

Anthony Horder's for Everyman's Encyclopaedia

The Publishers of Everyman's Encyclopaedia claim that, in spite of the many other works of a similar character that at present obtain, this new production will supply a long-felt want. Unless an Encyclopaedia is furnished with information that is up-to-date, its office as a well of knowledge is purely of a nominal character.

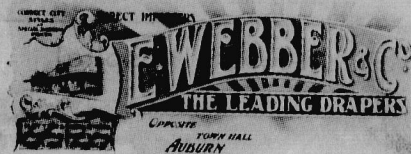
EVERYMAN'S ENCYCLOPAEDIA gives all the information required by the ordinary reader and student. The greatest care has been exercised in its compilation, and only the best available authorities have been consulted. The work is a PRACTICAL and COMPREHENSIVE REFERENCE ENCYCLOPAEDIA, containing more References and Articles than any other Encyclopaedia published at twice the price.

EVERYMAN'S ENCYCLOPAEDIA is one of the units of EVERYMAN'S LIBRARY, and puts into the hands of the reading public a RELIABLE and ACCURATE REFERENCE ENCYCLOPAEDIA, containing the fullest and latest information. It is uniform in size, binding and typography with the Library. Each Volume contains 640 pages, comprising over 500,000 words, so that the full set of twelve volumes covers more than six million words.

Anthony Horder's Price, 15/- (the set of), by Post, 16/8

Complete List of Everyman's Library Post Free on request.

ANTHONY HORDER & SONS, LTD. Only Universal Providers, Brickfield Hill, Sydney.
New Palace Emporium.



C. BURCHER
High-class Booter and Repairer
Forest Road, Hurstville

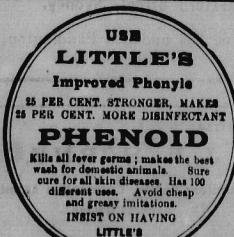
CHAS. C. MIHELL
BOOKSELLER

Removed to 313 Pitt Street, Sydney
Four doors from Y.M.C.A.

Religious Literature, Sunday School Requisites,
Prize Books, Prayer Books and Hymn Books for all
Churches and Schools, Bibles (all sizes and prices),
High-class Fiction.

Diocesan Book Society

Rear of St. Paul's Cathedral, Melbourne.
Best house for all descriptions of Church and
Sunday School requisites. Books for
Private and Devotional Reading.
Write direct and save time.



DON'T LOOK OLD!

But restore your grey and faded hairs to their natural color with
LOCKYER'S SULPHUR HAIR RESTORER
SOLD EVERYWHERE
Lockyer's gives health to the Hair and restores the natural colour. It cleanses the scalp, and makes the most perfect Hair Dressing.
This world-famed Hair Restorer is prepared by the great Hair Specialists, J. Pepper & Co. Ltd., Bedford Laboratories, London S.E., and can be obtained direct from them by post, or from any Chemists and Stores throughout the World.

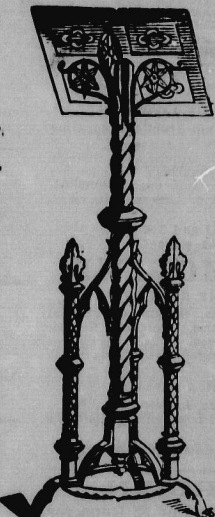
T GAUNT & CO.

Largest and Best
Selected Stock
in Australia of

Watches,
Clocks,
Diamond and
other Jewellery,
Barometers,
Thermometers,
Microscopes,
Surveyors' and
other Scientific
Instruments,
Silverware,
Electroplating,
In all the latest
Patterns and
Best Quality.

INSPECTION
CORDIALLY
INVITED.

Spectacles to Suit
all Sights in Gold,
Rolled Gold, Steel,
and Nickel Frames.
EYEBRIGHT TESTED
GRATIS.



Manufacturers of
all kinds of
Church Plate
Lecterns,
Bishops' Croziers,
Calvary Crosses,
Baptismal Fonts,
Communion Services.

Repairs
Department.

Special Care is
given to the
repairing of
Watches,
Clocks,
Jewellery,
Spectacles,
Field Glasses,
and all kinds of
Scientific
Instruments.
Church Plate,
Brasswork,
Altar Rails, etc.,
renovated equal
to new.
ESTIMATES ON
APPLICATION.

T. GAUNT & Co. JEWELLERS & OPTICIANS,
337-339 BOURKE STREET, MELBOURNE.

HARRIS & CO. TEAMEN AND COFFEE ROASTERS

27 THE STRAND, SYDNEY.

We cater specially for lovers of fine Tea and Coffee.

The Church Record

For Australia and New Zealand.

A Paper issued fortnightly in connection with the Church of England.

With which is incorporated "The Victorian Churchman."

Registered at the General Post Office, Sydney, for transmission by post as a Newspaper.

VOL. V., No 18

AUGUST 30, 1918.

Price 2d. (5s. per Year)
(Post Free.)

Current Topics.

The War news continues to be very bright, and as we watch the map in the papers day by day the shaded area representing the Allied advance seems to grow almost every morning. The change of fortunes is reflected in everybody's face, and the pessimists have developed into optimists. We hope, however, that the change will not produce any bad reactions in the national conduct, and we feel it wise to strike a warning note here. Human nature is apparently such that it easily drops back into an unregenerate state, and the attitude of Pharaoh in the old days of oppression unfortunately finds too frequent illustration to-day. During the crisis we are driven to our knees in humble dependence upon God, but when the danger passes we too often rise from our prayer assuming that the need for intercession has gone. Let us beware lest the feeling of relief which makes us appreciate the lifting of the burden of anxiety, make us also rejoice that we can now cast off the burden of prayer, for, if it does that, it will have been but a lying spirit luring us to our doom. If the War has emphasised one thing more than any other, it has been the fact of God and we shall do well, both as a nation and as individuals, to remember that fact. The testimony of our greatest naval and military leaders on the subject has been unanimous and we shall do well if we continue instant in prayer, waiting humbly upon Him in whose Hand alone are the issues of the fight.

In various ways the War is helping to a better appreciation of the Old Testament Scriptures.

It is obviously true that the Bible is a better read book to-day than it has been for many a long year; but it is also a well-known fact that it is the New Testament that is mainly receiving the attention of men and women to-day, because the New Testament, coupled with the Psalms, in a large proportion of cases is the book that is so widely circulated among the soldiers engaged in the War. But at the same time the War conditions and German aims and methods of warfare are shedding light upon the O.T. revelation and as well receiving much explanation in return.

Without doubt men are looking at some of these old-time conflicts from a very sympathetic point of view, as they realise the trials of the Israel of God in conflict with the horribly immoral peoples around them. Preaching, quite recently in London, Professor D. S. Cairns (to quote from the A.C. World) unfolded a line of thought alive with present-day interest. Taking for his text the words of Jesus addressed to the Jews: "Search the Scriptures," John v. 39, Dr. Cairns said these words constitute very modern counsel, for it is only by a return

to a deep searching of the Scriptures, and the Old Testament in particular, that we shall be able to understand the nature of the problem of evil of which this world conflict was but a phase. He said that in his work amongst the troops in France he was struck with the fact that whilst there was an abundance of copies of the Scriptures among the men, he had noticed it was almost always the New Testament, and very seldom did one find a copy of the Bible as a whole. This was a great pity, as, in his judgment, it was the cause of the inability to find a solution to the one first-rate religious problem engaging the minds of the soldiers: "How can we reconcile a good, just and all-wise God with this war? How can we put together these two facts?" The same question was engaging the attention of civilians at home, and, said the Professor, the inability to find a solution to the one absorbing question was due to the appalling ignorance of the Old Testament.

We have just issued, by request, our article on "The Principal Service," as one of the Australian Church Papers, and trust that it will help in some way to dispel certain misunderstandings concerning the true place of the "Lord's Own Service" in Christian worship. Since that article was written, two utterances have been made in England regarding the same question, which would seem to strengthen the line of argument in our article.

Lord Halifax, the aged and trusted leader of the English Church Union, in a striking address delivered at the annual meeting of that Union, is reported to have said:—"England is not going to be converted . . . to Faith in the Sacraments . . . by saying mass in such a way that it suggests a service to be attended rather than one in which part is to be taken: a service in which those present are not expected to take their full share in the liturgical worship of the Church, but are compelled to fall back on their own private devotions." This statement aroused the audience to immediate and prolonged applause.

Then, the Committee appointed in connection with the National Mission to inquire into "The Worship of the Church," was "unanimous in holding that the act of communion is the true centre of all Christian worship, and the bond of union between communicants, and as such is the duty of all Christian people"; and two members of that Committee, Archdeacon Gresford Jones and Dr. Guy Warman, went on to say "that through a revival of a true conception of communion lies the way to a deep spiritual revival in the Church," yet they are of opinion that "the effort to re-introduce what is tantamount to 'High Mass' as the regular Sunday morning service, with its non-communicating attendance, and, in consequence, its one-sided presentation of Truth, will, if it is pressed, bring grave loss to the Church."

The Committee referred to above have not hesitated to offer some drastic recommendations, and amongst them one affecting the place of woman in public ministrations in the Church. It "holds that, with the sanction of the Incumbent, laymen or laywomen should be encouraged to conduct services of intercession and other devotions which do not require the ministry of a priest; and it would welcome such extension of the power of preaching and instruction both to laymen and women as may be judged consistent with Catholic order and the needs of the times."

This is indeed a remarkable statement coming from such a Committee; but it is in line with a growing public opinion. Only last week, in Sydney, a weighty deputation interviewed the Attorney-General of N.S.W. in order to request for women certain rights to appear in courts of law. It has been very pertinently argued by, we think, Miss Maud Royden, before a meeting of clergy, that the Pauline injunction to women to keep silence in the Churches referred not to buildings, of which there were at that time none, but to the Christian Assemblies. Consequently the very general allowance of meetings in connection with Christian work at which women are the chosen speakers is such an abrogation of the Apostolic injunction as to almost require the logical sequence of permission to officiate in consecrated buildings.

One of the most remarkable effects of the War through which we are passing has been the enthusiasm and energy with which women have thrown themselves into the work. Many who before this great catastrophe overlooked the world, were content to fill their lives up with social activities which the searching light of crisis has made appear so unworthy of their energy and ability, are now throwing themselves into the serious business of life with an abandon and nobility equal to that displayed by the men in the trenches themselves. The phenomenon of feminine self-sacrifice and response to the sense of vocation is by no means new, of course, but in these stirring days it has been extended to quarters where we were not accustomed to find it, at all events, in such intensity before. We are familiar with the sense of vocation in the domestic sphere, out on the mission field, or in the slum areas of the great city where women are doing noble work for Christ and His Church, and when the day of peace arrives doubtless some of the energy which is now expended in war-work will turn to these avenues of usefulness. Something of the kind our women simply must find, for it is inconceivable that they should ever go back to the old ways again. They will be seeking other avenues of service, and we write to suggest one that is very important, and one that might well be thought of

now by women who are anxious to serve and do not feel led to offer themselves for the work either of missionary or of deaconess. Could not some of our churchwomen look upon the work of the back-blocks governess as a vocation worthy of at least some years of their lives? A correspondent writes asking why it is that he can only secure members of the Roman Catholic Church for this work. Is it because our Roman brethren are more alive to the great opportunity and importance of this work? Are we to leave to them the work with all its priceless opportunities of moulding the young mind and building up the young soul in the faith, impressing the young personality with their own, when the work among the children of our own Church is surely a responsibility of our own? We do earnestly urge this most important vocation upon the educated women of our Church as an avenue in which they may find worthy expression of their devotion to Him Who once very definitely pointed it out. "Simon, son of Jonas, lovest thou Me? Yea, Lord, Thou knowest that I love Thee. Feed My lambs."

A few weeks ago a letter appeared in our Melbourne contemporary on the subject of "Matins," German emanating from Redfern, Sydney. There is or ignorance? the usual breezy assumption of all knowledge and contempt for the Reformed Order of the Church of England. "Concerning the Morning and Evening Prayer," we are informed, "they are of great excellence and of great value, yet they lack the mark of the Apostolic College. . . . To-day the order of Morning and Evening Prayer is disfigured by an exhortation added by Germans in 1552. In this city, it is seldom used, and when war is ended English churchmen will request the removal of all German additions to the Book of Common Prayer." This latter statement regarding the use of the Exhortation in Sydney is a ridiculous mis-statement, speaking mildly; we cannot understand how any Sydney churchman can be so misinformed as to have made it. But the former statement about the German source of the Exhortation is just as ridiculous in the light of known facts. The P.B. Dictionary, in an article written by the Bishop of Durham, on "The Exhortation," says: "The ministerial appeal for the public confession of sin as a scriptural exordium to public worship is not without ancient precedent in the Euch. and the Offices of Gaul and Spain. Perhaps a more immediate suggestion came to our Reformers from the Service Book of Calvin. . . . but no close parallel in words appears between his opening and ours." If we remember rightly Calvin's home was Geneva, and Geneva is not exactly in Germany.

In the supplement, issued with our last number, there was an unfortunate error in the description of the A.B.M. established by the first conference of Bishops in Australasia. Considering the presence of Bishop G. A. Selwyn, of New Zealand, the description "Australasian" was obviously wrong—the original draft of the minutes has "Australasian."

From the North Queensland diocesan paper we call an item of news which may well puzzle the ordinary Christian. Evidently the building operations referred to were a consequence of the disastrous storm that ruined so much property in and around Mackay

and other northern towns. The paragraph we refer to reads as follows:—

"The parish hall, which at present affords shelter for the religious services, has been erected, and the workmen have ceased to batter the building during week-days with nail and hammer. It should prove a useful room, permitting socials and dances on the Church property, as well as providing at present a convenient place for the Church services. It is delightful to recognise in it much of the old Church furniture and material, but we were distressed the other day to observe the renovated choir stalls hiding the view of the chancel from much of the congregation, and generally occupying an awkward position right in the way of the before mentioned dances and socials. But doubtless this matter will be remedied."

The coupling together in this way of dance socials and Church services seems to give rise to no sense of incongruity in the mind of the writer, in fact it is difficult to judge from his words which set of functions are in his mind the more important. The obtrusiveness of such worldly gaiety into Church life does not assist the true development of Christian character, and tends to spoil the brightness of the Church's and the Christian's witness to the reality of the spiritual. The call of the war is surely a stern appeal to the Christian Church to keep clear of all that is of doubtful tendency in relation to moral character.

English Church Notes.

Personalia.

Rev. J. P. Mahaffy, Provost of Trinity College, Dublin, has been appointed Knight Grand Cross of the Order of the British Empire.

Bishop Montgomery, at the request of the Standing Committee of the S.P.G., has agreed to continue in office as Secretary till the end of this year.

The Bishop of Oxford, in response to an invitation by an American Committee and under the auspices of the Ministry of Information, is going to America in September to take part in a crusade with regard to the war aims of the Allies.

The Bishop of Chester announces that he will resign his see "at or about the end of this the thirtieth year of his episcopate." He was consecrated on St. Matthias' Day, 1889, and is now seventy-two years of age.

