinary services of the church to-day. Weary of the "Choral" service, intoning of the choir and droning of the organ, often times spoiling the solemn act of worship, this continuously, year in and year out, wears sometimes beyond endurance—and to the hearts wounded to almost breaking point by the loss of their boys at the war, and the anxiety for those who are "in jeopardsy every hour," the constant monotony of the services as unfortunately rendered in these days, becomes almost unbearable, making an intense longing for some change. Added to this the deliverances from the pulpit, often given from manuscripts, from which the preacher never lifts his face, until with an evident sigh he gabbles the ascription at the end of his sermon.

With such feelings as these, and the desire for the "communion of saints" and the need for some comforting words of the pure evangel, I found that there would be a gathering for this purpose in the quiet of the afternoon and evening at Wairoonga, and thither I went.

It had been arranged by several of our clergy, so that church people might get back to the old ways, memories of which some of us cherished. The means to this end was the systematic study of the word of God, on which alone the spiritual life can be begotten and sustained.

The portion selected was the 1st Epistle of St. Peter, and the chosen leaders were the Revs. Veates, Bazeley, Brown, W. V. Hilliard and S. Taylor. One anticipated from such a band an exposition of the Epistle after searching study, and certainly the anticipations were realised. Even to read that Epistle is an inspiration, but, to hear it expounded by those who had made it a prayerful study, made the soul to glow, and brought comfort to the heart.

Some of the impressions left, and carried away for the days to follow, were for the christian, and the elect of God, to live so before men as to adorn his profession and commend the christian life—to live outwardly



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before men—and to live inwardly towards God, not being amazed by the fiery trials of the days that are, but realising that this discipline, these trials are "working in us that far more exceeding and eternal weight of glory." The supreme impression was that we need so much in our church life, to get back to the pure evangel of the living word—for we all felt as we talked together at parting—"it is good for us to be here" and "did not our hearts burn within us at the treasures of the word, which, alas we are neglecting so much, in a time when we want it most.

Other conventions on similar lines are to be held at intervals in various parishes, and I do urge those who are longing for more comfort, and for the inspiration that will make them helpful to others, not to miss an opportunity of attending them.

—An Old Layman.

The next Study Convention is to be held at Willoughby, March 16, at 3 p.m. Subject: First Epistle of St. John.

COULBURN.

A Wise Move.

At a meeting of parishioners of St. John's Church, Wagga, it was decided to abandon the debenture scheme, which was adopted some time ago to reduce the debt on the church building. The debt amounts to £1000 and only £200 was promised under the debenture scheme. The meeting decided to adopt straight-out giving, and £145 was promised in the room. Mr. Alcock Smith promised to give the last hundred towards liquidation of debt.

We trust that a worthy response will be made to this wise decision, so that the debt may be speedily removed.

CRAFTON.

Woolgoolga.

The Bishop of Grafton has been spending his month's holiday in this district. His lordship was very pleased with the many tokens of progress. On January 6, the Day of Prayer, there was a congregation of 125 at the evening service. At Corindi there is a move in the direction of building a church. The men of the district are doing the building work voluntarily. The Bishop appeals for financial help for the purchase of timber.

VICTORIA.

MELBOURNE.

Leopold.

The Annual Harvest Thanksgiving Services were conducted by the Rev. R. C. M. Longour, late Missioner, in St. Mark's Church on February 3rd. The Church was handsomely decorated. Grain, fruit, flowers, and vegetables were much in evidence. The services were hearty. The congregations good, and the sermons much appreciated. There was a Harvest Sale on the following Monday evening in the Free Library Hall, which was fairly successful.

Sub-District of St. Albans.

The Annual Harvest Festival was held on Sunday, 10th February. The Rev. T. Tinniswood officiated in St. Paul's Church morning and evening, and in the afternoon in the Parish Hall. The congregations were good, and the service gave much satisfaction. Fruit, grain, vegetables, and flowers were displayed to advantage. The Harvest Sale on Tuesday evening passed off well.

St. Michael's Advances.

Though a large sum had been spent in church improvements and Sunday school renovations, St. Michael's Church, North Carlton, was able to close the year with a credit balance. At the annual meeting the reports showed that distinct advances had been made in several directions. The size of the congregations had been maintained, and the voluntary offerings had been on a generous scale. Reference was made to the excellent work that had been done by the Rev. E. S. Watsford, the acting vicar, and it was resolved to send to Chaplain-Captain C. W. T. Rogers, the vicar, who is serving with the Australian forces in Europe, the good wishes of the congregation. It was urged that a special effort should be made to pay the debt on the vicarage before February, 1919, and the vestry is to devise ways and means of doing so. The retiring churchwardens and vestrymen were re-elected. Mr. Harford being appointed to fill

a vacancy caused by a resignation late last year.

GIPPSLAND.

Diocesan Summer School.

The Diocesan Missionary School, which was held towards the end of January at Lake's Entrance, passed off most successfully. The local arrangements were in the hands of the Rev. R. Birch, and their perfection reflected the greatest credit upon him. For the carrying out of the programme the Revs. A. M. Levick (representing the A.B.M.) and F. Brammall (representing the C.M.S.) were jointly responsible, and the partnership was eminently successful. The services, which began at 8 a.m. on the Sunday, were not only all largely attended, but were animated by a fine spirit. The morning sessions consisted of Bible readings by the Rev. E. F. C. Crotty, from St. John's Gospel, which were much appreciated, and an address each day by the Rev. A. M. Levick on "The World and the Gospel," Mr. A. I. Batchelor on "The Empire's Duty to its non-Christian Subjects," Rev. G. H. Devlin on "Moslem lands." Each address was followed by Intercession. The addresses at the public meetings each night were given by the Rev. R. Birch on "The Aborigines," the Bishop on "India," Rev. H. G. White on "China," and on the "Home Base" by Rev. F. Etanmall. These addresses were without exception of a high order, and to the ordinary mind justified the cause of Missions right up to the hilt. The evening sessions each day closed with messages from the Bishop on the work and fulness of the Holy Spirit. Owing to the incessant rain, the majority of the afternoon outings had to be abandoned. A small party, including the Bishop, braved the elements and the dangers of the road, and proceeded on one afternoon to Lake's Entrance Mission Station. The blacks listened attentively to the Bishop's message, especially when he told them how a Yarrabah black had, in his student days, urged him to show the love of Jesus Christ to all men. Two book stalls did a thriving business, and sold nearly 70 worth of literature, while the industrial stall, which was somewhat late in the field, showed the material side of missionary development.

