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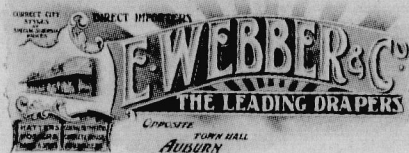
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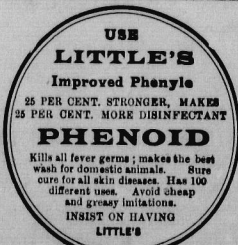
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The Church Record

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Current Topics.

The last few weeks have brought with them a national strain, unequalled in intensity since the days of the Marne. Our men have indeed been fighting with their backs to the wall, and we at home have eagerly and anxiously awaited tidings of their fortunes as the khaki line, which stretches between us and all that is involved in the domination of the Hun, swung back before the fierce onslaught, steadied itself, and ultimately held its ground. It is probably no exaggeration to say that the whole might of Germany was hurled against the British troops in a desperate attempt to break through, separate us from our Allies, and win the Channel ports; and it fills our hearts with admiration when we remember that our men stood up before the hurricane with all the traditional valour of the British race, and prevailed. It fills us still more with thankfulness to God Who alone could enable them to stand, and—curiously enough to the outsider—the news of the stemming of the tide came to us just about the time when the faithful in the nation came together for their Day of Prayer. Let us praise God from the bottom of our hearts—and let us continue to pray for the immediate future is full of fresh crises, and we need still to lean heavily on Him.

Melbourne is giving a fine lead to the Empire generally in the weekly meetings for Prayer in the Town Hall, which are interdenominational. At the meeting held on the 16th ult., attended by fully 5000 people, a cablegram was sent to the Prime Minister of Great Britain in the following terms:—

"We, a concourse of thousands of believing people, assembling weekly in Melbourne Town Hall to plead our Empire's cause before God, and to invoke Divine blessing and relief at this time of sore trial and much sorrow, send you loyal greetings and earnest assurances of fervent prayers for your guidance, wisdom, courage, faith and blessing in this your hour of weightiest trial and responsibility as Christian statesman and leader. We also respectfully urge calling the nation to publicly acknowledge and honor God in a universal day of prayer throughout the Empire, it being written—'the Nations Shall Know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. Let Him be your fear, let Him be your dread, and He shall be for a sanctuary.'"

It is to be hoped that this appeal from a distant part of the Empire, whose sons have won for it undying glory, will not be passed over without a very serious consideration of the request. Reports from all directions manifest a real need of the emphasis of the spiritual in our national life in order to solemnise the people of the nation, and call the general attention to the only true ideals of life.

In the midst of the grave temptations of the terrible crisis through which we are passing to rely too much on our own efforts and to lose sight of the practical immanence and providence of God in the affairs of life, it is refreshing to read such a recall to practical faith as the Archbishop of Brisbane has addressed to the churchpeople of his diocese. His Grace writes thus in the Brisbane "Church Chronicle."—

"The crisis through which we are passing is at once the most terrible and the most glorious in the history of our race—terrible because of the danger (hardly to be exaggerated) which threatens the whole fabric of the British Commonwealth, with its attendant tale of suffering and woe; but glorious, if we are right in believing that now for the third time in our history, God has set our race in the breach to safeguard the world's liberty."

"Twice before in the past five hundred years a great world power has formed ambitious and selfish schemes for the conquest of the world. The parallel is extraordinarily close. In both cases there was unscrupulous ambition and a military power, which according to all human calculations was invincible. In both cases half Europe was subdued before the aggressor fell, but in both cases the aggressor did fall, and that before what seemed a weaker power. We cannot resist the conviction as we read history that the overthrow of Philip II. of Spain in the sixteenth century and of Napoleon in the nineteenth was of God. History is repeating itself. Not only in the characteristics of the aggressor, but also in the fact that to-day our race is again set in the breach to bear the whole force of the foe's onset."

"And what gives us confidence? It is our conviction that God's will has not changed. Never yet has man's selfish ambition been allowed to dominate the world. Never yet has been God's will that human progress should be set back. That it has sometimes been set back is due to man's failure and man's alone."

"So I call upon you, my fellow Church-people, to show your faith. These days are giving us a glorious opportunity. It is the chance of a generation, the chance of a century. You believe in a God of love. You see Him working in the world every day; His daily, hourly, momentary intervention is not the exception but the moral rule, the life of the world. . . . Then show your faith now. The world is looking to you: your friends need your inspiration: the Nation needs it: do not fail. By every act and word, by your cheerful face, by your patience and hope; above all, by your persevering prayer, prove to the world that your faith is not a mere sentiment but is based upon a living daily experience, which does not ignore the perplexities but sees round them to the truth behind."

"I earnestly hope that in every parish special services of prayer, over and above the Sunday services, will be held at least once a week."

There is growing support for the proposal to form a League of Nations.

The Prime Minister of Great Britain, Mr. Lloyd George, and the Convocation of Canterbury have approved of the idea, and

a document has been issued, signed by the Archbishop of Canterbury, the Bishops of Oxford, Winchester, Southwark, and Peterborough, the Moderator of the Presbyterian Church of Scotland, and a dozen other leading ministers and laymen, strongly urging consideration of the proposal upon Christian people generally. They say:—

"In the name of the Prince of Peace, we would call on them duly to consider and openly to welcome the idea of such a league as shall safeguard international right and permanent peace, and shall also have power in the last resort to constrain by economic pressure or armed force any nation refusing to submit to arbitration or international adjudication, in the first instance, any dispute with another tending to war." The signatories admit that there are practical difficulties of great magnitude to be overcome, and the possibility, under the scheme, of recourse to the sword in order to safeguard international right.

We are duly grateful to the secular press for its description of the Anzac Services, which everywhere seem to have been well attended. But we really must protest against the errors that

are allowed into the reports. In these days of specialisation we have a right to expect the right kind of reporter to be chosen, one who understands something of that which he is called upon to describe. It is fairly well known in Church circles that the Archbishop of Sydney does not encourage the use of prayers for the departed; and yet two Sydney papers were guilty of egregious error in this particular in their description of the service in St. Andrew's Cathedral. For instance, the "Sydney Morning Herald" report says: "At the lead of the Archbishop (Dr. Wright) the congregation stood in silence for some seconds, and then a special prayer was offered for those who had paid the last penalty. Prayers were in turn offered for the fallen, the bereaved, those still fighting, and all of the Allies."

We understand that an official letter was sent from the Sydney Diocesan Registry pointing out the error, and stating that the practice was against the Archbishop's convictions. Yet, all the public were given was just a bare statement of the incorrectness of the report in a not very prominent part of the paper. The mistake was serious enough to merit an apology in a column of equal prominence with that in which the false report was published.

The question as to what exactly is the attitude of the Roman Catholic Church on the question of recruiting has puzzled the average New South Welshman considerably

for quite a long time past. Victorians have known all along where Dr. Mannix stood, but the voice of his church in the sister State had not till recently been heard. Now, however, comes Archbishop Kelly's official pronouncement per medium of a pastoral letter written at the end of last month. The Roman Church will graciously consent not to stand in the way of the defence of the nation which protects it, if State aid is granted to denominational

schools, and Home Rule is given to Ireland. What earthly connection there can possibly exist between this latter proposal and recruiting in New South Wales it would take a more subtle mind than Archbishop Kelly's to point out, and a more simple mind than that of the average Australian to believe; it seems to us a piece of gross impertinence, and both demands smack too much of an indecent attempt to make sectional capital out of the national distress. We should have thought that considerations of ordinary decency would have restrained the head of a great body of citizens from demanding such a price for that patriotism which is a duty and should be given freely and cheerfully.

Evangelical Churchmen, especially of the Sydney Diocese, will be interested in the following extract from the Dunedin "Church Evening Envoy." The easy dogmatism and almost humorous assumption of authority in the "reply" to the question are alike delightful.

Inquiry Column.

Q.—When I was in Sydney I noticed a Church advertising Holy Communion in the evening. Is this a custom of the Church of England?

A.—Evening Communion is entirely against the use and custom of the whole Church. In our judgment there is nothing to be gained and everything to be lost by holding such services.

The writer of it is so absurdly sure in his own mind of the patent iniquity of the practice that he does not think it worth while to adduce any reasons in support of his judgment; perhaps he has none that would bear inspection. However, we print by way of contrast a letter, culled from the "Church Family Newspaper," that seems to shed some light on the question, and comes from the pen of a layman of the Church:—

Evening Communion.

Sir,—May a layman give his views on the above important subject, which only became a matter of controversy when the imitation of Rome became the fashion?

Why do its opponents scarcely ever speak or write of "the Lord's Supper"? Clearly because the very title destroys their theory. This probably was the Divine Founder's designation of it given to St. Paul, and is the most precious description we can have; the time of its institution was "the same night in which He was betrayed" and "as they were eating" the Lord instituted His Supper, as the memorial of His own wondrous great sacrifice.

The Prayer-book plainly directs that Holy Communion, when held, should follow morning prayer, making it an afternoon service, and though it does not mention it in connection with evening prayer, yet as a witness and a keeper of Holy Writ it ought not to decree anything against Scripture (Article XX.), therefore evening communions are perfectly legitimate.

The silly nonsense about the necessity of partaking, when fasting, has neither Scripture nor common-sense in its favour. Young fellows encouraged to attend these early services believing they may have the remainder of the Sabbath free for amusements, and delicate females knocked up for the rest of the day are some of its fruits.

The clergy in this sad time complain of having so much work; why do, they not give up their "morning Eucharists," and have the Lord's Supper after morning prayer and after evening prayer, if necessary, as there are often many whose avocations prevent their attendance at morning prayer.—Yours faithfully,

CHARLES S. KING, Bart.

St. Leonard's-on-Sea.

We print the above as it appeared; the latter part of the fourth paragraph is an overstatement, in our opinion, but is a curious parallel to similar statements even more exaggerated, made by the opponents of the custom of Evening Communion.

The Ascension.

The story of the Ascension of Jesus is given three times in the New Testament. It is given in Mark xvi. 19, in the concluding verses of St. Luke's Gospel, and with more detail in the opening chapter of the Book of the Acts of the Apostles. All three accounts are marked by a certain reticence and reverent brevity. A romancer would have decorated the account with stories of marvels and signs. The sacred writers, however, are content to mention the event in the simplest language, and with a complete absence of vivid detail. And the very simplicity of the language, the matter-of-factness of the writers, place upon the story the unmistakable stamp of truth.

It would be a mistake, however, to suppose that our belief in the Ascension rests upon such a foundation solely. The Ascension of Christ occupies an important place in the apostolic testimony. It is quite true it is not emphasised, obtruded, and insisted upon as is the fact of the Resurrection. But it is pre-supposed and taken for granted. The Resurrection, and so it is pre-supposed of it, involved the Ascension. The one to speak, was necessitated by the other. Christ to them was not risen simply, but also exalted and glorified. The Ascension of Christ occupies much the same place in the apostolic testimony as does the doctrine of the Incarnation. It cannot be said that the doctrine of the Incarnation is anywhere formally stated and logically proved step by step. It is taken for granted. It is the background of all the Apostolic thinking. The story of our Lord's sinless life, His death and resurrection, seemed to the Apostles to involve the doctrine and fact of the Incarnation, and so it is pre-supposed of it. It is treated as an axiom, and the reference to it is incidental merely. And it is never the same with the Ascension. It is never formally stated and proved. It is taken for granted. It is regarded as axiomatic. It is a corollary of the Resurrection. Hence the references to it in the Epistles are incidental only. And yet no one can read the Epistles without seeing that the Ascension of Jesus coloured all the Apostles' thought. When they speak of Him they speak of One Who has passed out of the region of the unseen and supernatural. They think of Him not as risen simply, but as ascended also. The picture of Jesus given by the Apostles is that of One Who lived a sinless life, died an atoning death, rose on the third day, and Who then ascended far above all the heavens that He might fill all things.

But is the Ascension nothing more than the fitting end of the earthly life of Christ? No! It has a practical bearing on our lives to-day. It is full of inspiration and encouragement for us in the conflict and travail of the common day. It is a truth rich in spiritual blessing to Christ's people. And so we reach the great thought of the expediency of Christ's Ascension. When He said, "It is expedient for you that I go away," He spoke the literal truth. Wherein does that expediency consist? The Universal Presence of the Christ. It is this primarily. Christ went away from His disciples that—paradoxical as it may sound—He might come nearer to them. He left them in bodily presence, that spiritually He might be present with them everywhere and at all times. He will not leave you orphans. I will come to you." And He has come. The Real Presence of the spiritual Christ is no fiction but blessed fact. "Where two or three are gathered together there am I." Thus by going away in the body He has become the Eternal Risen Christ forever nigh at hand. He is as near as you always even unto the end of the age." Yes, our ascended Christ is a Christ within reach, a perpetually present Christ. "Speak of Him then for He hears, and spirit with spirit can meet. Closer is He than breathing and nearer than hands and feet."

Again it was expedient for us that Christ should go away because of His Coronation. He ascended that He might take unto Himself His great power and reign. The Resurrection proclaims that He is not dead, but alive. The Ascension proclaims that He is not only alive, but reigns. "He sat down at the right hand of God." Now the right hand of God means the omnipotent energy of God, and to sit down at the right hand of God means to be clothed with all the energy and power of omnipotence.

Christ had power in the days of His earthly sojourn—power to heal the sick, to cleanse the leper, to forgive the sinner. But He has greater power to-day. He has sat down at the right hand of God. He is in the place of supreme authority and dominion. He can do greater things for His disciples to-day than He could in the time of His earthly sojourn. "Greater works than these shall ye do." He said Himself, "because I go to the Father." And before many days the disciples were to realise the truth of that promise in the new access of enthusiasm, zeal, insight, and power that came at Pentecost with the gift of the spirit. Yes, it was expedient for us that He went

away, for when He ascended upon high He took captivity captive, that He might give gifts to men. Jesus sat down on the right hand of God. He ascended that He might reign. Is there no encouragement and inspiration in that thought? Does it not bring strength to our arms, and courage to our souls? Our Christ is in the place of supreme power. All dominion is His. When we remember that, how cheerful and confident we may be about the future, in spite of all distressing sights. The Kings of the earth may set themselves, and the rulers take counsel together, but Jesus is at the right hand of God, and He waits till He shall make His enemies His footstool. What encouragement there is here for hopeful and zealous service. The first disciples felt it. "Jesus sat down at the right hand of God," I read in one verse, and in the next, "And they went forth and preached everywhere." Notice the collocation. It is not accidental. It is logical. Christ in the place of power, indomitable courage in the hearts of the disciples. Christ on the throne—and twelve poor men, with an audacity that was magnificent and sublime, went forth to conquer an unbelieving and hostile world. The fuller, deeper, realisation of the same truth is what is most urgently needed by the Church to-day if she is to be able to answer to her great call, and filled with a like courage and hope and power. Christ reigns. Therefore I know that "Some day Love shall claim her own. Some day fuller truth be known; Some day Right ascend the Throne. Some sweet day."