The Bishop of Hereford recently gave further evidence of his belief in the interchange of pulpits. He preached morning and evening at Carr's Lane Chapel, Birmingham, and the Bishop of the diocese charged him to tell the people that he was "delighted" over the arrangement. When Dr. Henson went to Birmingham on a like errand some years ago, Dr. Gore inhibited him, and it was in defiance of the inhibition that he fulfilled the engagement.

A Civil List pension of £50 has been granted to Mr. E. J. Mather, "in consideration of his valuable work in connection with the Deep Sea Fishermen's Mission." Never was a Civil List pension more worthily bestowed, and Mr. Mather has received warm congratulations from a large number of friends.

Prebendary W. S. Swayne, Vicar of St. Peter's, Cranley Gardens, London, has been appointed to the Deanery of Manchester.

Among recent announcements the following will interest many Australian churchmen:—

WOOLLCOMBE—On June 19, the wife of the Rev. H. S. Woolcombe, Armley Vicarage, Leeds, of a daughter.

Rev. J. B. Waddington, who was vicar of Low Moor, Clitheroe, from 1866 to 1910, died in June at Southport, where he had lived since his resignation. Mr. Waddington was the founder of the Evangelical Protestant Union and a well-known tract writer.

"Ganda Notes" announces the resignation of the Ven. Archdeacon T. R. Buckley, LL.B., after twenty-two years' service in the country, and says: "No one who has watched his fading health and strength in the last few years can be surprised at the decision. But the loss of one who has enjoyed the popularity and influence, both among natives and Europeans, such as few have gained, and following quickly as it does on the loss of the Rev. E. Millar, Secretary of the Mission, and the Ven. Archdeacon Chadwick, is serious."

The "Western Morning News" understands that nearly a month has elapsed since the venerable Bishop of Marlborough, Dean of Exeter, wrote to his Majesty asking permission to resign the Deanery, but he has

as yet received no reply. The Bishop has left the Deanery for Torquay, and has written some appropriate verses on "An Old Man's Home-leaving."

The announcement of the death of Mrs. Benson, widow of the late Archbishop Benson, will be received with real regret. "Her life," says the "Times," "was bound up with his in a way which is seldom possible for a wife. She had known him from childhood; she had been his pupil. For many years she was his sole secretary; he consulted her about everything, and wrote little for public utterance which he did not submit to her criticism." She passed away suddenly on June 15, at the age of seventy-seven, having survived the Archbishop nearly twenty-two years.

Two Prime Ministers at Westminster Abbey.

The Welsh service at Westminster Abbey in June last drew a crowded congregation. Queen Alexandra and Princess Victoria attended the service, and among the distinguished persons present were Mr. Lloyd George, Mr. Hughes (Prime Minister of Australia), the President of the Board of Education. Welsh hymns were sung in the vernacular to Welsh music, and there was a sermon in Welsh by the Bishop of St. David's. The first Lesson—Isaiah lxi. 7, 9—was read in Welsh.

A special Welsh choir, chosen from the Welsh churches in London—Nonconformist and Anglican—assisted the choirs of Westminster Abbey and the Chapels Royal; and the accompaniments were played by the band of the Welsh Guards. Among those who assisted to take up the collection were Mr. Lloyd George, Mr. Hughes, and Sir Francis Lloyd.

A Great Record.

Haileybury's war record is indeed a proud one. The Old Haileybury Service List shows that there are in his Majesty's Forces 2555 officers and 165 of other ranks. The Roll of Honour includes 464 killed in action or died of wounds, 475 wounded, and 35 prisoners of war. The decorations awarded number nearly 1700, including three Victoria Crosses, 156 D.S.O.s, and 215 Military Crosses. General Sir W. R. Robertson visited the famous school recently. The boys of Haileybury, said the General, were destined to be leaders of men, but they could not be leaders unless they knew how to lead. They must show that they knew what they were asking others to do, and then they would be properly served. Boys should practise moral courage, which meant that they must obey their conscience and do only what they believed to be right, notwithstanding possibly great opposition and hostility. Moral cowardice meant stifling the conscience and doing something they knew was right in order to curry favour.

Spiritual Healing.

Prebendary Wilson Cartlie, the well-known "bishop" of the Church Army, has addressed an interesting letter to the "Challenge" on the above important subject, in which he says:—

"Owing to the war large numbers of shell-shocked and nerve-racked persons are sorely needing all the magnetism and suggestion they can possibly get through doctors and nurses; but something supplementary—religious vitality from the great Divine Healer—is required.

"Is it not time that the Church restored the primitive Ordinance of Anointing and Laying on of hands as sacramental aids to faith and health?

"The Church Army Chapel at the Marble Arch is now being lent for this purpose on the first Friday in each month at 3 o'clock, and I shall be glad to welcome devoted persons desirous of coming to the Lord in this way for bodily health. It would be a guide for our prayers if two or three lines could be sent beforehand by their medical attendant.

"It seems a thousand pities that Church-folk should have to be sent to newfangled religions to find faith for healing that our Lord committed to His Church and has never taken away from her."

Liberal Catholic Union.

"Of making many books there is no end," and the same seems to be true of unions and especially Church unions. Close following the "Life and Liberty" movement, we have the Liberal Catholic Union. At the first public meeting of this Union, held in June, the chair was taken by the Rev. N. E. Egerton Swann, who explained the aims of the promoters at Sion College. He said that those who could read the signs of the times realised that the modern world needed catholicism and showed certain leanings towards it. There was a very distinct tendency towards it among Nonconformists. Yet he felt that catholicism, as taught at present would never win with a joy unfigurative and genuine, the positive gladness of the living human heart, only raised to measures unspeakable and full of glory. He has so ordered things that the light is larger than the darkness: that the sky is greater, infinitely, than the cloud

able to challenge, if necessary, any institution, including the State. They felt that the idea of the Church as a family had not been emphasised sufficiently; the family meal, the Eucharist, had not seemed like a feast of brotherhood. In the earliest days of the Church these ideas had been much more prominent. To alter this some members of the Union were willing to try an experiment. They thought that the Eucharist could be celebrated with due dignity if the priest were to preside sitting at a table with the faithful gathered round him. The idea meant perhaps the abolition of pews, but a great feeling of unity might result among communicants. The Union stood for considerable latitude. It would encourage freedom of research and of experiment. It would seek to find a place in the ministry for such men as Donald Hankey—men who in many cases were debarred from the priesthood because they could not say the Creeds in their cold literal sense. The Union believed in unity in diversity. It believed also in democracy. Its members felt that the Church should look more like the Church of the Carpenter. Until many unsocial things were abolished in the Church, the Church had no right to demand that the world should set its own house in order. The Church must be satisfied and be in a position to turn the world upside down.

No doubt our readers will agree with a good deal of what has been said by Mr. Swann, but would like to know what "considerable latitude" is being sought after.

God's Gift of Sorrow.

By the Rt. Rev. H. C. G. Moule, D.D.
(Preached in Durham Cathedral on June 2.)

Phil. iii. 10, "That I may know the fellowship of His sufferings."

I ask to speak to you this morning upon the sacred import, the virtue and the value, of the Christian's griefs. It is a theme strongly suggested by this period of many sorrows, this epoch in the long history of the valley of the shadow of death, when its path is thronged by a grieving multitude more numerous, surely, more past all numeration, than it has ever contained at one time before. To-day, if ever,

"The air is full of farewells to the dying,
And mournings for the dead."

And while this is the trembling and often broken chant that goes up along the valley with iteration most loud, most insistent, and most profound, an awful undertone runs all the while along it, the sighs and cries of the victims of sorrows only less hard and heavy, sometimes indeed harder and heavier, because little or no glory mitigates the grief; the lamentations of the desolated exile, of the maltreated captive in his hopeless isolation, of the broken-hearted sufferer under outrage worse than death.

The Present Crisis and its Sorrows.

For nearly four years this vast crowd, with its burthens and its dirges, has been traversing the shadows. And we are arrived just now at one of those tremendous moments of the immense conflict—has it ever seen a moment more tremendous? which inevitably and with dreadful rapidity must reinforce the long host of mourners, as dear lives fall along the battle-front in shrouds and swathes before the slaughtering Reaper.

It is this strange and all-pervading abundance and vogue of suffering and sorrow which is my main motive in laying such a theme before you; the virtue and the value, sacred and precious, of a Christian's grief. But all the while it is not the war only that makes the chronicle of tears, and suggests to the preacher to remember broken hearts. The nations might be basking in a universal peace. Yet dear lives would always be going, and human spirits, not because of death alone, nay, not mostly nor in worst degrees because of death, would every day be overwhelmed.

Joy, not Sorrow, is the Divine Purpose.

I scarcely need to explain that I venture this morning upon the theme of grief for any reason in the world rather than to indulge in a worse and useless luxury of lamentation. My aim is altogether the other way. I remember what is as surely true as any revealed certainty can be, that joy, not grief, according to the Gospel, is the end and goal of things; that the God Whom we know in Christ is, in His nature, His Essence, "exceeding joy," "the blissful God," and that as His nature is, so is His will and work. He has made man in His image not only to glorify Him, but also to enjoy Him for ever, and therefore to be for ever joyful with a joy unfigurative and genuine, the positive gladness of the living human heart, only raised to measures unspeakable and full of glory. He has so ordered things that the light is larger than the darkness: that the sky is greater, infinitely, than the cloud

which seems to blot it out; that to those who love Him all things shall work out for a good so large in the end that it can only be described as "the liberty of the glory of the sons of God," a state in which for ever they will freely do their Master's will in the depths of their Master's joy.

"Sorrow turned into Joy."

So my hope is to lead our reason and our faith upward through the shades of human suffering and sorrow, even in the awful mass and volume with which they surround us to-day, to their other side, their wonderful upper surface, their shining Nebelmeer, if I may use as a parable that splendid phenomenon of the Alps, when the cloudless sun transfigures into a broad shield of dazzling whiteness the skyward side of a cloudy day. "Your sorrow shall be turned into joy," says He who, in supreme experience, found that transfiguration for Himself, when, "for the joy set before Him, He endured the Cross." And that joy of the Christ, what was it? Nothing other than the Cross, seen in its glorious issues, in a world redeemed, a heaven filled with the nations of the saved and the Lamb that was slain, bearing the fact of crucifixion with Him and within Him for ever, exalted to be the loving centre of the jubilant and adoring love of all the Blest.

"Your sorrow shall be turned into joy," Yes, a joy shall come in at length which is what it is, in all its greatness, all its exaltation, all its tenderness and its unspotted sanctity, because of the sorrow that went before. It is the other, the upper, side of the sorrow, seen in the light of God. That light would not have its reflector present to it if the darkness had not been there first to yield itself to the transformation.

The Promiser has Suffered.

Listen to that promise, heart-stricken disciple of the Crucified. Lay it upon your grief, your loss, your desolation, just as it is. And remember that it is the utterance of a God who did not pronounce it from the repose and glory of the Throne. He promised this transfiguration of tears "in that same night in which He was betrayed." He does not stoop towards you from afar with an immeasurable condescension, to talk of your sorrows in the accent of an inviolable bliss. He has come down to a much more than fellowship with your sufferings. He has let His own holy heart be broken by distresses, on your behalf, inconceivable even to your desolate experience. And now, on the way to bring you to partake with Him the joy of the heavenly places, He, the Fellow-sufferer, who has a right to do it, invites you to the fellowship of His sufferings, as a thing not only not to be dreaded and refused, but to be desired, coveted, sought for eagerly till it is won, developed into an experience beyond price, a treasure laid up and counted over with a wonderful sense of privileged possession.

St. Paul's Surrender and Ambition.

"That I may know the fellowship of His sufferings." St. Paul's passion arises one of those desired results for which he says, with a sincerity transparent as the sunshine, that he has been well content to "suffer the loss of all things." He has foregone completely two treasures, both of a kind which the human heart clings fast when it has them; the one, the prepossession of a life, and an ardent and noble personal ambition. All has gone, and he does not wish one particle back again. The achievements and aims of the admired devotee, and those of the national leader in a vital crisis of his nation—all have gone, and without one sigh to follow. He has nothing; not for the sake of ill and suffering in itself; God has not made man so. No, gone for a supreme consideration; only it was a consideration which can never draw and dominate man till he is born again. What was it? That I may know Christ, and be found in Him; that I may know Him, and the power of His resurrection—the forces of the Risen One's indissoluble life, and of His living hope—and the fellowship of His sufferings."

This was the pearl of uncounted price for which he sold all he had. It was the acquisition, the possession by his soul, of Christ as his own. It was to be lodged and found in Him as his refuge, his sanctuary, his spirit's home. It was to feel beneath his own human hands, ready to the touch and use of faith, the resource and energies of the Lord's present and eternal life. Liberated through His death. But then also, here is the paradox here is the message appropriate to-day to your need, heart-stricken disciple of the Crucified—it was "to know the fellowship of His sufferings."

The order of words and thoughts is indeed paradoxical. First, the splendour and uplift of the Resurrection from the dead of his worshipful Saviour and Conqueror, and then, as if that were a gift and a reward higher, yet more intimate, more worthy, any sacrifice whatever—a part and lot in the sufferings of the Sufferer supreme. It is surprising. But I think we shall find that it is

also, in the loftiest sense of reason, as reasonable as it is unlike the common thought of man.

What this "Fellowship" does not mean.

What does he mean by this fellowship, this participation? One thing we may be altogether sure he does not mean. He is thinking in no sense whatever of invading the awful and all-glorious solitude of the atoning pains of the Son of God and Man. All Scripture, in both Testaments and from every side, sets that solitude apart. Holiness, propitiation, before the uncreated Holiness, for the sin of the world, brought out by the self-oblation of the incarnate Holy One Himself, is altogether and for ever of its own kind; no second thing nor similar can approach that unique wonder of our salvation. Not all the passions of all the martyrs—and not all the battle-deaths of all the heroes—can even tend to blend themselves, for our or their redemption, with the blood of the Garden and of the Cross, with the sabachthani wrung from the all-holy Victim, wrapt for our sakes in the outer darkness before He died. The conquerors of the great Tribulation, seen by St. John in Patmos, had suffered much and wonderfully. Heroism is a poor word for their victories. And their sufferings were seen to be remembered with divinest tenderness in heaven; God with His own hand dries their sacred tears. But in the terms of the reality of their admission into bliss, when the heavenly Elder expounds it to the Seer, we find no mention made of their blood. Their robes, white as the light of Paradise, have been washed in the blood of the Lamb that was slain. "That I may be found in Him," says the Apostle in the same passage of our text, "not having mine own righteousness," but His.

What it does mean.

Then what can be meant by this fellowship of the sufferings of the Lord, ambitious with this great desire?

