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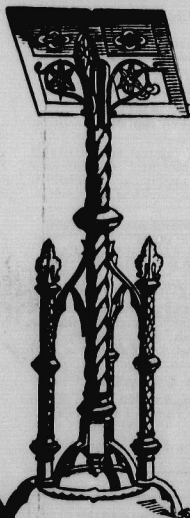
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## Current Topics.

The capture of Beersheba by the British and Australian forces brings into our possession a place of many Bible associations. It was the residence in turn of Abraham, Isaac and Jacob, and probably derived its name, which means "the Well of the Oath," from the fact that it was there that Abraham entered into Covenant with Abimelech, King of Gerar (Gen. 21. 31). It was in the wilderness around Beersheba that Hagar wandered as an outcast with her infant son Ishmael, and here God supplied the well of water when they were dying of thirst. It was here that God drew nigh to Jacob in the visions of the night when he was fleeing from his brother's wrath, and here that Elijah left his servant when he fled into the wilderness from Jezebel. Beersheba is one of the towns in the territory assigned to the Simeonites in Josh. 19. 2, and it remained a sanctuary of importance. The phrase "from Dan to Beersheba" is frequently met with and gains its significance from the position of the latter—in the extreme South of Israel on the border between the arable land and the desert. "In the tracts around Beersheba," says Dr. Hull, "the Bedawin find ample pasturage for their flocks and herds, they towards evening assemble in crowds around the wells as they did three thousand years ago."

The Conscription issue is again coming to the front. We may say that it was inevitable, for no reasonable citizen could

rest satisfied with the present very unequal condition of things. In the

first-place, there is a distinct shortage in the number of reinforcements that are going forward, so keeping the Commonwealth from fulfilling its engagements, and rendering it necessary for the brave men that have volunteered to be kept in the war zone more continuously than is fair. In the next place we see our great land practically denuded of the best of our young and vigorous life, while there remain a large mass of men who are mostly shirkers and skulkers, many of them absolutely devoid of any loyalty or patriotism towards country or king. It does not appeal to the ordinary man's sense of justice that this disloyal off-scouring of the land should reap the fruits of the sacrifice of the noble lives that are being so freely given, nor that the country should be left to the tender mercies of men who display an utter want of manhood. We don't believe in calling solemn undertakings mere "scraps of paper." But we need to remember that there are two solemn undertakings to be considered, and the first and more urgent must in common fairness be allowed to take its rightful place. Australia is pledged to the last

man and the last shilling, and that statesman who made that promise has been returned to power with a very substantial majority, the country thus confirming the promise that he made. How are we to be saved from breaking our pledged word?

No doubt the Prime Minister and his colleagues are thinking their hardest in seeking a solution of this difficult and urgent situation. They know more than anyone else the tremendous issues involved, and may be allowed to have the honour and welfare of the Commonwealth at heart. In all our endeavours, therefore, to arouse a strong public opinion in support of loyalty to the nation's pledge we must be careful not to give an expression to impatient feelings which may in any way make more difficult the path of our leaders. On the other hand we should back up all their efforts by a ready response to all their calls for help. In this connection it is a cheering sign that there has been such a ready and generous answer in the matter of the "Liberty Loan." Let us hope that there will be the same loyal support given if the Government, acting in the manner indicated by Sir W. McMillan, pass a Conscription Act, and then, in order to keep faith with a certain part of the public, go to the country for confirmation of their action. We are quite sure that a large number of people, who would hesitate to vote directly for Conscription, would willingly again manifest their confidence in the present Nationalist Government. After all, the Referendum method is not a wise method of government; the sooner we return to the truer method of responsible government the better for the whole Commonwealth. We select our members of Parliament for the purpose of careful thought on the problems of government, and because we believe them worthy of our confidence; they have no right to ask the people to decide difficult questions for them; the more difficult a matter is the more reason why those whose business it is to think on such matters should decide the country's policy. If they are in reasonable doubt of their representing the people's will they can easily find out in a constitutional manner by a dissolution. We don't want puppets, but men with minds of their own to legislate for the country's good. God, give us men!

Evidently, although the old style, "the Editor," is retained as a mark of courtesy to conservative readers, the real editorship of most of our daily papers is "composite."

It does not require the microscopic analytical power of a "higher critic" to detect it. Most of the important "dailies" are to be found with occasional vigorous notes of condemnation of the place that racing and kindred sports pos-

sess in the attention of our people in this time of disastrous war. Sometimes a whole leading article will be devoted to the subject, and the condemnations expressed in terms that must delight the hearts of all men and women possessed of any spark of love for their country, and jealous for its honour. And yet, if one turns only to the next leaf of the paper, there will be found columns devoted to the enhancement of interest in the very subjects that are elsewhere so roundly condemned. If there were unity of editorship this state of things would be absolutely incomprehensible, for it is hard to conceive of any man, intellectually fit for an editorial chair, who could be so completely devoid of all sense of humour and consistency of thought as to permit the amazing incongruity. Almost the limit of such incongruity is to be found on the page of a recent issue of a daily metropolitan "luminary." There, mixed up on the same page, the reader finds Bowling, Sailing, a column partly devoted to the Racing Budget by "A Worm-Catcher," together with illustrations of "Guns lost by one of the Allies" and "A great war leader and his staff," both connected with a debacle which is causing not only great loss in life and prisoners, but also grim foreboding as to its effect upon the coming of peace. Truly, it is not only a Nero who "fiddles while Rome burns."

So Mr. Holman has returned from his mysterious mission abroad, during which he distributed so much gratuitous advice to the experts. Apparently it was not always received with grateful admiration by those who knew more about the matters concerned than Mr. Holman could, for we read that Mr. Michael J. F. McCarthy, the author of "Priests and People in Ireland," took him severely to task for his remarks on the Home Rule question. He deals very trenchantly with Mr. Holman's utterances which, if they have been correctly reported, deserve all the censure he has heaped upon them. Surely it was as ill-advised on Mr. Holman's part to champion one side on such a question and at such a time as it was manifestly unfair to the majority of New South Wales electors, who are assuredly not Devlinites, to do so in his representative capacity. And he could do this even in view of the recent riots and the Casement episode! According to the report, the men of Ulster were informed that any dispersal of the Convention without coming to a solution of the Irish question would do more to wreck the future of the British race than any concession that could be made by the representatives of that province. That is to say, Mr. McCarthy maintains that "if the Ulster Protestants do not join the Ancient Order of Hibernians under the Romanist yoke of a Dublin Parliament, they will wreck the future of the British race." This is indeed rich when we re-



member all that the Hibernians have done to preserve the Empire intact. Mr. Holman must have forgotten the political ambitions of the Roman Church, and in the zeal for offering advice the figures of men like Archbishop Mannix must have faded from his mind. The recent trouble in Queensland, and the agitation in Victoria, to say nothing of the indignation expressing itself in the formation of a League of Loyalty to Empire in his own State, might have saved him from falling into this error had he only remembered them. We should not have expected him to so quickly forget the opposition which papers like the "Catholic Press" gave him on the Conscription issue, nor the experience of his colleague, Mr. R. D. Meagher, at the recent State elections. But then the memories of politicians are notoriously short. Possibly Mr. Holman didn't realise it at the time, but he was playing right into the hands of the Roman party. We are getting rather tired of their policy even here in Australia, where it seems to consist in engineering their own interests and accusing of intolerance and narrow-minded bigotry those who object to the pursuit of those class interests when they conflict with the larger interests of the whole community. We are very thankful to Mr. McCarthy for so neatly showing what these cries for toleration and broad-mindedness really amount to. Apparently it is to be a game of give and take played under slightly new rules, where in these days of division of labour the Protestants do all the giving and the Romans all the taking. For our own part we prefer the older rules.

What curious inconsistency of thought is responsible for the following remarkable animadversion on the Melbourne controversy.

**A Distinction without a Difference.** In the Melbourne Diocese, there has been the usual aftermath of a Mission, a violent and acrimonious controversy about Sacramental Confession. The Archbishop has dealt with the matter in a wise and scholarly manner—defending the practice when used voluntarily, but condemning compulsory confession. He quotes the English Church Reformers as recommending the practice. Cranmer, Ridley, and Latimer, all in favour of it. But in these days of freedom, it is hard to see where the compulsion comes in. If repentance is truly preached and the conviction of sin follows, the need of Sacramental Confession is sure to be felt.

We are amazed at the first sentence; evidently the author of the note has had a curious experience of missions, if he be justified in saying that such controversy is "the usual aftermath of a mission." We don't envy him his experience. But his last sentence is truly delightful and Christian in its inference. It is just possible the writer does not know that the compulsory confession condemned by the Archbishop is just that obligation laid upon the consciences of men and women to make use of what he calls "Sacramental Confession," as he himself is guilty of when he gives utterance to such monstrous and, needless to say, unscriptural teaching as "If repentance is truly preached and the conviction of sin follows, the need of Sacramental Confession is sure to be felt." We should imagine that we have here the ill-digested dogma of perhaps Vernon Staley; but surely this writer "out-Herods Herod." We would venture the charitable suggestion that the good man does not know what he is saying. We rather wonder that the editorial staff of "The Newcastle Churchman" could let it pass without a mild (?) protest. We commend to our friends the paragraphs on the subject from the "C.E. Messenger, the official organ of the diocese of Melbourne, quoted in our last issue.

With this and the next issues we are publishing a Supplement, containing an article by Canon M. Archdall, of Sydney, entitled, "The Philosophy of the Pedigree of the Christ." The paper was originally written as one of the chapters of a book upon which the revered Canon was engaged when he was taken with a serious illness, which has made the publication of the book a matter of great improbability. Some years ago this special chapter was submitted to the Rev. W. St. Clair Tisdall, D.D., who wrote very highly concerning it. The careful study of the article will help to strengthen the reader's conception of the wonderful unity of that divine revelation which we know as the Holy Scriptures.

## English Church Notes.

### Personalia.

The Bishop of Crediton has been presented with a motor car to mark the completion of fifty years of ministerial work in the Diocese of Exeter.

The resignation of the Bishop of Hereford is announced.

Rev. E. N. Gowing was married to the only child of Bishop Watts-Ditchfield on September 12th. The Bishop celebrated his silver wedding on September 3rd.

The death is announced of Prebendary S. E. Pennefather, Vicar of Kensington, on August 29th, at the age of 60.

The Bishop of Manchester has conferred an Honorary Canonry on Rev. T. R. Sale, Vicar of Blackburn, a nephew of the late wife of Bishop Moorhouse.

Rev. H. G. Grey, M.A., of Wycliffe Hall, Oxford, has just become heir-presumptive to the Earldom of Grey. Mr. Grey was for some years a C.M.S. missionary in India.

The resignation of the Dean of Windsor is announced. Dr. P. F. Eliot, who is in his eighty-second year, has held the position for twenty-six years, prior to which he had been for twenty-three years Vicar of Holy Trinity, Bournemouth. For some years he filled the highly responsible office of Prolocutor of Convocation.

The cause of religious education throughout the world has suffered a serious loss in the death of Miss Agnes de Selincourt, Principal of Westfield College (University of London), who died at Whitby on August 31, from the effects of a cycling accident ten days before.

### Welsh Church.

A Convention of the Church in Wales, consisting of the four Diocesan Bishops, 33 clergy, and 66 laymen, was to meet at Cardiff on October 2. The English "Guardian" was "glad to notice that full weight is to be given at the Convention to the voice of the laity."

### An Ideal College of Canons.

The Bishop of Peterborough, writing in his "Diocesan Magazine," expresses his satisfaction that the Rev. E. A. Burroughs has consented to become the new Canon of the Cathedral. "Mr. Burroughs' attainments, both intellectual and spiritual, are well known in the Church, and I confidently anticipate a time of great usefulness for him in the Diocese—a time which I hope will prove as happy for him as I am sure it will be profitable for us. In appointing him to the Canonry I have asked him to be ready

to give lectures and addresses in the various centres of the Diocese as occasion may offer. I do not call him Canon-Missioner; if some such title were advisable I should prefer Canon-Lecturer or Canon-Instructor. For I hope that through his lectures he will keep us of the clergy, and indeed the laity as well, abreast of the best modern theological knowledge, and also will bring us inspiration in many ways and on many occasions which are more strictly devotional.

"The ideal College of Canons in any Cathedral, as it seems to me, would form a staff of experts whose main work would be in the Diocese at large. There would be an expert on theology, and in the life of the soul; there would be an expert on the Church's relation to the great social and industrial problems of the day, including such vital questions as temperance and purity. There would be one who would concern himself with the missionary work of the Church, and whose prime task would be to arouse the Diocese to such zeal for this fundamental enterprise as would be according to the best knowledge. This is my dream, and I hope, please God, to see it fulfilled in some measure at least as time goes on."

### Bishop Frodsham on the German Colonies.

Bishop Frodsham has addressed a letter to the President of the Trade Union Congress, which discusses the question of keeping or returning the German Colonies after the war. From the standpoint of the natives' interests he insists that it would be a crime against humanity to suffer the Ministers of Kaiserism to have their own way again in Africa or the Pacific. "The official returns," he points out, "show that 120,000 men, women, and children were killed in German East Africa in 1905 because the natives resisted compulsory work on the plantations." Again, as to the land question, the Bishop observes that "no nation is altogether free from blame, but in the Pacific at least the British Government has done the right thing by refusing to sanction the transfer of native land. The Germans have consistently done the other thing." Dr. Frodsham adds that "in preventing the capitalistic exploitation, particularly in the way of land concessions, which interfere with native freedom, the workers of this country may not only serve Africa, but the world."

### A Notable Service.

A very remarkable gathering took place in Broomfield Park, Southgate, London, on Sunday evening, September 9, when a united religious service of intercession and thanksgiving was held in the open air. There were between 20,000 and 30,000 people present. After a shortened Evening Service in the various churches (Anglican and Free), the congregations marched in procession to the park, some of them headed by their clergy and choirs in robes.

Two short but striking addresses were delivered by the Bishop of Willesden and the Rev. J. Stevens, D.D., D.Litt. (Congregationalist). The former dwelt upon the war, and the latter emphasised the idea of unity.

The hymns were accompanied by the massed bands of the Salvation Army, and the collection was devoted to the two local War Hospitals. The service throughout was of a most impressive character, and had been organised by the Clerical Association of Anglican and Free Church ministers.

Be useful where thou livest, that they may Both want and wish thy pleasing presence still. Kindness, good parts, great places are the way To compass this. Find out men's wants and will. And meet them there. All worldly joys go less To the one joy of doing kindness. —George Herbert.

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## The Philosophy of the Pedigree of the Christ.

(By the Rev. Mervyn Archdall, M.A., Canon of St. Andrew's Cathedral, Sydney.)

The first words of the New Testament are: "The book of the generation of Jesus Christ, the son of David, the son of Abraham."

What is the significance of this statement that Jesus is the Christ? And in what connection therewith does the fact stand that He is "the son of David, the son of Abraham?"

### Abraham, Isaac, and Jacob—Israel.

About two thousand years before the birth of Jesus, whom "an afflicted and poor people" (Zeph. iii. 2) in Israel, and "a seed" from among the heathen (Ps. xxii. 30) have recognised as the Christ, when the nations commenced to cultivate with great success the arts and sciences, the products of which modern exploration reveals to us, and to manifest the different forms of national existence which the eternal God had appointed this to the welfare of the world, there wandered in Canaan a herdman—Abraham. "The Lord said unto Abram, get thee out of thy country, and from thy kindred and from thy father's house, unto the land that I will show thee."

Science in Egypt and Babylon, art in Greece, business and navigation in Phoenicia had received, or were awaiting their seat and nursery. The right relation to the eternal God of grace—a relation of absolute dependence, of faith—also required a people in which it could be embodied, cultivated, and preserved, with a view to its being extended to all the families of the ground. The embodiment of the gracious rule, or kingdom of God (which consists in this right relation) was commenced in the day in which alone it could have been commenced: a new beginning was made, and a nation was created in Abraham, "one" (Is. li. 2), on a new foundation—the foundation of faith. He was necessarily removed from the old foundation; the God of grace separated him from all on which his old life rested, and gave him the clearest and most convincing proofs of the existence of Himself Who in His condescension had chosen and called him to believe in that, is, to lean upon Him as the one sole foundation of his life. If beliefs in this eternal, free God of ethical character, Who in His grace had created heaven and earth, and Who was now about to add to the relation of Creator and creature that of Saviour and sinner, were to become the goal aimed at in the history of a single nation, it must unavoidably be one selected from the world.