The Abdication of the Bishop

The Dean of Canterbury, Dr. Wace, has written a strong leader in the English Record under the above title, in protest against the action of the Upper House of the Canterbury Convocation in the matter of Prayer Book Revision. The most important debate took place on the question of the alteration of what is technically termed the Canon, or the main portion of the Holy Communion Service. The alteration proposed practically would take us back to the First Prayer Book of King Edward the 6th. As Dean Wace puts it:—

"The Prayer of Oblation, which now follows the Lord's Prayer, was to be transferred to the conclusion of the present Prayer of Consecration, and the Prayer of Humble Access, now preceding the Consecration Prayer, was to be placed after it, so as to precede the Communion of the Priest and People. The practical effect would be to make the service consist of two parts, the first being the Sacrifice, and at the end the Commemoration of the Sacrifice, the second being the Reception or Communion. It is the characteristic of our present office that the two parts are combined, the Reception, by its immediate connection with the words of Institution, being treated as an inseparable part of the Commemoration itself. Among other values of this arrangement, it is a standing witness against the practice of non-communicating attendance, and it guards against the danger of treating the Lord's Supper as a Sacrifice rather than as a Communion."

This proposal emanated from the Lower House in 1915, and was then rejected by the Bishops by the decisive majority of 15 to 5. The Bishop of London spoke strongly against the proposal on the ground, among other reasons, that "nothing was more hotly opposed by the whole Evangelical party in his Diocese"; and, as a practical man, "he was not going to have them all against him, and not satisfy the rest of the Diocese," which, as he realised, wanted to go still further in a Romish direction.

This year the same Bishop was found on the side of the retrograde movement, and the Archbishop of Canterbury expressed his great surprise at this remarkable lack of consistency.

The new Bishop of Hereford was strong in opposition to the change, remarking upon the general nature of the proposed revisions as all tending in the Romeward direction. The Bishop of Chelmsford voiced clearly the evangelical position. He said that "from the first the Evangelicals had always felt the need of revision. But as time had gone on, they had looked upon the alterations proposed with a feeling almost of despair. Instead of simplifying matters, they had introduced a complexity worse confounded. He did not think they would get Evangelicals to accept the proposal in view of the great principle involved in the suggested alteration. They looked upon it as part of a bigger question which tended to disturb the balance of doctrine in the Church of England. Evangelicals had come to feel that all the alterations proposed pointed to one particular tendency, and all went in one direction. That was the view which had been put again and again by the Dean of Canterbury. Evangelicals were more or less

satisfied with the present Prayer Book, although they recognised the need of a reasonable revision. He begged the House not to rush the proposal through. If they did, it would alienate a great body of Church-people."

Dean Wace draws attention to the lamentable argument of the Bishops of Oxford and London—an argument that shows how disloyal to their Church many of the London clergy are, in spite of the plausible way in which their bishop sometimes declares the absence of ritual strife.

The Bishop of Oxford, according to the report in the Church Times, said that "the practice which the proposed change seeks to legalise was already in use, and was spreading so much that in London it was becoming quite general." He felt that disastrous was the only word that would describe the policy of that House in going on with the debate in an atmosphere as unreal as that in which they were discussing this question. They must recognise things as they are. The practice was widespread, and it was quite unreal to talk of the matter in that House without reference to what was already taking place. The current running in the direction of this use was strong, and was, moreover, supported by real arguments. He deplored the attitude of the House when last the question was discussed, but he had fought tooth and nail to be loyal to it. He urged their Lordships to accept the proposal before them. "It was a minimum of change, but it would give immense satisfaction, and would also restore some reasonable amount of conformity to a law."

Ordinary Christians will rub their eyes with astonishment, if not with dismay, at the principle involved in Dr. Gore's appeal. The spectacle of Irish difficulties should have made the bishop pause before giving utterance to such sentiments. This is the encouragement of lawlessness with a vengeance! Where does ordinary morality come in?

As Dr. Wace rightly concludes: "The Bishops, in fact, as High Churchmen are always telling us, are the appointed guardians of doctrine and discipline in the Church; and it is the business of governing authorities to make up their minds on points of doubt and to see that their decisions are observed. But the Bishops appear to see nothing in the Church but a wilful body of Romanising clergy who are determined to have their own way, with law or without it, with episcopal consent or without it, and the great majority of the Bishops fear to resist them lest their own authority should be altogether defied. It is a spectacle equally discreditable to the Romanising clergy and to the Bishops, and it exhibits the Church as in a state of complete anarchy. There is much discussion in High Church circles whether the mode of appointing Bishops could not be improved; and in the face of these facts, there would certainly seem much reason for considering that question."

We are glad, however, to say that the matter is even yet a long way from being decided.

THE PENTECOSTAL GIFT.

When the Lord of Hosts ascended

To His Heavenly citadel

Soon the Holy Ghost descended,

Sent by Him with men to dwell;

Sign of Christ's Inauguration

In the kingdom of His power,

Largess of His Coronation,

Royal bounty, promised downer.

When the faithful were assembled

On the day of Pentecost,

Rushed the wind, the place it trembled,

Came from Heaven the Holy Ghost;

Golden showers of consecration,

Tongues of fire were on them shed;

And that holy dedication

Made an altar of each head.

Holy Ghost, Divine Creator,

Who didst on the waters move;

Holy Ghost, Regenerator,

Author of our life and love;

Holy Ghost, Illuminator,

Who didst them with fire baptise;

Holy Ghost, great Renovator,

Come, the world evangelise.

—Bishop Wordsworth.

REVISED LECTIONARY.

May 19, Whit Sunday.—M.: Ps. 68; Joel ii. 28 or Deut. xvi. 9-12; Acts xviii. 24-xix. 7 or 1 Cor. xii. 1-13. E.: Ps. 104; Ezek. xxxvi. 25-36 or Wisd. ix.; Rom. viii. 1-27 or Gal. v. 16.

May 26, Trinity Sunday.—M.: Ps. 29, 33; Isa. vi. 1-7; Matt. iii. 13 or 1 Pet. i. 1-12. E.: Ezek. xxxiv. 1-7 or Numb. vi. 22; 2 Cor. xiii. 5; Rev. xxi. 22-xxii. 5.

The Income of the A.B.M. 1917-18

A Record Income of £20,820.

Owing to delay in receiving the final returns from the most distant dioceses of Australia it has been impossible until now to announce the income of the A.B.M. for the year ended March 31st, 1918. The whole Church will join in thanking God that the total income has reached the sum of £20,820 3s. 5d., an increase of £2,016 15s. 4d. When, however, the figures for Australian Dioceses are examined the increase is much larger and constitutes a record increase. The figures are as follows:—1918, £19,688 8s. 6d.; 1917, £17,147 19s. 3d.; increase, £2,540 9s. 3d.

The figures for the General Fund are £7,508 12s. 4d. (excluding £730, one day's Income Fund) as compared with £5,626 15s. 1d.

The following dioceses have made striking progress:—North Queensland reaches the eighth place in the list of dioceses, contributing £711 15s. 1d., as compared with £575 18s. for the previous year. Willochra, £436 1s. 3d., as compared with £216 3s. Rockhampton, £474 12s. 6d., as compared with £320. Goulburn, £705, as compared with £315 4s. 10d. Ballarat, £772 12s. 10d., as compared with £540 14s. 5d. Perth, £1,000 8s. 5d. (including special gift of £500), as compared with £560 9s. 8d. Bathurst, £525 5s. 7d., as compared with £305 6s. 2d. Several other dioceses show substantial increases.

Supporters of the work of the A.B.M. to whom we tender our most grateful thanks, will be ready and eager to help in achieving greater results in the near future. There is a steadily increasing tide of missionary enthusiasm springing from loyalty to our Risen and Ascended Lord in this great crisis in human affairs. The Church can have no clearer evidence of her faith in His final victory and government than by rich gifts in man and in means to the work of extending His Kingdom. The Church at home can only keep this assurance alive when there is throbbing in her heart the ardent longing to make Christ King in the darkest places of the earth.

We thank God, and taking courage press forward with faith and hope.

J. JONES, Chairman, A.B.M.

April 30th, 1918.

Thoughts for Whitsuntide.

By the late Rev. David Howell, B.D., Canon of St. Asaph, and Vicar of Wrexham.

"Be filled with the Spirit."—Eph. v. 18.

The presence and power of the Holy Ghost in the Church generally, and specially in the hearts of individual Christians, is an all-important subject. It has of late occupied the anxious thoughts of many Christians, living under widely different circumstances, in all parts of the known world. A Union of Christians exists, with the sole object of promoting the praying daily—at least, once every day—of this simple but all-comprehensive prayer, "Heavenly Father, fill me with the Holy Spirit, for Jesus Christ's sake. Amen." This one fact indicates a widely-spread sense of the urgent need of the manifestation of the special presence of the Holy Ghost, and may we not hope, the gracious intention of Him from whom "all holy desires" proceed to satisfy the longing expectations of His people? God is the Author, as well as the Answerer, of true prayer. The grace of asking, as well as of giving, is His. He first creates the desire which He intends to fulfil. And in this sense the urgent cry which is now raised from all parts of the world may surely be regarded as prophetic of what is coming.

Here are not "two or three," but tens of thousands, who daily belt the globe with the one pleading prayer, in which all Christians may join, however they may differ in other respects. It were atheism to doubt the result of such intercessions for such a gift, in such a Name.

And surely never was there a time when the gift was more needed. The condition of the world, indicates this as the need of all needs. The spiritual deadness, which so often coexists with much outward activity—the apathy and indifference now spreading like a leprosy everywhere—the absence of a strong, realizing and aggressive faith, handling the spiritual weapons of the Church with the might of Omnipotence—the childish terrors and vague sentimentalism which interest men and women bound by the holiest and strongest obligations to spend and be spent for the glory of God—the sinful luxury, greed of gain, and guilty self-indulgence prevailing side by side with

poverty, misery, and vice the most stupendous—the meagre attainments of multitudes who are only spiritual dwarfs when they ought to be giants in grace—the lukewarm half-heartedness of many pledged from the very moment of their Baptism to "continue Christ's soldiers and servants unto their lives' end," but who neither fight nor serve in any real sense—all this, and much more that could be named, indicates a condition of things in the Church which ought to fill every Christian soul with the deepest pain and anxiety.

Taking Holy Scripture as our guide, what it may be asked, are the signs of spiritual prosperity in a parish, or in a congregation? There is, first of all, the Holy Communion, and the number, regularity, and devoutness of those who attend it. There is, also, a readiness to undertake Christian service, and to make that service the "first thing." There are, again, special efforts, direct and indirect, to bring others to Christ. Moreover, there is a readiness to co-operate, heartily and cheerfully, in all matters relating to the welfare of the Church and parish. There is ungrudging liberality in gifts and offerings to the Lord's Treasury. And there is a steady zeal for the cause of Missions at home and abroad. Where these are not found, or only found in a faint and feeble degree, there can be no spiritual prosperity, whether in a church or parish.

But these things, after all, relate only to the outer or ecclesiastical life of a people, and not to their individual spiritual life—where health and vitality are indicated by attendance at week-day religious observances to unite in prayer and Christian fellowship, in mutual forbearance and brotherly love; in a readiness to make sacrifices of time, convenience, and comfort for the cause of Christ; in unworshipping of spirit and definiteness of life; in making the teaching and example of our Saviour Christ our standard and test of living; in the cultivation of a Christian conscience, and a striving after Christian progress. Where these exist there we have the living fruits of a living faith; but where these are not found, or only found in a faint and feeble degree, can it be said, with the utmost stretch of charity, that things are in a satisfactory state? No; the Church of Christ in our day can hardly be described as "fair as the moon, clear as the sun, and terrible as an army with banners."

And what is the remedy? Not in a multiplication of instrumentalities, however well adapted to the end in view. Not in spasmodic efforts, which only issue in a reaction which leaves things in a more deplorable languid condition than before. Most undoubtedly the remedy is in the outpouring of God's Holy Spirit, first on the Church, and through the Church on the world. "Not by might, nor by power, but My Spirit, saith the Lord of Hosts."

This is the Pentecostal Dispensation, and the power of the Day of Pentecost—in its spiritual, not its miraculous, offices, is available to the Church now as in days of old. Of this there cannot be a doubt, if we are to accept the plain teaching of the Word of God. And yet how few of us realize this truth in all its stupendous blessedness? We declare, without faltering, our belief in "the Holy Ghost" as "the Author and Giver of life," but how often do we plead and strive for the "abundant" life assured us by our Lord on the eve of His departure?

What, then, are the conditions on which we may be "filled with the Spirit"? There must be an earnest seeking, importunate praying, and an expectant waiting. Or, to use the words of another, there must be three things—1. Yield utterly. 2. Wait trustfully. 3. Claim believingly.

First, yield utterly. Self-emptied souls alone can claim the "Promise of the Father" (Acts i. 4). We need cleansed souls, whose one desire out of a pure heart is to live to serve and glorify the Lord who died to save them; detached souls, whose eye is single, who have no "double heart" (1 Chron. xii. 32, 33); who are willing to be what God wants them to be, nothing or anything; who have merged for ever their former "I cannot" into the all-prevailing "God can." We may not seek the baptism of the Holy Ghost because we want success in our work merely. It must be because we have come to the place of nothingness, and of utter weakness, and acknowledged utter failure.

Then and only then can we, secondly, Wait trustfully (St. Luke xvi. 40).

Wait—to listen; to "stand upon our tower and wait to see what He shall say unto us, and what we shall answer" to the Searcher of Hearts. "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me" (Psalm xxxix. 23, 24). Wait to learn if there is any hindrance to our being "filled with the Holy Ghost"; for there may be doubtful things still lurking in our lives only to be unveiled as we wait.

But how long must we wait? This question brings us to the manner of the recep-

tion: for we must, thirdly, Claim believably.