I find an explanatory light thrown upon the words from another Pauline passage, written probably not many months before, or after, this letter to the Philippians. To his Colossian converts, in a context literally overflowing with the unique dignity and wonder of the Christ, he writes thus (i. 24): "I rejoice in my sufferings for your sake, and fill up on my part what is lacking in the afflictions of Christ in my flesh, for His body's sake, the Church." He has caught from his self-sacrificing Lord the contagion of the self-sacrificial entered, in the experiences of his salvation, deep into the very heart of Him who so wonderfully "looked upon the things of others." In his worshipping sympathy with the Leader who trod the whole path of willing pain for man, and understanding how his Captain has bequeathed to His followers the task of communicating Him to a lost world, and glorifying Him in its eyes, he cannot be content with mere exertion, however powerful, and extended. He covets sufferings; he is glad of afflictions; for they are the method of such service which lies nearest to the example of his Lord. If by personal less he can win men to Him, he not only will, but he will embrace it. If by a broken heart of his own he can bring the joy of Christ to the hearts that sin and that suffer around him, then let his heart be broken. He shall find in that fracture not merely "something to be endured. It is a desired experience; it is loved; it is cherished and conserved; it is happy use. It is the innermost secret of a fellowship, unspeakably near and dear, with the sufferings for others of Christ Jesus his Lord.

St. Paul's Message to our Hearts.

Has this brief study of the movements of an apostle's heart anything to say, my brethren and sisters, to our own sorrows and their secret affinity (if we can but find and feel it) with a pure and perfect joy? I think so. I venture to invite every Christian heart that I can reach, at this time of much affliction, aye, every heart that is seeking, if haply it may find Him, after the Christ who is alone our hope, to see in St. Paul's covetous ambition for a fellowship with the supreme sufferings, as sufferings fruitful for others' joy, a light to guide through grief to a wonderful gladness on its other side.

The Best Anodyne: Hallowing.

Do you long for a genuine anodyne for your spirit's pain, O friend, O mourner, O man or woman, tried and overshadowed by what ever may be your sore and sorrow? Perhaps it is some almost nameless trouble, hard to explain even to a friend; a bitterness known in a peculiar manner to your heart alone. It may be the heavy cross of some great anxiety, bearing on this or that sensitive surface of your life; a fear rather than as yet a fact of trouble; and the fear is sometimes the wearing load of the two. It may be—alas! how possibly, now—some great and shattering bereavement, just fallen on you, perhaps, or such in its weight and in its wound that it is of the sort which,

when it enters life, goes no more out from it here below.

There is no load so heavy as a great sorrow untouched by the grace of God. There is no agony for sorrow, no solace drop into its depths, like the hallowing which can come over it when we can take it to the Crucified, to the supreme Man of Sorrows, and kneel down with it at His feet, and lay it low before Him, and then solemnly in His presence kiss it with the soul's believing assent and consent to His beloved will.

Hallowed for the Use of Others.

Then He will somehow hallow it. And assuredly one way of such hallowing, eminently His own, will be to draw you through it into that fellowship with His sufferings which we have contemplated in the Apostle's case. Sorrow taken humbly from the Christ of God will assuredly do precious things in the secretaries of your own being. It will show you depths and heights in your interior life and faculty which you could not else know; for the sight of our Redeemer as our Intimate is an illumination also upon what He has made us to be. But then, above all, it will enable you, as nothing else can do, to be the skilled comforter of the stricken hearts of others. You will understand them, you will approach them, you will gently witness about your divine friend to them, as no mere spiritual theorist could ever do. So ministering you will learn (yes, I dare to say the words) to bless your sorrow; or, rather, you will bless the hand that inflicted it; you will say, "The Lord gave, and the Lord hath taken away"—taken away for a little while—"Blessed be the name of the Lord."

Two Examples.

Very deep into our needs such words can carry help when they come from a spirit which, in its own darkness, has thus found Him! A few years ago I was favoured with the sight of a very private letter. It was written to a sorely stricken friend by that great Englishman and most faithful Christian, the late Chancellor of our University, Henry, Duke of Northumberland. That letter was as perfect a message of uplifting spiritual consolation as I have ever read. Christ, sacrificed and living, was all its argument. While the writer's own severe afflictions were scarcely indicated in even an allusion, the whole was suffused with the power of the profound experience of a disciple far advanced in the school of the Crucified. Then, within these ten days, I have read another letter. It was written to me by a mother grievously bereft. Of her three sons two had fallen in the front of battle, the third was struggling back to recovery after wounds and gas. She sent me the likeness of the second; it shows a face out of which look, in one steadfast regard, truth, purity, courage, and love. What had she to say to me over his sacrifice and her own? Nothing but peace, praise, and holiest while most humble faith. "I do not feel a bit braver; but, oh, I do know that God is love." The suffering Christian delivered in that sentence of profound simplicity, to one human heart at least, a witness full of "everlasting comfort and good hope through grace." Her immense loss was already fruitful for her Lord. She was at peace in inmost fellowship, living and life-giving, with the love-glorified sufferings of the Christ.

World Conference on Faith and Order.

The following Appeal for Prayer has been issued by the Commission of the Conference under date July 10, 1918:—

Christians are beginning to realise that only a Christianity visibly united can convert the world to Christ, and that such a visible unity can be achieved only through prayer which shall put the wills of the members of the Church Militant in harmony with the Will of Christ its Head.

The octave, January 18-25 (January 5-12 in the Eastern Calendar), of prayer for the visible reunion of the Church which is the Body of Christ, was observed 1918 in every part of the world and by Christians of every Communion; but a still more general observance is needed, and a more complete surrender of our hearts and minds and wills to the Will of God.

The Commission of the American Episcopal Church on the World Conference on Faith and Order therefore again requests Christendom to observe the same octave in the year 1919 for the same purpose. This notice is sent out early to reach the distant parts of the world. But many of us who will receive this request at once may well spend six months in prayer that through united intercession Christians may have no will except the Will of the One Lord.

By order of the Commission,
ROBERT H. GARDINER,
Secretary.

Church Missionary Society.

Report of the Memorial Sub-Committee.

The Memorial Sub-Committee have presented the following report:—

"We were appointed to consider and enquire into the three Memorials, and to suggest what action should be taken in view of them, and other questions raised amongst the Society's members and friends, as to the position of the Society."

"We found, on examination of the three Memorials referred to us, that there were five chief subjects for consideration, viz.:

"I. The general spirit of the Society in facing the ever-changing circumstances of missionary work in the world.

"II. The difficulties arising from differences of ritual in churches at which the Society's cause is pleaded, particularly touching the position at the Holy Table of the officiating minister at the Holy Communion.

"III. The differences of view regarding the inspiration and authority of Holy Scripture, and the bearing of these differences upon the conditions of the acceptance of candidates for missionary service.

"IV. The mutual relations of Missionary Societies both within and without the Church of England, and the degree in which the C.M.S. can rightly co-operate with sister organisations, in respect either of united meetings at home or of united administration of institutions in the field.

"V. The possibility of a more democratic method of administration, giving greater influence in the Society's councils to the various sections of its home constituency.

"On these matters we arrived at the following conclusions:—

"I. General Spirit of the Society.

"(a) With regard to the spirit of the Society in facing the ever-changing circumstances of missionary work in the world, we have no definite suggestions in detail. We are satisfied that the Missions of the Society have been, and are, carried on in the true spirit of loyalty to the Lord Jesus Christ and His pure Gospel, and with wise consideration of the ever-changing circumstances referred to. But we take this opportunity of affirming our full confidence that there is not, and has not been, on the part either of the officials at home or of the missionaries abroad, any thought of swerving, or any desire to swerve, from the well-understood principles of the Reformation and of the Evangelical founders of the Society—which principles have been openly expressed and deeply valued during the whole period of the Society's existence. They are frankly recognised by those Churchmen who do not themselves adopt them. We are sure that the General Committee will never contemplate any departure from them.

"(b) The C.M.S. should faithfully maintain its historic resistance to erroneous tendencies in various directions. At the same time it should always uphold and express its own principles with the breadth of sympathy which has been its characteristic from the first, applying to them in an enlightened spirit to the multifarious questions arising from time to time.

"(c) The Church Missionary Society has an immense responsibility, not only to its own members and supporters, but to the sister societies both within and without the Church of England, which have been accustomed in past years to expect from it wise and brotherly counsel and co-operation in the whole missionary enterprise of the Protestant Churches; and it must look to its Divine Lord for His gracious guidance in the constantly changing environment. Loyalty to fundamental truth and a generous acknowledgment of the diversified views of

Christian men on secondary questions are essential to the Society's position and prosperity. It must ever seek to be like the wise steward of the Lord's parable who brings out of his treasury things new and old.

"(d) The Society would always offer a hearty and brotherly welcome to all men and women of Evangelical convictions who would find within it their natural home when they can give assurance of their absolute devotion to our Lord and their deep love and reverence for the Bible.

"II. Ceremonial.

"(a) With respect to the position taken by the celebrant at the Holy Communion, it must be borne in mind that the North Side has been the traditional position of the Evangelical School. It is to be hoped, therefore, that the North Side will, as far as possible, be the normal practice of the officers of a Society so distinctly Evangelical as the C.M.S.

"(b) But the Eastward position having been declared not illegal, and the parochial clergy having a right to adopt it, cases may in consequence occur in which for a visiting clergyman to celebrate at the North Side would occasion great offence or give much pain. A representative of the C.M.S. need not celebrate in such circumstances; but if he does so considerations of Christian courtesy may arise which might appear to him to make it a matter of obligation to conform to the custom of the church in which he officiates. These occasions must be left to the judgment of the individual conscience, and subject to the consideration above mentioned, we think it is not desirable to assert a strict obligation on the subject.

"III. Authority of Holy Scripture.

"(a) We assume the acceptance by members of the C.M.S. of the views with regard to Revelation and Inspiration which are expressed in the formularies of the Church of England, but since the formularies have been variously interpreted, we think it right to state that to all of us these views involve a recognition of Holy Scripture as the Revelation of God mediated by inspired writers, and as holding a unique position as the supreme authority in matters of faith.

"(b) At the same time, since it is impossible to define the mode of inspiration, we deprecate any attempt to lay down a formulated definition. It is, however, clear that in Articles VI. and XX. inspiration, in whatever way defined, is attributed to Holy Scripture as a whole.

"(c) Convinced as we are that no knowledge of Holy Scripture is adequate which does not lead to a personal knowledge of the Lord Jesus Christ, we recognise that our use and treatment of the Bible should be in harmony with this.

"(d) It is the duty of the student of Holy Scripture, under the guidance of the Holy Spirit, to employ every faculty in its study, and to take into the fullest consideration every light that scholarship and saintliness can furnish.

"(e) The grave responsibilities of the Candidates Committee, as well as their high privileges, have long been recognised by the Society, and we have no reason to believe that the present Committee have failed to maintain the high level of loyalty and devotion to the Society exhibited by their predecessors. Having regard to the special difficulties of students and young people at the present time, we suggest in their case:—

"(1) That every student should be interviewed by some who know and understand the life of students to-day.

"(2) That personal devotion to Christ as Lord and Saviour should be a primary condition for acceptance, and that such doctrinal definitions as are more appropriate to maturer years should not be required.

GOOD NEWS FOR YOUR RELATIVES AND FRIENDS IN THE OLD COUNTRY.

The Government has relaxed the restrictions on Food Stuffs being sent from Australia to Civilians in Britain

SPECIAL FOOD PARCELS

Containing Cocoa, Sugar, Butter, Tea, etc., are packed by us according to Post Office regulations Parcel A 16/-, B 18/-, C 20/-, D 22/-, including postage. Send money and full address, we do the rest. Detailed price list on application.

GRIFFITHS BROS.

66 ELIZABETH STREET

MELBOURNE

"(3) It is desirable that among the officers of the Society there should always be one or more attached to the Candidates Committee who possess a personality attractive to students as well as to other candidates, so as to carry on a work in the student world calculated to show that the Society is neither out of date nor impervious to new ideas or new methods of working."

The Report also dealt with Relation to other Societies, and the Administration of the Society.

Personal.

The Bishop of Bathurst has been appointed Director of Education for all Australian Forces abroad, the Generals commanding having pressed him to undertake the planning and organising of the work. The idea is to provide every possible facility for preparing Australian soldiers to re-enter civil life after the war, training them for occupations, and at the same time giving them "inspirational teaching" for the making of good citizens. Dr. Long will also be given every facility for moving about among the men for Conferences, and for holding retreats and conferences of chaplains.

A large circle of friends will deeply sympathise with the revered Bishop Pain and Mrs. Pain in the death of their son, who was killed in action in France on August 8.

The Bishop of Willochra has been suffering from a severe cold since coming to Sydney to attend a meeting of the Board of Missions. We are glad to hear that the bishop is now well again.

We regret to learn that Bishop Stone-Wigg is still very ill.

Dr. H. Latimer Jackson, sometime rector of St. James', Sydney, has just published a treatise on "The Problem of the Fourth Gospel."

Rev. N. Mackenzie, who has been acting as missionary to the Chinese in N.S.W. for the past 12 months, left for China on the 23rd inst. The Chinese scholars and church attendants made Mr. Mackenzie a presentation in token of their affectionate appreciation of his self-denying labour amongst them.

Rev. P. J. Evans, rector of St. Peter's, Cook's River, will be inducted to the parish of St. Philip's, Auburn, by the Dean of Sydney, on Wednesday evening, September 11. His removal from St. Peter's is due to the ill-health of Mrs. Evans.

The installation of Right Rev. A. W. Pain, D.D., as a Canon of St. Andrew's Cathedral, Sydney, took place last Friday week, the Archbishop officiating.

Driver Geoffrey A. V. Taylor has been killed in action in France. He was a grandson of the late Canon Taylor, of Newtown, and son of Mr. A. H. Taylor, of Lindfield, N.S.W.

Rev. Charles Hudson, chaplain of the Naval Depot at Williamstown, has been promoted to rank of acting-senior chaplain, and reappointed to the Naval Depot.

Rev. E. S. Watsford, locum tenens at St. Michael's, North Carlton, who has been seriously ill, is now recovering.

Rev. A. J. H. Priest preached at St. Mary's, Caulfield, on Sunday week, on the occasion of the Diamond Jubilee Services.

We regret to record the death, in France, of Lieut. Rupert Purbrick, brother of Mr. F. C. Purbrick, Registrar of the Diocese of Wangaratta.

Rev. W. Meredith Holliday, C.F., son of Rev. H. T. Holliday, of Bexley, N.S.W., and formerly rector of Mulgoa, who has been at the Front well over two years, has been promoted to the rank of Major. He has been gassed twice, but his last letters report him very well. He hopes to return at the end of three years of service.

Rev. J. T. Perry and Miss Saumarez Smith, daughter of the late Archbishop of Sydney, have been accepted for service in the New Guinea Mission. They are shortly to be married, and will proceed to the Mission towards the close of the year. Mr. Perry has been chaplain at Yarrabah, and Miss Saumarez Smith has also been on the staff there.

Rev. J. Boardman, C.F., has returned to Sydney from Palestine. He has been suffering from a nerve breakdown, but is well on the way to recovery.

Revs. E. D. Fethers, of Armadale, Victoria, and Canon Carrington, of Daylesford, have exchanged parishes for a period of six months.

The death is announced of Mrs. Corlette, widow of the late Canon J. C. Corlette, D.D., rector of St. John's, Ashfield, N.S.W., and mother of Dr. C. E. Corlette, well-known in Sydney Church circles.

An announcement interesting to Newcastle churchmen appeared in the "S.M. Herald" of the 26th:—PORTUS—June 30, 1918, at St. Helen's, Muswellbrook, the wife of Harold S. D. Portus, twin daughters.