In this grace had created heaven and earth, and Who was now about to add to the relation of Creator and creature that of Saviour and sinner, were to become the goal aimed at in the history of a single nation, it must unavoidably be one selected from the world. The hymns were accompanied by the massed bands of the Salvation Army, and the collection was devoted to the two local War Hospitals. The service throughout was of a most impressive character, and had been organised by the Clerical Association of Anglican and Free Church ministers.

As in His all-wise government of the world He secretly influenced and guided each nation to prepare and develop the tribute it was to bring to human development, and to the welfare of the race, so it was in the highest degree becoming that in regard to the true religion, the true bond of the right relation between Himself and man, He should train Abraham (and his descendants, Isaac and Jacob) in the obedience of faith towards Himself, with a view to the highest welfare of man and of his home.

So Abraham became the historical record and monument of the right relation of humanity to God, the father of a nation, the leading and fortunes of which would be a speaking proof of a true, eternal, and, therefore, free God, and of the good pleasure of God's will, he became the father of a nation to which, whatever the wisdom of men may boast, the world owes not only the purest conception of God, but also the most effective life-knowledge of Him, religious and ethical fellowship with Him; he became, lastly, the means and instrument of a temporary purpose of God with men, from which an eternal purpose of God with the human race, and with "heaven and earth" proceeded, and was intended to proceed.

To the right relation of the monistic beginning. "In the beginning, God created the heaven, and the earth," is to correspond the right relation of the monistic end—"God all and in all."

This plan begins in a hidden and unostentatious manner, as does all that is of far-reaching consequence in our race. That a herdman obediently allows all his wanderings and hopes to be determined by the revelations of the Eternal, condescending to him in His grace, that he trusts his heavenly Leader above all, that is the entire provision for this purpose. The Lord will, that he should leave his fatherland, and wander about in a foreign land. Abraham follows in faith. The Lord promises to protect and bless him everywhere; Abraham believes. The Lord promises to give the land in which he was a stranger to him, and to his posterity, while yet he went childless; Abraham believes. The Lord promises to give to him, although together with his wife, he was already upon an age at which they could no longer reckon upon having children, a son, and to multiply his descendants "as the stars of heaven." Abraham "believes in the Lord," that is—says "amen" to Him, leans upon and makes himself firm (Hebrew—aman) upon Him. God commands him, afterwards, to offer up his only son, whom he loved, and in whom the promises and all his hopes were embodied; and Abraham has confidence enough to do this, or to be willing to do it. This his trustful confidence in the kindly disposition of his God, this his submission to the kindly will of his almighty Lord, entered as the highest, which the Lord esteemed as the highest, noblest and best in him; which he accounted as sufficient for the attainment by him of the righteousness of the right relation to Himself. He made a covenant of friendship with him, and of mutual love, and promised him to keep it also with his descendants, and that in him and in his seed all the families of the ground should be blessed.

Yet it was not as though the Eternal would, in a partisan fashion, favour one nation above others; but for the sake of all the families of the ground, this nation, Abraham's descendants, was selected, in order that in it the right relation of humanity to God might be established, revealed, preserved, and extended. This people was intended to become, in a way that could be seen and recognised by all, the means of preparing the conception of a determination of the human race and of the world, in an eternal relation to God, in accordance with the principle, God is Creator, and man is creature. It was intended to awaken and reveal this higher determination and relation, and to do so, as in a nation in the flesh it could alone be done, on the lower level of the people's existence and history in this present world of time and space.

In the spirit the history of Abraham's descendants unfolds itself throughout. Their fortunes were the fortunes of all other nations, only that that which was distinctive in their case, the purpose of God with them, was never lost sight of. They continued men, like other men, often on the whole worse and lower than others; only that their whole course of their conduct and destiny ever revealed itself in their relation to the eternal, free God of grace and righteousness, that the connection with Him was the final aim of each of the incidents and of the whole course of their history, that God and a goal of right relation to Him was therein revealed as that to which the human race should tend with all its powers.

As Abraham the "father of all them that believe," the hero of the faith, that he trust that lays hold of the unseen, begat Isaac, the miracle child, the representative of the faith that bears and suffers, so Isaac begat Jacob, who, as Israel, exhibits the faith that overcomes. He also was a child of prayer, of promise.

As Jacob on account of his sin, journeyed to Mesopotamia, there was given to him as a dream the beautiful picture of divine providence; the angels of God ascending and descending on the ladder set up on earth whose top reached to heaven; and "the Lord stood beside him, and said: I am the God of Isaac, the land whereon thou liest, to thee will I give it and to thy seed; and thy seed shall be as the dust of the earth." After his discipline in Mesopotamia, on his return, an equally comforting assurance was given to him in a still greater conflict of need and fear; an unknown one wrestles with the beseeching Jacob until the morning dawn, allows himself to be overcome by the strength of his weakness, and parts from him with the significant declaration, "Thy name shall be called no more Jacob, but Israel, for thou hast striven with God and with men, and hast prevailed." Jacob hazarded his life as a mediator for his children, and prevailed. His experience was to be reproduced in the nation descended from him (Hosea xlii. 2-6). And the full truth of the victorious faith, that was in him, was first realised in the Christ, the substance and reality of Israel, the Prevailer who reigned from the tree of shame.

Jacob begat Judah. For though the latter was not his first-born son, yet he was the son of the promise, and the prince of his house. Thus, as the divine promise and the worth of this people, so it determined also the worth and rank of its members of it. This was a peculiar rule, but one so much mightier the more unceasingly it was applied throughout the entire existence of the people. Judah and his tribe continue the mightiest; the most distinguished in their entire conduct; and in Judah, as will presently appear, the promise is more definitely determined through the family of David.

### The Family Became a Nation.

In Egypt they became a nation. And after four hundred years, as had been revealed to Abraham, they were led to Canaan. Moses led them in the Name of the God of Abraham. Through their sojourn in the Arabian desert they were mightily disciplined, compressed into one, and limited in their relation to God, and this limitation in this direction of the nation to Jehovah, whose faithfulness and mighty hand had set them free was further bounded, regulated, and established by the giving of the law. It was set before them that their state was to be a state of Jehovah according to the direction of the law.

This direction was in the sequel ceaselessly renewed in all the events and institutions of their tragical history, which was one long conflict between Jehovah's faithfulness and their unfaithfulness—as it is described in Psalm lxxviii. When the people desired a king, the Lord indeed suffered it to be so, but he caused it to be made known to them how improperly they acted in asking a king when He Himself was their King. Promises and threatenings, temporal fortunes corresponding to their conduct towards God were chief means of retaining this direction of their life. The hopes which sprang out of the promises were the mainstays which kept the advances of the nation in the one appointed direction. The threatenings, which often passed into fulfilment, confirmed them in this direction in a very effective and often overpowering manner. All their experiences thereby became holy for them, and led them to "the Hol. Oae of Israel."

That the Israelites ascribed every important alteration in their state to the immediate guidance of Jehovah, their God, was not a childish conception due to lack of insight into the connection of things, and into second causes; but it was the purposely formed meaning of this people; it was its peculiarity in comparison with other nations; it was the purpose aimed at by the constitution of its state and of its fortunes. With a depth of feeling, with the boldness to which the patriotism of no other people can be compared, the Israelites thought, and after nearly two thousand years of dispersion still think of Canaan; for it is the land of a divine promise. Israel's remembrance of its exile in Babylon and Assyria was ever inwardly connected with fear before God; for it followed on a divine threatening. The high and noble consciousness of privilege in land, nation, and law existed in no nation as it did in Israel; for all that consciousness had for Israel its origin from God, the Maker and Ruler of heaven and earth, with whom they felt themselves bound in a specially privileged manner.

Towards this connection with God, and the ever advancing purification and sanctification of it on the part of the people, the whole leading of Israel moved as its aim. This was the single motive of its whole history.

When Moses had laid the foundation of Israel's earthly state of Jehovah, he naturally perceived that this constitution was temporal, earthly, perishable, that the tent of meeting was an earthly house made with hands, the eternal pre-figuration and original figure of which was only in heaven; and he, of course, recognised that the constitution given to him would not only be altered and perfected, but in the course of time would be wholly changed in its form, if any abiding eternal object were to be reached thereby. Therefore, in the name of Jehovah, he gave the promise that Jehovah would raise up to Israel of their brethren a prophet like unto him, to whom they were to hearken. (Deut. xviii. 15.) This promise of such an exceptional man, through whom Israel would receive a renewed and abiding direction towards the God of grace and promise, was repeated and more closely determined when David came to the throne of Jehovah.

### The Early History of David.

David is the man in whom the promises of the seed of blessing for the world concentrated, and went forth in a new form. In him the hope of Israel was chiefly expressed.

After the first king of Israel, whom his bodily pre-eminence (1 Sam. x. 23) had dis-



tistinguished from his brethren, was rejected by God, Samuel, the prophet of Jehovah, receiving the command to anoint another to be king over Israel, whom the Lord, who "looketh on the heart," not "on the outward appearance," had "provided himself." (1 Sam. xvi., 1, 7.)

Seven of the sons of Jesse pass before the prophet, but none of them is the chosen one. The youngest, on whom the prophet least thought, the faithful shepherd of his father's sheep, who, "when there came a lion or a bear and took a lamb out of the flock, went out after him, and smote him, and delivered it out of his mouth" (1 Sam. xvii., 34) at the risk of his life, God chose to be the shepherd of his flock, the picture of "the Good Shepherd" of the future Who gave His life for the sheep. The least amongst his brethren was anointed in the midst of them (1 Sam. xvi., 13), and "exalted out of the people" (Ps. lxxxix., 19). His conduct towards his father and towards the king proved with what humility he received this dignity. He went back to "the sheepfolds" and to his "following the ewes that give suck" (Ps. lxxviii., 70, 71); was subject unto his father, refreshed himself with the music of his harp, with which he praised the Lord, and saw with the trustfulness and love of a childlike heart into the sense of nature and of the deeds of Jehovah, the eternal God of grace, who had condescended to him in his low estate.

David was thus chosen to be the son, and the beloved (David) of Jehovah; and the mighty power and guiding love of the Father, who had placed him in this relation to Himself, according to His plan removed him from the privacy of his home to the court of the King. David refreshed the King with his cunning playing on his harp, but only to narrowly escape with his life in the storm of the passion of the unhappy monarch. Again he betakes himself to his herd and to his flock. A war with the Philistines leads his elder brothers into the camp, and David is sent by his father to the camp with provisions for them. Here he learns how a Philistine had defied the armies of Israel. "Now David went to and fro from Saul to feed his father's sheep at Bethlehem. And the Philistine drew near morning and evening, and presented himself forty days." At length David's childlike and therefore truly kinglike heart sent him forth against "this uncircumcised Philistine," who had "defied the armies of the living God." (1 Sam. xvii., 36, 37). His brothers reprove and ridicule him, for they understood not the principle of faith—seen at its highest power in the Christ crucified, "the weakness of God," which is "stronger than men." David goes forth to meet the giant, who greets the stripling with contemptuous scorn, not less real, if less refined, than that of the aristocracy of intellect to-day for "common men!" But the "sling and the stone" with Jehovah, the Eternal, behind them prove effective. David lays low the giant!

A man of such courage and faith showed himself worthy, at that stage, of the crown of Israel. This brilliant achievement turns the eyes of all Israel upon this shepherd, up to now unknown, though in secret anointed with the holy oil by the prophet of Jehovah. The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul—"as the soul of the remnant according to the election of grace" was knit to the true David, the Anti-type. But when "the women sang one to another in their play, and said:

Saul hath slain his thousands,  
And David his ten thousands,

Saul was very wroth and this saying displeased him." (1 Sam. xviii., 18). And now David must enter upon his long journey along the way of "the reproach of the Christ," and the afflictions of his people (Heb. xi., 25), in order to fit and prepare him to be in his measure the typical Christ or anointed one of the Lord. Saul again and again cast his spear at him to slay him. Yet "Saul was afraid of David because the Lord was with him." "And when Saul saw that he behaved himself very wisely (Compare the use of the same word in Isaiah lii. 13 of the Messiah) he stood in awe of him." "Saul sought to make David fall by the hand of the Philistines." But David's name and fame increased continually. When Saul could not compass his death thus indirectly, he took the matter in hand himself, and after another attempt upon his life, ruthlessly pursued him to slay him, and even murdered an entire innocent priestly family who had supplied him with bread in his necessity. David became the head of a band of freebooters and outlaws, and was driven to the greatest extremities—as may be seen in 1 Samuel, in which book all this history is faithfully and graphically described.

But amidst all the wild lawless and barbarous conditions, David's safety and hair-breadth escapes were attributed to the protection of Jehovah, his God (xxiii., 26, 27), guiding and controlling the course of events;

and as a star in the night the magnanimity of David in sparing his deadly foe twice when in his power shines forth, as the result of his faith and of his reverence for Saul as the Lord's Anointed or Christ. (xxiv., 5; xxvi., 10-12.) He counted not the kingly dignity to which he had already been anointed as a prize to be grasped at (compare Philip ii. 3), nor sought to anticipate the leading of Providence, but committed himself wholly to the accomplishment of the promise of Jehovah who had called him. Even Saul recognises with tears that David is more righteous than he, and dies in this persuasion in his flight before the Philistines.

Providence now begins to reach its goal with David; his tribe recognises him as King. Yet still for several years Judah alone so regarded him. And even under these circumstances he kept himself still, and waited like an obedient son and servant for the disposal of events by his God; and to the form in which God moulded and fashioned him, in the obedience of his faith, from day to day. "Wherefore also God highly exalted him, and gave unto him the name" before which, as that of the shepherd and prince of the people of Jehovah, kings and peoples and prophets bowed; and which him who because he became obedient unto death, yea the death of the cross, has had given unto him "the name which is above every name—Lord—to the glory of the Father." (Philip ii., 8-11.)

#### David as King.

When Providence had exalted David to the throne as King over all Israel he subdued the nations around, reduced the enemies of his kingdom to obedience, and "executed judgment and justice to all his people." (2 Sam. viii.) He fetched the ark of the covenant from the wilderness to the seat of his kingdom, which he transferred to the city with his own hand; and forgot that he was King in his joy and praise of Jehovah. In this case he will gladly be equal to the least, and even be despised, if he can only thereby bring honour to his God, the God of Israel. Now, he sits as King on Zion, set there by Jehovah, at His right hand, a divinely chosen regent of a divinely chosen people, a son and an image of the Godhead, that from him truth, law, love, and the knowledge of God may go forth, and extend over the nations. Now there is given him a promise of an eternal kingdom, of a son, of whom it is said with emphasis: "I will set up thy seed after thee, which shall proceed out of thy bowels; and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom for ever. As for me I will be his father and as for him he shall be to me a son; if he commit iniquity, I will chasten him with the rod of men, but my mercy shall not depart from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be made sure for ever before thee: thy throne shall be established for ever." (2 Sam. vii.)

If we reflect upon the position of King David, in whom the history of the right relation between Jehovah and his people, first established in "believing Abraham," had culminated; upon the emphasis laid upon the relation of "father" and "son" upon the relation of Jehovah and the future son of David; and upon the amplitude and comprehensive character of this promise, we can understand that David may well have felt himself appointed co-regent of the living God, who in his self-moved love created heaven and earth, and made Israel his possession. He, the shepherd of his father's sheep at Bethlehem, who had been cast out of the court of the king and hunted as a deer upon the mountains, was now assured of a throne, for the eternal continuance of which the word of his God was pledged. May he not well have had some anticipation of a higher home than that of Solomon, and of a more exalted rule than that over the tribes of Israel?