When? I think it is when we can say, in quiet, deep humiliation of soul, words like these: "Lord, surely I have behaved and quieted myself as a child that is weaned of its mother; my soul is as a weaned child." When, having tarried in His Presence till no unyielded thing, no unholy ambition for success or prominence, lifts its proud head—no selfish, restless activity, no hidden desire for our own distinction or even enjoyment, remains—we may claim believably the "Promise of the Father"—may spread our whole emptied beings out before Him, and draw in, so to speak, the Holy Ghost—may believe we do receive, and prove our belief by using Him immediately, acting our faith by striking the waters of the very first Jordan we come to with the mantle of the Holy Ghost, and faith's challenge, "Where is the Lord God of Elijah?" which shall assuredly part them asunder: waiting for no powerful manifestations to our own consciousness, unless such are granted by the sovereign will of our God—believing, perhaps, without any feeling—only, it may be, saying in simplest language, "Be it unto me according to Thy Word."

Such are the conditions—are we prepared to act upon them? Oh! what blessedness will be ours! What strength for service—what power in preaching—what profit in hearing—what calmness in danger—what prevailing in prayer—what courage for warfare—what freedom in communion with God—what oneness of heart with our Lord Jesus Christ!

Oh, dare we not take God at His word at this Pentecostal season—"If ye, being evil, know how to give good gifts unto your children, how much more will your Heavenly Father give the Holy Spirit to them that ask Him?" "Lord, I believe; help Thou mine unbelief."

Ridley College, Melbourne.

(Communicated.)

In these days of war one is not surprised to find that the lecture rooms of our theological and University Colleges are almost deserted. Indeed, some have been obliged to close up altogether. The young manhood of our country has responded nobly to the call of the War, and this is a matter for pride and thankfulness. But there is grave need for earnest spiritually-minded men to fill the ranks of those who carry on the Church's work in country districts.

It is to be hoped that some of the returned men may be found to whom the call of God has come to enter this sacred work. Indeed, it would be well if this field of work could be presented to them by our chaplains when opportunity offers. In September of last year, when the council of Ridley College was faced with the principal's resignation and so little prospect of securing students for the coming year, some members even thought it might be necessary to close for a period. But these fears were groundless, and God has been pleased, even in these dark days, to give further proof that the college has Divine guidance and blessing.

The new principal, Rev. Eustace Wade, B.A., who with Mrs. Wade and their small family entered the college on February last, is specially gifted both educationally and spiritually for the work to which he has been called. One may easily prophesy days of blessing for the men who are fortunate enough to receive training under him. And he may be assured that there are many who remember the college in their prayers.

Young as it is, the College has yet a very worthy past. Quite a number of men of scholarly gifts and spiritual power have graduated from Ridley, and are to-day doing good work either in the Homeland or in the foreign mission field.

Not only by the results obtained each year but by the character of the men who are its graduates. Ridley College has grown in the esteem of church people, and has undoubtedly a great contribution to make to the Church's work in Australia.

The Archbishop of Melbourne very cordially approves of the College's work, and the Council's choice of principal. His Grace has been pleased to grant to Mr. Wade his license in the Diocese of Melbourne as chaplain of Ridley College.

There are seven students in residence this year—three from Gippsland, and four from Bendigo. In the case of six out of the seven students, grants from the S.P.C.K., and other concessions have been needed in order to make it possible for the course to be undertaken. The Council appeals to its supporters to provide £10 a year for each of two students for this and next year. Surely the appeal will not be in vain when the importance of the work is appreciated.

Personal.

Rev. A. E. Adeney, of Morwell, has been appointed to the incumbency of Stratford (Gippsland).

Rev. A. S. Moffatt, of Tapanui, has been offered and has accepted the cure of the District of Maniototo, vacant by the resignation of Rev. W. T. Drake, who has accepted an appointment at Gisborne.

The Bishop of Gippsland has been in Sydney on holiday and has now returned to Sale.

In his address to Synod, the Bishop of Newcastle referred to the resignation of Canon Withey, of Lochinvar. He said: "He has served the diocese from the year 1882, when he came to us from Wollongong. We have all known him, and learned to love him. He has taught us all how to face difficulties arising from infirmity of sight, which he has conquered by sheer pluck."

Ven. Archdeacon Tollis, of East Maitland, has made known his intention of retirement from parochial work next Easter.

News has been received that Sergeant R. S. Watkinson, brother of Rev. W. J. A. Watkinson, of Concord West (Sydney), was killed in action in France on April 5. His brother, Lieut. Vernon Watkinson, has been a prisoner of war in Germany since April 11 last year.

Mr. W. Redman, of Jerry's Plains, Singleton, who recently received news that his son, Pte. C. T. Redman, was missing in Palestine, has now been informed that another son, Pte. W. J. Redman, was killed in France on April 6. The deceased saw service through the Gallipoli campaign, and from the Peninsula went to France, where he was twice wounded.

Rev. Thomas Watson has returned to Sydney from Melbourne, and will be spending the winter at The Ritz, Cremorne.

Lieut. C. H. D. Champion, second youngest son of the Rev. A. H. Champion, late headmaster of The King's School, has been killed. He was educated at The King's School. His brother, Lieut. Geoffrey Champion, was killed in France in August, 1916.

Lieut. C. J. Stubbin, of Wollongong, has been wounded for the second time.

Archdeacon Russell left by the s.s. Zealand on April 13 for Western Australia.

Rev. Canon Swan, who has been rector of St. Bede's Church, Semaphore, S.A., for 17 years, is leaving his work at the end of June.

Miss Ada Irene Harvey, of Murrumbidgee, N.S.W., was married in Cairo early in February to Dr. Danson, the new Bishop of Labuan and Sarawak. Dr. Danson was recently consecrated in succession to Bishop Mounsey. The marriage ceremony was performed by the Bishop of Jerusalem (Dr. MacInnes).

Quite a bevy of Victorian clergy have been in Sydney this week, mostly on C.M.S. and A.B.M. business, including Revs. A. R. Ebbs, Newport White, S. Deuchar, and J. Stannage.

The latest report of Rev. Copland King is more favourable, and there is reason to hope for his being able to take up lighter work than pioneering at Ambasi after a complete prolonged rest.

Mr. E. Reginald White, of Merton, a prominent churchman of the Newcastle diocese, has been advised that his son, Lieut. Max. White, M.C., has been wounded in France.

Rev. A. R. Ebbs, who has accepted the incumbency of Lismore, thus writes in the Victorian "Gleaner":—"My 16 years of service in the C.M.S. has been a period of deepest joy to me, due largely to your unflinching co-operation with me in the work to which we have been called. I am resigning now, not because I am tired of the work (how could I be, in such a glorious service and with such a Master?), or want, or have sought for a change. I am going to Lismore simply and only because I believe the Master has called me to go there. He has some gracious purpose, and I am content to await the unfolding of it. It will be my privilege, when at Lismore, to co-operate with you all in this holy enterprise in connection with the Society, which I have come to love as part of my very being. I plead with you, and I know the plea will be responded to, to pray for the General Committee in the task imposed upon it of appointing my successor." Lismore is the parish held for many years by the late Rev. Canon Whyte, formerly vicar of Coleraine, in the Melbourne diocese. Lismore is in the far north of New South Wales, near to the coast, the principal town of the great agricultural country about the Richmond River. Its population is upwards of 10,000 people. The parish is described as offering one of the greatest opportunities for spiritual work amongst a go-ahead virile community. There is only one church, St. Andrew's, to which Mr. Ebbs is appointed, a large stone building, very much like Christ Church, St. Kilda.

Home Comforts in the Trenches.

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After doing notably good work at St. Mary's Church, North Melbourne, the Rev. J. H. Frewin has accepted the offer from the Board of Nominators of St. John's Parish, Footscray.

The N.S.W. C.M.S. Annual Report contained the following interesting allusions to two supporters who died in the past year:—"By the death of the Rev. Canon Archdall, M.A., the Society is deprived of a most sympathetic Trustee, and an ardent and highly cultured champion of evangelical truth. His lifelong and practical interest enriched the Society, whilst his deep spirituality and enthusiasm fired many of his parishioners to take a share in the tasks of the Branch. Another dear friend of our work—Miss Eliza Marsden Hassall—received her Home-call after many weary weeks of suffering. By resolution we placed on record our deep sense of thankfulness to Almighty God for her life and labour, which were spent so happily and successfully to the praise of our Saviour."

A brass tablet was erected in St. Aidan's, Longueville, Sydney, to the memory of Lieut. Potts, of the Australian Flying Corps, who was killed in Palestine while flying over the enemy lines.

Rev. R. W. Shand, rector of Innisfail, has been commissioned by the Bishop of North Queensland to visit the southern cities and appeal for funds in order to rebuild the churches destroyed, and also to establish a Cyclone Fund in case of future disasters. Mr. Shand is now in Melbourne.

The Archbishops of Melbourne and Brisbane, the Bishops of Tasmania and Adelaide, and other Bishops, have been visiting Sydney during the past fortnight on General Synod and A.B.M. business.

Rev. J. T. Gibson, assistant-curate of All Saints', Hobart, has been appointed by the Bishop to be diocesan secretary of the corresponding committee of the Australian Board of Missions.

Rev. C. T. Lynch, vicar of Port Esperance, will be temporarily in charge of Ross parish from May 1, during the illness of the Rev. A. H. Macdonald, and the vicar of Geveeston will, for the time being, work Port Esperance with his own parish.

Lieut. Haviland, son of Archdeacon Haviland, of Coonamble, N.S.W., formerly of Cobarr, diocese of Bathurst, has been wounded for the third time.

Lieut. R. Purbrick, brother of Mr. F. C. Purbrick, registrar of the diocese of Wangaratta, was severely wounded in the recent offensive.

The Rev. R. F. Brown, Curate of All Saints', St. Kilda, has been appointed to St. Bartholomew's, Burnley, in succession to the Rev. A. C. F. Gates, C.F., who is about to proceed to the Front.

On the petition of the Rev. H. T. Langley, M.A., the Archbishop of Melbourne has granted his permission and Faculty to admit and erect in St. Mary's Church, Caulfield, a brass tablet to the memory of the late Mr. E. K. Joynt, Mrs. A. Joynt, and Lieut. G. V. Joynt.

Rev. H. L. Cecil, of Werribee, has been appointed to St. Saviour's, Collingwood, in succession to the Rev. A. L. Kent, who has been appointed a hospital chaplain in the diocese of Melbourne.

Our Melbourne Letter.

(From our own Correspondent.)

The announcement of the purchase of "Tintern" Girls' School, Glenferrie, by the Church Educational Board, came as a surprise. It is intended to extend it and turn it into a large public school for girls of the Eastern suburbs. Our progressive educational programme is certainly arresting; at the same time there is a great danger that the Church may be so absorbed in such necessary work as to push our supreme spiritual mission into the background. Nothing can ever take the place of winning souls to Christ. If these schools are purchased with this supreme purpose, then all will be well; otherwise there is danger in acquiring them.

Considerable interest has been taken in the choice of a new secretary for C.M.S., in succession to Mr. Ebbs. Much satisfaction has been expressed in the choice of the Rev. S. Deuchar, B.A., at present acting as locum tenens at St. Stephen's, Richmond. Mr. Deuchar gained valuable experience at Cambridge University. He will be warmly welcomed to his new work. He is a son-in-law of the Bishop of Bendigo.

A cable has been received from the Rev. G. E. Lamble which indicates that he expects to arrive in Melbourne from the Western Front before the end of May. The Rev. H. R. Holmes, of Santolia, North India, is also expected at about the same time.

The periodical meetings of C.M.S. council are doing much to create a deeper spirit of fellowship amongst Evangelical leaders in our various States. The writer recently noticed Rev. Newport White, of East Melbourne, Rev. S. Deuchar, Rev. J. E. Stannage, and Messrs. Homan and Buntine on the Sydney Express on their way to a meeting in Sydney. Nothing but good for our evangelical cause can come from such intercourse.

In the Market Place.

(By Spermiologos.)

We have peculiar methods of welcoming the non-church-goer to our houses of worship. In some places he is allowed to sink into a hard uncushioned back seat, where the light is poor and the four winds of heaven have free play. In other places he is kept standing on the door-mat to await the obsequious attentions of the vergers. This latter humble worthy is generally vested in a black robe, a sort of sartorial hybrid, a cross between an undertaker's pall and a divinity doctor's gown. An invitation to follow is given in a sepulchral tone, and right down the long aisle is led the would-be worshipper, feeling as though he were attending his own funeral. Having been shepherded into a pew, he is left to work out his own devices with the aid of a Book of Common Prayer. How well we love that book, next only to the Bible in our spiritual affections. Has it not been with us right from our youth? Its excellencies, are they not inexhaustible, and its intricacies so plain to our eyes and understanding? Yet do we ever try to imagine what a bundle of perplexities that same honoured book is when it is placed for the first time in the hands of the unaccustomed. The officiating minister comes in and our stranger makes a brave show of experienced churchmanship, as, with others, he opens his Prayer Book to join in the rather unfamiliar service. But here his difficulties begin. In the simplicity of his heart he imagines that he only has to turn to the first page and follow the clergyman in the opening exhortation. But to his consternation and confusion he finds that while to his ears there come words of grace and appeal, before his eyes there appears a long and laboured explanation about the wisdom of the Church of England in compiling her public Liturgy. Recovering from this false start, he then fumbles his way through the next few pages in search for the words of the General Confession, but only succeeds in hitting upon some instructions which soberly admonish him to "guide the Eye side-ways to the left hand." On doing this he finds himself involved in a

tangle of figures and capital letters, from which he is supposed to be able to calculate the date of Easter of any year up to 2199, Anno Domini. In fear lest the vergers should have unwittingly lent him a small ready reckoner, he hurriedly consults the title of the book. Being assured thereby that it really is a Prayer Book, and hearing the choir burst out into a tuncful chant, he starts in afresh, under cover of the singing, to get his liturgical bearings. Unfortunately for, and unknown to, him, the course of the service has been transferred to a point more than half-way through the book—to the Psalms for the day. However, a furtive glance at his neighbour's book, opened at the correct place, puts him on the track, and he sees that if he jumps about 200 pages of his own copy he will probably land on the right spot. It seems to be a sort of grim mockery that his venture should bring him to the page upon which is printed the service for those "At Sea," but a measure of relief comes as the congregation sits down to hear the First Lesson.