Rev. A. C. Craswell, rector of St. Peter's, Gympie, since 1911, has resigned his charge.

Rev. J. Done, of the Torres Straits Mission, expects to come South on furlough in September, returning before the end of the year.

William George Puckey, who passed away at his home near Kaitia on the 30th June, just three days short of completing his 83rd year, was the eldest surviving son of the late William Gilbert Puckey, Church Missionary Catechist (one of the contracting parties in the first marriage solemnised

in New Zealand of which both were white and of English birth).

Rev. Cuthbert Maclean, at one time attached to Holy Trinity Church, Devonport, Auckland, and who won the Military Cross when lieutenant in the Royal Fusiliers, early in the War, and is now Squadron Commander of the Royal Flying Corps, England, has again been decorated, this time by the French, having just received the Cross of the Legion d'Honneur, the highest French decoration. Lieut.-Colonel Maclean, M.C., is an old Wanganui College boy, son of the late Rev. T. B. Maclean, vicar of Wanganui.

Rev. C. W. Light (lately of the Bush Brotherhood at Charleville) and the Rev. H. Matthews left Brisbane on Thursday week for North Queensland.

By the recent death of Lord Wenlock the Hon. and Rev. A. G. Lawley, brother-in-law of Archbishop Donaldson, of Brisbane, succeeds to the peerage. He has been vicar of the important Church of St. Peter, Eaton-square, London, since 1913, having previously spent some time with Dr. Donaldson at Brisbane.

Rev. H. R. Holmes, M.A., of Santalia, India, who was expected in Australia shortly, has cabled to say that he has been sent with troops to Mesopotamia.

A very general sympathy will be felt with the Ven. Archdeacon Boyce and his family in the death of Mrs. F. B. Boyce, which took place on Sunday, the 18th inst., at St. Paul's Rectory, Redfern. The late Mrs. Boyce had been seriously ill for some time past.

A MEMORY OF MRS. BOYCE.

We reprint from the "S.M. Herald" a touching appreciation of love the deceased lady evoked by her consistent life of practical Christianity:—

"A former member of the late Mrs. Boyce's Bible Class writes appreciatively:—

"At one time (before Redfern was the manufacturing centre it is to-day) St. Paul's Sunday School was one of the best attended in the State. And what a goodly show we used to make each annual picnic day! We all used to muster in the school grounds, have a short service in the hall, and then walk in procession through the principal streets of Redfern en route to the tram. In front our banner was held aloft by the 'very best boys,' and we proudly felt that in all the world there was nothing so dear to us as our Sunday School. And at these picnics Mrs. Boyce used to be untiring in her efforts to make everyone have a happy time. She would greet with cordiality (for she was courteous in the extreme and a born hostess) all the parents, and then she would organise various games for the children. And for years Mrs. Boyce had the senior Bible Class of the Sunday School. As a proof of the love with which she was held, it was quite a common thing for the young women to remain scholars until they were well over 20. Somehow she remembered that she had to deal with girls whose ideas were matured, and she was delightful in her methods, graphic in illustrating her lessons, and she was full of ideas from her well-informed mind. Many a Sunday afternoon 'my girls' (as she loved to call them) have looked extremely disappointed when they heard the gong which summoned everybody to the closing service, and more than once I have heard one or another say 'I could have listened to Mrs. Boyce for another hour!'"

"And to the poorer women of Redfern Mrs. Boyce was a veritable 'Fairy Godmother.' She would hold meetings for them each fortnight, and then would teach them how to make the very best of the limited means at their disposal. Many of them were not even able to sew, and she would satisfy until she had made them proficient in this useful art. One time I saw a very poor woman looking with intense love at Mrs. Boyce (who was seated some distance away), and then whisper to her near-by neighbour, 'I feel as though I can't thank our rector's wife enough. Why, I didn't even know how to hold a needle properly until she came along. She taught me to cut out and sew and made me a present of the first blouse I made (the stuff of which she

"KIWI"

"KIWI" Boot Polishes Preserve

THE LEATHER. They are made in BLACK, TAN, LIGHT TAN, DARK TAN, OX BLOOD, BROWN and PATENT LEATHER. Not only because of their distinctive Quality should they always be used, but also because they are made in Australia. Besides, they are Wonderfully Economical, as the shine lasts days. After rain or dust a light brushing Quickly Restores the Brilliance. IT PAYS TO USE—

"KIWI"

Correspondence.

The World to Come.

(The Editor, "Church Record.")

provided), because she said I showed such improvement." Mrs. Boyce had a large circle of friends, who made a practice of forwarding their discarded clothes to her, and she was thus enabled to hold numerous jumble sales. For many years St. Paul's has had its Young Women's Union, and I don't think any girls ever had a better opportunity of becoming versatile—thanks to Mrs. Boyce, who was in charge of us all. She divided the meetings into various sections, and made each one particularly novel and interesting. She instructed us in the various departments of dressmaking, millinery, and kindred arts, cooking, household upkeep, and attendant useful knowledge. On other occasions she would have what were known as 'mental' nights, when she would delight us with her close intimacy with English history in all its stages, booklore, and literary translations.

"And now Mrs. Boyce has left us, and we feel the tears rising to our eyes as we think of the kindly influence and gentle love which she ever had for those with whom she came in contact."

"MATOKA."

Our Melbourne Letter.

(From our own Correspondent.)

Synod is once more in sight—a new Synod, with a considerable increase in the number of lay representatives. This is a welcome feature of our Synodical government. The laymen have equal powers with the clergy, and after all the Church is for them and the parish folk they represent. The amazing thing is that laymen elected to Synod are as timid about expressing themselves as the callow curate just out of the chaplain's hands. Not all of them—we do not forget that we have Mr. Biggs and Mr. Rigby always with us. But the trouble is that a few laymen speak off while the greater number are dumb and inarticulate. They are also the staunchest of conservatives. This is at once their strength and their weakness. They may be depended on, if ever it comes to the vote, to keep the Church on the old well-tried lines of reformation doctrine and practice. But they are chary of any innovation for the reform of obsolete ecclesiastical machinery or for launching out on new lines for the prosecution of the Church's great task. In the Council most of the laymen defend the relic of absolutism in the Church embodied in the rules which prevent a member giving notice of motion except through and subject to the veto of the Archbishop. This matter, which was referred to the Council for consideration and report recently occupied the time of a special meeting. The report adopted by the majority has been traversed by a minority report of members of this Council. It is likely that both documents will be in the hands of synodsmen, and upon the facts and arguments presented an important debate is likely to take place affecting a principle upon which the democratic section of the Church has very definite convictions.

Another matter of importance is the method of election of an Archbishop in case of a vacancy in the See. The proposal to make this Synod itself the electing body has been discussed in one or two of the Rural Deaneries and there is much to be said in its favour. The power rests with the Synod. Why should it delegate its powers to any committee. Election by Synod is the usual way. The idea of a committee with absolute powers of appointment is peculiar to Victorian dioceses. This is a matter that synodsmen should enquire about before the next Synod.

THE GIFT OF FRIENDSHIP.

For friends who help us on our daily road,
Who cheer us on our way,
Who tread with us the path that Jesus trod,
Who kneel with us to pray,
Who come to us as gifts sent forth by God,
We thank our God to-day!
A.R.G.

Sir,—Your footnote to the letter under this heading opens up the very question which laymen ask themselves, and to which everybody, especially at this present time, is intensely interested to receive more light. "A great gulf fixed." It indicates, different worlds, and perhaps no one supposes that every spirit after death will pass into the same Paradise. There is the period of "much tribulation," until the soul learns to conform to the nature of God, and since it is ordained that man only shall teach man, does it not follow that in the world to come spirit shall communicate with spirit until each be perfected? "A great gulf fixed," therefore, may concern only the present aeon or age. Cannot also the testimony of St. Paul concerning the third heaven be taken to indicate the stages or condition in which souls will exist in future ages?

INQUIRER.

An Appeal.

Wollongong Church of England Hostel for Girls.

A forward movement on behalf of the Church of England girl life of the country, and which opens up great possibilities for the augmentation of the diocesan church life of the future, has been set on foot in the Rural Deanery of Wollongong. The proposal is to establish a Church of England hostel for girls at Wollongong. This matter was brought before the Rural Deanery and was most heartily welcomed by every member present as a most necessary step, both for the material as well as spiritual advantage of the C. of E. girls of the South Coast, and a motion was unanimously carried by the Chapter pledging support, and asking the Rural Dean to bring this matter before the church people of the diocese, and seek their moral and financial support.

The reason for the establishment of the hostel at Wollongong is, that it is the natural centre of the South Coast by reason of its geographical and commercial position, and also by reason of its railway facilities, and the fact that it has the most educational advantages, it being the only South Coast town which contains a High School. The reason for the hostel is that a number of our parents of the South Coast would like their girls to get the advantages of the higher education offered by the High School, and the domestic school, but they are deterred because they know of no safe place to send their girls to lodge. Again, many of those who now attend would be glad to avail themselves of the hostel, because many of them have long distances to travel every day by train, and this has the disadvantage of wearing them out physically, thus preventing the fullest educational advantage being received. Again, the establishment of the hostel would obviate the disadvantages of numbers of boys and girls travelling long distances in the train together. In other cases, girls have won the right to enter the High School, but they are physically unfit to stand the strain of travelling backwards and forwards every day, and are therefore compelled to forego the coveted opportunity of the higher education, and remain without that fuller intellectual development which ought to be theirs to fit them for the keen competition of present-day business life. These considerations have led some church-people to send their children to R.C. convent schools to the great injury of the Church. It would be wisdom on the part of the Church to see that our young churchwomen have the very highest intellectual development it is possible to offer them, as well as that spiritual guidance and direction in the time when their characters are forming permanently, as shall ensure the fullest spiritual development. The establishment of this hostel with a Deaconess of spiritual character in charge, would, we feel, provide a splendid opportunity in both directions, and would, we believe, link them on to God and His Church for all their after life, and make them a considerable asset in the future well-being of the Church. We feel that this is a matter which is too big for either the parish of Wollongong or the parishes of the Rural Deanery combined to finance alone, and as it is for the good of the whole Church of the Diocese we seek the help of all churchmen and churchwomen in the diocese.

By kind permission of the Archbishop, who heartily approves of this scheme, we are now permitted to make this appeal for help to enable us to establish this forward movement, and thus help our young churchwomen, and ensure to the Church an hundredfold harvest for future reaping. If this project appeals to your sense of justice, wisdom and churchmanship, we shall be glad if you will kindly write to the Rev. C. A. Stubbin at the Rectory, Wollongong, who will communicate

to you how and when to send your help. The plan which we propose to follow, is to provide capital by subscription for the purchase of a suitable property, furnish it plainly but comfortably, and place a trained Deaconess in charge, who will superintend all departments, and be responsible for the spiritual and material welfare of the girls. Each girl will pay a fee for board and residence, and will be asked to contribute to the economy of the hostel by being responsible for her own room or share of the dormitory. We desire to make the fees as low as possible so that the benefits may be extended as widely as possible. Our aim will be to make the hostel. We propose to create a local governing committee, of which every clergyman who belongs to the Rural Deanery shall be ex officio a member.

For the Rural Deanery,
I am, yours faithfully,

CHAS. A. STUBBIN, R.D.

Notes on Books.

The Mud Larks, by Crosbie Garstin. Published by Angus and Robertson by arrangement with Methuen and Co. Ltd., London. Price 1/- net.

Anybody who wants to take his knowledge of trench life in pleasant doses will gladly welcome these breezy, humorous sketches by one who knows the conditions at first-hand. The author is a lieutenant in First King Edward's Horse; he is also a humorist with a decided literary gift. The chapter entitled "The Riding Master" is particularly delicious, but our readers will enjoy the whole book. We heartily recommend them to read it. They can do so in an hour or two. Our copy from the Sydney Publishers.

"Backbone." This book claims in its sub-title to be "Hints for the Prevention of Jelly-Spine, Curvature and Mental Squint. A straight-up Antidote for the Blues, and a straight-ahead Sure Cure for Grouch." Its 82 pages of paragraphs have been collected from various sources by S. De Witt Clough, and are published by Messrs. Angus and Robertson, Ltd., of Sydney, to whom we are indebted for our copy.

Prayer and Confession of Sins to the Blessed Mary and to the Saints, by Rev. A. Law, R.D., Th.Schol., Incumbent of St. John's, Toorak, Melbourne (12 pp., price 3d., on sale at the Melbourne Diocesan Book Depot). This is a reprint of some valuable articles on the heresy of Mariolatry, published in the "C.E. Messenger." The articles were evoked by the exploitation of the General Mission in the furtherance of this harmful teaching, and the appearance of an article from the pen of a Melbourne cleric containing that teaching, in "The Bush Brother." Mr. Law deals with (1) the history of the teaching, (2) the doctrine and practice itself, (3) the practical effects of the teaching. The writer, who is the Editor of the "Messenger," has been subjected to a good deal of adverse criticism in the columns of the paper, and has taken a very firm stand in dealing with it. In closing his article, he says:—

"There are some undoubted good results arising from this controversy.

It may avail to stir up Anglicans from their easy tolerance, which so often is another name for indifference, to realise the danger from within. The Empire before the War placidly allowed the German within the gate to gain a hold which all but accomplished our undoing. People must learn to examine the doctrine, for it is remarkable that, whereas a comparatively harmless act of ritual is hotly resented, any false teaching gains ready acceptance. It will stir up those who love their Church to take all necessary action to hinder the growth of teachings which are alien in origin and in nature to the Church. One of the most effective ways is to give more positive teaching in home and school and church.

"But, after all, that which is required is a deeper and more widespread realisation that Christ, and Christ alone, can satisfy the soul. The false teaching combated in this paper is a symptom of the loss of the sense of the Presence of Christ in His people, and a partial fulfilment of our Lord's Word of warning regarding the distant days: "When the Son of Man cometh, shall he find the faith on the earth?"

Is all well with the Church of England? by a layman, Capt. de Hoghton, R.N. (8 pp. 1d., published in Hobart; our copy from the author). The question asked by the title of the pamphlet can only receive one answer, and the author, a sturdy Protestant and Churchman, who is a member of the Council of the Tasmanian Church, shows very clearly that the Ritualist or Romanist aggression is responsible for a disunion and spread of unscriptural teaching in the Church, which weakens the Church for work and witness. The strong language that Capt. de Hoghton uses finds, alas! too much justification in the present trend of events within the Church.

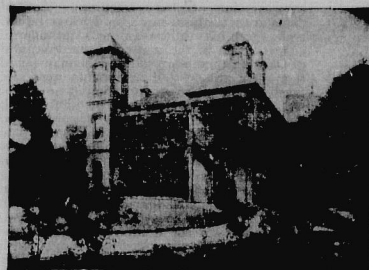
Commonwealth Bank of Australia

HEAD OFFICE SYDNEY.
Open for all General Banking Business in the principal Cities and Towns of Australia, London, Westminster (Salisbury Plain), and Rabaul. Cable remittances made to, and drafts drawn on foreign places direct. Foreign bills negotiated and collected. Letters of credit issued to any part of the world. Banking and Exchange Business of every description transacted within the Commonwealth, United Kingdom and abroad. Current accounts opened. Interest paid on fixed deposits. Advances made against approved securities.