Whatever were his anticipations and those of the prophets who succeeded him in Israel, concerning "the man whose name is the Branch," who was to "grow up out of his place, and build the temple of the Lord," and who was to "bear the glory, and sit and rule upon his throne," and be a "priest upon his throne" (Zech. vi., 12, 13); to us who stand in the age of fulfilment, at least, it is clear that in this promise to David was given an outline of a divine purpose to establish and extend the gracious rule of God over our race, and to build to His praise a temple, not made with hands, a spiritual temple, of which the earthly temple of Solomon was but a prophetic picture.

Through tribulation and suffering, by firm faith in the word of Jehovah and quiet waiting on His guidance and disposition of his fortunes, David attained to the Throne, although already as shepherd boy he was divinely foreordained and anointed thereto. This faith, this waiting, is the soul of his

whole life, it is "the heart on which the Lord looked"; and never did it appear in a more beautiful light than when affliction called it into active exercise. David experienced that which touches a father's heart most sensitively—the ingratitude of a son. His own son, whose evil mind he had long borne with a father's goodness, excited Israel to rebellion against him, and drove him from his throne. With what resignation he goes over the brook Cedron, with what pain of heart he ascends the Mount of Olives, with bare feet and uncovered head, weeping as he went—he, the prince, the chosen and anointed (Christ) of Jehovah! But this trial also is holy for his faith, is the appointment of his God, which he bears with holy reverence and silent tears. With bold insolence Shimei now attacks him; David's command, his faithful Abishai, in displeasure seeks to silence the insolent one in death, but the long-suffering mind of David hinders the too zealous follower. He bears the undesired abuse as a testing sent from God. No revenge, no displeasure, no murmuring against Providence was found in him. "Let the Lord do to me as seemeth good unto Him" (2 Sam. xv. 26) is the one and only thought with which he, as a lamb, passed along under the pressure of this wrong—an anticipative picture of Him, his great Anti-type, "who when He was reviled, reviled not again; when He suffered, threatened not; but committed Himself to Him that judgeth righteously." (1 Pet. ii., 23.) With what care David commanded all the captains of his army to spare Absalom! (2 Sam. xviii., 5.) With what self-forgetting feeling he bewails his death! Fortune vindicates his right against his foe, and yet how bitter to him is the thought that he has rescued his kingdom at the cost of the blood of his rebellious son! He forgives, he forgives all! Absalom, Shimei and Amasa, just as though, in the language of his Great Anti-type upon the cross, they "knew not what they did."

Men mark well the disgraceful stains of sin in David's history, and forget that he was a man who lived in rough times, and an eastern king; they forget, too, how he wept and humbled himself, and cried to the holy God of grace "out of the depths," in words in which the penitence of all ages have found a becoming expression for their sorrow. David remains the moon which illuminated the night of the old covenant, the covenant of Jehovah in the age of preparation; he remains the symbol in his walk and guidance of the Sun of righteousness and of the Shepherd of the nations. What indeed were the history of Israel without David? A dimness in which there shine many stars; but in which there is no light to rule the dimness. This king rules the history of his entire people. In him appears the sign of the blessing which was given to Abraham and the fathers: an heir of the divine throne among men; in him (including his son and counterpart, Solomon) are marked off the lines of the future, and in him are sketched the lineaments of the suffering and victorious Conqueror of death and of hades, of "the Prince of the kings of the earth," under whose peaceful sceptre the nations in time shall yet be brought, and to whom all things in eternity shall yet be subjected, that in and with Him they may be subjected to God, the first Cause and last End.

#### David, the Prophetic Symbol of His Greater Son.

David is the name by which all the prophets after him describe the divinely sent One, or Messenger of the covenant, that was to come, just as if the whole manner of His existence was to be like to that of David. There is probably hardly a remarkable circumstance in the life and experience of David which the prophets do not apply to the coming King Messiah. Bethlehem was to be the city out of which "shall come forth unto me that is to be ruler in Israel; whose goings forth are from old, from everlasting." (Micah v., 2.) He was to be "anointed with the oil of gladness above his fellows" (Ps. xlv., 8) as was David. He was to be a shepherd of the nations, a hero, and yet a prince of peace like David's son, Solomon. Little and despised, he was to shoot up before the Lord as a tender plant, and as a root out of dry ground (Is. liii., 2, 3), even as David's brother Eliab said to him, "Why art thou come down? and with whom hast thou left those few sheep in the wilderness?" (1 Sam. xvii. 28.)

The features of David's life as shepherd-outcast and king, who "had not where to lay his head" and yet was exalted to be the ruler of the peoples, were moulded and fashioned by the wonder-working providence of the God and Father of our Lord Jesus Christ, and by the power of the Spirit of His Son, the Spirit who wrought in this typical history. The description of the exaltation of the Messiah is read off from the history of David, which was what it was because the substance and significance of it

was to be realised in the Christ. The Messiah was to sit at God's right hand, his foes to be made the foot-stool of his feet. His throne on Mount Zion was to be unshakable. Though once a stone of stumbling and a rock of offence (Isaiah viii., 14; compare 2 Sam. xvi., and xix.), yet he was to "become the head of the corner" (Ps. cxviii., 22, 23) in the temple of the Lord.

#### The Relation Between the Messiah and the Fathers.

Thus Jesus is the Son of David, the Heir of his throne, and of the throne of God, the heavenly Body of the earthly shadow. As was David, so according to the prophets was to be the Christ; as was the guidance of the former so was to be the guidance of the latter; as was the significance of the former so was to be the significance of the latter; as was the relation to God and men of the former, so was to be the relation to them of the latter: only purer, universal, and eternal; only eternal truth instead of the perishable image; only the sun instead of the moon.

Jesus as the Christ, accordingly, is the Son of Abraham, the Son of David. If He is the Messiah or Christ, He is the goal of their guidance, the central-point of the institution of the God of grace with them, chosen and led according to exactly the same laws as those according to which they were chosen and led; thus, for this reason their history is a prophecy, their fortune is a reflection of a Sun about to arise upon mankind.

In fact, if confidence towards God, the child-like relation of trust in Jehovah, is the spirit by which man according to God's intention should be animated, the difference between the life of the great fathers and that of their Greater Son can only consist in this that He exercised the confidence in God, the Lord of heaven and earth, the holy God of grace and righteousness, in an absolutely perfect way which they exercised imperfectly. If for the practice of this faith certain positions and circumstances were necessary for the fathers, then the guidance of the Messiah must necessarily agree with theirs, only His will be deeper, more difficult, having a wider prospect and bearing. If certain aims which relate to the edification of the whole and of the individual who compose it are connected with this guidance of the Messiah, then these aims must be prepared, and the way laid down for them by the conditions of His life; there-with also not only will similarity to the aims

of the guidance of the fathers appear in the aim of His guidance, but in their inner significance these aims of His guidance will thoroughly correspond with the aims of the preparatory history, and in their outer form they will stand in the relation to the latter of the general to the particular, of the world to come to this world.

The rules according to which the relation of the Christ to His fathers must be judged arise of these laws. In the unity of the laws, of the spirit and of the guidance of the two, lies the evidential force of their connection; external similarities are only the outward sign of the relation, and they would be sought without the common inner significance.

#### David's Work and Future Son.

David is the king who perfected the Israelitish constitution from many sides; who not only apprehended the meaning of it, but correctly but represented it in his institution and arrangements; who created out of the history of his people a general doctrine by which he facilitated the true knowledge of Jehovah, explained and extended it; who was the beneficent mediator between the Lord and the people over whom as their brother he was placed in his kingly rule; who lastly in his own person (supplemented and completed in Solomon his son, the man of peace) presented an outline of the character of the promised Sent One of God.

This King received, as we have already seen, the divine promise that the descendants of his family should eternally rule over Israel. That he saw much that was contained in this promise is proved by his psalms—for example Ps. xxii. He connected with this promise a prospect which presented to his view not only the happiness of his nation, but a universal acknowledgment of his God (Ps. xxii., 27, 28), and therein the happiness of "all the kindreds of the nations." Further, he referred this blessing, the chief meaning of this promise, not to his family in general, but to one of his family, in language in which Jesus Christ as He hung upon the cross found an adequate expression of his experience, and in which the Catholic Church, "the great Congregation," reads aright the victory of Christ's defeat. (Compare the relation between Ps. xxii., 1-21 and 22-31.) Truth, righteousness, and the knowledge of the God of grace were to be the only means by which the future King was to establish His blessing-bringing rule, however warlike

and destructive in tone the language in which He was at times described might be. (Cf. Ps. ii.) David's prospect, therefore, was a new, glorious, universal state of Jehovah, which his happy descendant should establish for ever.

The future Son of David was now that without which there could be no further advance for the expectation of the Israel within Israel, the godly seed of the nation. He was their comfort, their shield, and great reward. The hope set on Him was the band which held the Israelites together in their greatest embarrassments and most deadly destructions. Had this promise even attained no other object in Israel than this single one, it would have been significant; for thereby at least the place for the expected Hero and His appearance and activity was preserved. (Compare "eis ta idia ethe" of John i., 11.)

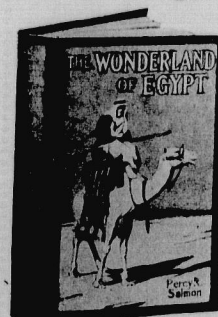
(To be concluded.)

#### A PRAYER.

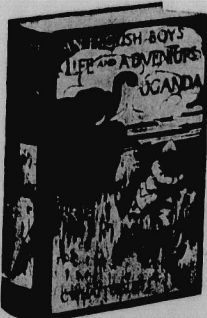
(Written by one of our Boys at the Front.)

Thou who hast all people in thy sight,  
To Thee we come,  
Be Thou their guide, their comfort and their light,  
Afar from home;  
Keep Thou their souls, in steadfastness and right—  
Remember, Lord, Australia's sons to-night.  
Gone from the humble cottage in the dell,  
From home, sweet home;  
Gone from the dear ones whom they love so well,  
To face the storm;  
Gone from the mansion to defend the right—  
Remember, Lord, Australia's sons to-night.  
Some are now dying, 'tis the cost of war,  
Have mercy, Lord;  
Wilt Thou prepare them, ere they cross the bar?  
Have mercy, Lord;  
Burst Thou Death's gloom by Heaven's celestial light—  
Remember, Lord, Australia's sons to-night.  
Be Thou their refuge in the darkest hour,  
Be Thou their stay;  
Stretch forth Thy hand, shew Thine almighty power  
In Thine own way.  
Thou did'st on Galilee reveal Thy might—  
Oh! comfort, Lord, Australia's sons to-night.

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1,000 Huts have been provided by the Church of England for Soldiers of all denominations at the Fronts and Bases, France, Egypt, Palestine, Mesopotamia, India, Servia, Salonica, Malta, Sinai, Macedonia, East Africa, and remote naval bases.

100 of these huts have been under shell fire in France.



60 of these huts have been under shell fire in Egypt.

Travelling kitchens and waggons follow men with food.

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An appeal has been made for £100,000 for more huts to follow the advancing line on recaptured territory.

The Church of England in Australia has undertaken to assist in providing for the moral and social needs of Australian soldiers in Egypt. Funds are urgently and immediately required to enable the Church of England to carry on this work.

"I approve of the scheme for a fund to be raised in order to provide from Australia, Church of England huts open to use of soldiers all denominations in Egypt and Palestine, and, in the event of surplus funds being raised, for similar use on all the Fronts, or in England."

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or sent to the Organiser for Australia, CANON GARLAND, Brisbane, Queensland.

## The Missionary Enterprise.

### Progress in China.

The Rev. L. Lloyd, a missionary of the Church Missionary Society in the Fukien Province of China for over forty years, in a recently published paper of reminiscences, gives the following items as showing the advance that Christianity has made in China. He says:—

"The Chinese are learning to value the Bible. They feel that its teaching is far above the teaching of their own wise men, and only last year a Chinese gentleman, who was not himself a Christian, bought 5000 copies of the Bible and presented one to every high official in China.

"In the province of Fukien there are now a Chinese archdeacon, twenty-five Chinese clergymen, and about 650 Chinese lay workers, men and women, and more than 36,000 of the people have given up their idols, and are worshipping the true God and His Son Jesus Christ. Last year there were more than 800 baptisms at the Church Missionary Society's stations.

"You will ask how we know that these Chinese are real Christians, and I think one proof is to be found in the fact that they give a great deal of money every year for the support of the Churches to which they belong. They are almost all of them very poor and earn very little money (the wages of a skilled artisan are about four shillings a week), but last year they gave in Fukien alone about ten thousand dollars (£1250)."

### What Caste Means.

A Y.W.C.A. secretary in India recently described her impressions of a meeting held in a village at night, where lantern pictures were shown depicting scenes in the life of our Lord and other sacred subjects, the first large gathering together of heathen people that she had witnessed. She wrote:—

"One little happening before the meeting brought out the strength of the caste feeling. A man was sitting apart at the side of the crowd, and the missionary going up to him said, 'Come along, my man; come and sit here, where you can see better.' At once there was a cry from the crowd, 'He's a Chamar!' followed by a burst of laughter, and the man of the despised leather worker's caste was condemned to sit alone."

### "Spreading Like Fire."

Last year witnessed large accessions to the Church in the Niger Mission, the number of adherents increasing during the twelve months from 12,810 to 23,628. Writing from Awka at the close of the year, the Rev. G. T. Basden, of the Church Missionary Society, stated that he expected the thirty-five churches in the districts which were in his charge to become fifty in the course of 1917, and added that the expansion of the work "cannot be checked," it is "spreading like fire among dry grass."

### Changes in China.

"Events in China during the past fortnight have followed each other with such rapidity that it is extremely difficult to write about them, or forecast with any degree of certainty what the near future has in store for that great land. But the Rev. Llewellyn Lloyd, for more than forty years C.M.S. missionary in China, informs us that ever since the Republic came into being numbers of Chinese people, especially in the North, have been inimical to a Republican form of government. This monarchial party first of all tried to find a descendant of Confucius, whom they might place on the Dragon-Throne, and, failing in their attempt, later on endeavoured to get the late President Yuan to assume the Imperial purple, and were within an ace of succeeding in their efforts. It seems almost certain that the recent startling coup d'état was engineered and financed by Germany, and, like many of her attempts elsewhere, it has turned out a complete fiasco. Those who know China best feel convinced that she will remain a Republic. It is interesting to know that Mr. Lloyd is clear that whatever form of government China finally adopts, missionary work is not at all likely to be interfered with, as all parties in China agree as to its great utility, and are fully alive to the benefits which it confers."—The "Record."

### Why is Victory Delayed?

"With all the wonderful possibilities of victory before us, victory is being delayed. Are we ready for victory? Are we worthy of it? I have seen idols cast out to the moles and the bats. I have seen temples desecrated by the Chinese, their shrines destroyed. But I have seen such idols replaced, and the shrines rebuilt, because we were not prepared to occupy the trenches of idolatry that has been evacuated. I have seen a district of hundreds upon hundreds asking for teachers, and they have not been sent; and,

God forgive us, the opportunity is past, and they don't want teachers to-day. Victory demands sacrifice; it is for you, for me, for the Church to pay her share, and then there will be victory for Christ." Archdeacon Barnett, at the C.M.S. Meeting in London, May 1, 1917.

### British East Africa.

### Growth of Enquirers—Work Among African Police—A Hopeful Sign.

The work at Nairobi, 327 miles from the coast, the headquarters of the British East Africa Government, and of the Uganda Railway, is growing in an extraordinary way, and has practically doubled itself during the past year. The Rev. H. J. E. Butcher, now at home on furlough, writes in his annual letter:—

"The congregation probably numbers some 1,500. It is not, however, merely the numbers that so fill us with thanksgiving, but rather the enthusiasm and wonderful heartiness of the services. Bishop Willis, on a recent visit, preached for us by interpretation, and was very greatly impressed with this aspect of the work. He said that he had never before seen anything like it. He was also very much struck by the possibilities of the work, touching as it does so many tribes through the common language medium of Swahili.