QUEENSLAND.

BRISBANE.

St. John's Cathedral.

Archbishop Donaldson is preaching on the Sunday morning during Lent. Canon Barry at evensong. The Archbishop is also giving a course of addresses each Thursday at 8 p.m. based upon Rev. W. I. Carey's book "A book of instruction for Church people."

Adult Confirmation.

The Archbishop held, as is his custom, several times, yearly, a confirmation for adults, in his chapel, Bishopscourt, on February 14th. Those who were privileged to be present will not easily forget his words. Nothing could exceed his faithful and earnest exhortations, as His Grace pleaded with the candidates to forsake the merely physical for the spiritual. In a word to put on Christ. "The Master," he said, "came to bring to earth the spiritual." "As many as received him, to them gave he power to become children of God, etc." The service throughout was deeply impressive. The Archbishop was assisted by Canon Batt, his domestic chaplain, and the Rev. Hugh Simmons.

St. Francis', Nundah.

The parishioners of St. Francis, a parish well known because of its association with the Theological College in the Diocese, have determined to erect a building more worthy of its high purpose, and also capable of seating an increasing congregation. This is the church that Canon Micklem so ably served before he left for the South. Rev. A. H. Otway, the present vicar, presided at a recent meeting of parishioners, supported by Bishop Le Fanu. It was decided to build a permanent church of either brick or concrete. £160 was promised in the room. Mr. F. Burt was appointed to arrange and carry out a canvass for subscriptions.

St. Peter's College.

The council of governors of St. Peter's College have decided to proceed at an early date with the first instalment of the big scheme of building extension formulated

last year. This step has been rendered imperative. On account of the large enrolment of new boys this year, and the difficulty which will be experienced in the matter of accommodation.

NORTH QUEENSLAND.

Hughenden Notes.

Some thirty candidates have been presented for confirmation—one of the fruits of the Mission. Another result has been the increase of worshippers on Sunday mornings, especially among the children. But lest boasting should lead to a slump, let it be recorded that there are many more who might do well to make it a rule of life never to miss the Sunday Eucharist.

And what about the preparation services on Saturday night at 8 p.m.? Could not every communicant come at least once a month? Definite preparation makes all the difference.

The rectory is in progress of being painted and looks all the better for it. The churchwardens, too, would like some contributions towards the expense.

Thanks to the energy of Mrs. Thompson the debt on the car has been paid off, if we include an original gift of £60 to the Cloncurry district for that purpose; but there are rumours that the Cloncurry wants its own car; if so, what about the £60? Anyhow, the Hughenden Brotherhood has undertaken to repay it. So far the car has been purchased entirely from the contributions of station people, to whom alone the appeal was made. Perhaps now some of our townspeople would lend a hand to make it a completely Hughenden affair.—From Northern Churchman.

SOUTH AUSTRALIA.

ADELAIDE.

Farewell.

(From our own Correspondent.)

Farewell socials have been attracting the attention of the Adelaide public the last few days.

On Wednesday, February 6th, a Farewell Social was held in St. Martin's Hall, Campbelltown, when a large gathering assembled to say farewell to Miss Elsie Hart who is about to enter St. Hilda's Missionary Training Home, Melbourne. The Rector (Rev. J. T. Phair) presided. Addresses were given by the Rector, who spoke appreciatively of Miss Hart's work as S.S. Teacher, Organist, G.P. Sec., etc.; Mr. T. G. Roberts, People's Warden, on behalf of the parishioners; Mr. H. J. Brown, Supt. of S.S. on behalf of the School; Mr. W. J. England represented the C.M.S. and Mr. Robt. Davis, the C.M.S. Depot. The Rector presented Miss Hart with a purse of sovereigns as a token of the esteem in which she is held in the whole of the district.

On Monday, February 18th, a Social Gathering was held in St. Luke's Hall, Adelaide, to do honour to the Rector (Rev. D. J. Knox) who is about to leave for the front for one year's service with the Y.M.C.A. as a Secretary. There was a large, and representative gathering. Mr. H. M. Mudil presided, and addresses of a highly appreciative character were given by the Chairman; Rev. F. Webb from the neighbouring parish; Rev. J. T. Phair on behalf of C.M.S., of which Mr. Knox is the Hon. Sec.; Mr. A. B. Moncrieff, C.M.S.; Mr. J. E. Lawton for the S.S.; Mr. W. J. England, People's Warden; Mr. Blizard, Ministers' Warden; Rev. W. Cann represented the Methodist Church. There were also on the platform the Revs. W. H. Winter and W. H. Bleeby. The People's Warden presented Rev. D. J. Knox with a silver wristlet watch suitably engraved, and a gold mounted fountain pen from the parishioners of St. Luke's Church. Mr. Knox suitably replied.

On Wednesday, February 20th, a combined Farewell Social of St. Luke's Church in honour of Miss Dorothy Henniker's departure to enter St. Hilda's Training Home, Melbourne; and of the C.M.S. in S.A., in honour of Miss Henniker and Miss E. Hart's departure for training for missionary work in St. Hilda's.

The Rev. F. Webb presided over a large attendance. Addresses in praise of Miss Henniker's work in St. Luke's Church and S.S. were given by Messrs. W. H. England, and H. M. Mudie; Mr. R. V. Davis spoke on behalf of the C.M.S. Depot.

The Rev. J. T. Phair and Mr. T. G. Roberts, spoke on behalf of the people of Campbelltown in praise of Miss Hart. Mrs. Knox, in a very sympathetic and appropriate address, presented Miss Henniker with a

Bible and cushion from the parishioners of St. Luke's. Miss Henniker suitably replied.

Miss Minton, the "Mother" of our Summer School, was presented with a volume of Longfellow's Poems.

St. George's Church, Magill.

70th Anniversary.

St. George's Church, Magill, South Australia, claims the proud distinction of being the first church consecrated in South Australia by the late Bishop Short, first bishop of Adelaide.