Savings Bank Department

At all Branches, and over 2750 Agencies at Post Offices in Australia, Papua, Solomon Islands, New Britain, and The Pacific. INTERSTATE and INTERNATIONAL Savings Bank Facilities. JAMES KELL, Deputy Governor 1918 DENISON MILLER, Governor

TRINITY GRAMMAR SCHOOL



DULWICH HILL,

A Day & Boarding School for Boys.

Registered as a High School under the Bursary Endowment Fund.

Visitor: The Archbishop of Sydney.
Acting Warden: Rev. F. C. Philip, M.A.HEADMASTER:
Mr. F. H. J. ARCHER, M.A., Dip. Ed.

UNIVERSITY COACH.

F. T. ALLEN, B.A. (Sydney), 19 Arundel Terrace, Glebe, Opposite University.

20 years in Education Dept. of N.S.W. (9 years High Schools).
Coaches for Matriculation, Public Service, Teachers', Bankers' Institutes, Intermediate and Leaving Examinations. My latest year's record: 51 passes out of 55 candidates—Pass Mathematics and Honors Latin in Leaving Exam., Intermediate Mathematics (19 passes out of 19, 13 A passes), Latin (13 passes out of 13 candidates). I have coached through the Matriculation Examination from absolute scratch in French, 34 weeks' coaching; Mathematics and Latin, 40 weeks. I can do the same for you. You can't afford to fail, it means loss of dignity and time. Seek my assistance, your difficulties will disappear and your efforts result in success.

F. G. BROWN

Chief Naval Instructor, R.A.N. (ret'd.); late Director of Studies, Royal Australian Naval College; B.A., B.Sc., 1st in First Class Honours in Mathematics; Examiner in Mathematics, Matric. 1918; late Mathematics Master, Fort Street.
Exceptional opportunities are offered to Candidates for entrance to the Naval College. Individual and Group Tuition in all branches of Mathematics and Physics for University students in all Faculties.

Classes for M.A. Degrees in Mathematics.
Also Mathematics, Trig. and Geog. for Military College, Leaving Certificate, Matriculation, etc.
Office: 20.22 (Fourth Floor), Daking House (near Railway Station), Sydney. Appointment by letter.

"ROSLYN" PRIVATE HOSPITAL,

TRYON ROAD, LINDFIELD.

NURSES CALDWELL & ARMSTRONG.

OBSTETRIC ONLY.

Telephone J 8127.

SIRONA PRIVATE HOSPITAL,

NURSE STAINS-HALL

JERSEY ROAD, WOOLLAHRA.

OBSTETRIC.

Tel. 268 Pad.

PATIENTS VISITED DAILY.

The Liverpool and London and Globe Insurance Company Limited

THE GREAT INSURANCE COMPANY OF THE WORLD

This Company transacts all classes of Fire and Accident Insurance. QUOTATIONS GIVEN and SURVEYS made Free of Charge.

ASSETS EXCEED £14,000,000

Head Office for Australasia

62 PITT STREET, SYDNEY.

PROTECT YOUR INVESTMENT

If your Investment be Property, then protect it by painting. Wood and iron will decay if not protected by paint, and the most economic paint to use is the best. "United" Pure Paints, made in Australia from the best materials, in all colours and white. Specially ground and mixed by modern machinery, excellent wearing qualities, and packed in pints, quarts and gallons. Write for quotations and give it a trial.

JAMES SANDY & CO. LTD., 326-328 George Street, Sydney
Branch—NewcastleFEATHER
SELF-RAISING
FLOUR

Auburn Road (near Station) Auburn.

H. E. BADMAN
Cash Draper.

Laces, Haberdashery, Millinery

JONES BROS.

Wood & Coal Merchants
and Ship OwnersBest Household Coal.
Best Wood cut any size.
Supplied at Lowest Rates.

Foot of Bathurst Street, Sydney

Phones: City 9603 and 9023.

"The Watties" Private Hospital
North Terrace, Bankstown

(On the Main Road, close to Railway Station).

NURSE THOMSON, Matron

OBSTETRIC CASES ONLY.

Tel. U 7256

Phone U 2240.

NURSE A. McLENNAN

A.T.N.A.

Lissington Private Hospital,
3 Yassman Avenue, Haberfield.

China & Glassware

Always Low-Priced,
and good at the
price, at

Nock & Kirby's

Big New Store,

GEORGE ST. (Circular Quay)

Arnott's

Famous

Biscuits

EDITORIAL NOTES.

All literary matter, news, etc., should be addressed, "The Editor, 'Church Record,' 64 Pitt Street, Sydney." Nothing can be inserted in the current issue, which reaches the Editor later than Tuesday morning.

No M.S. 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.

Subscriptions, and all business communications should be sent to the Manager, Mr. L. Lepplastrer, 64 Pitt Street, Sydney. Telephone City 1857.

Subscribers are asked to write at once if they do not receive the "Church Record" regularly.

TERMS OF SUBSCRIPTION (in advance).

In Australasia . . . 5s. per annum (post free).
Beyond Australasia . . . 6s. 6s. per annum (post free).

ADVERTISEMENTS.

Small Advertisements (prepaid).
Per insertion—16 words, 1s. One penny for each additional word.

Standing Advertisements.

Rates will be quoted by the Manager on application.

The Church Record.

AUGUST 30, 1918.

THE POWER OF SYNOD.

The season from late Autumn to Spring is usually a busy time for the Church of the Commonwealth, for during these months the majority of Synods are held. That is to say, the Church, in the various dioceses, meets to legislate for local needs and to discuss the religious and moral problems that confront her in her great offensive against the kingdoms of the world.

The present-day complaint against the Church, voiced by her own sons as well as by the outsider, is that she is scarcely conscious of such an offensive; or if she be so conscious, she is not conscious of the power available for her tasks, and so, contentedly or discontentedly, sits back and refuses to attempt "the impossible" in furtherance of her great cause—the cause that has been entrusted to her by her Divine Head. How else can we explain the minutes of the various sessions of our Church Synods? Are they not usually dry, dull records of machinery ordinances and resolutions? These are, of course, most necessary in their place. But is it consonant with our great mission that the synodical gathering, representing surely the concentrated wisdom and spirituality of the Church of a diocese, should be allowed to foregather and discuss matters of Church import, without discussing more fully and patiently the real problems of our work, and without sending out some weighty utterance to the Church, and of necessity to others, concerning special features of our great offensive, and without expressing the Church's united witness against some of those public evils that threaten our common life, and in so many cases weaken, because of mis-thought or want of thought, the Church's witness?

We need, as a correspondent put it in our last issue, an *organised Church opinion on matters of grave social and religious importance*. Church members at any rate should have some strong leading in matters whose importance is sometimes overlooked; and an appeal should be made to their loyalty to come into line for action so that the Church's witness should not be weakened by any inconsistency of practice.

To take a case in point: Some months ago when the War Lotteries were attempted, the Archbishop of Perth felt his hands so tied as to prevent him from official protest against the immoral action of the Government. Why were his hands tied? Because, forsooth, in some of the parishes of

his grace's diocese gambling methods were resorted to in aid of Church funds. Now if the Synod of Perth had, after full and free discussion of the whole question, given utterance to a united protest against this vice, and had published it freely to the Church of that diocese, then the wisdom and loyalty of Church members would have been strong enough to make the exceptions inconsiderable, and the Archbishop could have made his protest with confidence in the knowledge of a diocese at his back.

In the same way, in New South Wales, if, by the Synod's membership, the Good Friday Show scandal could be pilloried throughout the Province, the Metropolitan's protest would have to be treated with more respect than it hitherto has received at the hands of the Show authorities; for it would have the weight behind it of an organised Church opinion, whose numerical strength would demand consideration. Matters such as these, which belong to the Church's offensive against the world, require to be so earnestly discussed in the Synods that the members may go away to the various parishes impressed with the importance of the questions, and determined to carry back to their parishes the Synod's message. At the present time, in the generality of cases, Synod is too remote from the interest of the ordinary churchman. Some method requires to be evolved by means of which he can be brought into touch with the Synod's doings and be impressed with his special and individual interest in and responsibility for those doings. At present Synod is not speaking to the Church with the impressiveness it should deserve. Is it because Synods are not realising their opportunity, vocation and importance in the life and witness of the Church? Often and often Synod is viewed in the parish as a kind of task-master or tax-collector. How seldom is it received, or does it appeal to be received, as a leader in the aggressive work for which alone the Church exists?

We come back again to this truism: The Church's work is one of spiritual aggression—a *spiritual offensive*. The Synod of a diocese must in its own meetings keep this great fact emphasised so markedly as to impress the diocese at large, and every parish and member in particular, with the importance of the work, and to keep their ideals high, and give them a keen sense of their responsibility of witness and energy in furtherance of their Church's task.

But how? Well, we can only go back to apostolic days and apostolic ideals: "It seemed good to the Holy Ghost and to us." For only as the Church understands that her Master's promise *must* be kept, and that, by His Holy Spirit indwelling in her and within her members, He is with us all the days, only as, realising that, she seriously attempts great things for God and expects great things from God, will that sanctifying and enheartening leaven spread its influence throughout her members, and arouse in them that enthusiasm for God which will unite them for the common task, and make possible and powerful for good their common witness.

EXHORTATION.

(Translated from Greek by E. Parry, Ryde.)

This easiness of spirit,
Cast to the wind's sway,
And wait with golden torches
The Bridegroom's shining way!
Go forth, go forth to meet Him,
And cry with one accord,
All men, all things, all creatures,
For ever praise the Lord!

Intolerance.

The current issue of our Melbourne contemporary supplies fairly strong proof that the plea for toleration so often expressed by a certain party of extreme Churchmen is only a spurious plea. In the opening page of the "Messenger" the note "In Self-Defence," and the Message for Daily Life, "And one shall say unto him, 'What are those wounds in thine hands?'" Then he shall answer, "Those with which I was wounded in the house of my friends," give some suspicions that the Editor is labouring under a sense of unfair treatment at the hands of those from whom he might have expected better things. Further on we have a full explanation, and can only wonder at the Christianity and manhood of men who can be guilty of such action as is therein described. The facts briefly told are as follows:—Some few weeks ago, the *Dubbin* Brotherhood published an article by a Melbourne clergyman in which Mariolatry was plainly encouraged. Our readers will remember that we criticised the article in our columns at the time. The Editor of the "C.E. Messenger" also pilloried the article as conveying "False teaching in the Church," and published several articles in controversy of that teaching. Several dignitaries of the Church, and lesser lights, took exception to the Editor's attitude and criticism of the matter in question; and perhaps to their surprise and dismay found that their protest and arguments were met firmly by the Editor, who showed no disposition to withdraw from a position which he was convinced was well grounded and necessary for the defence of the truth. The sequel to this open discussion in the press makes ghastly reading. The Editor has (or had?) the privilege of membership in a private association of clergy, some 30 in number, who styled themselves "Friends in Council," and met periodically for "devotion, instruction and social intercourse." At the last meeting of this Association, at which the Editor was to read a paper, one member rose and moved "That the paper be not read," and then went on to attack Mr. Law in this private conclave of friends, for his action as editor in writing as he had in the "Messenger," and there were found members in the meeting to back up this outrageous proceeding. We learn from the editor's account of the proceedings that a petition is being signed by certain clergy asking the Archbishop to dismiss Mr. Law from the editorship. This is a kind of tolerance with which we have little sympathy. The whole thing, in its vitriolic partisanship, is only another illustration, unfortunately within the Church of England, of the tactics of Rome. The Australian Church has had more than one example of this vicious intolerance.

The A.B.M. Meeting, August 1918.

The Australian Board of Missions met on August 7 and 8, at the Diocesan Church House, Sydney. There was not as large an attendance as at previous meetings, but much useful work was done. The absence of Bishop Stone-Wigg, through illness, evoked an expression of the deep sympathy of members of the Board.

A resolution, expressing the condolence of the Board with Mrs. Gunther on the death of Archdeacon Gunther was passed. Archdeacon Gunther had been a member of the Executive Council of the A.B.M. from 1872-1916, and was also for many years a member of the Melanesian sub-committee of the A.B.M.

The following letter, received by the President of the A.B.M. from Bishop Copleston, Chairman of the Central Board of Missions, was greatly appreciated by the Board:—"I am desired by the Executive Committee of the Central Board of Missions of the Church of England to express to Your Grace the great thankfulness and the warm sense of brotherhood with which the Board, at its annual meeting, received the message which Your Grace sent to us from the Australian Board of Missions. We have followed with the utmost sympathy and admiration both the work which the Australian Church is doing and the steps by which unity of organisation has lately been achieved; and we welcome with all our hearts your kind recollection of our Board at the happy moment of your first formal session."

The Board resolved to invite Bishop Montgomery to visit Australia, and a further resolution was passed that C.M.S. be invited to cooperate with the A.B.M. in securing a joint visit of the Bishop and the Bishop of Dornakal, to whom an invitation had previously been sent at the suggestion of the C.M.S.

The careful consideration of the Board was given to the position of the New Guinea Mission and to some proposals of the Bishop to provide technical training for Papuans. The Board has requested that details be

supplied to estimate the cost of the new development. This will come up for consideration in the forthcoming budget of the New Guinea Mission. The following resolution will be of special interest to those who know how Miss Cottingham has laboured for many years in spite of constant pain and weakness:—

"That the Board desires to express to Miss Cottingham, through the Bishop of New Guinea its great thankfulness to her for the splendid work she has done in translating the whole psalter and a hymnal into the Vedauan language, and its hope that God will spare her to see the fruition of her work."

Reports were received dealing with missionary work and projected developments in the Western Pacific, China, Jerusalem and the East; also with the work at the Home Base, especially in providing an adequate literature department for the A.B.M.

Resolutions were passed in reference to the problems of missionary organisation at the Home Base, by which a conference with C.M.S. representatives has been arranged for October 31 next.

A.B.M. organisation in the State of Victoria was discussed and a sub-committee appointed to report to the next meeting.

The appointments of the Rev. P. A. Micklem and Rev. W. B. Docker as Wardens of the Guild of St. Andrew for New South Wales and Victoria respectively were confirmed.

The following dates and places for the Board meetings in 1919 were decided upon:—February 26, Melbourne; June 18, Sydney; August 20, Sydney; November 12, Sydney.

The following resolution was passed after the consideration by the Board of the difficult position of our Missions at the present time and especially of the rise in the prices of necessary commodities and of the increased cost of maintaining existing work in China and India:—"That the Board bring before the Bishops of the Church the urgency of the needs of the Missions of the Church at this time, and suggests that a Sunday be set apart for missionary collections before the end of the year; such offerings to be regarded as a special war gift."

The Most Reverend the Primate pronounced the Benediction at 1 p.m.

The Church in Australasia.
NEW SOUTH WALES.

SYDNEY.

Deaconess Institution.
(From a Correspondent.)

The lecture hall of Deaconess House was crowded out on Tuesday afternoon, August 20, when the annual meeting of the Institution took place. The hall was beautifully decorated with flowers. Lady Helen Munro Ferguson presided. On the platform were also Archbishop Wright, Mrs. Wright, Bishop Pain, Miss Pallister, the Dean of Newcastle and others.