"With the growth of the services, the numbers attending classes naturally increase. The enquirers' classes on Wednesday and Saturday afternoons (half the total enquirers attend on each afternoon) have now to be held in the Church, as there is no school building large enough to accommodate them (the main school hall being in use at the time). This also applies to the Friday evening Prayer Meeting, which has outgrown the school hall, and which now has an average weekly attendance of over 100. Miss Jackson's work among the askaris (African Police) at the training depot is also going ahead, and although the teaching given is secular, and is undertaken on the understanding that there must be no proselytizing, yet we notice the result of the work in the number of askaris attending services, several having recently come forward for baptism.

Possibly, however, the most hopeful sign of blessing which has been given to us is the tendency of our lads to return, after their stay in Nairobi, as 'missionaries' to their own tribes, opening schools or little places of worship in their villages. Several such cases have come to our notice during the past few months, while two lads have applied to be taken definitely into mission work."

### JUST TO BE TENDER.

Just to be tender, just to be true.  
Just to be glad the whole day through,  
Just to be merciful, just to be mild,  
Just to be trustful as a child,  
Just to be gentle and kind and sweet,  
Just to be helpful with willing feet,  
Just to be cheery when things go wrong,  
Just to drive sadness away with song,  
Whether the hour is dark or bright,  
Just to be loyal to God and right,  
Just to believe that God knows best,  
Just in His promises ever to rest—  
Just to let love be our daily key,  
That is God's will for you and me.

## HEADFORT SCHOOL, KILLARA (N.S.W.)

BOARDING AND DAY SCHOOL FOR BOYS.

TO BE OPENED JANUARY 31, 1918.

In country surroundings, on the North Sydney Highlands (100ft. above sea). Playing fields, etc., occupy 16 acres, merging into Government reserve. Boys of all ages received and prepared for all examinations. Prospectus and list of referees on application.

Principal: REV. R. T. WADE, B.A. (Honours), c/o Barker College, Hornsby.

## THE KING'S SCHOOL, PARRAMATTA.

FOUNDED 1831.

PRESIDENT OF COUNCIL AND VISITOR: The Most Rev. the Lord Archbishop of Sydney.

COUNCIL: His Grace the Lord Archbishop of Sydney (chairman), Ven. Archdeacon Gunther, M.A., Rev. Canon Mont. M.A., Rev. Canon Hey Sharp, M.A., Rev. W. J. Catebread, B.A., Ven. Archdeacon Boyce, Mr. J. Russell French, Mr. C. G. Wade, B.A., Mr. John A. I. Perry (Hon. Secretary), Mr. W. R. Beaver (Hon. Treasurer), Mr. Justice Pring.

HEADMASTER: Rev. J. A. Pattinson, M.A., (Cambridge), assisted by a staff of Masters, Graduates of English and Australian Universities.

The School provides Classical, Mathematical, Scientific and General Education of the highest order, with religious teaching in accordance with the principles of the Church of England, unless otherwise desired by the parents.

There are classical and modern sides, and all facilities for the preparation of boys for either a profession or mercantile career.

There are a number of scholarships attached to the School.

A Junior School, with resident master, matron, etc., has been established for the special care of boys from 8 to 12 years old.

There are technical classes for boys going "on the land," with practical teaching by experienced instructors in the last year of the School Course.

All particulars may be obtained from the Headmaster, or from Mr. G. S. Lewis, Clerk to the Council, Ocean House, Moore Street, Sydney.

## Bishop Pain's Retirement.

### Farwell Services.

Bishop Pain preached farwell sermons at St. Paul's Pro-Cathedral, Sale, on October 14th, to large congregations. Reviewing his 13 years' occupancy of the See of Gippsland, the Bishop said he had come amongst them entirely unknown, but had been received with a cordiality he would never forget. He was thankful for the prayers of his people and for the generous responses to his appeals from time to time. Whatever the changes of this mortal life might be, nothing would sever the bond of friendship that had so long existed between them. He observed that the congregations were larger than usual that day, but he had nothing sensational for them—only the expressions of his heart. Dear as the work of the bishop had been to him, his dearest work had been the seeking out of young men as living agents for the ministry, and the seeking of the means to attain that end. No work was of greater importance than that of filling the church with living agents, taught of God, and consecrated to Him. It was with a very deep sense of regret that he laid down this work, but he felt that he was following the guiding hand of God. He was merely changing his harness, and as he looked forward to his new work he was deeply conscious of the need of their prayers.

### Farwell Gathering at Sale.

A large and enthusiastic gathering took place in the Sale Parish Hall on Monday, 10th ult., to bid Bishop and Mrs. Pain farewell and God speed. Representatives from the various Christian bodies were present, including the Roman Church. The R.C. Bishop, in apologising for his absence wrote:—"I shall arrange to be represented on the occasion by the Chancellor of the Diocese. May I take this opportunity of expressing my appreciation of the many admirable qualities of the First Bishop of Gippsland, qualities which directed his life on the paths of good citizenship? The recognised head of a large section of the community has an influence and a responsibility in shaping society in a young land which does not fall to the lot of the private individual. And Dr. Pain's unbending fidelity to sacred principles, joined to a large-broadminded toleration for the opinions and principles of those differing from him, has set a grand example to all whose mission is to establish and maintain social unity."

The Chairman of the meeting (Rev. E. A. Young, the Dean General and Administrator of the Diocese), in making a presentation of a purse containing £200, said that the Bishop had come to them in the good providence of God, and in God's time he was being led to a greater work. Among other things he had solved the problem of rearing a large family on Christian lines. He feelingly referred to the unbounded hospitality that had always been extended the clergy at Bishops Court. In paying a compliment to Mrs. Pain, he opined that most of the Bishop's success was due to his home life. Goldsmith spoke of the hare returning to its old haunts, and the Bishop would return to Sydney glad in the thought that he carried with him the best wishes of Gippslanders. On behalf of the clergy and the laity of the diocese, he had much pleasure



in handing to His Lordship a purse and its contents, as a slight token of their high esteem, and trusted that God's eternal sunshine would settle on his head.

On behalf of the Ladies' Guild, Mrs. Pain was presented by the Rev. Godfrey Smith with a silver mounted card case and a silver trinket case. In doing so he commended Mrs. Pain for the active interest she had evinced in the Guild, into which she had thrown her heart and soul.

The Bishop, who was accorded a great ovation, in the course of his reply said that he considered it was worth while coming to Sale, and after 13 years toil and anxiety to hear such kind things said concerning him. He could not think of what he had done. He accepted it as a mark of special honour that all sections of the Christian church were represented at that day's gathering. The message of Bishop Phelan and the kindly remarks of the Rev. Father Curran had deeply moved him. It had been the desire of his heart to live happily with all the churches. Referring to the Rev. Phelan he said that Canon Hancock regarded him as the best man for the position, and predicted for him an excellent future. When in the mother State he would be pleased to hear of their welfare as a church. Nothing bound so closely in common ties than the Lord Jesus Christ. He listened to their prayers. They differed, no doubt, but they all went to Him. He interpreted them. He personally owed much to prayer, and to the prayers of others. To Him be all the glory, for from Him had come all the power. Prayer availed with Him who ruled the world.

Reviewing his ministry in the diocese the Bishop said he did think of deeds led to the Saviour, who blessed the ministry of His word. He had come to Gippsland to give his best, and what he had heard that day led him to believe that he had carried out his deliberate purpose. In regard to the remarks expressed concerning Mrs. Pain, for which he was deeply grateful, he owed more than he could express to his wife and family for the work done in the diocese. He would look back with deep thankfulness to God for having called him to Gippsland. He did not know what lay before him as secretary of the great Church Missionary Society of Australia, and he asked their prayers. He thanked them all for the long friendship and support so generously accorded him during his 15 years of joyful service in the diocese of Gippsland.

#### An Eulogy.

"The Gippsland Times," in a leading article of a recent issue, has given a very fine eulogy of Bishop Pain. It says:—"In relinquishing his occupancy of the See of Gippsland, Bishop Pain bequeaths to the people of his diocese his precepts and example for a legacy and they in requital erect a monument for him in their hearts. If not his creation, the Gippsland Diocese in its organised state is largely the result of Bishop Pain's tireless energy and consummate skill as an organiser. His rich experience, foresight, and tact have contributed to his success in the extension of church work in the diocese. His administration has been sufficient to keep up the sense of responsibility, but not meddlesome as to repress individuality, and keep down freedom of action. To the clergy he has been an elder brother and to them and the laity he has been always willing to give wise counsel. Recognising his sympathy and largeness of heart, they have gone to him as ships to a haven in times of trouble. To his way of thinking 'the most successful bishop is he who is most conformable to the example of Christ by humility, charity, and care of his flock, and who, for Christ's sake, will be a servant to the servants of God.' A man of prayer with the ploughman's faith—he has in his pioneer work

opened up many a furrow of virgin soil in the diocese, and sown the seed. Some of the harvest he has garnered; the future harvest of his labours will be gleaned by his successor. During his ministry Bishop Pain has chosen for his pulpit subjects the plainest and most needful truths, and endeavoured to make them plainer. He has not affected fine words, but addressed his congregations with the generous energy of a father, and with the exuberant affection of a mother, and as love begets love, he has won the love and affection of his people throughout the diocese, as testified to by the 'cloud of witnesses' at his farewell gathering. The Bishop's influence has not terminated with his public services—he has not only preached, but lived out the Gospel in his daily life, and in this respect deeds are considered more potential factors than words. He recognises that the true life of the church is her inward life. Unlike many present day reformers who seek man's salvation from without, he sought man's reform from within, recognising that from the heart proceeds the issues of life. The good man is at home with himself, and his real life is an inner, rather than an outer, life. Throughout his ministry, Bishop Pain has given evidence of his humility and self-sacrifice as opposed to pride and self-assertion, without lowering the dignity of his calling. He has followed in the footsteps of that Life that expressed itself in service of others, that came not to be ministered unto, but to minister, and was willing, for the sake of such a ministry, to be at times misunderstood. In the discharge of his duties he has been aided in no small degree by his life's partner, who has worthily seconded his efforts. In the circumstances it is not to be wondered that the people of the diocese have with one accord expressed their deep regret at his departure of so valuable and so highly esteemed a Bishop and citizen, who, not weary in well doing, goes forth to labour in another portion of the vineyard—till sinks his sun behind the hill.

### Personal.

Owing to the resignation of the Rev. Harris-Walker of the Parish of Bungallow, the Rev. C. J. Chambers, of Lower Macleay, has released his curate to enable him to take up duty at Bungallow until a successor is appointed to that parish. The Rev. Harris-Walker will temporarily assist in the Lower Macleay.

Rev. P. J. Bazeley, Secretary of the C.M.S., Sydney, has gone to Brisbane on deputation work.

The sad news has come to hand of the death of Miss C. B. Hiller, C.M.S. Missionary in Aurunzabad, India. The deceased lady had been in missionary work in India since 1895, at first in the Church of Scotland Mission and since 1908 in the C.M.S. Miss Hiller was in Australia last year and did some deputation work in the Newcastle diocese in connection with the N.S.W. C.M. Association.

Rev. A. G. Perkins was instituted to the cure of souls in the Conventual District of Artamon, by the Archbishop of Sydney last week.

Mr. W. H. Parnell has found it necessary for his health's sake to resign his position as a Trustee of Church Property, Diocese of Newcastle, for an extended holiday in California this month. Mr. Parnell is the worthy son of a devoted Churchman, the late Edward Parnell, who was one of the pioneer laymen of the Newcastle diocese.

Sergeant Hubert Stretch, son of Bishop Stretch, has returned home, and is certainly in as good health as was expected. He is advised by medical authorities to go away from the sea and take a complete rest for two months. He is probably going to Tamworth.

Lieut. Charles Nicholls, son of Mr. F. J. Nicholls, of the Bolton Street Public School, Newcastle, has been awarded a bursary of £100 p.a., tenable at Keble College, Oxford, to take effect after the war. A cable was received from him, dated October 18th, saying "All well."

Rev. R. T. Wade, S.A., is opening a school for boys at Killara not at Pymble, as was announced in our last issue.

The Bishop of New Guinea (Dr. G. Sharp) addressed a great missionary meeting in the Chapter House, Melbourne, on Monday night.

Rev. Joseph Dark, of Greenwich, Sydney, has received news by cable that Dr. Eric Dark, M.C., has been "gassed" and wounded, but that the doctor is progressing favourably.

Much sympathy is expressed with the Rev. and Mrs. Frank Elder, late of St. Michael's, Surry Hills, Sydney, upon the death of their son, Gunner Colin Elder, who has been killed in France.

Pending the appointment of a successor to Archdeacon Bennett, at Christ Church, Warrnambool, Victoria, the Rev. W. E. Wood, B.A., of Christ Church, South Yarra, has consented to act as locum tenens for six months.

Rev. J. S. Woods, late of St. Augustine's, Moreland, has been made the recipient of a purse containing £42 by his former parishioners. Mr. Woods has been appointed by the Archbishop to the charge of the parochial district of Lara (Melbourne).

Rev. W. A. Hamblett, Vicar of the Taieri, has accepted the living of Gore, vacant by the appointment of Rev. A. Wingfield to St. Kilda, N.Z. Mr. Hamblett's removal will be a loss to Diocesan Sunday School work.

Rev. H. Parata left for Wellington on 9th August, having been appointed Chaplain to the Maori Contingent at the front.

On the occasion of a farewell entertainment given by Rev. W. H. Croft, at George's Heights Camp, Mosman last Tuesday week, he was honored by a presentation made on behalf of the officers, non-com. officers and men, by Staff-Serjt. Davis. The gift consisted of a chastely framed illuminated address, expressing the officers and men's "high appreciation of the work performed," by the recipient during the past year and eight months.

The Church in Queensland has lost a promising son in the death of Lieut. John Oliver Ethell, eldest son of the Rev. A. W. Ethell, Rector of Laidley. He was a postulant of St. Francis' College, and was expecting soon to begin his special studies for the sacred ministry. The lieutenant was killed in action on October 4th.

Rev. E. C. Gore, of the C.M.S. London Mission, was welcomed home at the Annual Meeting of the N.S.W. Gleaners' Union.

Miss K. Miller sailed for East Africa and Miss Laura Claydon for India on Saturday last.

Canon Garland, organiser of the Church of England Australian Fund for Soldiers, left Sydney on Wednesday fortnight for Egypt.

Rev. J. Howell Price, of Waterloo, Sydney, has been officially informed that his fifth son, Major Phillip Llewellyn Howell Price, D.S.O., M.C., was reported missing on October 4. Two other sons of Mr. Howell Price have fallen, while a like number are still on active service.

We desire to express our sympathy with Rev. H. C. Lepastrier, of the Sydney Mission to Seamen, whose brother, Gunner Claude Vickers Lepastrier, son of Mr. Claude Lepastrier, of Mosman, died of wounds received in France on September 30.

News has come to hand that Private Harold George Atkins, son of Mr. Robert Atkins, Registrar of the Sydney Diocese, has been wounded in France.

Rev. W. F. Pyke, Th.L., has resigned the position of Travelling Secretary for the C.M.S. of N.S.W.

Mrs. H. L. Atkinson is about to erect and equip a new Church at Dingle, Bendigo Diocese, in memory of her late husband, Dr. Atkinson.

Archdeacon H. B. Haynes has been appointed Vicar-General of Bendigo.

Pte. Edward Frank Lepastrier, who was wounded in France some few months ago, has returned home. He is the son of Mr. L. Lepastrier, of Chatswood, Sydney, the Business Manager of the "Church Record."

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The Bishop of Bathurst leaves for the Front almost immediately.

Archdeacon Howell, of Grenfell, has been appointed Commissary and Vicar-General of Bathurst.

Two prominent Churchmen from other States are in Sydney for a few days—Mr. R. C. Kermode, of Tasmania, and Mr. Maddocks, of Melbourne. Both gentlemen were present, by invitation, at the last Committee meeting of the N.S.W. C.M.S.