During the reading our stranger surreptitiously finds the Psalms so as to be ready for the resumption of praise, but little does he know that the service is (as it were) doubling on its own tracks now, and rapidly heading back to the beginning of the book from which it started. Not being able to find the Magnificat, among the Psalms of David, he, who hitherto has been faint yet pursuing, falls into a state of wretchedness and despair from which the hymns do not succeed in rescuing him. At last the sermon comes and the preacher, who has been championing the cause of the Church against recent profane assertions of dissent, gives the seventh of a series of learned addresses on the Reasonableness of a Book of Common Prayer. This discourse is listened to with polite resignation by the congregation. Some well-seasoned church-goers take refuge in a state of mental oblivion for the space of about twenty minutes. But this subtle device is not known to our stranger in his unaccustomed surroundings. He feels urged to do one of two possible things—either to stand up and debate the subject with the preacher there and then, or to get out of the church at the earliest possible moment, vowing under his breath never to go again. And, unfortunately, it is the latter that he generally does.

Has Sydney's organised churchmanship lost its "punch"? In Melbourne recently spiritual force and aggressiveness have been making themselves felt. At the Town Hall there have been wondrous seasons of tense and earnest prayer—prayer in which all Protestant denominations have joined. The "Communion of Saints" has received fresh meaning, and the effect of the united witness has told on the community's life and thought. But in Sydney—well, we pray, but we do very much like to keep to our own little conventicles in our prayers. United intercessory meetings have been accorded but feeble recognition at the hands of Anglicans. Sydney Christians await a lead. The Church of England is able to give it, but so far it has failed. God help it to act with spiritual daring and enterprise!

Then, is it not to be regretted that outside an editorial note in the "Record" practically no notice was taken of the glaring pervasion of public morality perpetrated by the Commonwealth authorities in the matter of War Loan lotteries? The Church here has a conscience on these matters. We know it. But why does it remain silent? It is left to the president of the Methodist Conference publicly to voice Christian feeling in Sydney. In Melbourne, Anglicans joined with others in an influential deputation to wait upon the Federal Treasurer. There was something bold and courageous in the manner in which they addressed their hostile listener. They punched some. But what about Sydney? Surely our prominent laymen will step up and out and do something. The bane of "parsondom" hasn't affected the whole Church, has it?

All loyal Church people should rally for

The DIOCESAN FESTIVAL

of The Home Mission Society and The Mission Zone Fund

On Tuesday, May 28th, 1918.

4 p.m.—Service in Cathedral. Preacher, Rev. R. B. S. Hammond.
5.30-6.30.—Tea in the Basement of the Town Hall. Tickets One Shilling.
7.45.—Public Meeting in Town Hall.

The Governor, Sir Walter Davidson, K.C.M.G., will preside.

Speakers—The Archbishop of Sydney, Rev. S. H. Denman, and Major H. G. Davey.

Collection at Meeting.

93rd Anniversary of C.M.S. of N.S.W.

The Annual Service and meetings were held on Monday last in Sydney. Bishop Pain preached at the service in the Cathedral, which was well attended by friends, and supporters of the Society.

The Annual Business Meeting was held at 7 p.m. in the Chapter House. The Secretary read the report from which we make the following extracts:—

"The Lord working with them, and confirming the word with signs following."—Mark xvi. 20.

These confirmatory signs, common in the history of the first disciples, are still in evidence in the world of to-day, presenting the same startling challenge to the non-Christian, as they prove to witnessing disciples, how great a thing it is which they promote. For instance, the great Mass-movements in India, yielding their tens of thousands of converts, are an instructive parallel to the rich harvests that attended the service of those who first received the commission—or, the marvellous quickening of the Korean peoples, whose exercise in prayer and devotion to the Saviour, are practically unsurpassed in all the history of Christendom. To ourselves, also, the signs have been vouchsafed—the signs which confirm, encourage, and serve as a token of the underlying power, which passes into operation in an exceptional way, and for these we offer unfeigned praise to the Most High. To grant us the privilege of sending forth labourers to the harvest field beyond, to permit us to see the widespread conception of service, and to furnish us with the largest sum yet received by us as advanced as reasons for our gratitude, and the belief that He who has promised will surely perform.

On the brighter side of the War is the fact that the oppressed peoples of the Holy Land are being set free, and who can tell what such events augur. Is it an indication that the times of the Gentile are nigh to fulfilment, and have we right to contemplate the early fulfilment of the prophecy, relating to Israel's prevailing and abundant influence amongst the nations of the earth?

By the victory of General Allenby, and the deliverance of Jerusalem, the Turks have suffered a great material and moral defeat—perhaps the victims of their misrule have passed for all time from their suzerainty which has meant moral and mental stagnation to them.

As a Missionary Committee we rejoice at the success of the campaign in Palestine, for it means the restoration to the C.M.S. and other Societies of much property which may now be used again for missionary purposes. Questions relating to the permanent control of the land will no doubt be raised at the Peace Conference. We trust, however, that the establishing of the status quo will not receive the consent of the Allied representatives in that conference.

At first it was hoped that the war of the Kingdom of God might not be unduly influenced by the war of nations, but after nearly four years of strife we are compelled to admit that there has been a serious depletion of missionary staffs in every field—great diversions of prospective missionaries (a goodly number from amongst us)—and a dislocation of plans relating to maintenance and extension. But perhaps all this will fall out to the benefit of the native churches, for, if necessity has developed the native Christian in the expression of his faith and action, as has already been the case in East Africa, we shall not regret the issues of the war in these particulars.

It is natural that we should review the condition at the Home Base, for here it is that policies are made and men and munitions mobilised. Unprecedented demands are being made upon the Church, not only by the emerging races of Africa and Asia, but also by the moral nakedness of the traditional Christian nations as revealed by the War.

What is needed is a fuller conception of what discipleship means. The Cross must be more faithfully set up in the Church itself, and every member must be taught—at all hazards he must be taught—that there cannot be a membership without responsibility: he must be taught to see what an infinitely mean thing, yea, what an unpardonable sin it is, for the person to demand a safety for himself and his people, which is not offered to the least of the sons of men.

An analysis of the income is interesting, and fills us with gratitude to Him whose signs have persistently encouraged us. Every department shows an increase, and the contributions amount to £2959—£3000 more than that of the year 1914-1915.

ground for alarm in the fact of our statement showing a deficit—the year has been abnormal, and we have reason to believe that the deficit will not be a recurring one.

The influence of the Nairobi Mission continues to spread and the number of those attending the mission grows week by week. Understaffed and without proper equipment, the Rev. Canon Burns is sorely perplexed in coping with the developments. In response to his urgent appeal for help, we have authorised the raising of £1000, which will be applied in establishing the mission. This will be a feature of the ensuing year's work, which we heartily commend to our constituents.

Local Chinese Mission.

The monotonous record of our failure to satisfactorily manage this branch of our work has, we believe, been broken. The appointment of the Rev. N. Mackenzie was providential, and we are rejoicing in the prospects of a new era in this difficult work. In order to create a base of operations the Schools formerly held at St. Barnabas' and at Waterloo have been united, and are now held at the new Mission Hall in George St. Attempts to systematically visit the settlements of Chinese in the country are deferred for the present, but we are not without hope that before the end of the next year something useful will be done.

A resolution was passed providing that the Committee number sixty-three (63) members, consisting of thirty-six clergy, twenty-seven lay-members, including six ladies.

The following additional members were elected:—Clerical: Ven. Archdeacon Martin, M.A., Ven. Archdeacon Howell, Rev. Canon Charlton, Rev. Joseph Best, Rev. R. Nelson Howard, Rev. W. Greenwood, Rev. A. A. Yeates, M.A., H. M. A. Pearce, Rev. A. R. Ebbs, Rev. W. G. Hilliard, M.A., Rev. H. G. J. Howe, Lay: Mr. C. P. Taubman, Mr. W. Varley, Mr. J. Mathieson, Mr. C. Hardy, Exec. Ladies: Miss Pallister, Mrs. Reeve, Mrs. Bragg, Mrs. Minton Taylor, Mrs. Dunstan, Mrs. M. Hordern.

C.M.S. Meeting.

The public meeting in the Chapter House commenced at 7.45 p.m. There was a large and enthusiastic audience, and the Te Deum and other hymns of praise were joined in with a warmth that evinced the deep interest of the audience in the subject of the meeting. Amongst those present we noticed: The Primate (in the chair), the Archbishop of Brisbane, the Bishop of Willochra, whose presence on the platform drew forth applause from the audience, and Bishop Pain, Archdeacon Martin, Canons Claydon, Charlton, Bellingham, and Cranswick; Revs. A. J. H. Priest, S. Deuchar, J. Stannage, P. J. Bazeley, Newby Fraser, H. S. Begbie, A. R. Ebbs, W. Newmarch, C. Hughesdon, R. Noake, S. Taylor, A. C. Mosley, Hedley White, Nelson Howard, R. N. Howard, R. Peate, A. E. Fraser, L. Gambold, N. McKenzie, P. Preswell, N. Lloyd, A. Colvin, L. Smith, J. Watkinson, H. Leplastrier, F. B. Philip, N. Fisher, and Canon H. W. Taylor.

An apology was received from Rev. J. Jones, the chairman of the A.B.M.

The Primate, in his opening address, extended a hearty welcome to the Archbishop of Brisbane and Bishop Willochra, whose deep enthusiasm had been clearly shown by what they have done, and are doing, to foster obedience to the last command of the Lord Jesus. There was in the hearts of all a great gratitude to God as they read the report. They had been richly blessed in spite of the storm of war; there was an increase in the year of £1000, representing an increase of £5000 over the income of the first year of war. The progress had been general in every branch of the work—a progress remarkable in view of the many demands which the war made upon them. It implied that the hearts of men and women are being stirred by the conviction that the only way that a true peace for the nations could come was by the reign of the Prince of Peace—that is the task to which God calls us in all the work of the Society to which we belong. In spite of the large increase the accounts showed a deficit, which was partly accounted for by an enforced removal to new premises and His Grace expressed his personal congratulation to all who changed what had seemed to him an impossible flat into the present excellent and commodious premises. Then there had been an unusually large number of missionaries on furlough, and a large increase in the rate of exchange, both of which items had considerably added to the expenses of the year. There was abundant evidence that God is blessing the work; no one could read the reports which came to hand without seeing the wonderful developments of the work, especially in the way the native converts were taking their part in the life and work of the Church, and making the native Churches missionary in their activities.

The Archbishop of Brisbane, in his address, stressed the fact that the meeting was a meeting of workers and intercessors for the Missionary enterprise. His Grace said that as they stood away from the work in order to look upon and understand its vastness, he would claim the Spirit of the women who came first from the tomb of the Risen Lord, the Spirit of fear and great joy. The keynote of the meeting was joy—joy because of the increase of missionary zeal in the Australian Church, because of the new unity in the Church, and because of what he would call the surprise of the war. The fact that, instead of making the heathen races more difficult of approval, the door of opportunity was opened wider than ever before in the history of Christendom. And because of that there was the Spirit of fear. There was only one way of giving thanks for opportunity, and that was by seizing it. So he was filled with fear. Nearly one-sixth of India was calling for the witness of the Gospel. How could they meet their appeal.

Nothing less than the whole Church acting together, one in love, unity and self-devotion could do it. "Can we," said he, "meet a mass movement with a mass movement? Yes, if we all do our own part. It must be the whole Church in motion; and that means that you and I and everyone should get into our souls the Spirit of Christ—the Spirit of His Sacrifice, the Spirit of His Love, the Spirit of Prayer. We must deny self to follow Christ, we must manifest and spread Love, for Love is infectious, and the nations will respond to it. We are called to work at a time when the Church is face to face with her supremest task."

Mr. R. D. Joynt, the pioneer missionary of the Roper River Mission, told an interesting story of the life of the aborigines, and the work that is being done amongst them. He quoted "The Queenslander" reporter, Mr. T. J. MacMahon as saying, after he had examined the work of the Mission. "Your Society has not wasted one penny on sending your people here." Mr. Joynt appealed to them to purchase a new motor boat, their present one being too unseaworthy for the extension of their work in the Gulf of Carpentaria. The collection amounted to about £18.

New Military Order.

The procedure to be adopted in connection with the future appointment of chaplains to the Australian Imperial Force is outlined in a new military order. Clergymen to be eligible for appointment, either for continuous service or voyage only, must be nominated by the chaplain-general of the head or governing body of the denomination concerned. As far as possible they must not be less than 30 years of age or more than 48 for appointment for continuous service, while 52 is fixed as the maximum age for appointments on transports. Clergymen over the age of 45 nominated for either continuous service or voyage only will not be appointed unless they produce a medical certificate by an officer of the A.A.M.C. stating that they are specially physically fit for active service, or for the duties entailed, whichever the case may be, and possess other qualifications, such as previous experience with troops and strong personality. Clergymen may be appointed for the voyage only, without any pay or allowances, to minister to troops on small transports to which no salaried chaplain is appointed. No free issue of uniform or equipment will be made to such chaplains, only rations and accommodation being provided free by the department. Clergymen who offer their services for such appointment will be dealt with on their merits, but will of course be required to be at least physically fit to carry out the necessary duties of the position, and in no case will any over 55 years of age be accepted.

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All literary matter, news, etc., should be addressed, "The Editor, 'Church Record,' 84 Pitt Street, Sydney." Nothing can be inserted in the current issue, which reaches the Editor later than Tuesday morning.

No. 15. can be returned to the sender, unless accompanied by a stamped, addressed envelope. The Editor does not necessarily endorse opinions which are expressed in signed articles, or in the letters of Correspondents, or in articles marked "Communicated."

BUSINESS NOTICES.

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The Church Record.

MAY 10, 1918.

THE MORAL SUICIDE OF A NATION.

The abuse that a certain section of the Press has thought fit to hurl at the Churches for their protest against the encouragement by the Commonwealth Government of the gambling mania, has revealed a spirit in our midst that rivals that of the Hun. "We will do anything to win the War" is the motto of the Kaiser, and he is carrying out his ideal right to the ghastly limit. He has in doing it debauched his own people, and the soul of the German race, speaking generally, is absolutely demoralised.

The great Master, Teacher, and Saviour of the human race has asked the question, "What shall it profit a man if he shall gain the whole world and lose his own soul?" and His question might equally be asked concerning a nation.

Even supposing Germany were to win the war, she is a ruined nation,—we do not mean financially and economically,—but what matters most, morally and spiritually.