Bishop Pain moved a motion of sympathy with Archdeacon Boyce in his recent sad bereavement, which was carried in silence.

Her Excellency said that it was a pleasure to honour the work of the deaconesses who for three hundred and sixty-four days of the year did their work so quietly and unassumingly. This was the three hundred and sixty-fifth day, and for a short time the Institution was in the limelight. She referred to the various aspects of the work, noting with appreciation the beginning of bush deaconess work in Australia by Miss Shoo-bridge, who has lately gone to Gippsland, Victoria. She felt that the splendid spirit of service which had been manifested during the War would be directed into other channels when the War was over, and would survive in the religion of kindness.

Miss Pallister, in reading the annual report, threw interesting flashlights on different branches of the work. The life of a deaconess was many-sided. The deaconesses and students were engaged in various branches of study. Their parish activities included talks to factory girls, meetings for women, teaching and visiting in the homes of the people. It was often possible to help in very practical ways and thus to commend the religion they professed. She appealed earnestly for more women workers.

His Grace the Archbishop said that he had never done a more satisfactory piece of work than when he persuaded Miss Pallister to come to Australia to direct the work of the Deaconess Institution. There was a real work for earnest women to do in the Church to-day.

The annual reports were submitted and showed satisfactory progress. The building debt, which last year stood at £1500, was now reduced to £900. The Home of Peace continued its good work, and in the Children's Home 45 children had been cared for during the year.

The Dean of Newcastle (whose father, Rev. Canon Archdall, was the founder of deaconess work in Sydney) dealt with enthusiasm on the place of women workers in the Church, and the need for a religion which would exhibit in loving service the compassion of Christ.

Among the audience were Mrs. Robert Taylor, the first deaconess to do service in Sydney, the Principal of Moore College and Mrs. Davies, and Rev. P. Micklem.

C.M.S. Valedictory.

Some months ago the C.M.S. Committee of N.S.W. decided that their General Secretary, Rev. P. J. Bazeley, should be commissioned to visit the Eastern Mission Fields in order to strengthen the hands of the Committee for their enlistment of sympathy from the Christian public in the foreign work of the Church. On Friday last, Mr. Bazeley sailed in the s.s. "Nikko Maru" for Japan, and with him there were Rev. N. and Mrs. Mackenzie, returning to their work in China, and Miss B. Varley, who was going out for the first time to the Mission Field.



Rev. P. J. Bazeley.

A goodly company of clergy and laymen met Mr. Bazeley at a valedictory tea in the C.M.S. rooms. The catering arrangements left nothing to be desired in the capable hands of Mrs. Bragg and her willing helpers, under whose devoted service the C.M.S. Refreshment Room has made most encouraging progress in popularity and funds.

Mr. C. R. Walsh occupied the chair and interested the assembly by happy reminiscences of Bishop Stewart, of beloved memory. He said there was a sacramental feature of their meeting, they wished Mr. Bazeley "God-speed" and prayed that God would be with him and bring him in safety to the end of his voyage. Bishop Pain, Canon Bellingham, Canon Charlton, Revs. W. Greenwood and S. Taylor also spoke, bearing testimony to the great work that their guest had done for the furtherance of C.M.S. and Evangelical interests.

Mr. Bazeley, who was loudly applauded on rising to reply, said: "I am cheered in the knowledge that we are workers together with God in the kingdom of our Master. I do value this gathering, for it sends me off on my mission with gratitude to Almighty God; I go forth believing that it is a mission which I have to fulfil. Of late I have felt rather depressed with the serious responsibility that seemed to be resting upon my shoulders, not only in connection with Hyderabad, but with all the other things which I feel ought to be undertaken in connection with this branch of the C.M.S. In speaking to a lady in C.M.S. the other day, I said that I was feeling burdened with a sense of responsibility. She replied, 'My brother, I would like to tell you this, God also is concerned about the same matters.' Since then my load has been considerably lighter; but the sense of responsibility comes to me because I realise that I have to convey a message to those in the Field with whom I come in contact, as well as to come back to this part of the Church in Australia and enlarge it, as far as I can, with the experience I have had abroad."

"The day has dawned for us when we must pass the auxiliary stage; we shall have to be in the adult stage of organisation in the near future, and we shall have to take very much responsibility upon ourselves."

"I can believe that we have almost reached the limit of our resources in certain parishes—as the Church is to-day—but still I am going forth to tell those people that we are not satisfied, and that we are contemplating extension, and we are going to help

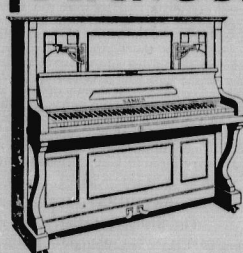
them more in the future than we have in the past. On the primary duty, winning souls for Christ, I believe we also must evangelise here; and before we can carry out this forward movement, we must learn to study the art of evangelising as we have not studied it in the past. And I pray that I may learn something of the power and the method which Canon Burns and others in the Mission Field are exercising now. I hope to come back considerably enlarged in heart and mind, and able to help in the future of the great work you have put into my hands."

"I pray God that the confidence you have placed in me may never be misplaced. God bless us and make us more fit for this ministry."

At a valedictory meeting held in the Chapter House on Tuesday, 20th inst., farewells were said to Rev. P. J. Bazeley, Rev. and Mrs. N. Mackenzie, and Miss Beatrice Varley. Mr. C. R. Walsh presided over a well-attended meeting, in which were many clergy. Rev. S. M. Johnstone, B.A., read the instructions of the Committee to Miss Varley, who was going out for the first time to China. The out-going missionary gave a beautiful and simple testimony to God's call to her and spoke of the great need of the foreign field.

Rev. N. Mackenzie, who has most successfully been organising the Chinese Mission in N.S.W. for the past twelve months, gave a very practical and interesting address on that work, showing its needs and difficulties.

The chairman, on behalf of many friends, presented Mr. Bazeley with a cheque for £28. In reply, the General Secretary said that he thanked them all for the magnificent gift. Speaking generally of his proposed trip, Mr. Bazeley referred to what is known as the Hyderabad scheme. He said:—"I shall be burdened with an exceedingly serious duty. I have been authorised by the Committee to undertake the decision for them regarding Hyderabad. We have a missionary there—a grand man—the Rev. G. E. Brown. Mr. Brown's striking personality is such that when a vacancy occurred there in the Chaplaincy, the European population asked that Mr. Brown might become their chaplain. His personality has created rather a unique position, and that same personality has meant a development for us, which means that for the first time in our existence we shall become an administrative body in the Fields. Our Committee have conditionally accepted the proposals which have been made for the work at Hyderabad, but they have authorised me to undertake the responsibility of decision on their behalf if I am satisfied with what I see there. It is a great matter, and I would shrink from it were it not for the

SAMES
PIANOS.

The Sames Pianos
are British built
throughout.

Excellent Work-
manship, exquisite
Tone & Durability
unquestioned.

Old Pianos taken in
Exchange.
Catalogues Free.
EASY TERMS.

PALING'S,
338 George St.,
Sydney.

fact that God is leading us all the way through. We want to strengthen the tie that binds us to our brethren out there in the battle line, and I have no doubt that this visit will strengthen that tie."

At the close of the meeting, Bishop Pain, the venerable Secretary of the C.M.S., of Australia, commended in prayer those who were going to the care and keeping of our Heavenly Father.

C.E.M.S.

The annual meeting of the C.E.M.S. for the Province of N.S.W. was held in the Chapter House, Sydney, on Friday, August 23. The report stated that five new branches had been formed, making a total of 51, with a membership of 900, of whom 200 had enlisted. The balance sheet showed a satisfactory financial condition. About 70 delegates attended the conference.

Fund for Soldiers.

The Church of England Australian Fund for Soldiers Overseas, which was established for the erection and maintenance of huts and marquees at the front and bases continues to make good progress, and already a considerable sum has been forwarded to France and Egypt. Canon Jose, of Adelaide, the Organising Director in Australia, passed through Sydney on Wednesday last and addressed the local committee at St. James' Church, King Street. The huts are open to soldiers of all denominations, and their distinctive feature is what Lloyd George described as "the quiet corner shut off for devotion," where services are held, candidates prepared for confirmation, and quiet chats arranged with the men. The larger portion of the hall is used for recreation purposes.

Mr. J. A. Spencer, of 16 Spring-st., Sydney, is the Hon. Organising Secretary for the Sydney and Goulburn Dioceses.

Social Unity Lectures.

The lecturer on Monday evening, August 19, was Rev. C. E. Curtis, M.A., Rector of Cremorne, Sydney, and his subject, "Social Unity and Religious Divisions." He took the line that religious divisions in the past had greatly helped to conserve the principle of liberty, of which they were an expression, and which is an indispensable foundation of social unity. Just because society is organised it must have diversity within its unity, which must never be confounded with uniformity. Uniformity had been compared to a desert, unity to a wide diversified landscape. Failure to recognise this fact in the past had led to much bitterness between Christian and Christian, but there were many hopeful signs of an approaching unity today. Within the Anglican communion, however, there were divisions which would hamper her in giving her full contribution to the whole Church, and we should strive to capture the power of unity so vividly illustrated in the effectiveness of the United Allied command to-day. Many reforms making for the real democratic government of the Church were needed, and boards of strategy were advocated so that the Church might more effectively develop her work, and in elections to these boards, as well as in the working of the Church generally, all partisanship should be rigorously eliminated.

In the discussion which followed, Rev. P. A. Micklem pointed out some of the ways in which lack of religious unity was hampering the Church's witness in the community, and several speakers condemned the system of pew rents as an undemocratic and disruptive force in Church management.

BATHURST.

The Bishop's Letter.

"The G.O.C., Sir William Birdwood, kindly invited me to spend a week-end at his headquarters, when I was on a visit to the D.C.G., and he has shown to me, as he shows to all, the utmost kindness. He took me with him to conduct a Church Parade with a famous Division that had just come out of the line, after doing magnificent work in stopping the enemy."

"It was a moving occasion, and I told the boys, as one recently came from Australia, that the message I had brought from you all was 'Give our love to the dear boys over there.' At the close of the Parade the G.O.C. pinned on the breast of those who had won them so nobly the decorations awarded in the recent fighting, shook hands with each, and spoke a few words of commendation to each."

"There was a great number of these splendid men to be decorated, for the medals of earlier awards had also arrived."

Splendidly gallant and brave as they are, how your hearts would have thrilled to see them thus drawn together from the separate brigades. Rain came just at the end, so the parade had to be moved off and the G.O.C. kindly expressed more than once his regret for this, as he had intended to say a few words of welcome to me from the army."

"The people of the Cathedral parish will be interested to know that I met the General of the brigade to which Rev. H. H. Morshead is attached, and he spoke in the highest terms of him. Mr. Morshead had just been 'gassed' for the second time, and sent to hospital in England. The General said to me: 'Bishop, see that he comes back to us. He is an institution of ours, and we cannot do without him; he belongs to us. We all love him, and he is a very gallant fellow. Only shaking his head he is too fond of getting up in front and he knows I am angry with him for getting gassed again.'"

"I was also very glad to meet that fine soldier, Staff-Capt. Throsby Morell, son of my Warden at the Cathedral, Mr. J. H. Morell. Alas! I hear that our invaluable Mr. Morell is to leave Bathurst. That will be a heavy loss to our Cathedral and diocese."

"During the week-end the G.O.C. laid before me plans of a special work he desired me to undertake for the welfare of the troops, and this will make me a tremendously busy man in the near future."

"In the next few days I did a good deal of travelling, for special duties, and during that time I dedicated the new chapel that has just been erected at the Australian General Hospital, near Boulogne—a nicely appointed chapel presented by Australian church-people. There I met Major Alan Barton D.S.O., an old Bathurst boy, of Esplanade House. I visited at a considerable distance another A.G.H., where I met Sister Glasson, daughter of Mrs. Russell Glasson, of Blayney, and also Colonel Taylor Young, of St. Mark's, Darling Point. These meetings mean much on this side of the world."

CRAFTON.

(From our own Correspondent.)

The Synod of the Diocese has been summoned to meet in Grafton in the middle of September. The Bishop is conducting a Retreat for the clergy immediately before Synod, from Thursday, September 12, to Saturday, September 14. The spiritual portion of the Bishop's Charge will be delivered on Sunday, September 15, whilst the business session will commence on Monday morning, 16th.

At the annual meeting of St. Andrew's, Lismore, held in August, it was enthusiastically agreed to send the following cablegram to the Bishop of Bathurst (who is at the front). The Bishop conducted a mission in Lismore towards the end of last year, with the help of Canon Lea, with remarkable results. The cablegram reads: "Lismore annual meeting affectionately greets you, thanks God every remembrance your work here. Assurance much interest."

A large contingent of recruits, known as "The March to Freedom Men," are to be in Lismore for Sunday next, September 1. A united open-air service is being held in the evening in the main street to offer thanksgiving for our recent victories.

VICTORIA.

MELBOURNE.

C.M.S.

The Victorian branch of the Society is making an urgent appeal for financial help. The general fund is overdrawn £1500, owing to the price of silver in China. There are 17 missionaries from Victoria in China and it costs £175 to pay each of them £100 in China. This high rate of exchange is caused by the War. Friends are asked to help the funds liberally at this time.

The clergy can help by exchanging pulpits and preaching special sermons explaining the need. Generous help has already been given. A meeting will be held in the Chapter House on September 30, at 8 p.m. to state the progress and result of the response to this appeal; to outline a future policy for the branch, and to offer thanksgiving for answered prayers.

"The Dynamic We Need."

"The dynamic we need," Chaplain H. C. White declared, at St. Paul's Cathedral on a recent occasion, "is the vital force of the Living God." The message of love was the message God brought to the men at the front, who realised that God cared for them. That knowledge preserved their nerve, kept them steady, and inspired and strengthened them. The story of Calvary told us how God loved man, not alone in the past, but at the present moment. We had heard too much in the past of historical religion. The Christ of history and the Christ of experience were the same Christ. Christ had still a message for men, and was not a passionless being, but one bringing love and strength to all men.

Opening of a New Church.

A branch Church of St. John's Church, Camberwell, was dedicated on August 10 by Archbishop Clarke. There was a large attendance. The land was given by Mr. John Payne, and the building cost £1500. The collection at the dedication service produced £34. A new parish will not be created, but the church will be worked in conjunction with St. John's, of which the Rev. Roscoe Wilson, is incumbent, by the curate, the Rev. C. Tidmarsh. At the opening services on Sunday, the 12th instant, there were crowded congregations. Archdeacon Hindley preached in the morning and Canon Girdlestone, acting headmaster of the Church of England Grammar School, at night.

GIPPSLAND.

Bishop's Letter.

"I have noticed that in some of our Churches the list of local soldiers is not regularly read out and incorporated in the prayers. Please let me urge that this serious defect be at once remedied. Never did our men need the strong moral power and support of intercession so much as they do now. Our armies cannot press on to victory without suffering enormous losses. Our beloved, 'in weariness and painfulness, in watchings, often, in hunger and thirst, in fastings often, in cold and nakedness, in perils of water, in dearth of food,' plead for our prayers for them as individuals and armies more eloquently than words can express. Let them never be forgotten in any of our services. Let their names be mentioned and their faces rise to our memories every time we enter the House of God."