Lieutenant H. J. Veal, son of the Rev. E. G. Veal, of Dandenong, Vic., has been admitted to the Boulogne Hospital severely wounded.

We regret to learn that Lieutenant F. G. Kellaway, son of the Rev. A. Kellaway, of Northcote, Vic., is officially reported to have been killed. He was awarded the Military Cross.

## Correspondence.

(We must ask our Correspondents to keep their letters within reasonable limits.—Ed.)

#### Women and Service.

(To the Editor, "Church Record.")

Sir,—One of the great things that has emerged from the welter of the war, is the spirit of service and sacrifice that has been manifested by the women of the Empire; and one of the after-war problems is how to conserve and transfer that spirit of service. There is no doubt that among the more serious-minded, many women will wish to devote the rest of their lives to what is commonly called Church work, that is Christian work of either missionary, rescue, medical, or educational character. Hence comes the question, what facilities have we in Australia for training women in these different directions, and more especially is it a home question for us, what definitely evangelical training homes are we possessed of. As editor, could you not see your way to giving us from time to time, a description with full particulars as to rules, &c., of any deaconess house or missionary training college at present existing in the Commonwealth. There must be many evangelical women in different States ready and willing to train. As a practical step I ask that the regulations for enlistment and the centres for training be made more widely known, through your paper, to the women from wherever recruits in the highest service are likely to be drawn.

I am,  
Yours truly

J. E. McELROY,  
Lower Sandy Bay,  
October 28, 1917.

#### St. John's College, Melbourne.

(To the Editor "Church Record").

Dear Sir,—I have had a private letter, written in school-boy fashion, from one who styles himself the secretary of St. John's Old Boys' Association. The letter assumes a threatening attitude and demands a public withdrawal of my statement in the "Record," and so remove a slander on every-one concerned at St. John's College, Melbourne. I am a well-wisher of all old St. John's men, but I happen to be dealing with fundamentals. I have had the privilege of being in residence for a short time at Ridley College, Melbourne, where the chapel services and the whole tone and influence is in accordance with the Prayer Book and the 39 Articles with the Reformation interpretation placed upon them. I did not hint at St. John's College, but there is such a thing as a subtle influence. It is because of such influences that we do not desire to give protestant children attending Roman Catholic convent schools. I have come across such extremes in some of the clergy lately that it makes one feel quite apprehensive. A short time ago I met a clergyman who called the Holy Communion the Mass.

Yours truly,

HAMILTON A. HASLAM.

#### Mission of Repentance and Hope.

(To the Editor "The Church Record").

Sir,—One of the leaflets issued in connection with "The Mission of Repentance and Hope," in answer to the question "What is the Church?" states, as follows:—"The Church is the society founded by Our Lord Jesus Christ, to keep for the whole world, and to distribute to the whole world the three great gifts which, by His life and passion and death, He won for all men. The three gifts are the Holy Spirit, the Gospel, the Sacraments." It is an answer that might very well have been given by a Roman Catholic priest, but is it a fitting answer for people to receive in connection with an Anglican Mission? The answer the Prayer Book gives is a very different one, "The Visible Church of Christ is a congregation of faithful men in which the pure Word of God is preached, and the Sacrament is duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same." Have we not a right to expect that the Prayer Book will be the guide in such matters? It is this spirit of priestcraft that has got such a powerful hold on the clergy, that is damning dreadfully the Church of England to-day. The average British layman, with his inborn love of true liberty, simply will not have priestcraft. He may not make much noise about it, but he loses his interest in the Church, which in so many places stands for things that he cannot, will not (any more than his forefathers) accept as Christianity. There are not wanting signs, however, that very many of the laity are at last realising their responsibility in this matter and also their power, if they stand together, of making the clergy observe the teaching of the Prayer Book instead of feeding their flocks upon the unsatisfying products of tradition.

I am, &c.,

AUSTRALIAN NATIVE.

#### The Duty of Thanksgiving.

(The Editor, "Church Record.")

Dear Sir,—Having seen in your paper that November 22 is to be observed by our Church as a day of prayer for victory and peace, I venture to suggest that in view of the great and wonderful way in which God has enabled our nation to respond to the occasion and take such a leading and successful part in the war, Thanksgiving should come first, or at least be included in all our prayers in connection with it. This has for some time appeared to me to be a want in them, and as the subject does not seem to me to have been mentioned already, I have thought that the suggestion would come best through the Church papers. I am therefore writing with much diffidence to you and the editor of the "Church Standard" to propose that you should make it. This letter is not for publication and my idea may be of no value at all, but it relieves my conscience to have made the effort (no small one for my 70 years), and of course no reply is needed.

Yours faithfully,

M.G.

#### What is the Church of England?

Sir,—The Tasmanian "Church News" for October, contains a letter of Canon Knox Little, in which he asks for his name to be added to those thousand of the English clergy, who presented an address to the Bishop on Reservation saying, that if the Sacrament was forbidden to be worshipped, they would not obey any such ruling. Canon Knox Little goes on to say that for "many years" he had the Sacrament reserved in his Church, "for the purpose of devotion, with a special lamp burning before it," and that both his bishop and himself used to kneel to it in prayer. It is worth while to ask, what promises these two men had made when entering the ministry, how they kept their promises, and further what promise had the bishop made, when consecrated. On entering, each man had "solemnly and sincerely declared that he assented to the 39 Articles of religion, also to the Book of Common Prayer, etc. Now the 39 Articles forbid reservation, and deny transubstantiation, the Prayer Book in the rubric at the

#### PROTESTANT CHURCH OF ENGLAND UNION.

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end of the Communion Service, affirms that the bread and wine, remain so, and may not be adored as that is idolatry; it also contains that Commandment of God, which rules that we shall not bow down to or worship any but the living God. And how do these men keep God's commandment and their premises, by openly and purposely breaking them, with no sense of shame at the awful falsehood they enact, but rather glorying in their sin. The Bishop at his consecration, has solemnly promised to banish and drive away "all erroneous and strange doctrine contrary to God's word," and here we find him kneeling in devotion before a piece of bread. Can any man or woman who has regard to truth, to honesty, to honour, regard these two men, without feelings of contempt and disgust. What can be said of a Church which contains these men and thousands like them amongst the clergymen. I reckon its part of a conspiracy to get our Church over to Rome, and I reckon also that the E.C.U. and the "Church Times," are being run in secret for the same purpose, and that nothing but the strong common sense of the bulk of the laity, can prevent it.

Yours truly,

THOMAS DE HOGHTON.

Cleveland,  
Hobart.  
October 28, 1917.

#### A Begging Mission to England.

Dear Sir,—I was very glad that at least one Australian Churchman protested against the degradation to the Church of England in Australia which will be the outcome of a begging mission to England at the present time.

Australia is practically untouched by the War. Never was there a better price for wool, wheat, cattle and produce; never in the history of Australia were the business-houses more prosperous—drapers, grocers, jewellers, all speak of the exceedingly prosperous times.

The War Chest, the Red Cross, France's Fund, and the Red Triangle can get close on £200,000 each as the result of an effort. Why, then, cannot the Church of England supply its needs? Is it laziness, apathy, or want of organisation? It is so much easier to send a man to England to beg and organise in England. Poor, distracted England! drained by much heavier war taxes than we pay, by the prices of goods which are far in excess of our own, and by war work, besides which our own sinks into insignificance. Every mail tells us of the misery, the strain, and stress cheerfully borne. Our letters tell us of children withdrawn from private schools because the school fees cannot be paid; of people who were in comfortable circumstances giving up their homes and going into lodgings; of servants dismissed, and people who never before were called upon to do it, doing their own work; of little children eating the coarsest food because their parents cannot afford at present to pay for better. What strikes many of us is that any one should propose to give England another mouth to feed, much less to beg from the people of that land to get a few thousand pounds which could be got with the greatest ease in this prosperous land, if any one could deny themselves as the Red Cross workers or the War Chest workers deny themselves in order to organise for the objects for which their organisations show such real enthusiasm, earnestness and diligence.

#### AN ANGLICAN FROM THE HOME LAND.

#### Mr. Reeve: Foe or Friend?

(To the Editor of "The Church Record").

Sir,—Has Mr. Reeve considered the moral responsibility he has incurred in the attack which he has made upon his "Ordinary"? Or has Archdeacon D'Arcy Irvine misconstrued a prudent counsel of defence as if it were an assault at the bayonet's point? Would it not, urges Mr. Reeve in effect, be both safer and wiser if particulars of the Moore Bank grants were made public this year upon the same lines upon which they have been made public in years gone by? Continued publicity should defend not attack, the "Ordinary," because it should put it out of the power of ill-disposed persons to suggest in the dark that grants have been made in unfair proportions or to inappropriate quarters. Hitherto the names of beneficiary parishes or districts have been known to the world. Why not victoriously protect the "Ordinary" by making them known to the world today? Naively unconscious of the jolt of irrelevance the Archdeacon responds that p grants of £ q have been made, and r grants of £ s; and that the names are known to that inner-most circle, the Church Property Trust—whose members may safely be relied upon to keep the information to themselves! Thus

nimbly does the Archdeacon overlap the fact that the information which has been withheld is precisely the information for which Mr. Reeve had asked.

Archdeacon D'Arcy Irvine attends with lavish liberality to one and another point on the circumference. Can no one induce him to attend to the central point? Certain customary information has this year been refused. Can a good and solid reason be assigned for the refusal? If no such reason is assigned, people will say unpleasant things. If there is really no reason at all, where is the sense of acting as if there were something which you wanted to hide? Incidentally, other matters have come up, of great and urgent interest. If it is true that once only—30 years ago—the free income of the Church Society reached £6000, the questions which should then be candidly answered are such as these. How did it come about that 30 years ago the income reached £6000? How does it come about that, instead of growing in proportion as population and wealth have grown, the income has seriously fallen off? How does it come about that people hold back from subscribing to large Church enterprises; so that, for lack of donors in the present, the temptation arises to misapply the donations of the past?

We have learned that in cold weather the Archdeacon can write "out of a warm spirit," and that in close and sultry weather he can find it "difficult to write calmly (but will do so)." Let him then put us under lasting obligation, by turning a vivid and revealing searchlight upon the above patent, but uncomfortable facts, and by telling of his vision with that blend of pervasive sweetness and Attic salt which may naturally be expected from a dweller at "Rose Bay."

W. HEY SHARP.

#### "Lack of Sympathy."

(To the Editor of "Church Records")

Sir,—I have read the Ven. Archdeacon D'Arcy Irvine's long letter in your last issue, and am sorry to find that he has not touched on the main subject, "Lack of sympathy." He asks, "Has Mr. Reeve considered the moral responsibility he has incurred in the attack made upon his 'Ordinary'?" I was faced with the alternatives of maintaining a cowardly silence or speaking out plainly. I felt morally bound to adopt the latter course, as I have yet to learn that loyalty to the Church is to be subordinated to any other consideration.

The Archdeacon has unwittingly fallen into error in supposing that I wished anyone to believe that my question, which was answered after the vote was taken, had anything whatever to do with that vote. Perhaps he was absent during part of the debate, or, if present, did not listen attentively. The fact remains that the Rev. Howell Price, when advocating the appointment of a Royal Commission to inquire into Trust Funds, instanced the significant omission in the Archbishop's report of the Moore Bank Funds, as one of the reasons for such a Commission. Again, before Synod met there was a suspicion abroad that certain information would be withheld; when the report was presented that suspicion was found to be justified.

At the previous Synod it was doubtful had it come to a vote, that Synod would have agreed to transfer any of the administration to the Home Mission Society. I, with others, strongly opposed such a course. The Archbishop, at the close of the debate, publicly expressed his willingness to continue the administration of the fund if Synod so wished. I think the Archdeacon will be fair enough to agree with me that had a vote been taken then, it would not have been an "overwhelming" one in favour of the change.

At this last Synod I, with a number of other members, saw fit, for obvious reasons, to withdraw from any opposition, and so the change was made by an extraordinarily "overwhelming" vote.

In reference to the figures of the Home Mission Society, I simply quoted, without any omissions, the statement made from the platform, on the night set apart for the consideration of that Society. It is extraordinary that the Archdeacon should have allowed that statement to pass unchallenged, especially when he knew all the time that those words were "misleading and mischievous."

The Archdeacon's belated explanation of figures is by no means satisfactory. He omits all mention of the expenditure incurred in obtaining the £4000 income, although he must know that it is costing nearly double to obtain the £4000 as it did to get the £6000.

The Archdeacon has maintained a discreet silence on the decrease of the Mission Zone Funds, and wisely so, too.

He also makes no reference to the Fund for Religious Instruction in Public Schools,

and of the 16,000 Church of England Children who are neglected. A part from money given to help the soldiers' diocesan funds are not increasing so as to reach the old standard, notwithstanding the increase in Church of England population and wealth. I still maintain that "lack of sympathy" and want of confidence are the principal causes of this state of the Church.

FRED. W. REEVE

St. Luke's Rectory, Mosman.

November 2, 1917.

### Notes on Books.

"My Communion," by Rev. A. Kilworth, M.A., LL.B., St. Mary's, West Maitland. This little booklet sets forth the teaching of our Church on the subject of the Lord's Supper, and in a way suitable for the young Confirmer. It is clear and definite, practical and devotional, and rings true to Scripture. Its suggestions for meditation and prayer at the time of Communion are helpful and yet brief. This latter characteristic is to be commended. So many manuals are overloaded in this respect, and thus contain a tendency to distract the communicant. Of great value are sections VII. and IX. of the booklet, which set forth rich positive teaching, yet rightly warn our people against pernicious and subtle error. The whole book is to be commended, and we venture to urge the clergy and teachers to put it into circulation in the home, the church, and the school. A blank page in front with place for name, etc., makes it an excellent Confirmation remembrance. The Church is under a debt to the author for his valuable compilation. Single copies or quantities may be obtained from the author or "Church Record" Office, 8d. each or 2s. 6d. per dozen.

(We heartily commend the above booklet as a Confirmation Gift to the use of the clergy. It is just what we have been needing.—Editor.)

#### REVISED LECTIONARY.

Nov. 18, 24th Sunday after Trinity.

—M.: Pss. 22, 23; Prov. xii. 10; Acts xi. 1-18 or Eph. iv. E.: Pss. 24, 25; Prov. xiii. or xiv. 9-27; Acts xiv. 8 or Eph. v. 1-21.

Nov. 25, 25th Sunday after Trinity.

—M.: Pss. 146, 147; Eccles. xi-xii 8, 13-14; Rev. i. E.: Pss. 148, 149, 150; Hagg. ii. 1-9 or Mal. iii., and iv; Rev. ii.

Think truly, and thy thoughts  
Shall the world's famine feed;  
Speak truly, and each word of thine  
Shall be a fruitful seed;  
Live truly, and thy life shall be  
A great and noble creed.

—Bonar.

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Monday, November 12th.—7.45 p.m., Great Meeting, Sydney Town Hall. Speakers: Rev. F. Lade, M.A., Messrs. A. Bruntell, M.L.A., B. J. Doe, M.L.A., Wm. C. Clegg, B.A., LL.B. (who presides).

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## The Church Record.

NOVEMBER 9, 1917.

## WHERE SYNODS FAIL.

We have no desire to join in the familiar and often ignorant jibe against Synods that they are nothing but a dreary round of machinery ordinances, while matters of vital moment to the Church are almost entirely overlooked. The attitude of patient boredom towards Synod itself and of cynical indifference to its minutiae is all too common, and contributes largely towards making it the uninspiring event it often is.

Yet a session of Synod should be a most inspiring and exhilarating experience for a Diocese. It is the annual assembly of representatives from every parish, for purposes of legislation and counsel in all that concerns the maintenance and progress of the Church in that corner of the Master's vineyard. It may represent only a few thousand Churchpeople, or it may speak for hundreds of thousands, but always it is representative of the manifold spiritual interests of a Diocese. And that fact invests it with a solemnity and importance which are not sufficiently recognised.