The consecration ceremony took place on Jan. 30th, 1847. The 70th Anniversary was celebrated recently by special services on Sunday, 27th, and a Social gathering of past and present parishioners on Jan. 30th. The Chief Justice of South Australia (Sir Geo. Murray, K.C.M.G.) forwarded a cheque for £100 to be devoted to the rebuilding of the Rectory. The Rector (Rev. J. T. Phair) has published a short historical sketch of the parish as a souvenir of the occasion.

WEST AUSTRALIA.

PERTH.

The Archbishop's Letter.

(Extracts).

"One of the most awful crimes of the present war has been the deliberate and determined attempt to torture and exterminate the Armenians, 750,000 of them are said to have been massacred in cold blood.

The Lord Mayor of London has a committee which is trying to send assistance to remnants that remain. The committee, with the consent of the Archbishop of Canterbury, has cabled out asking us to observe February 3rd, as a day of Intercession, and for collections where possible for these poor outraged people. If it is possible for our people to help, I know and believe they will."

"Let me draw your attention to the programme of Provincial Synod. The opening service at which the Bishop of Kalgoorlie has promised to preach, will be held at 8 p.m. on Tuesday, February 5th. At 9 o'clock in St. George's Hall, we shall welcome the new Bishop of Bunbury, and in connection with the service and welcome let us hope that the weather may be cool.

Synod meets on Wednesday. A feature however, of Wednesday's proceedings will be the Churchmen's Lunch, at which the Bishop of Bunbury will be the speaker.

On Thursday evening a missionary meeting will be held in St. George's Hall.

There is not very much work for Provincial Synod, and I personally have not much heart or time for Synods during this critical period of the war, but I am hoping that the meeting of churchmen from all over the State will be pleasant and cheering and inspiring to us all. I think most of us want cheering up."

BUNBURY.

The Bishop's Enthronement.

Bishop Wilson was enthroned as Bishop of Bunbury, on Sunday, January 13. The Ven. Archdeacon Louch performed the ceremony. Dr. Wilson preached the sermon, taking for his text Acts X, 29. The preacher applied the words of St. Peter to his own coming to Bunbury, and asked the people to pray for their bishop, that he might be large in sympathy, straightforward in his dealings with men, and possessed of large hearted wisdom and humility of soul.

The Archbishop of Perth was present at the public welcome, held on the following day.

NEW ZEALAND.

AUCKLAND.

The Needs of Jerusalem.

"I feel very strongly that this Lent is God's appointed time for us to help our good Bishop MacInnes, the Anglican Bishop in Jerusalem in his brave efforts to help the persecuted Syrians, Arabs, and Jews in the Holy Land. There can be no mission or work in the world which has a greater claim upon our sympathy and liberality at the present time, and now is the acceptable time, for now has come, through the splendid efforts of our brave soldiers, the great opportunity to show our sympathy and sense of brotherhood. Will every Communicant give something—this Lent to help our own Bishop's

spiritual work in the Holy Land as an act of thanksgiving for the release of that sacred and at present sad land from the baneful influence of the Turk? May I suggest that our children be asked to save their pennies during Lent and present them to God on Easter Day for the same purpose? What a splendid children's service might be held on the afternoon of Easter Day!—Bishop's Letter.

CHRISTCHURCH.

The Late Rev. C. Bryan Brown.

An exceedingly kind letter of sympathy in reference to the death of Rev. J. Bryan Brown has been addressed to the faculty and scholars of Christ's College, by a K.C. chaplain to the 3rd Wellington Battalion. The writer said:—

"I wish to extend to you and your school my deepest sympathy in the loss you have sustained by the death of the Rev. G. Bryan Brown.

"I feel the honour to be associated with him in the advance of October 4th, and can testify to the heroic self-sacrifice with which he laboured for the comfort of the wounded. 'Our pill-box had been subjected to a fierce bombardment all day, and early in the day one of the windows had been blown in. He was unafraid through it all, and most devoted to the poor fellows who were lying outside, for whom there was no floor space in the R.A.P.

"He was busy blocking up the windows, from the outside, when three shells came in quick succession. I saw him fall, staggering sideways, and rushed to him at once, but he was dead.

"God rest his gallant soul, for if ever a man gave his life away, that man was G. Bryan Brown.

"Devotedness was the keynote of his life in the Army, and his unobtrusive kindness endeared him to all. A few days before we moved into the line the Brigade halted for a day, and Brown went around all the companies of his battalion to collect my Royal Catholic boys for an evening Church Parade. This was typical of the man. A brother padre and all ranks feel his loss as a poignant grief.

"The Army is the better for his life, and for his heroic death; in the inspiration he was and is to us all."

"Qui procul hinc" the legends write—
"The frontier grave is far away,
"Qui ante diem perit
"Sed miles, sed pro patria."

Again, sir, I extend to you, the faculty and the boys of Christ's College, my personal sympathy, and I wish to share with you your grief, and yet your pride, in the passing of my gallant comrade."

NELSON.

The Late Diocesan Secretary.

The Bishop writes:—

"On Christmas Eve we received the mournful intelligence of the death of our beloved Diocesan Secretary, Mr. A. E. Hedges. To his relatives and particularly to Mrs. Hedges, to whom his death has come as a great shock, we offer our most sincere condolences.

In this expression of sympathy we feel confident that the whole Diocese shares.

"It is difficult to write an adequate appreciation of so good a man. Every section of the community held him in the highest esteem, because everyone recognised the integrity and transparent sincerity of his character. He was a true son of New Zealand; and no life has been laid down for the Empire's cause of international truth and righteousness with a keener sense of duty than that of A. E. Hedges. He never talked about himself. It took me three years to discover the splendid service which he rendered in the South African War and of the trying marches and fighting in the long drive under Lord Kitchener. His reticence about such matters was specially characteristic. On his return to New Zealand he showed the highest example of citizenship by settling down at once to the ordinary duties of daily life.

"And now he has laid down his life for us. Intimate daily contact was necessary to obtain the gradual revelation of what the man was in himself. He was a regular communicant member of the Church and had a very keen appreciation of what he believed to be the true message of the pulpit. His patience and forbearance and wide charity were begotten of true religious experience. Citizens and Churchmen will remember him as an example of sincere and devout life and of what Christ can do for a man; for it

was He who enabled him to translate into daily conduct the faith which was deep-rooted in his soul."

REVISED LECTIONARY.

March 10, 4th Sunday in Lent.—M.