"We rejoice with our Bairnsdale brethren in the success of their anniversary on July 7 and 8. The large attendance at and evident earnestness in the Sunday services, and the happy spirit of comradeship and the unity that ventures boldly for righteous progress at the parochial gathering on the Monday, will long be remembered by many."

"During the past month a great and historic event has occurred at Yarram Yarram. An ornate and beautifully furnished church has been opened for divine service, and now stands out prominently in the picturesque little town as a sign of the God-consciousness of the people of the present and future. The church cost about £1800, and was dedicated with a debt of less than £600 upon it."

QUEENSLAND.

BRISBANE.

A Notable Churchman.

A very wide circle of friends will learn with deep regret of the death of Canon Thomas Jones, who had retired from the incumbency of Indooroopilly at the end of July. About a fortnight ago he contracted a severe cold, which developed into pneumonia, and recently he passed away at his late residence at Indooroopilly. The deceased gentleman, who had just entered his 83rd year, leaves two sons and four daughters—Mrs. Thomas Mansfield, of Eidsvold, and Mrs. William Mansfield, of Sydney.

The Brisbane "Courier," in commenting on the life of the reverend Canon, said:—

"The life of Canon Jones ran through almost the whole of the history of the Church of England in Queensland. He has been a 'grand old man'—not so much because of any intellectual superiority, nor because of any outstanding administrative ability, but because of a personal magnetism. He was grand, too, because in every sense he was a noble Christian. If ever Queensland had a clergyman whose heart was filled with the love of his fellow men—and it has had many—Canon Jones must be numbered as that man. That was his vocation; that was his life. Into it he poured his generous emotion, his boundless enthusiasm and his genial good nature. Some years ago he was presented by his many friends in Queensland with a beautiful illuminated address and a cheque for a generous sum in recognition of the completion of his jubilee as a minister of religion in Queensland. The words of the address may well be quoted: 'And there are still greater things done by you. It is generally recognised to those acquainted with the history of Queensland that the sound churchmanship of, and the absence of party feeling from, the Church of England in this State are largely due to your personal influence and qualities. Indeed, it

may be added that the absence of religious bitterness in the State generally is similarly recognised as greatly due to the good works of your earlier days. Your generosity to the Church and to individuals has made your name a home word throughout the State. Above all else is that which can never be told until the Books are opened on the Last Day, of the numerous souls you have helped and encouraged in the path of duty, and strengthened in the Faith of Jesus Christ; no less by wise, kindly counsel than by the consistent example you have shown as an English gentleman, and a Christian priest, throughout the half century of your life in our land."

Queensland has lost a great and a good man.

Mr. L. E. Groom, M.H.R. (Acting Attorney-General and Commonwealth Minister for Works and Railways), has made the following reference to the late Canon Jones:—"The Rev. Canon Jones was one whose life history was closely identified with that of the Church from its early beginnings in this State. He was very closely associated with the Darling Downs, and many of the old families there looked upon the reverend gentleman almost as a private chaplain of their own. His sympathetic nature and kindly consideration, his loyalty and friendship, and his spiritual gifts endeared him to all with whom he came in contact. Those who were privileged to be associated with him in the parish life look back with reverence and respect to the ministrations of the good canon. For some years I was his churchwarden and intimately connected with him in parochial undertakings. Profound regret will exist everywhere on the death of one who has played so prominent a part in the affairs of the Church of England."

SOUTH AUSTRALIA.

ADELAIDE.

(From our own Correspondent.)

Diocesan Social Union.

The three lectures on "A League of Nations" have created much interest among Church people, and have been listened to with much appreciation. Mr. Heaton's lecture on the "Need" of a League of Nations has already been referred to. On August 12, Professor Jethro Brown, President of the Industrial Court, lectured on "International Law," and on August 19 Professor Meredith Atkinson, on "The Machinery for a League of Nations." Professor Atkinson is to give the closing lecture on August 26, on the "International Spirit." We refrain from comment, except to say that we do not think that the "Millennium," as pictured by some of the lecturers, will ever come about apart from the power of our Almighty Saviour. Religion certainly has been mentioned in the lectures, but it appears that the fact "that the heart of man is deceitful above all things and desperately wicked," has been forgotten, and also that it requires adequate motive for a Brotherhood of Man, viz., Love.

A.D.M.A.

A special meeting of the Adelaide Diocesan Missionary Association has been called for August 28, to "Adopt a proposed new Constitution for the A.D.M.A. Council."

Retreat for the Clergy.

The annual Retreat for the clergy of the

THE DUPAIN INSTITUTE OF PHYSICAL EDUCATION

FOUNDED 1900

100 Medical Men have sent us cases because of the scientific and thorough methods we adopt. You too can have every convenience in us. We cordially invite you and your friends to inspect our new premises at Daking House, where we have the finest School of Physical Culture in the Commonwealth. We can assure you it will be a real pleasure both for you and ourselves. Principals: GEORGE Z. DUPAIN, C. MAX, COTTON, B.Sc.

DAKING HOUSE, Opp. Sydney Station.

Telephone City 33

MISS A. M. YOUNGER

MEDICAL AND SURGICAL

St. Ives Private Hospital, 95a Ridge Street, North Sydney
Telephone North 428

Lindisfarne Private Hospital

Nurse L. M. Beard

RAILWAY PARADE (First Street on Left Leaving Station), BURWOOD

Special Accommodation. Obstetric Cases Received. Outdoor Cases Attended.
The Rooms are Spacious, Fitted with Modern Conveniences.
Telephone U 4091.

NURSE SPINNEY

(Late St. Thomas' Hospital, Westminster, London)

TRAINED NURSE. CERTIFIED MIDWIFE.

Obstetric Cases. Visits and Receives Patients. Telephone Waverley 44.
"Lincoln," Old South Head Road, Bondi

diocese is to be held on September 10 and 11, after the meeting of Synod, and will be conducted by the Rev. P. A. Micklem, M.A., rector of St. James', Sydney. The services will be held, at the kind invitation of Canon Murphy, in All Souls' Church, St. Peter's.

War Time Intercession.

The intercession services in the Adelaide Town Hall, held weekly, are going on splendidly with large attendances. A spirit of earnestness is manifest throughout the meetings, as well as a spirit of unity. All Protestant denominations are represented on the platform by those who lead the meeting.

A similar movement has been started in the suburb of Unley, where a meeting is held weekly in the Town Hall.

NEW ZEALAND.

CHRISTCHURCH.

"In Perils of Waters."

The "Southern Cross" had a very bad passage to Norfolk Island, and was in danger for some 30 hours. The cabins were flooded, the engine fires put out, and much deck cargo had to be jettisoned. We are thankful to know that friends and relatives of those on board have had cable information that all reached Norfolk Island safely in the end, but letters are anxiously awaited. The Missionaries who had been recruiting their health in New Zealand, and were some of them still far from strong, would not have been benefited by such an experience, and Mr. and Mrs. Durrard must have had an anxious time with their two little ones.

NELSON.

C.F.S. Annual Services.

The annual anniversary services of the G.F.S. was held in the Cathedral on July 4. The Dean of Nelson opened his remarks by calling attention to our Ally's great day of the declaration of Independence, signed in 1776. Taking for his text 1 Cor. ix, 19, the Dean pointed out how true personal independence included graciousness of speech and manner, there being a vast difference between civility and servility, and that it could not be separated from service which indeed has permeated all nature; life's very basis is the law of mutual service, service being inseparable from life and determined by its object, our Divine Master Himself being our perfect pattern, and giving us the noblest ideal of life.

Church Missionary Society.

The sum of £500 has been received from Mr. G. Coldham Williams, of Hawke's Bay, being a portion of a sum which has accrued from the death of his son Selwyn, at the front. The amount is to be capitalised, and will form, with a similar amount previously received, a "Selwyn and Noel Williams Trust Account" for the support of Foreign Mission Work in perpetuity.

AUSTRALIAN CHURCH PAPERS.

For Parish Distribution.

One penny each or 7/6 per 100, 7/8 post free.

1. The Ministry of Reconciliation.

2. The Principal Service.

Obtainable from "The Church Record" Office, 64 Pitt Street, Sydney.

ST. JOHN'S, PARRAMATTA.—CURATE WANTED. Stipend £225. Apply, Rev. S. M. Johnstone, B.A., The Rectory, Parramatta.

CLERGY REST HOUSE, Austimier. Accommodate seven persons, offered in exchange for light Sunday duty. Early application to Rev. F. A. Reed, The Rectory.

CURATE WANTED, St. John's, Footscray, Victoria. £150. Apply Rev. J. H. Frewin, Vicar.

The Home Mission Society.

(The Extension of Christ's Kingdom in our own Home Land.)

President: The Most Rev. the Lord Archbishop of Sydney.

WANTED—MEN AND MEANS.

ESTIMATE, 1918.

12 Men to train and equip	£1200
Grants to take a living wage	3000
Mission Zone Area, Deaconesses, Lay Workers	1250
Work amongst our Soldiers	550
	£6000

Donations gratefully acknowledged by

CANON CHARLTON, Gen. Sec., Diocesan Church House, George St., Sydney.

BRYNHOFN PRIVATE HOSPITAL

16 Ernest Street, Crow's Nest, NORTH SYDNEY
OBSTETRIC.

Nurse M. Z. Stanfield, A.T.N.A. Tel. 1368 North

Tel. U 2092.

NURSE KIDSON, A.T.N.A.

Obstetric Cases. Outdoor Patients Attended.

"ANTRIM" PRIVATE HOSPITAL

Robertson Street, CANTERBURY

NURSE FROST, A.T.N.A.

"Lyndhurst Private Hospital," Railway Street, Rockdale.

Obstetric. Patients receive highest medical attention.

Nurse K. N. Large, A.T.N.A.

"EMOH RUO" PRIVATE HOSPITAL
Gordon Road, Roseville

OBSTETRIC CASES. Telephone J. 2610

NURSE DORING,

A.T.N.A.

Obstetric Patients visited only.
"Normanby" is a superior residential home for families and gentlemen. Terms reasonable.

"Normanby," Belmore Road, Coogee.
Phone Randwick 699.

MISS R. WEAVER

Piano, Mandolin, Theory & Harmony.
2 English Chambers,
George St., Haymarket, Sydney

Light Refreshments and Summer Drinks

of all descriptions. Everything conducive to the comfort of the general public is assured at

Gosbell's, the Crystal Corner
The Corso, Manly.
Highly recommended.

Orders called for and delivered.

J. C. SHAKESPEAR,

THE CASH GROCER.
Corner Melford Street & New Canterbury Road, Hurlstone Park.
A TRIAL SOLICITED.

Mrs. L. L. HOLMES,

Penshurst Street, Chatswood, N.S.W.
DRAPIER, ETC.
An Assortment of Ladies' Fancy Goods.
Light Refreshments Served
Train Stops at Door

SHORTHAND IN 30 DAYS

Based on syllables, no shading, no positions, admirably adapted to home study. Accepted in Commonwealth and State Exams. Descriptive matter free. Laid-Royd Shorthand Schools, Daking House, Sydney. Branches at Lismore, Lithgow, Grafton and Katoomba.

MALVERN SCHOOL, HUNTER'S HILL

(Registered under the Department of Public Instruction)

Day and Boarding School for Boys.

Junior School receives boys from 7 to 12. Senior School prepares boys for University, Professional, Naval and Military Exams.

Rev. A. J. ROLFE, M.A., F.R.G.S., Headmaster.

METROPOLITAN BUSINESS COLLEGE LTD.

Directors and Chief Instructors—
T. STANLEY SUMMERHAYES, F.P.S.A. J. A. TURNER, F.O.P.A.

37 SPECIALIST TEACHERS, instruction given from 9.30 a.m. daily, or by post.—Shorthand (Pitman's), Book-keeping, Office Routine, Accountancy (Prelim., Intermediate and Final Exams.), Business Methods, Typewriting (Students learn all the Standard Machines)

Preparation for all Exams.: State and Commonwealth Services, University and Professional.

POSITIONS FOUND FOR ALL COMPETENT STUDENTS. Illustrated Prospectus, Annual Reports, Booklet describing Postal Lessons, Pamphlets showing our Students' successes in Public Exams. of all kinds. Free on application.

ROBSON HOUSE, 338 PITT STREET, SYDNEY (near Snow's).

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

BOARDING AND DAY SCHOOL FOR BOYS.

* In country surroundings on the North Sydney Highlands, 400ft. above sea level. Grounds occupy 16 acres, adjacent to Government reserve. School House in brick with well-constructed indoor and outdoor accommodation. Boys of all ages received and prepared for all examinations.

Prospectus on application to the Principal—

REV. R. T. WADE, B.A., Stanhope Road, Killara.

St. Alban's Church of England Day and Boarding School for Girls

WOOLWICH ROAD, HUNTER'S HILL (Close to Ferry)

The aim of the School is to provide a sound education for girls from the primary stage to matriculation and entrance to the University. A limited number of Boarders received.

Principal, MISS GALLOWAY.

CAULFIELD GRAMMAR SCHOOL

MELBOURNE.

DAY AND BOARDING SCHOOL FOR BOYS.

Pupils prepared for the University and for Agricultural or Commercial Life.

Illustrated Prospectus will be sent on application to the Head Master.

LINDFIELD COLLEGE, DAY AND BOARDING SCHOOL FOR GIRLS

Principal, MISS A. STUDDY, B.A., Sydney University.

The General Course of Instruction includes: English Language and Literature, Geography (Physical and Political), Ancient and Modern History, Latin, French, Mathematics, Needlework and Class Singing.

Students not attending the School may receive instruction in any of these subjects, or be prepared for the Sydney University Examinations after School hours.

Resident Pupils will receive the advantages of a liberal education, combined with the comforts of a home. Reference kindly permitted to Professor and Mrs. MacCallum, Professor and Mrs. David.

LEURA COLLEGE

Church of England Day and Boarding School for Girls.
Leura, Blue Mountains, N.S.W.

Pupils are prepared for the Higher Schools. Resident pupils will receive the advantage of a sound education. Special care is given to delicate girls. A good home with every comfort is assured. Small Boys are taken as Day Pupils. References from the Clergy and leading residents of the district.

PRINCIPAL—MISS MACRAE.

ST. HELEN'S PRIVATE HOSPITAL

Kooringa Road and Victoria Avenue, Chatswood

OBSTETRIC—NURSING HOME FOR LADIES.

Telephone J 1149

NURSE ATKINSON, A.T.N.A., Matron

"Holmer," Parramatta, Boarding and Day School for Girls.

Principal: Miss CERTAUDE WATKINS (Cambridge Teacher's Training Certificate)
Assisted by a Highly Qualified Staff.

A Sound, Modern Education is provided, leading to the University. Resident Pupils receive every care and individual attention.

Phone Y 1076

MISS MARJORIE WARRE

Teacher of ELOCUTION & PHYSICAL CULTURE

Colleges and Schools visited. Attends School of Arts, Chatswood, every Tuesday afternoon at 3 p.m. Accepts engagements for Concerts, Speech Days, At Homes, &c.