We in Australia are apt to be rather casual in our attitude toward this privilege in the life of our Church, which our brothers and sisters in England greatly long to possess. Of course, it grows rather wearisome to sit through ordinance after ordinance dealing with the formation of districts into parishes, the sale of property, and other such routine matters. And if it is a comprehensive consolidating ordinance we must not be too harsh if it prove in some cases an effectual remedy for insomnia. But all the same, the legislative side of the Church's life is not to be despised, and an inattentive Synod may easily allow something to slip through whose enactment may be a matter for general regret.

The trouble about our Synods in this respect is not that the matters to which it gives such prominence are in themselves unimportant, but that much valuable time is devoted to details which might very well be relegated to sub-committees to work out and report upon. A motion to bring about reform in this direction was discussed at last General Synod, and we hope that action of a similar character may be taken in our various Diocesan Synods wherever it is possible.

We are far from wishing that the time saved should be devoted to a free and full discussion of every subject under the sun. Already too many

resolutions of dubious relevance to the business of Synod are introduced in many Dioceses. But we are emphatic on the point that a sincere effort should be made to secure ample opportunity for the discussion of great matters on which the Church's voice should be definitely heard, and which at present only receive, as a rule, a kind of nodding recognition in the great procession of innocents that march for slaughter at the close of each session of Synod. In many cases steps have been successfully taken to give adequate recognition to the subject of Missions, by the allocation of a definite portion of time to its discussion. If it is not out of the question to make similar provision for other important topics—though this must not be too readily assumed—at least there is room for reform both in the matter of saving time over machinery ordinances, and also of making the most economical use of the time which remains after such legislative business has been duly discharged.

An obvious reform is the imposition of a reasonable time-limit. An equally necessary reform, though one which calls for a good deal of courage and wisdom in its carrying out, is the securing of something approaching an order of importance in the sequence of resolutions. Under existing circumstances a motion expressive of Synod's sympathy with an institution for stray dogs may take precedence over a resolution dealing with the Social Problem, if the mover happens to catch the President's eye first. A Committee representative of the keenest spiritual and intellectual life of Synod should be charged with the responsibility of presenting all such resolutions on the business-paper in what they consider their order of importance. The present is an antiquated style of doing business. And as apparently it has nothing but its antiquity to recommend it the sooner it is scrapped the better for the effectiveness of our Synods.

There is another matter which seems to us to call for special attention, and that is the social side of Synod. We mean this with particular reference to those of our clergy and laity who live and work in parishes more or less isolated. For many of these pioneers of the extension of the Church's life, it is the one opportunity of the year in which they can enter into fellowship with their brethren and take their place in the corporate life of the Diocese. Before all else must come provision for corporate acts of worship. Then comes the business of Synod with its legislation and its resolutions! But surely there is the "love-feast" aspect of things. The importance of the grip of the hand and the exchange of greetings cannot be overestimated. Particularly do we owe it to our brethren of the lonely outposts to do more than provide them with a seat in Synod and give them their share in the social opportunities of the occasion. There surely should be some social function, such as a breakfast after an early Communion, or a luncheon, at which the country clergy are the guests of honour. In some Dioceses this is doubtless already done. But our feeling is that as a general rule a more royal welcome could be given to those who for the rest of the year are cut off from opportunities of fellowship; not the least urgent reform in matters pertaining to the conduct of our Synods is that a more serious and carefully-planned attempt should be made to ensure that those whom we may call "our country brethren" may return to their parishes cheered and inspired by a vital touch of fellowship, social, as well as spiritual and intellectual, with the corporate life of the Diocese.

## Consecration of the Bishop of Gippsland.

The Reverend George Harvard Cranswick, B.A., was consecrated Bishop of Gippsland by His Grace the Archbishop of Melbourne on All Saints' Day (November 1st), at 11 a.m. The ceremony was very impressive, and the solemn beautiful service will long be remembered by all who were privileged to be present. The Bishops-elect of the Province, together with the Bishop-elect, the Bishop of Grafton, the Rev. E. C. Cranswick (Sydney), and the clergy and lay officials of the various Victorian dioceses, preceded by the Cathedral choir, processed from the cathedral round the outside of the building to the main entrance, singing the hymn, "For all the Saints." The Archbishop, celebrated the Holy Communion, the Epistle and Gospel being read by the Bishops of Warragatta and Ballarat respectively. Dr. Druitt, Bishop of Grafton, preached on St. Paul's words in his Epistle to Timothy (2 Tim. 1-12), "I know whom I have believed and am persuaded that he is able to guard that which I have entrusted to Him against that day." And (v. 14): "That good thing which was entrusted to thee guard, by the Holy Ghost which dwelleth in you." The preacher said that the words, "that which I have entrusted," were represented in the Greek by the word "parathēken," which really meant "a deposit." The deposit, he would be noticed, was two-fold—(a) Man's deposit with God, and (b) God's deposit with man. Paul's deposit was absolute, and complete; he deposited himself, body, soul, and spirit, and God's deposit with him was the Gospel. There were two qualities belonging to this second deposit (the gospel): (1) Its settled issues as summed up in the creed, and (2) Its expanding qualities by the agency of the Holy Spirit throughout all ages. In St. Paul both the Evangelical and the Sacramental were to be found, and neither at the expense of the other, each was necessary to supplement the other. The Bishop said that there were those people who prided themselves in being "broad" and free. The only man who will be able to boast of being broad and free will be the mental vagrant who has settled views about nothing.

Addressing the Bishop-elect, Dr. Druitt said that with only seven years' experience in the Episcopate, it might seem presumptuous for him to offer counsel, but he referred him to these words of St. Paul, spoken after many years of ministry, words which (he was sure) the retiring Bishop of Gippsland could reiterate with all his heart, "I know whom I have believed and am fully assured that he is able to guard my deposit against that day." And he exhorted Bishop Cranswick to guard God's deposit by seeing that he only admitted to the ministry men who would be faithful and wise stewards, etc.

After the Litany had been said all the Bishop's present assisted in the Laying on of Hands.

The newly-appointed Bishop then took his place in the Sanctuary and helped in the celebration.

The alms were given to the Diocese of Gippsland.

## The Church in Australasia.

## GENERAL SYNOD COMMITTEES.

## Committee on the Basis of Church Constitution.

The third meeting of the Committee was held in the Cowper Room of the Church House, Sydney, on Tuesday and Wednesday, October 23 and 24. The members in attendance included the Archbishops of Sydney, Melbourne and Brisbane, the Bishops of Bathurst and Goulburn, Bishops Pain and Le Fanu, the Dean of Newcastle, Archdeacons Whittington, Boyce and Davies, Canons Hart and Batt, the Rev. P. A. Micklem, Sir Albert Gould, the Hon. L. E. Groom, and Messrs. Kendall, Minton Taylor and Mann. The Committee sat from 11 a.m. to 5.30 p.m. on Tuesday, and from 10.30 a.m. to 6 p.m. on Wednesday. No detailed report of its work is available for publication, but it may be stated generally that it fell under three main heads:—(1) the discussion of papers already prepared for the information of the Committee upon various aspects of its enquiry; (2) the acceptance for publication of further papers of this kind, and notably of a paper by the Bishop of New Guinea on the practical question on the need of greater liturgical elasticity in the Church of England missionary dioceses; (3) the provisional acceptance of certain fundamental principles, germane to the enquiry.

The discussion of these occupied the greater part of Wednesday's session.

The next session of the Committee is to be held in Sydney on May 2, 3, and 4, next.

## Executive Committee.

A meeting of the Executive Committee of the General Synod was held in the Diocesan Church House, Sydney, on 26th October, when consideration was given to various matters referred to the Committee by the Synod. Members present:—The Most Reverend the Primate, The Most Reverend the Archbishop of Melbourne, The Most Reverend the Archbishop of Brisbane, The Right Reverend the Bishop of Bathurst, The Dean of Newcastle, Archdeacon D'Arcy-Irvine, Archdeacon Boyce, Archdeacon Bartlett, Sir A. J. Gould, Mr. W. R. Beaver, Mr. A. E. Ivatt, and the Hon. Secretary, Mr. R. Atkins. Apologies for non-attendance were received from Mr. J. A. I. Perry and Mr. H. Minton Taylor.

The Bishop of Bathurst read a paper of suggestions for regulation of Elections ordered to be held under Rules and Determinations of General Synod, which he had prepared at the request of the Committee. The draft has been submitted to the legal Committee.

With regard to the Status and Functions of Executive Committee, Enlargement of its numbers and powers, the Bishop of Bathurst explained the object in view in bringing this matter forward, which had been partly met by the addition to the Committee of the Metropolitan. The Archbishop of Melbourne was asked to prepare a Memorandum on the subject for consideration at next meeting.

The Dean of Newcastle brought up the question of Sectional Committees, and he was asked to prepare a memorandum on the subject.

The Primate read a paper on the subject of the formation of Dioceses, and the matter was referred to the Legal Committee to draft a Determination.

The Primate also read a paper on the subject of the appointment of Bishops Coadjutor, and it was resolved that the Legal Committee be requested to prepare a Determination to provide that the Primate may have the assistance of the Metropolitan in dealing with such appointments.

The matter of the formation of Provinces stands over for future consideration.

In compliance with the request of the Synod, a Legal Committee was appointed to act under Resolution No. 154 of last Session; and to advise on such matters as may from time to time be referred to such Committee by the Executive Committee.

It was resolved that the various Dioceses in Australia and Tasmania be invited to state whether they would favourably consider a scheme of Ecclesiastical Fire Insurance to include the whole of the Dioceses.

The question of providing for payment of the travelling expenses of Members stands over until further information is obtained.

The Committee had under consideration a letter from the Registrar of the Diocese of North Queensland with copy of a resolution passed by the Synod of the Diocese in relation to the Rules made by the General Synod altering the number of Clerical and Lay Representatives. The Legal Committee have been asked to consider the matter.

A letter was laid before the Committee re reciprocal action between Dioceses in Australia and Tasmania as regards contributions towards the premiums of Members of Provident Annuity and similar funds who may remove from one such Diocese to another.

The letter is under the consideration of the Trustees of the Clergy Provident Fund (Sydney).

The next Meeting of the Committee is to be held on Monday May 6, at 2.30 p.m.

## FIRST MEETING OF NEW A.B.M.

The account of this meeting has reached us, but too late for adequate publication. We note that our contemporary had it in time to publish in their last week's issue. We hope to refer to it in our next.

## NEW SOUTH WALES.

## SYDNEY.

## Day of Prayer.

"I wish to draw your special attention to the appointment of Wednesday, November 21, as a Day of Prayer. The Provincial Synod passed a resolution asking us to endeavour to arrange such a day in New South Wales. What has been sought in England, as well as here, ever since the outbreak of the war, has been the gazing of a week-day on which business would be suspended for the purpose of approaching Almighty

God in humiliation and prayer. For reasons that have not been stated the Home Government has felt unable to take such a step, and the Government of the Commonwealth could hardly do otherwise than keep in line. We were, however, glad that the Prime Minister publicly recognised the need of reliance upon Divine strength primarily by asking for our prayers, and gladdened by a good response, privately and publicly. But this effort of a week-day widespread intercession affords a peculiarly valuable opportunity of deepening a sense of seriousness, and of drawing our nation to that attitude of prayerfulness in life, as well as words, without which it appears improbable that victory will be given us. A large responsibility rests with us all. I urge nothing spectacular, but everything carefully considered to create conviction. We must be ready to deny ourselves for prayer before and after business, and in the intervals of business. Our brethren of other denominations are setting themselves to the same aim. The result may be as a breath of fresh air upon our jaded war-weary souls, enabling us to face our duty of persistent endurance until the enemy is finally crushed, and acknowledges his defeat."—(The Archbishop's Letter.)

## Gleaners' Union Annual Meeting.

The Annual Meeting of the N.S.W. Branch of the Gleaners' Union was held in the Chapter House, Sydney, on Tuesday, October 30. The afternoon session, which was moderately attended, was addressed by Rev. A. A. Yates, M.A., and Misses Latham, Pownall, and Miller. The missionary speakers emphasised the tremendous need of the non-Christian lands.

A very large number of Gleaners' and friends attended the tea in the basement of the Chapter House, and a happy hour of social intercourse was spent "over the teacups."

For the evening meeting the Chapter House was quite full, and the meeting was bright and intense from start to finish.

Bishop Pain, who was in the chair, received a great ovation of welcome back to the diocese. His opening address was of great interest. The Bishop first of all spoke of the consolidation of C.M.S. organisation in the Commonwealth in order to fit in with the new determination of the General Synod with regard to A.B.M. He expressed himself a whole-hearted supporter of the "Society System."

Miss Harper read the annual report. In reviewing the position of the Union, she said: "Perhaps where the weakness lies, if there is a weakness, is in the fact that we, as individual members, have not been seeking to carry out fully the aims of the union, which are two-fold—Extensive and Intensive. Many professing Christians are utterly indifferent to the missionary cause. Some may be found who actively oppose it. These need to be converted to believe in it." Then there is the intensive work. Those who do already care for the evangelisation of the world need to be built up in knowledge. Mere 'interest' has to be quickened into enthusiasm, and enthusiasm into passion, so that they will not only be satisfied in caring themselves for the work, but will want others to care." Four new branches and 148 new members were added during the past year. There are now 58 branches in existence.

Rev. E. W. Walker, rector of St. Paul's, Chatswood, addressed the meeting. Perhaps the real interest for the meeting centred in the "sending forth" of the Christian heroine, Miss K. Miller, who though really justified in taking a longer furlough, and needing it, has obtained the doctor's, and therefore the committee's, sanction to return at once to the field of work. Her farewell words were intensely interesting: "Seek to taste the privilege of going forth," she repeated over and over again. It almost looked as if she could not cease her pleading for workers for the great Dark Continent, where the need is so appalling. It did seem as if the sight of her returning by herself to the far-off heathen land must necessarily evoke offers of service from among the many young and glowing lives who were listening to her appeal. Then Miss Claydon's words of farewell, in which she related, quite simply, the leadings of her life to consecration to the foreign field, must have gone home to many a parent's heart, and with appeal to the younger hearers.

Mr. C. R. Walsh read the instructions of the committee. They were quite a model in their practical and spiritual character, and full of beauty and pathos in their references. We shrewdly suspect that that doyen of missionary enthusiasts had much to do with their compilation.

Two missionaries fresh from the field were welcomed, Miss Pownall and Rev. E. C. Gore. They each spoke briefly in reply to the words of welcome addressed to them by Rev. E. C. Claydon, representing the C.M.S. Committee.

## SYDNEY CHURCH OF ENGLAND GRAMMAR SCHOOL.

An examination will be held at the School on Thursday and Friday, November 29th and 30th, at nine thirty, a.m., each day, for the purpose of electing to the following Scholarships and Exhibitions:—

1. One Church Primary School Scholarship of 18 guineas per annum, open to boys who have been two years at a Church of England Primary School.

2. Two Council's Junior Scholarships each of £20 per annum. One of these Scholarships is open to boys who entered the School in February, 1917, or previously. Candidates must be under 14 on December 1st, and must be members of the Church of England.

3. An Exhibition of £20 per annum open to sons of clergy in the province of New South Wales. A nomination must be obtained from His Grace the Lord Archbishop of Sydney.

4. One Open Entrance Scholarship of £20 per annum.

Scholarships and Exhibitions are tenable for three years should the holder's progress and conduct justify renewal.

Names and certificate of age and character should reach the Headmaster not later than November 24th.

## SYDNEY GRAMMAR SCHOOL.

WALTER AND ELIZA HALL EXHIBITIONS.

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## Ladies' Home Mission Union.

The Annual Sale of Work in connection with the Ladies' Home Mission Union was held on Friday, November 2, in the Sydney Town Hall. In the absence of Lady Helen Munro Ferguson, the sale was opened by Lady Cullen, who in her address referred to the rapid growth in the last six years of the Union and the great success that had attended its various undertakings. The Union now numbers one hundred branches, and has raised £1000 in the last year. The "Soldiers' Welcome is evidence of its vitality, and many donations have been made to efforts put forth in the various camps, these in addition to the help given to the deserving poor of our large city parishes. The proceeds of the Sale amounted to £384.