This "Hunnish" spirit, we say, is being revealed in most unexpected ways in our midst, and that by people who are very outspoken in their desire to "Win the War." "Nothing is more important to Australia than that Germany shall not win the War." Such is the final summing up of an article entitled "Moral Laws and Commonsense" which appeared in the Sydney "Sun" of April 19th. The writer of it evidently had not enough "common sense" to differentiate things that are patently distinct. The protests that are being made, and will continue to be made, are against the demoralising and debauching of our people for the sake of raising war funds or for other revenue purposes. If there is money in the country, let the Government commandeer it in a legitimate and moral way—but let it not be tempted to lead the nation to a moral suicide for the sake of avoiding the opposition and criticism of those who are unpatriotic enough to object to pay their dues and will only subscribe to War Loans and Red Cross Funds under the allurements of a lottery or a raffle. It has been the glory of our Empire and its Allies that they entered the War in defence of high principles; they have been kept marvellously clean in their methods of warfare in spite of the gravest temptations to the contrary. Are we then at this hour going to besmirch a righteous cause by the use of unrighteous means? Are we going to be tempted to encourage the demoralisation of our people and the degradation of their ideals in urging and encouraging or tolerating methods of money-raising that are confessedly injurious to the morale of the people? We do not usually expect to find moral issues discussed in the financial columns of a daily newspaper, and probably a recent article has escaped the attention of a good many of our readers. But we recommend a careful reading of an article on "Prizes for War Bonds" in the issue of the S.M. "Herald" dated April 29. The statement of Mr. Watt, the Federal Minister, regarding the attitude of the Churches in England towards premium War Bonds is there shown to be utterly wrong, for the Select Committee, in reporting against the scheme, gave as the sole reason "the controversy that would be aroused, owing to the element of chance which enters into the scheme." This is quite sufficient to indicate the storm of protest that was made. But the writer of the article in the "Herald" goes further than that in saying, "Leaving aside the morality of the matter altogether, and judging it solely on the question of expediency, we may ask it is expedient that we should further encourage the already strong spirit of gambling existing in the community."

Unfortunately some of our Press organs are practically, if not frankly, atheistic in their policy. For instance, we are told that "all that we have and believe (sic) is staked on the fall of Fate's dice." If that were true then Bernhardt's dicta and policy re. the conduct of the War would be perfectly justifiable, and we have been fools to think of conducting the war on any so-called "humane" principles. And the "Sun" writer, in that case, is quite justified in his contention that "There is a school of thought, and a large school, composed of the best (sic) elements in the community which if it thought that an increase of war-bond sweepstakes, an increased sale of alcohol—(and he might just as well add, the shooting of women, the spitting of babes, the crucifixion of prisoners, rape, and beastliness, etc., etc.)—would win the war, would enthusiastically set out upon that programme." By all means, if our future existence "is staked upon Fate's Dice," let us out-German the Germans, drive into infected and infested concentration camps every German named person in our community, starve our prisoners, or otherwise do them to death. That is to say if Fate's Dice be the only god in reality, let us fling all moral law to the winds, and do to our enemy even more savagely and bestially than he is doing to us. If there be no God, then there is no "Good." But we believe, not in Fate's Dice, but in the God who has revealed Himself in all His wondrous graciousness and power in and through our Lord and Saviour Jesus Christ: the God whose suffering has for ever consecrated the symbol of the Cross as the token of supreme self-sacrifice in service. We believe that, not in armaments and masses of munitions, but in His Hand remain the issues of this terrible conflict. Therefore we seek His face in unremitting prayer; therefore we seek to make our own lives and our national life correspond with His Will. Because we try to avoid "mental myopia" and a "spiritual myopia," which would emphasise the present need at the expense of the future well-being; because we believe that moral character is of infinitely more worth than worldly possession or even existence; therefore we are forward to add our consent to Dr. Leeper's lofty sentiment, "We would rather lose the War than break a moral law," that is, transgress the will of God.

The Church Missionary Society of Australia and Tasmania.

Extracts from the Second Report, for the year ended 31st March, 1918.

(Adopted at the second annual meeting of members, held in Sydney, May 6, 1918.)

"The Lord hath been mindful of us; He will bless us."—Psalm cxv. 2.

"Be strong . . . and work, for I am with you, saith the Lord of hosts."—Haggai ii. 4.

A steady persistence in the great work of evangelising the world has characterised our Parent Society and our own during the past year—a year of untold horror, suspense and bloodshed.

It is simply wonderful that the all-absorbing war has hampered so little the past missionary effort within the foreign field or at the Home Base. If, on the one hand, the staff has been here and there diminished; on the other hand forces have been in operation which have removed obstacles and made progress easier. The disintegration of the Turkish Empire, as was said at the last annual meeting in London, has lessened Islam's political power, and the new conciliations which have arisen promise an expansion among the Arabic-speaking population of Western Asia, whilst the capture of Palestine by the British and Egyptian Forces "opens up stirring visions of the future of the Holy Land and the Jewish race."

Hence, we sound our note of thankfulness, we renew our confidence in God, and we go forward with renewed zeal and earnest help.

Crisis.—A further cause for deoid thanksgiving is furnished by the issue of the crisis for which our Parent Society has just passed, an issue the beneficial efforts of which must needs extend to the remotest of the Society's fellow-workers.

The Constitution of the Society.—The constitution of the Society has been found to work well, although naturally enough, a few amendments have been found to be necessary. The most important one was made at the first meeting of members on May 3, 1918, when synchronising with similar action on the part of the Parent Society it was provided that a certain proportion of women should be elected members of the committee of the branches. Some other amendments, for the most part formal ones, will be submitted for the approval of the members at this meeting.

With much satisfaction and thanksgiving we report the formation of our new Branch—that of South Australia. This was done with the sympathetic co-operation of the Bishops of Adelaide and Willochra. There is every indication that our zealous and enterprising fellow members in that State will develop and extend our work. The committee have already taken steps towards the appointment of a salaried secretary—the Rev. J. Stannage—and they are prepared to care for the interest of the C.M.S. in Western Australia.

The council of the Society are expecting to receive, in the near future, an application for the formation of a branch in the State of the Diocese of Tasmania.

Aborigines.—The report of the Victorian Branch gives an account of this mission, of which it has the direction, subject to consultation with the N.S.W. Branch, which contributes the sum of £300 per annum to it. Mr. R. D. Joynt, one of the pioneer missionaries, is now on furlough. Our devoted labourers in this Mission should have the special prayers of our members, their difficulties are enormous; their isolation puts them under great strain. Their varied and complicated duties they perform tax all their resources and energies and ingenuity. They are nobly doing their best to help us to discharge the duty which we owe to the descendants of the original inhabitants of this continent.

Conclusion.—Here is enough to deepen our sense of obligation, to call forth our best energies, to encourage us to labour abundantly; after all, the gravest matter for us to consider is the maintenance and deepening of our own spiritual life. The calls of the new Christian world will only seriously affect those who are living in close fellowship with our Lord and Master. The great missionary problem is to be solved only by wholly consecrated men and women. It will be by habitually realising the presence of God, that is, by abiding in Christ, that we shall be strong and work.

Oh, the wondrous joy awaiting Those who loved the Saviour here, Face to face in Heaven to see Him Who on Earth has been so dear!

Correspondence.

Re A.F.S.

To the Editor.

Dear Sir,—Not so very long ago I had a letter of complaint from one of our clergy that only 7s. had been sent in from the Grafton Diocese according to a former issue of your paper, when in his Parish alone some £40 had been collected, and asking me what had become of his money. I immediately sent a cheque for £60 to the Reverend P. A. Micklem, which he handed to someone else, and finally, I understand, it was sent on to Brisbane. To my utter surprise, in the current issue there appears under the above heading, "GRAFTON 7s." May I ask now what has become of our £60? Surely each Diocese should get the credit of what it contributes, and not allow the amount to be swallowed up under "BRISBANE" or "SYDNEY." I shall be glad if you will make a note of "correction" in the next issue of your paper.—Yours faithfully,

H. McWILLIAM, Registrar.

Bishop's Registry,
Bishop's Lodge,
Grafton, N.S.W.,
20th April, 1918.

"War Shrines."

(The Editor, "Church Record.")

Dear Sir,—I noticed in the "Manly Daily" on Saturday, April 27 last, an advertisement under the heading of "Parish of St. Matthew's, Manly. Special War Intercession." Particulars are then stated with reference to certain services to be held, and an invitation to attend is given to relatives and friends of those who have fallen, and also to returned soldiers and members of the forces. The advertisement concludes with a statement that a collection is to be made for "A Shrine to be erected in the Church grounds."

I shall be glad of your opinion, firstly, as to whether this is permissible in the Church of England, and secondly, if so, can it be lawfully erected without special consent from the Archbishop.

"DOUBTFUL."

World Conference on Faith and Order.

(The Editor, "Church Record.")

Dear Sir,—I have received from America a number of pamphlets published by the World Conference on Faith and Order. I subjoin a list, and can supply copies free to anyone who is interested. Postage should be enclosed at the rate of one half-penny for each pamphlet. Pamphlets should be quoted by the number prefaced to each:—

- No. 14.—Official Statement of Commission of the Protestant Episcopal Church.
- No. 15.—Prayer and Unity, by a Layman.
- No. 18.—Union or Unity, Bishop Rhineland.
- No. 19.—The Conference Spirit.
- No. 20.—The Manifestation of Unity, Bp. Anderson.
- No. 21.—List of Commission.
- No. 23.—Report to General Convention.
- No. 24.—First Preliminary Conference.
- No. 27.—Second Report of Advisory Committee.
- No. 28.—Objects and Method of Conference.
- No. 29.—A Manual of Prayer for Unity.
- No. 30.—N. American Preparatory Conference, 1916.
- No. 31.—Report to Protestant Episcopal Church, 1916.

I can only send one copy of each pamphlet to any one person.

Yours very faithfully,

GILBERT,
Bishop of Willochra.
Delegate and Episcopal Secretary,
Gladstone, S.A., April 25, 1918.

Notes on Books.

Common-sense Hints on Plain Cookery.

By the Teachers' Association of N.S.W.

This is not a book of recipes but of the philosophy of cookery. A most indispensable book for the young wife who without previous experience finds herself faced with the, by no means easy, task of housekeeping. A precise and concise compendium of the wide art of cookery—all for the sum of 1/-.

Our copy from Messrs. Angus and Robertson, Castlereagh-street, Sydney, publishers.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

A Call to Loyalty.

"Airy dreams, verbiage, grand loquacity, philosophy are no barrier against fierce German bayonets. The only reason why we can sleep in peace in our beds in Australia to-night is that men of our own kin and allies who share our ideals are offering their bodies as a barrier, not holding back their lives. But they are out-numbered, and their numbers grow steadily less, and we who can do no fill the gaps. This unanswerable fact must be burnt into the consciences of our people before it is too late, and action must be taken else our posterity will curse us. Clever nationalities exist in the world to-day, living in practical servitude because their fathers did not fight or did not fight enough. There are men amongst us whose children's children will think scorn of them in the years to come."

Furthermore, we must remember that we fight an enemy who not only possesses unrivalled military skill, but who is subtle with an almost diabolical subtlety in eating out the soul of the nation that it attacks by insidious weakening of the moral fibre through the power of suggestion. Russia is under its heel to-day through that process. It has its emissaries everywhere. In Italy, France, Canada, Ireland we have seen their trail. Happily they have been again and again defeated, but they lurk still underground, and they exist amongst ourselves. They spread rumours, they use the press where they can, they foster discontent on local matters, they are found at work counteracting every new effort to reinforce our fighting line, or to remedy abuses at home. Our only hope is to join ranks, and foster that deep-seated loyalty which lives in the heart of our people, crushing with a firm hand unity every venomous tongue that strikes at all that is held dear. You of the Church of England, together with all the members of the sister Churches of the Reformation, have a special responsibility at this crisis. Inertness, lethargy, apathy to-day in any of us will bring and will deserve the judgment of the lost.

This thought must inspire the many prayers that we are offering in these dark days. Idle, self-satisfied prayer is only a mockery at the time, but more than ever now.—Archbishop's Letter.

Synod.

The Most Reverend the Archbishop of Sydney has announced his intention of summoning the next Session of the Diocesan Synod for September 30th.

Encouraging Progress.

Several of the reports of the Easter vestries in the North Sydney Churches present encouraging features. Roseville has increased their rector's stipend to £300 per annum with telephone in addition; Lane Cove has decided to provide the rector with a motor cycle and side-car, in order to make practicable the visitation of a difficult parish. It was recognised that the visiting on foot, considering the great distances, was by no means an economical thing, either physically for the rector or spiritually and financially for the parish.

Farewell!

One of the largest social gatherings seen in the parish hall of St. James', Croydon, assembled on Tuesday evening last to bid God-speed to the rector, Rev. Joseph Best, who, after a ministry of eighteen years in the parish, is leaving to take charge of St. Hilda's, Katoomba.

The Rev. C. Mosley occupied the chair, and amongst those also present were Revs. S. E. Langford Smith, P. J. Bazeley, F. D. Alderton, F. Powys, N. M. Lloyd, Matheson, R. J. H. McGowan and W. Hynes, and Messrs. John Lapish, W. R. Beaver, C. P. Taubman, and Albert E. Groult.

The clergy and others present spoke in eulogistic terms of the faithful devoted ministrations of the rector during his eighteen years of service in the parish, and the whole gathering was an eloquent testimony, if such were needed, of the very high esteem and good-will in which the Rev. Joseph Best and his family are held. During the evening Mr. Beaver, on behalf of the parishioners, presented the rector with a cheque for £72 10s., and Mrs. Lapish, on behalf of the ladies of the parish, presented Mrs. Best with a handsome "comfortable" chair. The rector and his wife, in a very hearty manner, expressed their appreciation and thanks.

St. George's Day.

St. George's Day was kept up as usual at St. Paul's, Redfern, by members of the Temperance Order of St. George. There was a tea and a concert with addresses. The

members of the Division of the Order at the Rose Hill St. Mission attended as guests. The colours and flag of St. George were prominent. One speaker said that the martyrdom, the heroism, the chivalrous character of St. George had been a great inspiring influence in English history.

Insurance of Churches, etc.

No less than £1385 11s. was paid in fire insurance premiums for church buildings in the diocese of Sydney in the year ending March 31, 1917. This was discovered by a return furnished to the Standing Committee of the Diocese.