Ps. 119 (145-176); Gen. xliii or Eccus. vii, 27; Matt. xviii, 1-14 or 2 Pet. i, 1-11. E.: Pss. 38, 39; Gen. xlv-xvii, 7 or xlvii, 27-xlviii, or Eccus. x, 6-8, 12-24; Luke xv, 11 or Heb. vi, 9.

March 17, 5th Sunday in Lent.—M.

Ps. 102; Ex. ii, 23-31, or Eccus. xi, 1-19; Matt. xx, 17-28 or 1 Jno. i, 1-7. E.: Pss. 139, 143; Ex. v, 1-vi, or Ex. vi, 2-13 or Eccus. xvii, 1-11, or Ex. 1-19 or 1 Cor. i, 10.

CHURCH OF ENGLAND AUSTRALIAN FUND FOR SOLDIERS OVERSEAS.

The Central Treasurers report having received £8,005/14/- up to the 11th February, 1918, in addition to about £1,500, mostly from Brisbane, sent to the front before the inauguration of this Fund.

The £8,005/14/- is made up as follows:—
Queensland, £4,055/5/9; New South Wales, £1,892/8/8; Sydney, £1,231/5/-; Newcastle, £50/-; Goulburn, £110/9/-; Armadale, £245/2/-; Bathurst, £195/5/8; Grafton, 7/-; Victoria, £112/1/9; Melbourne, £65/1/9; Ballarat, £2/-; Bendigo, £4/12/-; Wangaratta, £40/8/-; South Australia, £1,497/5/4; Adelaide, £1,380/5/-; Willochra, £117/-; West Australia, £448/12/6; Perth, £341/8/6; Bunbury, £100/-; Kalgoorlie, £74/-; Tasmania, £60/-.

ARCHDEACON ALLNUTT MEMORIAL FUND.

Contributions to the above Fund, which is being raised for the purpose of erecting a memorial to the late Archdeacon Allnutt in St. Stephen's Church at Portland, will be thankfully received and acknowledged by

T. E. C. HENRY,

Hon. Secretary, Portland.

WANTED—A CURATE for the Parish of New Town, near Hobart, Tasmania. £200. Apply Rev. S. H. Hughes, The Rectory, New Town, Tasmania.

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WANTED—LADY VISITOR for St. Alban's, Armadale, Vic. Apply Vicarage.

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"CHURCH HUTS FUND"

(Church of England Australian Fund for Soldiers Overseas.)

(DIOCESE OF SYDNEY AND OF GOULBURN.)

A fund was established towards the end of last year under the title of the "Church of England Australian Fund for Soldiers Overseas," to raise money for the erection of Church Huts for Australian soldiers in Egypt and other fronts, and it is pleasing to note that so far the efforts of those engaged in the organisation are meeting with success, and already a Hut has been erected in Egypt free of debt, by the Australian Church at a cost of over £2000.

Up till last year Australia had done nothing in this direction, but it was felt that it was not fair to lean on the Church in England entirely, and consequently a few enthusiasts, with Canon Garland, of Brisbane, at the head, took up the work of organising in Australia, and the above fund is the result thereof.

The Y.M.C.A. have done and are doing wonders in providing material comforts, and for the social recreation for the soldiers, but the Church in England has appealed to the Church in Australia to assist in providing Huts where special provision is made to spiritual work. These are mainly wanted in the big camps where there is always a large body of men. The Huts are open to soldiers of all denominations and are largely

availed of or social purposes by them. The point in which they differ from other Huts is what Mr. Lloyd George describes as "the quiet corner shut off for devotion." Our chaplains want these Huts and until Australia moved in the matter there were none in Egypt in the areas occupied by the Australian troops.

It may interest our readers to learn that the Church in England has provided through the Church Army, 10,000 Huts and Tents, 50 Motor Ambulances, 50 Kitchen Cars, besides Hostels for men on leave. Truly this is a magnificent result to point to, and our appeal is made to churchmen in Australia to augment this laudable work.

The scheme was brought before Synod recently and met with whole-hearted support of clergy and laity. The patron of the fund is His Grace the Archbishop of Sydney, whilst Mr. Justice Harvey is president of the fund for the Sydney and Goulburn dioceses.

Subscriptions, which are urgently needed and will be gratefully acknowledged, may be sent to the rector or to the hon. organising secretary, Mr. J. A. Spencer, N.Z. Insurance Buildings, 79-81 Pitt St., Sydney.

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(By Rev. G. A. Chambers, M.A.)

As I was told my boat was not leaving New York till Monday, it allowed me time to go to Toronto for a day and call on Archdeacon Cody—a great ecclesiastic in that city, organiser and man of affairs. I visited the church of which the Archdeacon is rector, and was amazed to find a most wonderful edifice costing £80,000, finished five months before the war, and an organ given by a parishioner costing £10,000. The Holy Table was raised up in the chancel, being approached by seven steps, the floor of the nave was inclined, there was a most convenient vestibule inside the main doors, not merely a porch, and the Holy Table was so placed that the sacrament could be celebrated facing the people. The pulpit, costing £300, was a gift and was surrounded with figures of our Lord, St. Paul, Isaiah, Tyndale and Cranmer. The average congregation is 1800 on the Sunday morning and 1500 at night. From St. Paul's Church I went to Haverall College and called on the principal, Miss Knox, sister of the Bishop of Manchester, who gave me an insight into the progress of the college, now numbering 145 boarders and 300 day girls. Needless to say we were in cordial agreement in her statement that education is the first work of the Church. Toronto is indeed a fortunate city with a school like Haverall College and such a devoted and capable Principal.

Time only permitted a flying visit to Wycliffe College, where I met the genial Principal, Dr. O'Meara, who showed me over the buildings and gave me an idea of its constitution and work. The wisdom of concentration in the theological work is seen in the efficiently equipped college which Wycliffe is, in the expert professors, numbering ten, on the staff, in the number of men attending (120 being the enrolment in normal times), and in the absence of all financial difficulty in maintaining the College, as well as in the public recognition of the College by its charter from the Ontario Parliament giving it power to grant divinity degrees, and also in the general approval given to the College by the Canadian bishops, who are all willing to receive men trained at the College. A hasty visit to Dr. Griffith Thomas completed by calls at Toronto. Dr. Thomas regretted his inability to go to Australia next year as he had hoped. It seems a pity that there is not more intercourse between the Canadian Church and our own—our problems are so similar. I am quite sure that tremendous good would follow if either Archdeacon Cody or Dr. Thomas came to Australia for a season.