## Y.P.U. Annual.

The Town Hall on Saturday last presented a most unusual sight and one that it will be difficult to forget. The occasion was the Annual Festival of the Young People's Union of the whole Church, and certainly to see the large hall packed with young missionary enthusiasts, makes one hopeful for the Church of the future.

The Archbishop presided and gave a stimulating address to the children, as also did the Rev. H. S. Begbie, of St. Stephen's, Newtown, who is always in his element on these occasions, and did giant service in conducting the singing of so large a gathering of children.

The hall was decorated throughout with illuminated texts and mottoes—the handiwork of Mr. Shuttleworth, of Ryde, and a great display of flags. Perhaps the special event of the afternoon was the procession of boy and girl members of the Y.P.U. and Sowers' Band, to the number of about 100, dressed in costumes representative of the different mission fields of the world. The processional hymn was the well-known, "Coming coming, yes, they are coming, coming from afar."

The extracts of the report for the year, read by the secretary, show a steady increase in work and funds in spite of the many efforts in connection with the war, which might have been expected to rather diminish the usual income. The collection, including the Y.P.U. special self-denial gifts, amounted to over £1000.

## The N.S.W. Council for Missionary Education.

The Annual Conference is to be held in the Lecture Hall, Young Men's Christian Association, 327 Pitt Street, on Monday, 19th November, 1917. Chairman, Rev. John G. When, President of the Council. Speakers: Rev. A. H. Gamsey, M.A., Varden, St. Paul's College; Rev. W. T. Kench, President N.S.W. Auxiliary L.M.S.; H. M. Hawkins, Esq., President Methodist Laymen's Missionary Movement.

## Church of England Deaconess Institution.

The Annual Sale of Work in aid of the General and Building Funds of the above, will be held in the Chapter House, on Thursday, November 15, from noon to 9.30 p.m. Official opening at 3 p.m. by Mrs. G. L. Lee. Contributions of article for the Sale of Work or donations of money will be gratefully received by Miss Pallister, Deaconess House, Newtown, and Mrs. E. H. T. Russell, Hon. Secretary, "Vimiera," Ashfield.

Funds are urgently needed in order to reduce the debt of £1500 on the building, and to carry on the good work of the Home of Peace for the Dying, and the Children's Home. This Annual Sale is noted for the excellence of the goods provided for the Sale. We trust that Church-people will rally in order to make this effort a complete success.

## A Fitting Memorial.

Two friends of the C.M.S. have given £200 in War Bonds to support in perpetuity a native teacher in India or Ceylon as a Memorial of their niece, Maude Whitehouse.

CRAFTON.  
Macleay.

The Lord Bishop of Grafton visited the Lower Macleay Parish, October 18 to 21 inclusive, and held confirmation at S.W. Rocks, Kinchela and Frederickton. In all, some 42 persons were confirmed, and 10 postponed for a later occasion. At S.W. Rocks a large and beautiful Honour Board, erected in the new Church, to the honour of our local boys at the Front, was unveiled and a set of Communion vessels was dedicated. Open-air luncheon was provided on the green at Point Briner, which was largely attended, and proved a happy and interesting event.

## Wauchope.

On Saturday morning, the 27th October, the Bishop administered the Rite of Confirmation at St. Cuthbert's, Ellenborough, in the Parochial District of Wauchope, when 16 persons were presented for the Laying on of Hands, there being 8 males and 8 females, whose ages averaged 23 years. After the service a picnic luncheon was partaken of in the Church grounds. The Bishop spent Sunday in the Parish Church of St. Matthew's, Wauchope, Commencing the day with a celebration of Holy Communion at 8, when he gave a most helpful address to the Communicants. Fourteen candidates, 5 males and 9 females, whose age averaged 21, were presented for Confirmation at 11. In the afternoon the Bishop spoke to "The Heralds," and at evening delivered a soul-stirring address, which will be long remembered by many who were privileged to be present. We are hoping that the completion of the North Coast Railway will make it possible for our Chief Pastor to be with us more frequently.

## VICTORIA.

## C.M.S.

Miss A. F. Nethercote, M.A., late of Calcutta, has returned to India to enter upon new work at St. John's Girls' School, Agra.

Miss M. Searle returned from Fuhkien, China, during October. She is residing at her home, "Fernville," Richmond, Tasmania.

The Annual Meeting of the Gleaners' Union will be held on Monday, November 19, in the afternoon, at Trinity Church, East Melbourne, and in the evening in the Masonic Hall, Melbourne.

Miss S. Parker, of Hawthorn, has been accepted for short service work in connection with the Kindergarten Department of the C.M.S. Girls' School, Colombo. She expects to leave at the beginning of January.

## MELBOURNE.

(From Our Own Correspondent).

## Clergy Retreat.

The Annual Retreat for the clergy will again be held at Mornington. It is to begin on the evening of Tuesday, November 20th, and to end on the morning of Friday, 23rd. The Conductor this year will be the Reverend Philip Micklen, M.A., Rector of St. James', Sydney. Mr. Micklen is regarded as being one of the most brilliant Biblical scholars in the Commonwealth. He has lately published a commentary on St. Matthew's gospel which, in the opinion of reviewers, suffers nothing in comparison with the work done on this gospel by Dr. Chas. Plummer and Dr. McNeile. The Retreat Committee, which is composed of Canon E. S. Hughes and the Reverends B. N. White, H. P. Finnis, L. Townsend and J. Cheong (Hon. Sec.), has decided to waive the use of Altar Lights, Vestments, Wafers, and Prayers for the Departed in the Public Offices of the Church in order that all the

clergy might be able to share in the benefits of the Retreat.

## Children's Home at Brighton.

A plea for increase in financial help for this Institution and for the Babies' Home, has been issued by the Secretary. It is stated that the war has increased the need of the work and also the financial difficulty. The Children's Home has accommodation for 43 girls, and the Babies' Home, which is quite a new building, provides for 40 infants. The accommodation is already overstretched. This work should appeal strongly to every Churchman and Churchwoman, and even to the Sunday School children.

## C.M.S. Summer School.

The Church Missionary Summer School is an event which is eagerly looked forward to by scores of missionary hearted people in Melbourne, as a time of mental and spiritual uplift and physical refreshment. The School will be held this time at Mornington from 5th to the 12th of January. A splendid platform of Missionary speakers has been secured and the Right Reverend Bishop Armstrong will in all probability preside. Men's and Women's Camps will be a feature of the School. A big enrollment is anticipated. The Rev. Maurice Jones has been elected secretary.

## Farewell to Bishop Pain.

The Tea Room attached to the C.M.S. Headquarters in Melbourne was thronged on October 23rd, with the many friends who desired to say farewell to His Lordship as he passed through Melbourne on his way to Sydney. Canon Hancock (formerly Archdeacon of Gippsland) who occupied the chair, spoke very warmly of the rare personal qualities of Bishop Pain and of his splendid administrative work in the Diocese of Gippsland. The Revs. A. C. Kellaway and H. T. Langley, and the Hon. W. H. Edgar, M.L.C., also gave expression to the love and esteem in which the great work was held by their own personal indebtedness to him for his wise counsel. The Chairman, on behalf of the gathering asked the Bishop to accept a wallet of notes (£39) in token of their love and appreciation. In reply, the Bishop thanked the speakers for their very generous remarks concerning him, and said that he was certain that every word was perfectly sincere. The meeting was brought to a close with the pronouncement of the Benediction by the Bishop.

## Ridley College.

The vacation has commenced and will extend over the month of November. The College will re-open again in March, under the new warden. In the meanwhile, the students, on resuming their studies, will go into residence at the Sale Divinity Hostel.

## The Sowers' Band Anniversary

The Melbourne Town Hall took on a festive appearance on Saturday afternoon, October 27, when the members of our Sowers' Band held their Annual Demonstration. The thought of the meeting was centred on India, and Bishop Cranwick gave an inspiring address on his experiences there. About 100 children formed a striking map of India. A beautiful hymn, composed by Rev. H. S. Begbie, was sung with considerable effect. The Rev. L. L. Wenzel presided and reported that the year had been a very satisfactory one and that the number of bands had increased. He paid a warm tribute to the fine work done by Miss MacEwan, the Hon. General Secretary, Miss Chapman, the Hon. Assistant, and the Secretaries generally.

## Farewell to Principal C. E. Aickin.

(From a Correspondent.)

A number of past and present students of Ridley College met on November 1 to say good-bye to Principal Aickin, who left for

Bendigo on November 7. The several speakers spoke of the great help the Principal had been to them, not only on the scholastic side but in every way possible. He was always a friend to the students, and ever sought to teach them loyalty to those in authority and to one another.

The Principal was presented with an illuminated address and Mrs. Aickin with a silver cake basket suitably inscribed.

## Geelong Womens' C.M.U.

During the Mission held at St. Marks, Leopold, Wednesday was set apart as a Missionary Day, when some eighteen members of the Geelong W.C.M.U. arrived by drag and met with us at the Lords' Supper at 11 o'clock. The sermon was preached by the Missioner, Rev. R. Long, from "Lo, I am with you always," and the Gospel faithfully proclaimed. It was a most helpful and inspiring service, and a beautiful beginning to a happy time of fellowship. Lunch was served at noon in the Parish room by the Gleaners, and during the interval the friends enjoyed the sunshine of the glorious spring day in the vicarage and Church grounds. At 2 the C.M.S. Litany of the Holy Spirit was used, and three addresses given by Rev. T. Quinton on "repentance and faith, to be preached among all nations," Rev. R. Long, "The love of Christ constraineth us," our motto for work, and Miss Digby, from India, told of a Brahmin lad who, amid much difficulty, cut his Brahmin cord, was baptised, educated at the Noid College, and for fifty years served the Lord as a pastor and teacher. Is it worth while sending the message? was her question.

## Leopold.

A Mission of Repentance and Hope has been conducted at St. Mark's Church, by Rev. R. C. Long. The weather was rough, cold, and stormy, most of the time. The attendance, notwithstanding, was fairly good at all meetings, and especially at the close. Our Missioner proved himself to be a true man of God, always keeping his Master in the front, and himself in the background. On Wednesday a drag load of members of "The Womens' Mission Union" came out from Geelong for a Mission day. Friday's subject was "The Second Coming of Christ," and drew a much larger audience than any week day. The number of Communicants on the first and last Sunday of the Mission was considerably more than double the ordinary attendance. A men's meeting on Sunday afternoon created much interest, and young and elderly men were well represented. Children came in large numbers as the week went on. At the Thanksgiving Services the subjects were: "How to conserve the Mission," and "Heaven." The sermons were much appreciated, and will long be remembered. Twenty-eight Memorial Cards were applied for by those who had received blessing, and fourteen children. Some adults are promising for Confirmation. On the whole we have reason to "Thank God and take courage."

## BENDIGO.

## Synod.

The Synod of the diocese was opened on Monday, October 29, when a special service was conducted in All Saints' Pro-Cathedral. Subsequently the Bishop delivered his inaugural address in All Saints' School Hall. In the course of his remarks, his lordship referred to the absence of the late Dean MacCullagh and other well-known clergy and lay representatives. There had been a serious falling off in the Home Mission Fund, necessitating a reduction of 20 per cent. in grants, which in any circumstances would be a serious loss to the clergy, but at the present time was exceptionally hard on them, owing to the increased cost of living.

Discussing the war, Bishop Langley said the fourth year of the conflict had begun, and peace still seemed far off. Our great task was unfinished. Difficulties were so great and advanced so fast that our splendid valor, self-sacrifice and courage, our tremendous wealth, organisation and invention seemed only to be beginning to tell now after three years of conflict. But, alas, this year had seen a sad development. Australia had become the arena of every form of petty squabbling, of class warfare and suspicion. Nor was she alone in that. For even the United Kingdom was suffering from the uprising of the hydra-heads of selfishness and greed. In Russia the grandeur of the revolution had been dimmed, and in Ireland the splendid self-sacrifice of our Irish soldiers had been shadowed by that spirit. If we conquer it must be through victory in the moral as well as in the physical realm. Our Australian soldiers had shown themselves among the bravest and most resourceful of the Empire. We rejoice in the solid advance made and splendid victories of the Allies, and were deeply

stirred by the prospect of the British Army carrying the cross-scarred Union Jack right into Jerusalem, the holy place of our faith. But, greatest of all, we welcome our brethren, the great people of the United States, as they, with seriousness and high ideals, take their place with us in the conflict. Great were the possibilities of the world in this union of the whole Anglo-Saxon race in a purpose so brave and so heroic.

A motion was carried expressing gratitude for a legacy of £1000 bequeathed to the diocese by the late Mr. Walter H. Davidson, of Coliban Park, to be divided between the churches at Castlemaine, Chewton, Taradale, Malmesbury and Kyneton.

A motion was also carried to the effect that the Metropolitan and Bishops of the province give earnest consideration to the question of what the clergy should do in order that the Church may more intelligently understand the principles of trades unionism, and that the teachings of Christ may obtain recognition in the councils of the workers.

A bill to provide a retiring allowance of £100 per annum to Bishop Langley in the event of his retiring from the see was passed through all stages and adopted unanimously.

## The Church of England Australian Fund for Soldiers.

The Rev. F. Parsons, The Vicarage, Maldon, has been appointed Treasurer for the above Fund in the Diocese of Bendigo, and asks that all subscriptions from the Diocese be sent to him.

## QUEENSLAND.

## BRISBANE.

## Prayer for the Empire.

Sunday and Monday, October 21 and 22, were set apart for special intercession and prayer for the Empire. This was generally observed. On the Monday the Centennial Hall was thronged and the response in prayer and hymn was thoroughly earnest and hearty.

## The Archbishop on Gambling.

In a letter to his clergy, dated September 21, the Archbishop writes:—"The Archbishop Church Federation is inviting us, the Church of England, to co-operate in a united protest against gambling, and suggests that the matter should be dealt with in the pulpit on Sunday, October 14."

"I am personally convinced that the shameless practices which mar most of our patriotic efforts in these days of which the ubiquitous raffle and the grow-rich-quick appeal are examples, have become a positive menace to the moral life of the community, and I should be glad to think that our clergy were raising their voices as one to protest against it."

## St. Matthew's, Groveley.

St. Matthew's, Groveley, of which parish Canon Osborn is rector, has been keeping its jubilee. Canon Jones who took part in the service in 1867, preached. Mr. John Nicholson, the donor of the land, read the lessons, and the rector gave the prayer. A large parish hall has recently been erected to commemorate the jubilee.

## NORTH QUEENSLAND.

## Mission Tragedy.

A report has reached the Brisbane police that the Rev. R. Hall, superintendent of the Mornington Island Presbyterian Mission, was murdered by blacks on October 19, and his assistant, Mr. Walter Owen, was wounded. Mrs. Hall, Mr. Owen and his wife and children escaped in a boat, and have arrived at Burketown. We desire to express our sympathy with our brethren of the Presbyterian Church in this sore trial.

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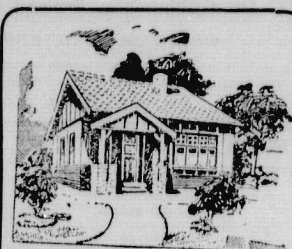
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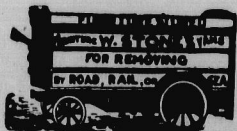
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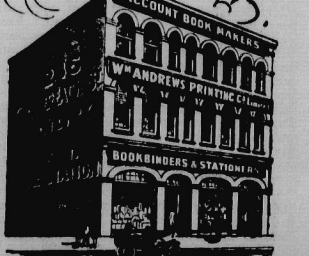
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## In the Market Place.

(Communicated by "Spermologos").