Moore College Notes.

Mr. A. L. Whitehorn has joined the College as tutor. Born in N.S.W., Mr. Whitehorn has seen much of the world. He is an M.A. of Trinity College, Dublin, a Fellow of the Royal Geographical Society, has taught in Japan and has specialised on educational theory and practice. For some years he has been a lecturer at the Teachers' College in Claremont, W.A.

Mr. Bell, a former evening student, who has "done his bit" at the war, is now resuming his preparation for the ministry.

Mr. Patton is still with the Bucks Yeomanry and has been gathering information in the Holy Land and in Egypt, which he hopes will richly illustrate the teaching of the Old Testament. He also hopes to pay a visit to Sydney this year if he can obtain leave.

Empire Day.

The Archbishop has addressed the following letter to the Clergy:—

"In case of your taking part in any observance of 'Empire Day' (24th May) this year, I recommend the use of such part of the 'Form of Intercession' issued in connection with the present war, as you may deem suitable for the occasion."

"I need not point out what special urgency there is this year for Prayer on Empire Day. Our Empire is threatened by enemy blows at her very heart. It is surely the time for all loyal citizens to emphasise the spiritual note of Empire Day."

Lay Readers.

Annual Service and Conference.

At St. Mark's, Darling Point, on Saturday afternoon, 27th April, about sixty Diocesan and Local Lay Readers assembled for their Annual Service and Conference.

The Rector conducted an impressive service in the prescribed form for Lay Readers, with the assistance of the Rev. W. G. Hilliard, M.A. (Acting Chaplain). The Archbishop preached a practical and helpful

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SYDNEY
NEWCASTLE & LISMORE.

sermon from Acts 6, 5, "Stephen, a man full of faith and the Holy Ghost."

His Grace said that the Reader not only lightened the burden of the clergy in maintaining the services of the Church, but also saved them frequently from loneliness in spiritual fellowship.

Of the qualifications for Lay Readership, his grace said that Readers, like St. Stephen, must be men "full of faith and the Holy Ghost." To be "full of faith" was the first essential—faith that certainly involved belief in the creed and the Church's system; but, above all, the definite acceptance of Jesus Christ as Lord and Master; and to be "full of faith" one must be "full of . . . the Holy Ghost." But we must (1) pray for the fulfilment of the Holy Ghost, and (2) show the fruits of the spirit,—teaching by our life that the Holy Spirit is behind it. Other qualifications were:—"Punctuality," to be spasmodic was no evidence of earnestness; "humility," prayer "for the grace of humility and to be thought of little importance," was commendable; "patience," a gift very necessary in the work of the Lay Reader; "perseverance," "Christ gave the impulse, does He give the release?" was the question to be answered by Readers tempted to lay down the work to which they had a definite call.

Under the present regime, the Lay Readers as a body are making good progress. For this the Archbishop, at the Readers' Annual Service, expressed his appreciation.

The L.R. Association, with the concurrence of the Chaplain, appointed a committee to consider the development of the work of Readers. One result has been the introduction of a course of study for candidates for admission as fully licensed diocesan lay readers. The acting-Chaplain (Rev. W. G. Hilliard, M.A.) has adopted the course set by the Australian College of Theology for the Th.A., with the two-fold object of developing the Lay Reader's work intellectually, and, also, to qualify Readers to sit for Th.A. examination if they so desire. The acting-Chaplain is giving a series of lectures in connection with the course, which are also being attended by Licensed Readers.

The Church generally, and Readers in particular, are much indebted to the Rev. W. G. Hilliard for his devotion of time and talents to this phase of the Reader's work, and worthy of the serious consideration of still more laymen of the Church to whom the call seems to have come to take up the Lay Readership.

Particulars re course of study, etc., will be sure, be gladly furnished by the Secretary for Lay Readers, Mr. W. E. Jones, "Cosy Camp," Penhurst.

After the sermon, His Grace admitted 12 candidates to the office of Lay Reader—eight (four Diocesan, four local) receiving full Licences, and four the Bishop's authority to act.

Subsequently, at the invitation of the Archbishop and Mrs. Wright, the Readers were entertained at "afternoon tea," in the Bishop's court.

At the Conference, held in the Lecture Hall at Bishops Court, several aspects of the work of Lay Readers were reviewed. The Secretary (Mr. W. H. Jones) read an excellent paper on "The Lay Reader and His Work," which the Acting Chaplain, in a thoughtful speech, summarised as follows:

(1) Co-operation;

(2) Efficiency;

(3) Source of Power and Efficiency;

all watchwords for the faithful Reader.

It was a time of spiritual refreshment for all. The impressive service in the beautiful Church; the Archbishop's practical and helpful address; the solemnity of the Admission Service when our brothers in the Lord—apostolic in number and, we pray, in vision—dedicated themselves to the highest work of the "Lay Ministry"; the opportunity for brotherly intercourse; the varying moods of the Conference—the solemn moments when we discussed our shortcomings, the optimistic spirits who made light of our difficulties; and the beauty and nobility of character in our surroundings—these, and many other things, behind which we realised the impelling force of the Love of God, renewed our spirits and gave rise to resolutions to be found more faithful in the duty to which our great Church has called us.—Communicated.

NEWCASTLE.

A Generous Gift.

Mr. E. P. Capper, of West Maitland, has transferred to the Trustees of Church property for the Diocese of Newcastle, War Loan Bonds representing the capital sum of £2000, to be held by them. The income arising therefrom to be paid to the N.S.W. Branch of the Church Missionary Society for the support of a Missionary of the said Society, or the training of a person seeking to be a missionary—such missionary to be known as the St. Paul's, West Maitland Missionary.

COULBURN.

Encouraging Progress.

"Good Friday and Easter were full of encouragement. The Three Hours' service drew a large congregation; also the Lenten services. The self-denial offerings, amounting to £15 6s. 2d., were given to Torres Straits Mission. One hundred and eighty-five communicants have made their Easter communion. Two hundred and twelve are now on the roll; members from long distances were present at a very inspiring service on Easter morning at S. Jude's."

"At the Easter meeting at S. Jude's on the 10th April, the reports showed substantial progress all round. The Church of S. Jude's had been repaired and the electric light installed; new stables, feed-room, etc., were being erected. A much-needed dividing fence had been completed."

"The following sums for extra-parochial purposes had been raised:—Church Society £20 13s. 6d., A.B.M. £14 15s. 0d., Church Army H. Fund £70 8s. 6d. A sulky and horse had been purchased for the parish."

"One hundred and fifty-nine religious instructions had been given in public schools. In this work the rector had been greatly assisted by five ladies teaching the Bishop's lessons in various schools, in addition to his own."—"The Southern Churchman."

BATHURST.

Orange.

The Easter Report discloses a healthy progress in this parish. The financial position is especially hopeful after the many struggles of the past. The Warden, in their report, say—"The Church Property, facing Byng and Anson streets, will, we hope, as a result of this annual meeting, and with generous response to appeals already made, be relieved of the remnant of the old indebtedness on furnishing account. Gladly do we sound our thanksgiving for this blessing. Hereafter our only liabilities will be those in connection with the East Orange School Hall of £115, Rectory renovations of £125, and what may be incurred in the full extension of spiritual ministrations. These should be met by special offerings, proceeds of conversation, or a reunion of parishioners at end of May, as well as a sale of work, to be held later in the year, which we hope will secure the loyal assistance of all people, and so achieve the desired success."

We have on fencing accounts two credits amounting to about £70, and hope, should the cost of fencing be diminished within the next few months, to attend further to this matter."

It will be noted that our Parish Church still holds the premier position in its assistance yearly to our Diocesan Church Extension Fund. Whilst we do our part in helping our diocese in maintaining Home Missions, numbers are not forgetful that the claims of Christ's Kingdom are co-extensive with the whole world and so love to have a share in spreading the good news of Divine love everywhere, in accordance with our Heavenly King's command. Our contributions to these Missions, in and beyond Australia and the Empire amount to £112 18s. 10d.

Amid all the distressing anxieties of the war, prolonged now for nearly four years, our faithful people have borne our brave soldiers and sailors in constant remembrance. Numerous organisations promoted largely by our own people, have done magnificent work in swelling Patriotic Funds. At the same time we have been able to afford extra help to the extent of £89 5s. 3d., and Rescue Homes £31.

CRAFTON.

Extracts from the Bishop's Letter.

"None of us can help feeling that in the background of all we attempt to do—whether in the ordinary duties of daily life in home and business or in our work for the church—there is an intense anxiety. The darkest hours of the Great War have opened, and there are ominous signs that 'great tribulation,' such as our Empire has never gone through, is in front of us. We must not allow the newspaper reports to paralysise us, or, on the other hand, to lead us into any false confidence. God's chastening Hand is without doubt upon us, and the great lesson of this hour to be learnt—for we have not come anywhere near learning it yet—is expressed in the words of the old Book:—

"Humble yourselves under the Mighty Hand of God, that He may exalt you in due time."—(I. Peter 5, 6.)

"I thankfully record that two of the vacant posts in this Diocese have been filled. After three months of anxiety an appointment has been made to Lismore, the Rev. Arthur Rowley Ebbs, for 16 years organising secretary of the C.M.S. in the Province of Victoria, having accepted the

post. The unanimity of all concerned in his appointment will afford Mr. Ebbs an assurance of the welcome that awaits him at the centre of the Richmond River activities—not the Hunter River, as the Victorian 'C.M. Gleaner' for March 30 has it! Mr. Ebbs will bring to the Parish of Lismore and to the Diocese strong business capacity, world-wide Missionary knowledge, and a keen and loyal churchmanship. In accepting his resignation, the chairman of the Victorian C.M.S. writes to Mr. Ebbs as follows:—"The committee is grateful for all that you have done for the society during the past 16 years, and wishes you God-speed in the new work to which God has called you. They cannot forget your unflinching courtesy, patient forbearance, unflagging industry, self-sacrificing zeal, unconquerable optimism, steadfast determination in pushing on the work." Such a testimony is a full assurance for us, and we shall look forward to Mr. Ebbs' arrival in our midst next July."

VICTORIA.

MELBOURNE.

United Services for Intercession.

Some 5,000 citizens of Melbourne were present on Thursday, May 1st, from noon to 2 p.m. to intercede for the Empire. The hushed atmosphere, the effective reading of the Bible, and the fervent prayers were an inspiration to the many who attended. The Hon. W. H. Edgar, M.L.C., assisted by the members of the Council and others, presided throughout. It may be added that the bold well worded advertisements appearing in the daily papers advertising the meetings for prayer have far reaching effects throughout the State. One instance amongst many may be quoted. Monday, April was observed in Bendigo as a day of Prayer—many shops were closed in the middle of the day, crowds attended at the Town Hall and termination was expressed to continue.

One of the most pleasing results of these united meetings has been the most commendable action of the Cathedral Chapter, which has arranged for daily midday intercessions in St. Paul's Cathedral. We trust that the members of the Chapter will be encouraged by attendances.

Missionary Sunday.

The Sunday after Ascension Day (May 12) will, as usual, be observed as the annual Foreign Missionary Sunday in the dioceses of Melbourne, Gippsland, Bendigo, and Wangaratta. The Archbishop and Bishops have issued an appeal for its general observance.

Provincial Synod.

A session of the Provincial Synod of Victoria is to be held in the Chapter House of St. Paul's Cathedral, beginning on May 28. On that day, at 11 A.M., Communion will be celebrated in the Cathedral, when the sermon will be delivered by the Bishop of Ballarat.

Church Kindergarten.

The Archbishop made an official inspection of the free kindergartens of the Church of England last week. He will open the kindergarten lately established at St. Mary's, North Melbourne. There are now three kindergartens connected with the church, at St. James', West Melbourne; St. Jude's, Carlton; and St. Mary's. Steps are being taken to establish kindergartens at Fitzroy and Collingwood.

BALLARAT.

Mothers' Union.

The first Council meeting for this year was held on Tuesday, March 12th, with the President (Mrs. Maxwell-Gumbleton) in the chair. It was decided to hold several meetings of the combined Ballarat Branches during the year, when addresses will be given to the mothers. The subjects for the addresses are to be taken from the members' card. Two chosen were, "Sunday Observance" and "Discipline." The first meeting is to be held in Christ Church Hall on Tuesday, May 14th, when all members will be welcome.

Lady Day was observed on Sunday, March 24th, instead of Monday. The corporate communion was held in the Parish churches; and in the afternoon a United Service for all the Ballarat Branches was held in the Cathedral.

Jubilee of St. Mary's, Cobden.

The Jubilee of St. Mary's, Cobden, was celebrated last month, when Archdeacon Bennett, of Warrnambool, conducted both morning and evening services, preaching to large congregations on each occasion. The church was exceptionally well decorated. It is a long cry from the early sixties, and so few of the then parishioners are still in residence that the date of the opening of the

parish was evidently forgotten, which accounts for the celebrations being several months late. It remained for Mr. F. C. Bourne, who has been in charge for the past six months, to discover the date, and he at once took the necessary steps to have the event properly celebrated.

The original church was a wooden building, which did duty until 1910, when the present handsome brick edifice was erected, the foundation stone being laid on 25th August, by the Hon. John Murray, then Premier of Victoria. The old church is now used as a Parish Hall. Since the outbreak of war, owing to a shortage of clergy and students, the parish has fallen on evil days and has been without a settled vicar for some time.

QUEENSLAND.

BRISBANE.

(From our own Correspondent.)

Jubilee of St. Mark's, Warwick.

The jubilee of St. Mark's Church, Warwick, was celebrated on Sunday, April 21st. The Bishop of Grafton was the principal preacher. The Bishop of Armidale and Canon Osborn were also amongst the visiting dignitaries taking part in the celebration. Anglican Church services commenced here as far back as 1840. Canon Glennie, afterwards Archdeacon of Brisbane began the good work, his missionary zeal was one of his finest characteristics. In 1857 a wooden church was erected, this stood for 10 years. Bishop Tuffnell laid the foundation stone of the present commodious, stone structure. The Archdeacon had for his first curates Revs. George G. Danvers and Joshua Jones, S.A.C. In 1872 Archdeacon Glennie was appointed to Drayton, Rev. James Matthews and Rev. Mr. Clayton were also his curates. Rev. James Love succeeded the Archdeacon, 1872 to 1875. Then Canon, W. Ramm was the next Rector and the following in succession, Rev. E. Meeres, Rev. T. L. H. Jenkin, Dean Hay, and the present Rector, Rev. W. P. Glover. The celebration of the jubilee has aroused widespread interest, and the services have attracted large congregations.