The Rev. Dr. O'Meara and the Rev. Mr. Pilcher came to the station with me and saw me safely off to New York, guiding me to the right train at Toronto. After a night on the train I reached New York on Sunday, November 11, at 7.50 a.m., and received a personal welcome at the Grand Central Station by Dr. C. Armitage, brother of Messrs. J. and W. Armitage, Synodsmen in Sydney. Dr. Armitage is returning from the war front, having served two years there, and is doing a special course of study in medicine at the Polyclinic Hospital at New York. I was delighted to see Dr. Armitage, and have his guidance and friendship in the strange and bewildering city of New York as soon as I got there. After breakfast at the Y.M.C.A. we went to a celebration of Holy Communion at the Cathedral at 10 a.m. in one of the many chapels surrounding the nave. The Cathedral is unfinished, but in process of completion. The chancel is domed, and the design most artistic and spacious. Opposite the Cathedral stands St. Luke's hospital, a magnificent building connected with the Church—like Sydney Hospital, for general hospital purposes. It led us at the Plymouth Church to hear the Rev. and Newell Dwight Hillis, successor of Henry Ward Beecher. Here we found a crowded congregation, mostly men. We got in the back seat and heard a model topical sermon on what Christians would lose if Germany won the war. Applause greeted the preacher as he denounced the luxury of America and said there was only one thing to do and that was to win the war. It seemed strange to hear the clapping, but it was quite natural.

After the service we inspected the Arbuton Institute alongside the Church for young men and women over 16 years of age—a kind of Y.M.C.A. and Y.W.C.A. working in the one building—the gift of a rich parishioner. The Institute is beauti-

The Holy Communion.

I.—What it is.

fully fitted up with sitting rooms, recreation rooms, class rooms for instruction in various subjects, all for the young people of the Church. It is something of this kind that we need in connection with our city churches.

In the afternoon, after a walk round Central Park, we went to hear Dr. Jowett at 4.30, and found the Church quite full. Most of the evening services on Sundays are held between 4.30 and 4.45, and not at the later hour as we do. If there is a later service it is of a special character, as was the service which we attended at the Cathedral at 8 p.m. Dr. Jowett preached a model expository sermon on Col. ii. 6 and 7. It would be a great enrichment of homiletic literature if such sermons were printed and circulated. The evening service at the Cathedral was most instructive and suggestive. Greening had been said at 4 p.m. At the 8 o'clock service there were five hymns, one lesson, no exhortation, confession, absolution, prayers with an extempore prayer for the rescue work of the Church, and a psalm read separately by the minister and the congregation. While the offertory was being presented the choir and congregation sang "All things come of Thee and of Thine own have we given Thee," and Bishop Greer gave the blessing of Heb. xiii. 20 and 21. A service such as this seemed to me to be more suited for a popular service than the ordinary evensong. Bishop Burch, the coadjutor Bishop of New York was present, and both Bishops had moustaches. It was a full Sunday for us, but one full of interest and inspiration.

Monday found us making inquiries re the steamer and visiting the British Consul to have my passport visaged. It was interesting to hear the Vice-Consul, Captain Fitzroy, express his love for Sydney, and his pleasant recollections of boating on Middle Harbour. He was in Sydney from 1898 to 1901. A visit to the Art Gallery revealed a splendid collection of works of art, and my first experience of the underground electric train took place in travelling from one part of the city to another. The cars were packed, and the noise was terrific, having to shout in asking if we were on the right road. £100 fine with 12 months' imprisonment was the penalty for spitting in the cars. When the Americans want to do a thing there are no half measures with them. Further, no provision is made for smokers on street cars or trains. Preferred travelling in the street train, approached by steps upward, and built along the street on steel piers to the level of the second story of the buildings. The piers and timber are an awful eyesore in the streets, but apparently the need is so great that this method of carrying passengers has to be followed. New York at night was a blaze of light from the electric light advertisements. These I am told are to be curtailed on account of the war.

One can understand something of the difficulty of America's position with regard to the war, owing to the numerous German population. In the business places in New York wherever one looked bearing German names. There are two million in New York I am informed who cannot speak English. Now that the United States has entered the war, she is going about the business with characteristic energy and forethought. Conspicuous is her referendum, and the type of soldier is staid and sturdy. The great soldiers' song is entitled "Over There," and yesterday I heard some of them singing on the boat, "And the Yanks are coming over there, and we won't go home till it's finished over there—over there."

I am on a steamer of 13,000 tons, and sitting in the writing room one would hardly know we were on the water, the sea is so calm. I am hoping that for the last two or three days we may have rough weather, as it will be more difficult for the submarine to do any of its deadly work. But I am confident that the numerous prayers of God's people at home will carry me through, and enable me to do the work to which I am looking forward. Life on board ship reminds us of our dependence on God, and the ocean, with its boundless scope and mystery and depth is an ever-present witness of the love and mercy of God. How marvellous are the works of God.

G. A. CHAMBERS.

A member of a Kaffir congregation astonished a clergyman, who was, one day, holding an instruction class, by the query: "Meinheer (sir), why does de white folks bend down dere heads in dere seats and keep dere knees up? In dis good book it say 'all kneeling on dere knees' not 'all kneeling on dere noses.'"

Perhaps there is no subject upon which there is a greater call for clear thinking at the present time than the subject of the Holy Communion. We need to have pretty definite ideas based upon accurate knowledge of what it is and what it is not. The object of the present article is to deal with the former of these two aspects of the question; the task of treating the other half having been entrusted to another writer.

What, then, is the Holy Communion?

In seeking an answer to this question, readers would do well to consult the following New Testament passages:—St. Matt. xxvi. 1-2, 17-30, St. Mark xiv. 12-26, St. Luke xlii. 7-20, 1 Cor. xi. 23-31, 1 Cor. x. 16-17. The Church Catechism, the Communion Service, and Articles 25, 28-31 might also be referred to with advantage. These accounts the sacrament would appear to be at least six things.