It was said of a certain people, that they "dearly loved a duke." We of the Ecclesia Anglicana dearly love a dignitary. And if it is one of the be-gar-tied type we love it all the more. Bendigo has appointed for itself another Duke, along with the burden of a most elaborate and cumbersome ecclesiastical paraphernalia. It handicapped itself at the beginning by bringing into existence a full-blown Cathedral chapter on the most ancient and approved model. Even the luxury of Lay Canons was indulged in. It proceeded then to create four Rural Deans. It has now, in addition to this imposing array, three Archdeacons. The whole diocese only numbers about 30 clergy, and we fear that if appointments keep on apace, there will not be enough men to go round to wear the aprons, gaiters, and shiny rosettes. It's a good thing that so many minor orders were abolished at the Reformation.

Maybe no one is to blame for the constitution of the Cathedral Chapter. Circumstances demanded that fitting recognition be made of the services of that great man of saintly memory, John Christian MacCullagh. To appoint him Dean was the highest honour (though the position was but a sinecure) that the Diocese could accord him. Why four clerical Canons, with the luxury aforesaid, were appointed is hard to say. However, be that as it may, it would have been no dishonour to the memory of the first Dean if the office and all its appurtenances had been abolished. The perpetuation of some of these ancient ecclesiastical sinecures should come to an end in our free democratic land. Deans are Deans in England, but in so many cases here in Australia the office is but a name. Archdeacons do perambulate their Archdeaconries at Home, and deliver charges, but here—well, it takes them all their time to look after their own parishes, let alone those of others. The Australian Church is hampering itself with an old-world officialdom. God help us to be free!

What a useful production is the Sydney Diocesan Year Book. It is remarkable—quite remarkable—not only for what it contains, but also for what it doesn't contain. It will tell the gentle reader what's going to happen in the diocesan world on any day in the year. It will inform him who was Rector of Bong Bong, or at other place, in any given year since the First Fleet appeared at the Heads. It will give him five pages of fascinating reading about a Diocesan Theological Library, which rumour asserts is hidden "Somewhere in George Street." It will even recommend an unfailing cure for irritating coughs. In fact, it seems to be a Colonial "Cockford's" Cathedral Guide Book, and a Mother's Friend, rolled into one, served up in stiff boards at the cost of one shilling. Still there are some things which it will not do. For instance it does not give any adequate information about Diocesan and parochial finance. An enquirer sometimes wishes to know what a parish in the Sydney Diocese is doing for Home or Foreign Missions; but his Year Book will not enlighten him. He may desire to ascertain what debt is owed by a Church on account of parochial property or on current account; but his Year Book breathes it not. He may wish to gauge the activities of a parish in respect of the number of Churches, Sunday Schools therein; of the number of people attending services; of the number of teachers and layworkers; but the particulars will be denied him; in fact the information afforded to the Victorian Churchman in the Year Book of his State is all withheld from his brother Churchman in New South Wales. Is it that such necessary information is not available? We think not. What parishioner has not seen his harassed Rector filling in blue-coloured schedules with the result of many vexing arithmetical and statistical calculations. What an inspiration it would be to the unfortunate Rector to see their lucubration in print. More! What a Super-Year Book that of Sydney Diocese would then be.

A contemporary recently enlarged upon the subject of "Holy Poverty," and sought incidentally to commend that particular manifestation of it which may be seen among those who have taken vows of celibacy. But is the "poverty" of the single man or woman—of "the religious," the highest or even the holiest under the circumstances? Such a manner of life is generally without re-

sponsibility. There is an assurance of three meals a day and clothing, and recreation is not altogether unknown. It is free from concern about the present or the future. If such "poverty" carry any virtue it is of a diluted and negative character. The whereabouts of a true "Holy Poverty" is to be found in some of our clerical homes, where families, healthy in number and size, are being reared "in the fear and nurture of the Lord." There is life with responsibility, with gravity in such places. Cost of living increased considerably within the past few years; food and raiment are big items in the family finance; charitable demands and patriotic taxes must be met; yet the clerical stipend is stationary. It betrays no tendency to go up. Where the mother with the cares of the home (and a great part of the cares of the parish too) smiles through it all and manages in some mysterious way to keep the growing family neat and well-mannered, there is virtue. It is the Holiest Poverty after all, that spends itself and its substance in care for others, and is not sure how the future will be met.

Is Baptism regarded as a Sacrament in the Church of England? A casual visit to some of our churches on a week-night is fair indication that it is not. There in an ill-lighted Western corner, or in a draughty porch, with no congregation other than the mother of the child, with, perhaps, an ordinary aunt or grandmother, and occasionally (oh, so occasionally) an embarrassed father, is the holy rite of Public Baptism of Infants administered. With all solemnity is the service carried out; the long exhortation for the edification of a non-existent congregation is duly read; the "dearly beloved brethren" (surely the phrase means more than the mother plus the aunt!) are admonished to pray for the child, and then at the close the lights go out, and interested neighbours know that another child "has been done." Is Baptism then regarded as a Sacrament in the Church of England? If it is, it is supposed to be administered in this rather clandestine fashion? Surely the Prayer Book speaks with clear note, Baptism, and Baptism in public, in the presence of a congregation, and at Morning and Evening Prayer, on Sundays is prescribed as the rule. Maybe some regard it as an ideal to which people must first be educated! Well—let us commence to educate them by realising the ideal on the occasion of the next Baptism. Furthermore, let us educate our Church architects, and see that they place the font at the East end of the Church, not at the West. Let the Font have a position prominent with the Holy Table in the eyes of the people. Then shall all know that we of the Church of England, believe that "there are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of our Lord."

## "The Principal Service."

The following Memorandum has been adopted by the Committee of the C.P.A.S.:

"Holy Communion," as we are taught by our Prayer Book shortly to describe the "Order of the Administration of the Lord's Supper," has, for the Lord's people, ever been the principal service of the Lord's Day. It owes that rank to the fact that it is the form prescribed by our Church in which we obey our Lord's direction, "This do in remembrance of Me." He ordained this Sacrament to commemorate His Atoning Sacrifice made upon the Cross, once for all, wherein "God was in Christ reconciling the world unto Himself." This "principal" position is evidenced further by the fact that our Church regards participation in this service as the highest privilege of its members, and rightly seeks to guard such privilege from unworthy or unqualified participants. The service holds this position, however many or few take part in it as compared with those at other services, and at whatever hour of the day, early or late, it may happen to be held. No Churchmen can be more jealously

## Regardful of the Right Place

of Holy Communion than those who accept the name of Evangelical. Our Reformers, in their appeal to the example of the primitive Church, were specially careful to restore the primitive use of Holy Communion. In the darker days of the Church history, with the growing infrequency of lay Communion, the Mass became a gross misrepresentation of the Lord's Supper as ordained by Christ Himself. When, in the days that followed the Reformation, the long struggle between the ideal and the actual had reached the dull level of the eighteenth-century practice, it was the Evangelical Revival that first recovered, and renewed, the ideal. It put Holy Communion in its proper place; restored the custom of early morning Communion Services, partly in connection with the early morning Lectureships; and encouraged more frequent and widespread obedience to our Lord's command. During William Grimshaw's incumbency of Haworth, for instance, the communicants increased from twelve to nearly twelve hundred.

It is impossible, on the evidence of their own practice, to ignore the fact that those who now advocate "making" Holy Communion the "principal service" of the Lord's Day desire to

## Revive a Degenerate Form of Service

rejected by our Church. They really wish to substitute for Morning Prayer a service of Holy Communion at which only a very small proportion of those present, if any, will actually communicate. To this it is the duty of all Evangelical Churchmen to offer the strongest opposition. The presence at Holy Communion of non-communicants, or even of persons who do not intend to communicate on this occasion, is contrary to the whole purpose of the "most comfortable Sacrament of the Body and Blood of Christ." The essential action of the Sacrament is the eating and drinking of the consecrated Bread and Wine, and none but those who do actually eat and drink have any part or lot in the Sacrament. The idea that the part of the service which we include in the term "consecration" has some benefit or value to those present, independent of that "communion" in which it finds its culmination and whole purpose, is simply a revival of the idea that lies behind the mediaeval and modern Roman Mass. In its most extreme form that idea conceives of the Mass as itself a propitiatory sacrifice made to God. In its variously modified forms that idea conceives of this Sacrament as at least a formal representation to the Almighty Father of the Sacrifice of the Eternal Son, with many shades of intermediate belief, none of which finds support in the authoritative teaching of our own Church.

Our Church does not recognise the presence of non-communicants. The 1532 Prayer Book, which forms the substance of our present Prayer Book, described

## Non-communicating Attendance

as "a further contempt and unkindness unto God," and bade those who contemplated it "depart you hence and give place to them that be Godly disposed." These words were omitted in 1661, because, as Bishop Matthew Wren, the leading Reviser, said, "To stand by as gazers and lookers-on, is now wholly out of use in all parishes. And the Non-communicants generally do use to depart, without bidding."

Now, however innocent be the thought at the back of the minds of those who press for this provision of a Communion Service to be held in the presence of a general gathering of people, many, probably most, of whom will not actually communicate the proposal is gravely dangerous. It is contrary to the whole spirit of the English Reformation. It tends to revive the Mass and to substitute it as the only service of the Lord's Day in general use (with, perhaps, an entire absence of actual communicants), for our own more Scriptural and edifying practice. Our Prayer Book provides for the general congregation services of psalms, prayers, and Holy Scripture, and for the fully qualified and faithful members of the Church the

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carefully guarded and fenced Holy Communion.

#### The Conclusions Reached

may, therefore, be thus stated: Our Prayer Book assigns its rightful place to the Sacrament of the Lord's Supper. That is one thing, and it is an inestimable privilege. But it is quite another thing for all faithful Churchmen to avail themselves of that privilege. Many sadly neglect this Sacrament. In personal practice it should ever be borne in mind that our Prayer Book enjoins "the often receiving of the Holy Communion of the Body and Blood of our Saviour Christ when it shall be publicly administered in the Church."

All possible care should be used to provide adequate and frequent opportunities for taking part in the Sacrament of the Lord's Supper in order to meet the needs of all classes of the community.

But to any movement that would attach to Holy Communion practices foreign to the spirit and teaching of Holy Scripture and the Book of Common Prayer the strongest opposition should be made.

It is not enjoined, either in the New Testament or in the Book of Common Prayer, that the Lord's Supper is to be received fasting, or after auricular confession, or at any particular time in the day. No Church or individual has any right to impose such conditions.

[The late Bishop John Gott, of Truro, said: "It should not be forgotten that to communicate is a command while to fast before communicating is a custom or tradition, and you must take care that you do not make the commandment of God of none effect by your tradition."]

The Articles distinctly state that the Sacraments should be duly used, worthily received, and not simply gazed upon, which latter would be the case were non-communicating attendance permitted.

The Sacrament of the Lord's Supper is, moreover, not to be "reserved, carried about, lifted up, or worshipped." When these things are done, unscriptural and superstitious ideas immediately associate themselves with this Sacrament.

The Lord's Table is not an "altar," nor is the minister a sacrificing priest.

All ritual that tends to obliterate or obscure these truths should be carefully avoided.

The Lord's Supper should not be so exclusively emphasised as to thrust into the background the duly appointed service of Morning Prayer. Morning Prayer is not, as is sometimes asserted, a clerical or monastic "office." It is the direct development of the oldest lay service, taken over by the Christian Church from the Synagogue, and has a long and honoured history culminating in our own present beautiful service.

Finally, it should be remembered that the Lord's Supper was instituted not for the converted, but for the faithful. The main method of reaching the unconverted is the clear and explicit preaching of Repentance towards God and Faith toward our Lord Jesus Christ.

### Young People's Corner.

#### Children and the War.

[An Address to School Children by the Bishop of Willochra, at Gladstone, S.A., July, 1917.]

Dear Children,—You are living at the greatest moment in the history of the world. In fifty years' time those of you who are then alive will be able to say, "I remember the great war, which, for better or for worse, changed the whole world." Nothing in your history books is nearly so important as what is now going on day by day. No one knows what the end is going to be, but the happiness of your lives depends upon it. It matters much more to you than it does to me, who have so many fewer years to live on this earth.

I have said that no one knows the end, but we do know what the end depends on. Under God, it depends on the patience, perseverance, courage, resolution, and self-control of the people of allied races that are fighting for the safety and liberty of the world, and in a few years' time the safety and happiness of the world will largely depend on you children, who will then be the young men and women of the world.

At present the greater part of the nations of the world are fighting for their life and their liberty against the greatest military Power that the world has ever known, a Power founded on avarice, that is, on the power of a few men to do just as they like, and to force the rest of their nation to do what they want them to do; and that great military and autocratic nation wins the victory, and gets command of the world it will make slaves of other nations, as Germany has done in Belgium and in parts of France. There the German soldiers have surrounded a town like Gladstone in the middle of the

night, and made all the people get up and go into the streets. There the soldiers have gone round and picked out every big boy and girl, and every man and woman able to do hard work, and without giving them time to say good-bye to their families, have packed them into cattle trucks and sent them away by train to Germany, the girls to be slaves to the German officers, and the men and women to take the place of Germans in the fields and factories, that there may be more men to kill their friends. The men are paid threepence half-penny a day as wages, and both men and women are half-starved, and beaten or shot if they do not work hard enough to please the men set over them. It is probable that just the same thing would happen in Australia, perhaps in Gladstone, if the Germans win the war, for they believe in ruling by terror, not by justice or by love.

I have said that we are fighting for liberty. Now, it is very important to know what liberty means, because a great many people do not know. They think that liberty means everyone doing what they like, which really means that no one can do what he wants to do. In politics, liberty means the government of the people by the people for the good of the people. Some foolish people think that liberty means no government at all, which really means confusion and ruin, and no one being able to do anything. Just think what would happen in school if there were no government in it, if every boy and girl could shout and sing and run about and play just as they liked. No one would be able to get anything done, no one could learn any lessons, and you would grow up ignorant and useless in the world, to say nothing of the quarrelling that would take place between those who wanted to do their work and those who were preventing them from doing anything.

We see this in Russia to-day. We were all very glad when the Russian people got rid of autocracy, and we thought that they were going to show the world what great things a free people could do; but, unhappily, a great number of them thought that freedom meant doing as you like, and obeying nobody, and they have thrown all their country into confusion, and given a great victory to the enemy, and perhaps added years to the war. I am sure all you children want to help to save your country and to bring peace and liberty to the world. What can you do?

1. You can make up your minds that you will try to grow up as true citizens, loving true freedom, but always remembering that people can never be really free unless they are well and wisely governed, and that if everyone is determined to have everything his own way, the result will be the utter ruin of our country. You must not think only of your own self, or of your own friends, or your own class only. You must think of the whole people, and love and work for your country as a whole.

2. Some of you can help by working for the Red Cross, and in other ways, to make things for the sick and wounded, and for the soldiers in the trenches, who are fighting so bravely for you and for Australia to keep it safe from the enemy, who would like to come and take it. You ought to do all you can to help these good works in every way.

3. You can all help by buying war savings stamps instead of spending your money on lollies or on picture shows, or wasting it in any other way. You can buy a stamp at the post office for sixpence, and paste it into a little book, which will be given you, and when you have got thirty-five stamps in the book you can change it for a war certificate for one pound, which means that in three years you can get one pound for it, and that in the meantime your money will be used for getting food and clothes for our men at the front, and for sending other men out to help them, and for doctors and nurses to look after them when they are sick or wounded, and for rifles and cannon to defend them against the enemy. If we do not send these things, they will be defeated and killed, and it will be our fault, for however brave they are, they cannot win unless we send them what they need. So I want every boy and girl to get a book, and buy war savings stamps until the end of the war. Your money is just as safe as if it was in the Savings Bank, and it is helping your country all the time.

4. You can all of you help most of all by praying God to help the Allies to win the victory and to protect and keep our soldiers, and to give us a just and lasting peace. God can do more to save us than all the armies in the world put together, but it is one of the laws of God that if we want anything we must ask for it, otherwise we shall not get it. God listens to little children just as much as He does to grown-up people, and I think the result would be very wonderful if all the children in the world whose fathers and brothers are in danger of being killed were all to pray to God for a just and righteous peace.

I sum up all I have to say to you as good citizens in three words—Work, pay, and pray.

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