ROCKHAMPTON.

A Diocesan Budget.

The Bishop in his monthly notes in the "Church Gazette" has issued a budget, in order to show churchmen the needs of the Diocese itself. After carefully giving the details of the scheme His Lordship goes on to say:—"I want to put the whole position as clearly as possible that Churchmen in the Diocese may see it and consider the reasonableness of the appeal for help. From the above it will be seen that we need roundly an increase of £10,000 for the capital sum, and including St. Mary's Home an increase of £1,000 in our annual income. I must say that I sometimes look with envy at another branch of the Church which easily finds money for its current needs, and in addition can build convents, schools and churches all over Central Queensland without stint. And numerically the Church of England's population is nearly twice that of the Roman. I once heard a Roman priest say to his flock, that two-thirds of their buildings 'were' built with Protestant money." It is sometimes retorted that if we stated our needs clearly, the money would be forthcoming. It is this I have endeavoured to do in this statement."

SOUTH AUSTRALIA.

(From Our Own Correspondent.)

Easter Vestry Meetings.

The Annual Easter Vestry Meetings have been the order of the day since Easter. The parish of Magill and Campbelltown has had a most successful year. The Rector (Rev. I. T. Phair) presided at the Easter Vestry at Magill on Tuesday, April 23rd. The balance sheet showed a credit balance

of £217 14s. 3d., including £100 the gift of the Chief Justice, Sir Geo. Murray, K.C.M.G., for the Rectory Rebuilding Fund. During the last four years the offertories had risen to nearly treble the amount received the previous five years. This year's offertories being a record. During the meeting Mr. Mark Jury offered £100 towards the erection of a new Church in the South-Western part of the parish. On the motion of Mr. Mark Jury, seconded by Mr. P. W. Nicholls, it was decided to pay the Easter offertory of £10 to the Rector, and to increase the stipend. Mr. J. H. Trenewick was elected People's Warden, and Major W. J. R. Hutchison, Minister's Warden. Mr. M. Jury was appointed Hon. Auditor.

C.M.S.

The Church Missionary Society's Annual Meeting and Tea held on Tuesday, April 30th, was a great success. The Tea was held in Holy Trinity Hall at 6 p.m., when about one hundred and thirty sat down at the tables. After Tea, Evensong was held in the Church, and the Rev. R. B. Robinson preached a forceful sermon from Zech. iv. 6, to a good congregation.

A Public Meeting was held in Trinity Hall at 8 p.m. There was a large gathering of C.M.S. friends. The Rev. F. Webb presided. The Financial Statement was presented by the Hon. Treas., Mr. H. N. Bambridge, and was adopted by the meeting. Mr. R. V. Davis gave a report of the operations of the C.M.S. Depot. The Chairman spoke words of encouragement, which were highly appreciated. He regretted the absence of Rev. D. I. Knox, who had done so much for the C.M.S. Letters of greeting were read from Revs. J. E. Stannage and A. R. Ebbs. Mr. I. C. B. Moncrieff (Chief Engineer of Railways) gave an interesting and instructive address in which he outlined the work and work of some C.M.S. Missions. Miss Veal, who will shortly leave for C.M.S. work in German East Africa, and who will be supported by the S.A. Branch of the C.M.S., feelingly addressed the gathering, and made an appeal which created a deep impression on all present. The Rev. R. B. Robinson spoke from Eph. 4. 11, his words were helpful and inspiring. He made a powerful appeal for hosannahs, and made use of illustrations and anecdotes from his own personal experience which went straight to the hearts of his hearers.

Mr. Newland, of the Victoria C.M.S., conveyed a message of greeting from the mother branch, and congratulated the Adelaide Branch on its development.

The Rev. I. T. Phair moved a comprehensive vote of thanks to the preacher, speakers, Rector, and Warden, Ladies' Committee, organist, and all helpers. The vote was carried with acclamation. The Doxology was sung, and the meeting closed with the Benediction.

Prohibition.

The Rev. R. B. S. Hammond, Federal President of the Temperance Alliance, passed through Adelaide from W.A. on Saturday, May 4th. He was met by the Council of the S.A. Alliance on his arrival.

The daily papers are being utilised in a big advertising scheme to educate the public on the question of Prohibition. Picked speakers will be constantly engaged in putting forward the case for Prohibition. Federal Parliamentarians are being systematically educated by hundreds of letters and telegrams. The "Campaign for Enlightenment" commenced in this State with Mr. Jas. Marion's meetings, which were a splendid contribution to the cause. They are to be supplemented by a three weeks' campaign by Mr. A. Brunnell, M.L.A., of N.S.W., who will begin his work on May 7th. During last month 35,000 leaflets were distributed, and a larger number are likely to go out this month. Over 100,000 copies of the "War Time Prohibition" number of "Grit" are about to be distributed in South Australia.

While in S.A. recently Mr. Jas. Marion addressed nineteen meetings, and secured promises to the Campaign Funds of £500. Eighty-five per cent. of those who subscribed were not previously members of the Alliance.

AUSTRALIAN CHURCH PAPERS.

The first of these is entitled "The Ministry of Reconciliation," by the Most Rev. the Primate. They are being published by the "Church Record" Office. Price, One Penny each, or 7/6 per 100. They are also obtainable at the C.M.S. Depot, 51 Elizabeth-st., Sydney.

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**VICTORIA (continued).
BENDIGO.**

A warm eulogy to the bravery and behaviour of the Australian soldiers was paid by the Bishop of Bendigo, preaching at a special Anzac Day service at All Saints' pro-Cathedral. The text chosen was Revelation, 12, 11, "They loved not their lives unto death." His Lordship said:

"In that great vision in the Book of Revelation, St. John had brought before him the noble army of the martyrs of Jesus. They had fought the good fight against the powers of darkness; they had laid down their lives for the truth; they had entered into rest; they had received their reward. In defence of religious liberty they had counted not their lives as dear. Different from this is the subject which occupies our thought to-night. Our hearts are full of gratitude for the splendid men who fought for their country's liberties on the shores of Gallipoli. Our grand young fellows left behind them mothers, fathers, sisters, wives and children, and went forth to save our country from the cruel Huns and Turks, by whom it was assailed. They left Australia with bright expectations, expecting victory. Instead of an easy landing, as was anticipated, on their arrival at Gallipoli, they had to face a well-prepared defence; they were met by the deadliest fire, shells and bullets falling around them. Many of their number made the supreme sacrifice. They loved not their lives unto death. But, in spite of deadliest fire, our noble fellows rushed upon the foe, scaled the heights almost perpendicular, and gained a glorious victory. Again and again they faced the foe as he came upon them in overwhelming force, and they performed deeds of valor which amazed the world. In all the records of English heroism there is no page more glorious than that of Gallipoli. But still the awful conflict rages. Now upon the fields of Flanders and France the heroism of Gallipoli is being continually repeated. The distinguishing characteristics are: Their splendid bravery—Every fresh difficulty spurs them on to mightier deeds. Their extraordinary cheerfulness—Their wonderful resourcefulness—No other army in the world can compare with them in this, and if every officer of a regiment is killed there is always some man in the ranks to lead. Their excellent conduct—What a contrast to the soldiers of Germany! The Anzacs are welcomed everywhere by the people of the country; kind treatment everywhere, even to the prisoners from the enemy.

CIPPSLAND.**A Primary Episcopal Function.**

The absence of the Bishop's monthly letter this issue is accounted for by the fact that he is at present spending a well-earned holiday in Sydney. Since his enthronement he has shown infinite capacity for travel and hard work, and in the intervening five months has covered the whole diocese, with the exception of two or three districts. It is to be hoped that he will lay by reserve strength for the strenuous time ahead, which includes three ten days Mission at Sale, Traralgon, and Bairnsdale. We know his heart is in the evangelical work, and he regards it as one of the primary functions of his office. We trust that in view of these responsible undertakings the church people of the diocese will give him a warm place in their prayers, as even a Chief Pastor can only prevail when the hands of his people are outstretched in intercession. We are sure that the desire of his heart is the truly Apostolic one: "Brethren, pray for us." "Church News."

A Missionary Farewell.

One of the most enthusiastic gatherings in the history of the Church of Glenelg, took place in the Mechanics' Hall on March 27th, 1918. Its purpose was to say farewell to Sister M. E. Pethybridge, on the eve of her departure for British East Africa, where she has been appointed as sister in charge of the Church Missionary Society's hospital at Mombasa. The gathering took the form of a tea and public missionary meeting. At the after meeting, the Bishop took the chair. On the platform were Sister Pethybridge, O.O.M., and Miss S. Dixon (of British East Africa), the Rev. F. Bramhall, from C.M.S., Melbourne; the Rev. A. E. Adeney, of Morwell, and the Rector of Traralgon.

The Chairman, in a few opening remarks, congratulated St. John's people on their efforts, and gave an outline of the purpose of the gathering, after which "our own" missionary, Sister Pethybridge, told, in a simple, natural way, the story of her life, and the call that came to her to go to the mission fields.

Newcastle Synod.

The Synod assembled on Tuesday, April 30, at Newcastle. There was a good attendance of members and the Bishop delivered a presidential address, in which he reviewed the work of the diocese for the past year. His lordship said:

"We meet for the First Session of the Nineteenth Synod of the diocese, and there is no reason why I should not bid the usual welcome because we meet in grave anxiety, and with heavy hearts. We are grieved for those who have been, or may be called to pay, what we always knew, though we put the thought aside, the penalty of freedom. We desire to sympathise with those upon whom has come so suddenly the sorrow which is so general.

"May we pray very earnestly to the God of all wisdom to guide us to right conclusions in the difficult matters which are on our business paper."

Referring to an ordinance providing for an episcopal retiring pension, his lordship proceeded: "It is not given to every man to work to the last, and die in harness,—great honour as that may be. And if it comes about that the holder of the See finds that he can no longer do the work as it ought to be done, what under our present laws ought he to do? He cannot throw upon others work which he should do himself. Either the Synod must choose as Bishop one with considerable private means, or it must wait till he wears out, unless the Synod does what has been suggested by the Queensland Premier in the case of the Judges of the State, fix both the age of retirement, and an allowance."

Year Book.

The Bishop drew Synod's attention to the Diocesan Year Book. "It is," he said, "well set out and is worth the money which you are invited to spend upon it, and then our most careful reading. It is one of the things on which the average layman prides himself, that he does not 'know what the Church is doing.' He has the opportunity now, and I hope he will take it. He will find much valuable work is being done in a very quiet way, but he will be astonished to find that 'wages' of the clergy do not increase in anything like the same proportion as do the prices of the luxury of living. We have raised many of the parish stipends, but not all. We do trust our laymen will take the hint which is so well set out in our Year Book."

In dealing with the subject of Foreign Missions the bishop said:—"On the whole, the report is satisfactory. I could wish the parishes which are down as forgetting the annual offertory would resolve not to do so down, if it was only that we might have no exceptions. But we may be thankful that the amount raised is larger than ever."

"We have also to give thanks that Mr. E. P. Capper, who has already made most generous donations to the great cause of Foreign Missions, has handed over to the Trustees of Church Property War Bonds to the amount of £2000, the interest on which is to be devoted to a helper in the mission field. This worker will be coupled in the first place with the parish so well known for mission activity at St. Paul's, West Maitland, and represents one who is to be in sympathy with the work of the C.M.A., which is the Australian representative of the great C.M.S.,—so binding us into union with missions to heathen among Chinese and Mohammedan peoples."

The A.B.M. has followed the good example of the C.M.S., and has appointed the Rev. E. H. Burgmann, M.A., as its Organising Secretary to reside in Newcastle, on which we congratulate them both.

Conclusion.

"What a lovely thing it would be if we could end our address with comfortable words. But if I cannot, the truth must be spoken or what I believe to be the truth. The very essence of Democracy, and we all call ourselves democrats, is that we should know the truth, which alone makes us free. I have been studying the Federal Hansard, and I think I am beginning to understand why the authorities, with a curious contempt for the law of privilege, laid sacrilegious hands on those copies. It was because they were such mournful reading. There is the same dislike of criticism which Lloyd George lately objected to, and there is a terrible strain, has had to be running through the debates. If men could only laugh, I see the Premier of Queensland says that he will take the earliest possible moment for introducing 'the Referendum and the initiative.' If we must vote, at any rate let us

accept the result as good democrats, and do not let us quarrel with the inevitable result of our own action. But if our leaders are too thin-skinned to accept the result, what sort of place are we preparing for ourselves to live in?"

In closing his lordship quoted at length two extracts from the recent speeches of President Wilson and another layman, and concluded:—"There are those who accuse us, the clergy, of losing our heads over this vile business, but these are the utterances of laymen. We hate war, and we have good reason to do so. It was not of our choosing, but we have put the matter in the hands, first of God, and then of our leaders, who act with, I trust, a grave sense of responsibility. And the greatness of the peril has not frightened our young men, and, please God, it will not frighten us. This is the reckoning day, in which we are to prove what is our Faith. Let us pray as we have never prayed before, and let us put away all our differences to a more convenient season, and let us at any rate deserve success by union with each other, and with God."

Various reports were brought forward for discussion. The Missions to Seamen Chaplain, in his report, referred to the progress of the work in spite of the war:

"The Great War, with its attendant dislocation of the world's shipping, has affected Newcastle even to a greater degree than any previous year; but, in spite of this, we are thankful to say that the activities of the Missions to Seamen at this port have been carried on, although we have not had the encouragement of the nightly thronged Institute, which was the unvarying rule in those now far-off days before Germany plunged the world into a welter of bloodshed and unrest. But has there even been a time when merchant seamen have more nobly won the gratitude and esteem of those who live in the undisturbed security of our island continent? Thus the Mission flag, with its expression of our welcome and proffered hospitality to the sailor, has, thank God, flown 'full mast high,' and both local helpers, who have given freely of their time and talent, and others, from far and near, who have rallied round the flag in unprecedented generosity, each and all appreciating the debt we owe to the sailor, deserve our heartfelt thanks."