1. First of all it is a Feast of Remembrance. The words with which the Lord Himself enjoined the observance of the sacrament upon His disciples were: "Do this in remembrance of Me," and although very persistent efforts have been made to give this phrase a sacrificial meaning, the overwhelming weight of scholarship, including the testimony of such a champion of the sacrificial conception of the sacrament as Bishop Gore, is definitely in favour of the plain and obvious interpretation of the words. We all know how in the busy rush of more immediate concerns, we tend to forget a friend whom we cannot see, unless a letter or a message reach us sometimes to remind us of him. Even so, there is a very definite danger of our forgetting our risen Lord, in the midst of this busy material world of ours, and He gives us this priceless service, which helps more than anything else to remind us of Him. Thus we remember Him, and particularly we think upon His death for us which was so imminent at that hour of institution in the Upper Room and of all that that death means for us. We think of the awfulness of sin which necessitated His agony and death, of the wonderful love of God passing our understanding, and of His merciful purpose of salvation for us. And so in the Prayer of Consecration the account of the Institution of the Supper is recited and the communicants are bidden eat and drink "in remembrance" of Him. It was ordained "for the continual remembrance" of the sacrifice of the death of Christ, and of the benefits which we receive thereby," as the Catechism puts it.

2. The Holy Communion is in the second place a Meal wherein we feed upon the Bread of Life given to strengthen us for our spiritual battle which is our daily lot; it is "the Supper of the Lord," and we gather at the Lord's Table where He presides as the Host at the Feast. His words to the disciples, were, "Take, eat, this is My Body, which is given for you."—He means, of course, that we should feed upon Him spiritually, and the bread and wine are the pledges that we do receive this spiritual food. It is interesting to note the words of administration in our Prayer Book: "Feed on Him in thy heart, by faith." The material bread and wine which strengthen and refresh the body are appropriated by the mouth and the feeding takes place in the stomach, but this spiritual food is assimilated in the heart in its physical sense and the instrument of appropriation is faith. We assimilate the strength and beauty and life of Christ, but He is not in the bread and wine; He gives us the bread and wine. Surely, in view of such statements as "I am the Door" and "I am the Vine," a literal insistence on "this is My Body" cannot be maintained. Rather, must we subscribe to the Catechism's statement of the benefits which we receive: "the strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the bread and wine"—a statement which must surely be allowed to interpret the immediately preceding definition of "the inward part or thing signified" as "The Body and Blood of Christ, as our bodies are by the bread and wine,"—a statement which is taken and received by the faithful in the Lord's Supper."

3. In the third place, this sacrament is, as its name implies, a Holy Communion with the Lord. Somebody has spoken of it as the Master's "trysting place," where we realise His Presence more fully than elsewhere. You will remember how He drew near to the two who were walking to Emmaus on the first great Easter Day, and how their hearts burned within them as He talked to them

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by the way, but it was when He sat at meat with them and took bread and brake, and gave to them, that their eyes were opened and they knew Him (St. Luke xxiii. 13-32). Even so we too realise His presence with peculiar strength at the time of the breaking of bread. He has bidden us to the Feast, and as the perfectly courteous Host will certainly be there to receive His guests. His presence, of course, is spiritual; it is not localised in the elements of bread and wine. It is an objective presence, that is to say, He is present whether the communicants realise the fact of not; but it is only those who approach in faith who appreciate the blessings of His presence. Those who come carelessly or irreverently far from receiving the benefit of the sacrament, invite God's judgment upon them (1 Cor. xi. 27-32).

4. But this service is not only a means of communing with our Lord; it is also a means of realising the communion of the saints; **it is a sacrament of union**, and for this reason it is a good thing for as many of the communicants in a parish as is possible to come to the same celebration at times. We are reminded of St. Paul's words to the Corinthians:—"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body; for we are all partakers of that one bread." (1 Cor. x. 16-17).

And so we are bidden in the Church Catechism to examine ourselves before we come to the Lord's table, to whether we are "in love and charity," and the invitation in the service itself is addressed to those who "are in love and charity" with their neighbours.

5. The Holy Communion is also a witness to the world, a proclamation of the death of Christ till He come. This is the message of 1 Cor. xi. 26, where the word translated "show" in the Authorised Version really means to proclaim to men. "As often as ye eat this bread and drink this cup, ye do proclaim the Lord's death, till He come."

6. Lastly, the Holy Communion is a great service of Thanksgiving. At the time of institution Jesus offered thanks for the bread and wine (St. Mark xiv. 22, 1 Cor. xi. 24-25), and we are bidden "feed on Him... with thanksgiving." With hearts filled by the wonderful love of God, we desire to re-consecrate ourselves to Him and so we offer Him:

(a) Our "sacrifice of praise and thanksgiving" (in Prayer of Oblation).

(b) "Ourself, our souls, and bodies, to be a reasonable, holy and lively sacrifice" (in Prayer of Oblation).

These are the only sacrifices which we make and they provide the justification for calling the service the Holy Eucharist, i.e., the Holy Giving of Thanks.

The Unrest in C.M.S.

Another memorial was presented to the General Committee of the Church Missionary Society in England, in December last, with 1000 names subscribed of clergy and laity. This was on independent lines and made no specific reference to the Memorial presented on November 13.

These Memorialists, after stating the four great principles of C.M.S., expressed their deep concern at recent indications of departure from these principles, e.g., (1) The placing of native students at Tokyo and Calcutta under influences alien to these principles; (2) the ever-increasing readiness for "co-operation" rather than simply the maintenance of "friendly relations" with other societies not holding those principles, and (3) the adoption by some C.M.S. Missionaries of the E.P. The memorialists went on to ask for a definite assurance that any deflection or departure from those great principles of C.M.S. is neither contemplated nor will be tolerated.

A third Memorial from representative laymen, which contained direct reference to the earlier petition, was also presented. In it the memorialists say:

"We deeply regret that the signatories, of whose sincerity and good intentions we are assured, should have chosen this time for their action. The public duties upon which most laymen, and especially those of military age, are engaged as well as the absorbing demands of Christian work at home and abroad, make the present time inopportune in our opinion for such a Memorial, and we therefore protest with all possible seriousness against pressing the matter forward in a time such as the present, when it is quite impossible for laymen to give it the attention it requires."

And then, later on, again referring to the first Memorial—

"If the memorialists intend by their language to propose that the Society shall enter into co-operation with Missionary Societies

whose work is based on principles which are not Evangelical, we dissent from the proposal. We prefer the existing practice as being more consistent with the principles of the Society and more likely to preserve the unity of Spirit in the bond of peace."

"We are in agreement with the Memorialists in thinking that the Society's position with regard to revelation and inspiration is identical with that which is defined by the formularies of the Church of England, but we cannot shut our eyes to the fact that various interpretations are placed upon the formularies themselves. If the meaning of the Memorialists is that the missionaries who are to be chosen and sent out by the Society may be men and women who are uncertain as to the authenticity and import of the several Books of the Old and New Testament Scriptures, we unreservedly believe that this would not be agreeable to the wishes of the general body of the Society's members, and is fraught with danger to the interests which they have at heart."

"Lastly, we desire to call attention to the fact that the Memorial needs fuller explanation as to the real objects of its promoters."

To our Loved Ones at Home.

(Written on an Australian Transport en route to Egypt, and first published in that ship's paper.)

We are heading away to the Westward,
To the sunset's crimson and gold;
And the memory of days in our own land,
Returns like a tale that is told.

We dream of the golden wattle,
As we gaze o'er the ocean's blue,
Of the mighty stretches of wheat land,
And our thoughts fly home to you.

Over the leagues of ocean,
Where the sea birds wheel and cry,
And the moon makes a silver pathway,
Our prayers for your welfare fly.

For mothers, wives, and sweethearts,
All those we love so dear,
In the deep of the night's soft silence,
We feel your presence near.

O God, in Thine infinite mercy,
We humbly Thee implore,
Protect our loved ones distant,
Till the Dawn of Peace once more.

K. C. Presgrave, A.A.M.C.

Young People's Corner.

Our Soldiers in Salonika.

It brings a glow of satisfaction to their brothers and friends in England when they hear how highly our khaki-clad soldiers are admired and respected by the inhabitants of Salonika—by men, women, and children alike. They admire the good-will which brought the British soldiers so many miles for their protection, as well as the cool courage which is apparent in everything they do; but what appeals to these people even more is the gentle way in which they treat children and dumb animals.

At a place called Ekaterina, the Macedonian girls and boys often ramble at will about the British camps; they like to play games with the men, who are delighted to have their company, and treat them as little friends because they remind them of their children in England.

Some of the Greeks have so far failed to learn the lesson of kindness to their animals. On one of the roadways, a Greek carrier was driving past some British soldiers on a wagon drawn by a pitiable-looking horse, which could hardly drag its own skeleton through the mud, let alone the heavily-laden wagon. One of our officers went up to the man. "If you cannot feed your horse," he said, "you should not let it work."

The Greek look surprised. "Why, this horse keeps me!" he said indignantly, and struck the animal a blow with his thick stick.

The officer was so disgusted that he drew his revolver and shot the horse, and he felt relieved that he could thus put an end to its misery. "How much was it worth?" he enquired.

"Two hundred drachmas," said the carrier.

"Take that then," handing him the money, "and buy another horse, but treat it well when you get it."

One of the Greek generals has noticed this chivalrous kindness, and has spoken some words on the subject which are pleasant to hear. "Not one of the British soldiers," he says, "hurts an animal, touches

a fruit tree, or displays any vicious habits. They seem to have no traces of brutality about them."

There was a poor woman living in a village with the curious name of Kilkes, who was so ill that only a serious operation could give her any chance of life. She begged the British military doctor, who was stationed near her home, to perform this for her, but he had not the proper instruments. Accordingly, the doctor telegraphed to the head military surgeon at Salonika, telling him that if he could not send the instruments within two hours the poor woman must die.

Instead of sending the instruments by soldiers, the kind-hearted surgeon ordered an aeroplane that he might take them himself. He arrived within an hour of receiving the telegram, and by his skill saved the woman's life.

When he started in the aeroplane on his return journey to Salonika, all the Greek peoples at Kilkes cheered him loudly, and the children ran up to him and kissed his hands. For a little deed of kindness makes the world a pleasant place, even in time of war—don't you think that we ought to remember that fact, and practise it here in England, at school or at home, much more than we do?—F. Gough, in "Our Boys' Magazine."

The First Missionary Ship.

The building of the first missionary vessel was due to a boy of fourteen. He was employed in the iron mines of Nova Scotia, and as the result of an explosion of blasting powder was seriously injured by falling rock and debris, and blinded by the powder. When rescued, his life was despaired of, but by God's blessing and careful nursing he gradually became better. One day the minister of the village called to see the lad, and after a chat, read to him a letter he had recently received from a missionary in the South Sea Islands, in which he mentioned the great need of a missionary ship to ply between Sydney and the islands, carrying supplies, and enabling the heralds of the Cross to visit places hitherto un-reached.

"Why don't they build a ship?" asked the boy.

"Because there is no money for the purpose," was the reply.

The boy thought over the matter for some days, and when the minister again called he said:

"I have thought of a plan to get a missionary ship."

"Have you, really? Tell me about it."

"Well," answered the boy, "there are twenty thousand Sunday School children in Nova Scotia, New Brunswick and Prince Edward Island. If every one had a collecting card and all worked together, I am sure there would be enough money to build a ship, which could be sent out as a gift to the missionaries."

"That's a splendid idea, lad; I will see what can be done," replied the minister, who, without delay, wrote to the Foreign Missions Board, and laid the plan before them.

The idea was at once adopted and the necessary arrangements made for bringing the matter to the notice of the boys and girls.

For twelve months those Sunday School children worked with true missionary zeal. The contributions consisted mainly of five, ten, and twenty-five cents coins, with an occasional dollar piece.

At the end of the given time enough money had reached the Mission House to pay for a vessel—the *Dayspring*, a brigantine built at New Glasgow.

Among the singing, cheering crowds of children who witnessed the launching of the "Dayspring" was a crippled boy from the iron mine, who had been the means of raising the money; for through a wonderful operation, recently found to be possible, his sight had been restored.

The missionary ship had an honoured career for many years and proved of the greatest value.—Geo. A. Angus, in "Our Boys' Magazine."

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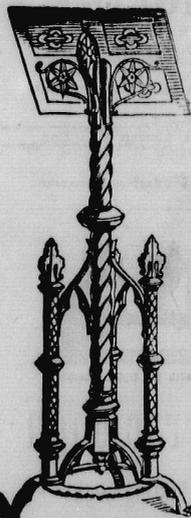
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Current Topics.