The Foreign Missions report showed continued advance in offerings for that great work. The total contributions of the last four years, were 1914, £27 13s. 6d.; 1915, £1235 3s. 5d.; 1916, £1269 17s. 6d.; and 1917, £1319 1s. 6d. The advance was also seen in the number of parishes contributing, but the committee regretted that there are six parishes or districts which failed to comply with the diocesan rule of an Advent collection. In closing, the committee expressed its thankfulness to God, and prayed that the great work of missions might ever be kept in the foreground of parochial work.

The Civics and Morals Committee, submitted a long report, expressive rather of ideals than of work actually attempted or done. While we welcome the statements in it and the attempt to impress Synod with the importance of various social problems, we should have been glad of evidence that the committee throughout the year had done something in a practical way to impress the church public with the need of the social reform indicated. The report contained criticism and protest directed against the gambling mania and its governmental encouragement, and against the present misuse of the picture show. We may be forgiven a passing criticism. The report says concerning the picture show: "In this matter we are suffering from an undue reaction from the strictness of the Victorian age, but the pendulum has by now swung far too far in the opposite direction." Alas! for the Victorian age! Has the committee gone back far enough? Why not make it the Antediluvian Age?

We note with pleasure that the Station Report is excellent and shows a most gratifying return, thanks to good management, self-sacrificing churchmen and the blessing of God.

There was also another forward educational move in the establishment by ordinance of a Girls' Grammar School in Newcastle itself.

The soul that aims high, in point of obedience to God, will account that a transgression which may not seem to be a fault to the eyes of others.

So soon as we behave and quiet ourselves, and become as a weaned child, our troubles vanish; take away self-will, and the sorrows that remain in our cup are made sweet.

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Young People's Corner.

A Japanese Arsenal Workman and How He Found Happiness.

Part I.

Nemoto is a skilled workman in the arsenal of a large naval port in Japan. With his old mother, his wife and children, he lives in a little house near the beautiful harbour. Until recently the old mother has been a most earnest Buddhist, and a great authority on matters connected with her religion. Early every morning, day after day, year after year, she would go out into the garden and, with face to the east, would clap her hands and bow her head in worship to the rising sun, which she believed to be the greatest of all powers. She brought up her children religiously and carefully, so that when her son grew to manhood, she had no difficulty in persuading him to go on a pilgrimage up Omnie Zan.

This mountain is sacred to the worship of seven gods, and among them to O Fudo San, and is so holy that no woman is allowed in the neighbourhood. The pictures of O Fudo San are not handsome; one eye looks up and the other looks down; in one hand he holds a sword, and in the other a rope, and with these he is supposed to be able to cope with any foe who may approach him. O Fudo San lived many years ago, but his priest is said to be still living on the mountain attended by a red and green devil, the marks of whose special iron clogs can often be seen, so pilgrims say.

Each night for a week before starting on the pilgrimage, Nemoto stood under a waterfall as a preparatory purification for daring to set foot on the holy mountain. Then, dressed in a simple white tunic and sash, with a strip of white stuff round his head, straw sandals on his feet, staff in hand, and with his rosary and great sea-shell bugle, he set out on his journey.

He had not gone far up the mountain when he came to a stream which had to be crossed by jumping on to a wobbly stone in the middle and from that to the opposite bank. Pretty fair sport for a young fellow, only, if by chance he should slip, it would be a sign of want of faith, and his pilgrimage would be of no avail! At another place, with his heart in his mouth, he had to climb the face of the cliff by a rough ladder which had many of its rungs missing. Here and there on the mountain was a shrine, and at each of them Nemoto stopped to worship. At one point on the edge of the precipice he was forced by a priest to lean the upper part of his body over the cliff and told to confess his sins, the priest threatening to throw him over the cliff if his confessions were not sufficiently numerous! Farther on, in company with other pilgrims, he held on to a chain and was hauled up by the priests to a ledge above. The final ordeal was to climb up a steep place where one false step would mean instant death. Having safely accomplished that, he had the satisfaction of being told by a priest that his sins were forgiven and his heart quite pure, and he was free to make the perilous descent homewards.

But to his astonishment he did not feel comfortable; in fact he was wretched. One of the priests had been angry over the amount of fee paid to him, and his behaviour had sown a sting of doubt in Nemoto's mind. Was it possible that all the trouble he had been put to was useless? Still, it was the best remedy for sin that he knew of, and he would not allow himself to think that it was of no avail. Some of his friends had given up all religion, and the result had been anything but good. They seemed to have nothing left to hope for, and no hold upon their children, and little or no love for their country.

Nemoto kept his uneasiness to himself. On his return home he was looked upon as a kind of sub-priest, and was very zealous in calling the neighbours together to worship in his house. Why was he still dissatisfied? At the sacrifice of much time and money he kept on making pilgrimages up Omnie Zan, and was always assured by the priest that his sins were entirely forgiven. And yet he was miserable.

Part II.

Nemoto had now five children. The eldest was a girl of 14, and next to her came an intelligent boy, 12 years of age, whose great ambition was to wear the yellow robe of a Buddhist priest. One evening while this boy was wandering through the streets in search of amusement, he was attracted by a children's magic lantern meeting in the Christian preaching hall. He went, and was then invited to go to the Sunday school. The boy took his brothers and sisters with him the following Sunday, and it was not long before this little fellow found that there was something better even than being a Buddhist priest.

The father was too thorough a Buddhist to like his children to go to the foreigners'

meetings, but the strange feeling of doubt and uncertainty in his heart prevented him from putting an obstacle in their way. One Sunday evening the children begged their father to come with them, just for once, and he consented. What Nemoto heard that night made him think furiously, and drove away his sleep. Could Jesus Christ really give him that forgiveness and happiness, in search of which he had spent so many years in vain?

The next evening he went again to the preaching hall, and after the meeting he stayed for a long time with the missionary, who was able to clear up many of his doubts and difficulties. To make a long story short, he became an earnest inquirer, and some months later confessed Jesus Christ as his Saviour, and was baptized.

The subsequent events in the family must be briefly told. The good old mother was troubled at first, but the wonderful change in her son, and the good influence that the Sunday school teaching had over the children, caused her to look favourably upon Christianity. Added to which, some scandals over money matters at one of the chief temples in the land helped to make her realize that the great tree of Buddhism under which she had sheltered for so long was tottering. At last she and her daughter-in-law were willing to be taught by the Japanese Bible woman, and were both baptized at Christmas, 1916, and last June they were confirmed.

Nemoto's influence has extended to his brothers and to his fellow-workers in the arsenal. He has given up all his Buddhist paraphernalia, including the once valued picture scrolls of O Fudo San, his pilgrim's dress, his scroll of Buddhist prayers, his rosary and sea-shell bugle. They are symbols of his past earnestness and hopelessness, which have now given place to happy yet strenuous service under the banner of the Lord Jesus Christ.

A LETTER.

A pathetic interest attaches to the verses underneath owing to the fact that no fewer than three successive Australian mails have been lost at sea, which gives point to the lines "For a letter from folks at home, turns night time into day."

Far away in Som(m)e French village,
When the roads are full of dirt
There, in a crazy "billet"
Stands Australia in his shirt.
He has folded up his blanket
On the grimy stony floors
Where rats, and lice, and spiders,
Crawl o'er him as he snores.

Yet little does he trouble
For spiders, slugs, or snails,
If those whom he has left at home,
Will send him reg'lar mails;
So will you please remember
And that without delay
That a letter from the folks at home
Turns night time into day.
—Pte Henry. Eckhoff.
First Field Ambulance, Australian Imperial
Forces on Active Service.
(From the Northern Churchman.)

Be much with God in secret, so will you
bring profit into the saints' assemblies, and
bring profit away from them.

"CHURCH HUTS FUND"

(Church of England Australian Fund for Soldiers Overseas.)

(DIOCESE OF SYDNEY AND OF GOULBURN.)

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

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

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

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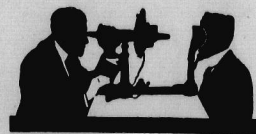
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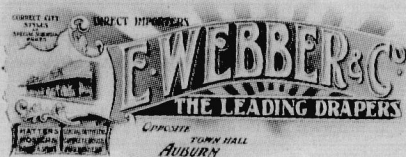
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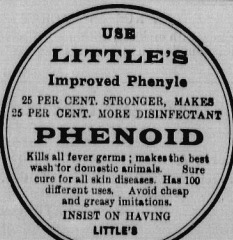
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Current Topics.

One of the most remarkable proofs of the German preparation for the Great War is the revelation of the almost perfect system of interpenetration she has most assiduously brought into existence. Every country in opposition to her schemes has had to face the weakening influence of enemy propaganda and other influences at its heart. Italy was a sorry example of this in the beginning of the War. Germany practically had her by the throat financially. Russia has fallen, simply by the same secret and cunning means. Ireland has been for long an unwilling partner with us, and has steadily refused to render her due assistance in the struggle, and now the secret is out. A German plot has been discovered, engineering a vast conspiracy, and the leading Sinn Feiners have been arrested in order to prevent another rebellion. Lord French has issued a proclamation well calculated to unify the loyal subjects of the Empire, and we confidently expect that his appeal to "all loyal subjects to assist the Government to suppress this treasonable conspiracy and defeat the German's treacherous attempt to defame Irishmen's honour for German ends," will find a willing response from the majority of the people.

The sound argument of General Smuts' contention, at Glasgow on Saturday, will meet the approval of all right-thinking and logical minds. The General speaks with a good deal of authority because he represents a large portion of Greater Britain. It was in reference to Irish matters that he said that we would not admit the right of anybody to be an exception to the common obligation or common duties of a common Empire. It was the Empire's aim to solve the long, dreary Irish problem. It would prove as soluble as the bigger problem of South Africa. We found some talking hysterically of a republic, others appealing to the enemy, and having their wrongs righted at the peace conference. Ireland need not go to the peace conference to get her wrongs righted. He advised her to apply to the Empire's highest court of appeal, namely, the Imperial Conference. His words, however, apply much more widely than to Ireland; and Australian citizens may well digest the great principle the General enunciated. It is a very easy thing to refuse Conscience and let the shirker, the slacker, and the disloyal element shunt the burden on to other shoulders. But it is a sore thing for their country. In the first place it makes her a gazing stock for the rest of the loyal states of the Empire; and, secondly, it tends to bleed her of all her best, leaving the other undesirable elements in possession of all the advantages and powers which they can only be expected to use for their own selfish and sectional ends.

The cablegram column of Monday's papers contained an interesting item of news. The Archbishop of Canterbury and York the Church, some time ago appointed a strong committee to discuss certain matters of Church Reform in what we may term the machinery of the Church, and it is indeed to be hoped that some really practical scheme will be the result. The message we refer to is as follows:—

The Archbishops' Committee on Church Reform recommends that a ten-year tenure should replace life-long incumbency; and also recommends an age limit of seventy. Parishioners, through the parochial council, should have a voice in selecting the incumbent. The minimum stipend of an incumbent should be £400, and of unbeneficed clergy who have been five years in orders £200.

Other recommendations are the abolition of pew rents, and establishment of statutory parish councils. Bishops' residences should be smaller, and should no longer be called palaces; some should be abandoned.

The committee remarks: The first necessity is to give every clergyman a living wage. The sale of advowsons is a gross scandal. The committee considers the utilisation of pew rents for stipends and Church expenses a serious scandal, giving the impression of privileged well-to-do persons in God's House. The disparity between the large incomes of some bishops and other incumbents compared with the miserable incomes attached to small posts is a real scandal.

There are several matters here which will meet with a good deal of discussion; but the fact that a committee so appointed has ventured to urge these reforms should do much to bring the matters within range of practical politics.

The evidence adduced from time to time by the Inter-State Prices Commission, together with the prosecutions on account of unlawfully inflated prices, shows not only to what extent some business firms are prepared to fleece the long-suffering public, but clearly demonstrate the lack of honesty in much of our commercial life. The revelations during the last week in Sydney with regard to the boot trade are manifestly startling. It appears that large numbers of business houses are prepared to exploit the public, and would foist upon them any number of false dealings, were it not for the recently established law regulating goods and prices.

It is frequently said "there is no conscience these days," a statement requiring little demonstration on the very face of things. But where is the voice of the Church? Doubtless these exploiters passed through some form of religious moral instruction in their earlier days! No doubt they know right from wrong. But, unfortunately, vast numbers in these days openly say it is impossible to keep up to ideals, it is futile to play square, for the simple reason that others are sparing

no effort, good or bad, to outdo them, and so all are forced to be alike.

Surely the Church should speak out with her corporate voice! Where are our Social Problems and Vigilance Committees! Ought there not to be some widespread action on the part of religious leaders? It is in these things the masses of the people rejoice to hear the note of honesty and morality ringing from the pulpit. Never has the call to the Church been so urgent and insistent for the teaching and inculcation of lofty moral and ethical standards as in these days. May her leaders rise to meet the call!

We were asked to observe Sunday, May 12, as Mother's Day. Sunday, May 26, is to be Bible

Special Sundays. Sunday in connection with that worthy and venerable institution, the British and Foreign Bible Society. Now even those who feel that the "Special Sunday" idea is being considerably overdone, and that strong resistance ought to be shown towards the tendency to further interfere with the normal course of worship, will yet feel a great deal of sympathy for Mother's Day and Bible Sunday. But the loyal churchman is faced with a perplexing problem. For while to the organisers of these movements the dates fixed are May 12 and May 26, to him they are the Sunday after Ascension Day and Trinity Sunday.

It is to be presumed that the co-operation of the clergy of the Church of England is desired in these matters. Well, surely it is not too much to ask that those responsible should exercise care not to appropriate for their own purpose Sundays of outstanding importance in the Calendar of the Church, Ascension Day being an ordinary day of business, provides very little practical opportunity for the proclamation of the great truth of the Ascension. The following Sunday is therefore the Church's day for special emphasis on that fundamental truth of the faith. Trinity Sunday, too, is the Church's one special festival in connection with the doctrine of the Trinity. Why should the Church be asked to relegate her teaching on these vital truths to a subordinate place on days which centuries of usage have made sacred to that especial purpose. What would be wrong with the suggestion that Mother's Day might be either some ordinary Sunday after Trinity or the Sunday following the Festival of the Annunciation, and that Bible Sunday should be fixed for the second Sunday in Advent.

We have no wish to impose the Church's Calendar on our brethren of other denominations. But if the co-operation of the Church of England is sought in these matters in which the majority of Anglicans would probably very gladly co-operate, then surely it is only reasonable to ask that some measure of consideration should be given to the Church's point of view. In no unfriendly spirit we commend these suggestions to those concerned.