The days of Lent are slipping by, and another fortnight will bring us to Good Friday, with its call to concentrate our thoughts upon the central fact of history, the sacrifice of Jesus Christ upon the Cross for us men and our salvation. We do well to make this day of holy associations a gladly-embraced opportunity of drawing apart to realise the presence of the Lord in the sacred calm of prayer and meditation. By the general consent of the great body of Church-people through the centuries the day has been dedicated to the grateful commemoration of the Saviour's work and sufferings for a sin-stained world, and still His call goes forth to-day: "Is it nothing to you, all ye that pass by? Behold! and see if there be any sorrow like unto my sorrow." Let us spend the day in such a way as to deepen in us an appreciation of that sorrow expressing itself in a life of grateful service on behalf of Him Who loved us and gave Himself for us.

We print elsewhere an important statement by the Archbishop of Canterbury in reply to a Memorial from our Colonial Clergy. General Synod upon this subject of perennial controversy. The question involved is of a delicate and intricate nature, and it is regrettable that things have sometimes been said and written in the English papers by Australian clergy, bishops as well as priests, which have not fairly considered the difficulties of the case—so far as the Church in England is concerned. The Archbishop's statement gives a very fair and sane explanation of those difficulties, and should satisfy the Church in the Colonies of Great Britain that the present Act is not being harshly administered and is really needed for a due regulation of the Church in the Motherland. We have not seen the Memorial sent by the Committee of General Synod referred to; but judging from the Archbishop of Canterbury's arguments we are inclined to think that too much has been asked for. It is a matter of fairly common knowledge that some of the Australian dioceses are not so exceptional from the Colonial dioceses generally as the Archbishop would seem to think; and it is for our Australian Episcopate to view the matter quite impartially, and adopt the educational qualifications of the English ordination before asking for an equality of treatment for its ordinands with those of the Church in England.

Even among our own dioceses there is not the reciprocity of treatment of clergy that we seem to be demanding from the home Church. And quite rightly so under present conditions; for one of the most careful of our Australian

bishops, since called to rest, once voiced to the writer the same practical difficulty—of men, worthy men, quite fitted for some special class of work in a country diocese, and ordained, after long thought, with that intent on the bishop's part, after an extremely short time spent in that work seeking, and in some cases finding, work in other spheres for which they were but scantily fitted. All the while such conditions last, and we have here no rigid standard of examinations such as obtains in the Mother Church, it seems to us rather preposterous to seek for alteration of the impugned English Act. It almost argues a lack in sense of humor! Of course, it may be that some preconception of ministerial functions is at the back of the Memorial. If we held the sacerdotal theory and regarded a clergyman's chief function that of administering the sacraments of the Church, our present objection might not be very strong; but holding, as we do, with St. Paul, and as loyal Church of England members, that the ministry of the Word precedes that of the Sacraments, we cannot but hold that there is urgent need to demand a sound training, spiritual and intellectual, for our clergy in the great generality of cases.

We suppose that the national habit, characteristic and failing, could hardly let the Church escape its lethargic and baneful influence. The Britisher, whether in commerce, politics or religion, never seems able to do anything else save "muddle through." It would be bad form evidently to do otherwise. How else can we explain the lack of progress in getting rid of some of the cruel conditions under which so many of our "outback clergy" are still labouring. No one who has not had the privilege of bush work can realise the deadening effect of the isolation of the outback parish upon the whole state and outlook of a man. Consequently it seems an unwise thing to send to those isolated places men only just ordained—in many cases deacons who have had but scant training. And yet this is a fairly common thing in some of the more needy bush dioceses, and the difficulty is likely to continue until diocesan boundaries cease to be "barbed-wire entanglements," keeping men in who ought for the Church's sake to go and get some out-back experience, and shed the fragrance of their Christian life and teaching among the kindly, hospitable and responsive, though sometimes rather unsophisticated "waybacks," and at the same time keeping other men out who need the larger life of the city for training or for strengthening after the trials almost inseparable from the life of partial or complete isolation in which they have been nobly serving the Christ and His Church.

It is too often forgotten that such isolation provides a strong appeal to our practical sympathy; so easy is it to let "out of sight" become "out of mind," and the consequence is that men are allowed to remain for years in bush districts without any attempt being made by the Church to ensure to them that warmth of occasional fellowship that is so necessary for their life and work. The Church requires a strong policy in order to meet this serious difficulty.

We are glad to note that the Synod of Armidale is alive to the need that exists, and has authorised the appointment of a Diocesan Missioner for the purpose of breaking down the difficulty we refer to. The Bishop, in his monthly letter to his diocese, writes:—

"By a resolution of Synod last year, it was unanimously agreed that such an office was essential, and it was left with the Diocesan Council to carry it into effect. Such a step, however unpropitious the time may appear, requires no apology. Armidale, except for four or five fair-sized towns, is practically a bush diocese. It stretches north and north-west for some two hundred and fifty miles from Quirindi to the Queensland border. There are few dioceses where the clergy are more isolated, or where conditions are so arduous as on these north-west plains. Our young students from College, as soon as they are ordained, are despatched into small way-back places, into enormous districts, which compel them to travel week after week in monotonous unrelief. Only once or twice a year do these younger men receive a visit from the Bishop or from someone with experience to whom they can turn for help and guidance. The creation of this office of Home Missioner will at least provide a brother priest for these isolated workers, who are the pioneers of the Church, and for the most part carry its hardest and most difficult burden."

But, of course, this is only relief on a very small scale. We should suggest that the whole matter be very earnestly considered by our Provincial and General Synods, and an honest attempt be made to evolve a wise and large-hearted policy for the whole Australian Church in this regard.

We cannot help but note one very prominent feature in connection with the arrival and reception of the new State Governor of N.S.W., Sir Walter Davidson, and that is, the absence of the Roman Catholic Church from any official part therein. Whether it be the swearing-in ceremony, or the occasion of the presentation of loyal addresses by public bodies, or the levee at Government House, the Church of Rome very significantly was not represented. The least this body could have done was to join company with the heads of other denominations and thus pay the accustomed token of respect and loyalty to the King's representative. But not so Rome. If anything, she is very largely disloyal. Indeed, there are many well-informed people, with a fine array of facts at their disposal, who avow that Romanism is secretly, if not openly, hoping for the downfall of Britain in this critical struggle with which the Empire in this hour is faced. However, the absence of Roman Catholic prelates or