Address: "Eula," Alexander Avenue, MOSMAN

MR. J. EYLIN BARTON,

A. Mus. B.C.M. (Lond.)

Piano and Harmony.

Pupils have been highly successful, having obtained 40 prizes.

Studio: CARNegie's (next Palling's), 334 GEORGE STREET

MR. FRANK E. DOWN,

Teacher of Singing

Pupil of Royal Conservatorium of Music, Leipzig; Dr. Prof. Josef Glinzbacher, Vienna; and Prof. Arthur Oswald, London.
Messrs. W. H. Palling and Co.'s, George Street, Sydney.

Studio, 29 Palling's Buildings

MR. W. S. WATERS

(A. Mus. B.C.M. Lond.)

Prof. of Music, Harmony, Counterpoint & Musical Form.

Pupils prepared for all exams. If desired, including diploma. Pupils have been awarded 16 medals by examiners, including Associate Silver Medal and special Bronze Junior Medal.

Studios: Carnegie's, 334 George Street

Private—4 Paul Street, Milson's Point.

G. VERN BARNETT,

Organist and Accompanist

Royal Philharmonic Society—Sydney.

TUITION IN PIANO, ORGAN AND HARMONY.

Studio—Room H, Beale Music Warehouse,

333 George Street, Sydney.

Telephone City 8659.

Telephone J 1460 & City 8659.

Miss Clara Macartney

L.A.B., A.T.C.L. (Gold Medalist)

Teacher of Pianoforte & Theory

"Belton," Muttama Road, Artarmon

And at Beale's, Sydney.

Mr. Montgomery Stuart

(Elocution Master to Sydney School of Arts)

Pupils for Singing, Elocution & Public Speaking

A Course of Lessons will make you speak effectively

Studio: Carnegie's, George St., Sydney.

Private Address: 109 Avenue Road, Mosman.

SCHOOL OF ELOCUTION

(Under Vice-Regal Patronage).

Principals: Mr. and Mrs. DOUGLAS ANCELOM

Students trained thoroughly in the Art of Elocution, Correct

Utterance and Natural Delivery. (Musical Monologues.

AFTERNOON AND EVENING CLASSES.

Address: 2nd FLOOR, PALING'S BUILDINGS

Phone City 3269 Terms on Application

SHORTHAND AND TYPEWRITING SCHOOL

Victoria Avenue, Chatswood (N.S.W.)

Special Methods. Individual Tuition.

Pitman's Certificates.

MISS HEATH, Principal.

Appointment by Letter.

E. JAMES DAVIDSON, L.A.B.,

VIOLINIST

Studios—

Victoria Avenue, Chatswood,

and at BEALE'S, 333 George St., Sydney.

Tel. Petersham 1228.

NURSE C. HOLLIS, A.T.N.A.

Obstetric. Outdoor patients attended.

70 Corunna Road, Stanmore.

Phone Kogarah 920

NURSE ATKINS

(Certified)

Forty years' nursing experience in Sydney Hospitals.

OBSTETRIC CASES ONLY

"Araluen" Private Hospital,

Chapel Street, Kogarah.

LONDON BAKERY

Macquarie Street, Liverpool

H. E. BEWLEY

Baker, Pastrycook and Confectioner

Wedding and Birthday Cakes

made to order

E. J. SMITH,

Alma Dairy, 85 Grosvenor Street, Balclutha, Victoria.

All Milk Cooled by Refrigerator on premises.

Your Patronage and Recommendations respectfully solicited

Telephone Windsor 937.

To Householders:

Mr. CHARLES NORMAN (late A.I.F.)

831 NEW CANTEBURY ROAD, MURLESTONE PARK.

Residents can now obtain fresh Fish and Chips daily.

Meals at all hours, also light Refreshments.

Tea, Coffee and Cocoa served.

Solicits your esteemed favor and support.

Solicits your esteemed favor and support.

Solicits your esteemed favor and support.

Solicits your esteemed favor and support.

Solicits your esteemed favor and support.

Solicits your esteemed favor and support.

Solicits your esteemed favor and support.

Solicits your esteemed favor and support.

Solicits your esteemed favor and support.

Solicits your esteemed favor and support.

Solicits your esteemed favor and support.

Solicits your esteemed favor and support.

Solicits your esteemed favor and support.

Solicits your esteemed favor and support.

Solicits your esteemed favor and support.

Solicits your esteemed favor and support.

Solicits your esteemed favor and support.

Solicits your esteemed favor and support.

Solicits your esteemed favor and support.

Solicits your esteemed favor and support.

Solicits your esteemed favor and support.

Solicits your esteemed favor and support.

Solicits your esteemed favor and support.

Solicits your esteemed favor and support.

Solicits your esteemed favor and support.

Solicits your esteemed favor and support.

The Sacramental Principle

(By Ven. Archdeacon Davies, M.A.,
F.R.H.S., Th.Soc., Principal of
Moore Theological College.)

Concluded.

But the main question at present before us is whether what we regard as sacraments are to be found at all in the N.T., or whether they are based upon the specific direction of Our Lord. The great majority of Christians have always regarded the sacraments of the Gospel as instituted by Christ Himself.

1. Baptism is enjoined in Matt. xxviii. 19. Whatever doubt may be cast upon this text by scholars, they would still have to explain Peter's action on the Day of Pentecost when three thousand were baptised (Acts ii. 41). The other instances of baptism are familiar, at Samaria (Acts viii. 12), the Ethiopian eunuch (Acts viii. 38, 39), Cornelius (Acts x. 47), Paul's actions at Philippi (Acts xvi. 33), and Ephesus (Acts xix. 1-5), and his statement in 1 Cor. i. 14-16, must be placed alongside his rhetorical declaration in 1 Cor. i. 17, which simply meant that the first work of the apostle, and indeed of any minister of the Gospel, is to proclaim the Gospel.

The sacraments follow the Word and pre-suppose its proclamation and acceptance. But they follow as a matter of course, not only baptism, but the breaking of bread, as the Pentecostal story indicates.

2. The institution of the Lord's Supper is traced to our Lord's words, "This do in remembrance of Me," as recorded by St. Paul in 1 Cor. xi. 24, 26. The evangelists do not record these exact words. St. Luke has them in the Textus Receptus, but their presence in his gospel is not attested by sufficient evidence, and in any case he, being Paul's companion, merely repeats Paul's testimony. But a careful examination of the passage in 1 Corinthians shows that Paul records the words of our Lord with the strongest assertion of their genuine authority, and under the fullest sense of personal responsibility (1 Cor. xi. 23). Christians at Corinth had disgraced their worship. Paul provokes them to shame by reminding them of what he had taught them, recalling the very actions and words of the Lord at the Last Supper. To the words already quoted Paul traces the origin and purpose of the Holy Communion or the Lord's Supper. The words "This do in remembrance of Me," as uttered by our Lord plainly point to a future observance of the rite He was then performing. They are as definite an act of institution as if our Lord had uttered an instituting formula. At any rate the disciples knew Him after the resurrection in the "breaking of bread" (Luke xxiv. 30, 31), and the breaking of bread was performed immediately after the Day of Pentecost, in the very day itself (Acts ii. 42, 46).

Besides the Pentecostal story we have references to the Holy Communion in Acts xx. 11 and in 1 Cor. 10. However, the Holy Communion is not mentioned in the N.T. as is Baptism, mainly because the N.T. records only the beginnings of organised Christianity, and baptism is the sacrament of initiation. Still, both sacraments are mentioned, and their matter and form described, though the term "Sacrament" is not actually used, nor is its Greek equivalent—if there is one. Summing up the N.T. evidence on the Sacraments, three conclusions seem inevitable:—

1. Two Sacraments, namely, Baptism and the Lord's Supper, were instituted by Christ.

2. They were practised at once by the earliest Christians as distinctive Christian rites (Acts ii. 41, 42, 46).

They are linked to the New Covenant as its signs and seals, corresponding with the relation of circumcision and the passover to the Old Covenant.

Baptism is nowhere linked with the actual word "covenant," but it is frequently mentioned in close association with the terms of the New Covenant as in Acts ii. 38. The Holy Communion is definitely linked with the Christian covenant in the account given by all three synoptists, and some alternative readings describe it as the "New" Covenant. It has been suggested (Wright, Synopsis of the Gospels in Greek), that the Eucharist was no new ceremony on the night of the Last Supper. At the miracles of feeding the multitudes our Lord introduced a custom of

breaking the loaves before distribution, whereas the ordinary practice was for the breaking to be performed by the partaker as the loaf went round. It may have been this personal trait that opened the eyes of the disciples at Emmaus (Luke xxiv. 30, 31). The Last Supper was the occasion when a deeper feeling was attached to the ceremony by our Lord Himself, and it became a permanent institution of organised Christianity. "These three positive points, then, emerge in the New Testament:—

1. The two Sacraments of the Gospel were instituted by Christ Himself.

2. They were practised at once by Christians as soon as the Church began at Pentecost.

3. The two Sacraments thus instituted and practised were signs and seals of the New Covenant.

To these may be added as negative points:—

4. No theory of the Sacraments is formulated in the N.T., they are simply instituted and practised.

5. Their administration is not definitely limited to any class, or group, or set of officials in the Church, though the apostles naturally take the lead.

6. They are not in any sense magical rites. The gift of the Holy Spirit is closely associated with baptism. Yet the baptism of Cornelius (Acts x.) followed the bestowal of the spiritual gift, while Simon Magus was duly baptised but did not receive the gift. The N.T. gives no ground for any "ex opere operato" theory of the Sacraments.

7. There is no evidence in the N.T. that the Sacraments owe anything to the heathen "mysteries" as the source of their suggestion, though the "mysteries" may have affected, and probably did affect, the later developments of Sacramental theory and ritual.

8. The Sacraments are never placed before the preaching of the Word, they always follow it. It is those who receive the Word who are admitted to the Sacraments.

9. The Sacraments are never made the basis of salvation. Salvation comes to man as the free gift of God, through the finished work of Christ, to be personally appropriated by faith, by taking God at His Word. Repentance and faith are the conditions of salvation laid down in the N.T. The Sacraments follow as signs and seals of the covenant of blessings. They are means of grace because they are means of assurance. They are personal transactions, not mechanical contrivances. Theoretically they are not necessary, but practically they are inevitable and yield a test of loyalty in members of the Church.

The limits of this paper and the wide scope of the subject have compelled the writer to be somewhat dogmatic, but the statements have been put into that form for the sake of clearness as well as brevity. What has been stated has been strictly confined to plain and legitimate inferences from the N.T. as the one standard of what is necessary for salvation. If the sacraments are what a persistent propaganda in our Church claim to make them, then the N.T. is no longer the final authority, for it gives them no such position as is claimed. The development of sacramentalism can be clearly traced in Church history. What is advertised as "Catholic teaching" on the sacraments is the product, not of New Testament study, but of the neglect of the Testament in those dark ages of mediæval barbarism over which a false romantic glamour has been cast, but whose real grim history is largely unprintable. When and where the open Bible was placed freely before the people, mediæval sacramentalism mostly disappeared in the new won light of recovered revelation. To this day, and always, the plain teaching of the N.T. is the best answer to pseudo-Catholic assertions. The New Testament is sufficiently clear upon the origin and value of the Sacraments of the Gospel, setting them forth as organic expressions of personal religion, individual and corporate, rather than as exclusive functions of a mechanical system.

V.—THE TRUE BASIS OF THE SACRAMENTS—PRECEPT OR PRINCIPLE?

1. The Sacraments of the Gospel are derived from the personal institution of them

by Jesus Christ. Their sufficient basis is the Lord's example and precept as recorded in the N.T.

2. The Sacramental Principle states a great truth, but is of itself an insufficient basis for determining the number and value of Sacramental ordinances.

The first point has already been explained, but the second point calls for further explanation as it raises the deepest issue of religion, namely, what is the final authority in belief and conduct?

The truth of the Sacramental Principle has already been recognised in the earlier part of this paper, together with the need of applying, in practice, the principle of limitation. The question now arises, who or what is to set the limit, and where is the line of limitation to be drawn? If religion is to be entirely based on a priori intuitions or abstract principles, who or what is to decide on the validity of the intuitions and principles? Which intuitions are to be accepted, and which rejected? How are conflicting principles to be reconciled in practical application? Is the Christian religion to be reduced to the evolution of intuitions or the elucidation of principles? Or is it to be a life of personal loyalty to the Personal Saviour, and maintained and expanded through the Personal Spirit of God? Is Christianity to become merely the securing to a code of casuistry coupled with assent to a system of dogma? The Pauline battle between law and grace is not yet over, but revives again and again as personal religion freezes into formalism.

Now the Sacramental Principle, while it states a universal truth, and has immense philosophical and religious value, does not of itself explain the unique power of the two Sacraments of the Christian Gospel, for it degrades them to merely particular instances of universal fact. Of course this aspect of the two Sacraments is vastly important as sanctifying common life and vindicating the universal presence of God in power to bless men. But to dwell exclusively on the Sacramental Principle as the basis of the Sacraments of the Gospel is to reduce them to the level of other religious ordinances of the Church, and to make them the Sacraments of the Church, and rather than of the Gospel. For if everything may be sacramental, then, in practice, unless the principle of limitation is applied, nothing is distinctively sacramental unless it is definitely recognised as such. This recognition is the function of an authority which itself can claim recognition. The Church has this authority, and accordingly sacraments came to be regarded as institutions of the Church, so that the only limit to their number was the limit set by the Church. This is what has actually happened in history. The two Sacraments of the Gospel were added to until they became the sacraments of the Church—a long process, and sacraments became a sacrament only in the thirteenth century. The only reason why the number was limited to seven is that the Church said so. Thus came to pass that the professed sacramentalists, for all their talk, degraded the sacraments into mechanical operations ordered by the Church rather than into spiritual ordinances given by God to man. The ex opere operato view follows closely in the wake of the unduly asserted Sacramental Principle.

Hence the Church, in order to indicate the supreme importance of the Sacraments, has to distinguish them by an elaborate and significant ritual, has to rely on all possible external aids of pomp and circumstance which made the "Mass" a painful contrast with the severe simplicity of the Original Last Supper.

An elaborate ritual and impressive organisation of external adjuncts are necessary if the Sacraments are chiefly institutions of the Church. But such spectacular displays are not at all necessary if we regard as Sacraments only those ordinances which have as their authority the direct personal command of Jesus Christ. This is one reason why our present Holy Communion office is so much superior to the "Mass," and to the proposed alterations which would bring it back nearer to the "Mass." The Holy Communion office in the Book of Common Prayer is a much better representative of the Sacrament as our Lord instituted it and as the primitive Church of the Apostolic age practised it.

The undue assertion of the Sacramental Principle, as already shown, degrades the authority of the Church at the expense of the personal authority of the personal Saviour of men, Jesus Christ. For the final authority of the Gospel is the authority of the Lord who gave that Gospel, and when we go back to the only written records we have of His life we find that He instituted two Sacraments. He did not state the Sacramental Principle and then select two par-

GLENARGLEN PRIVATE HOSPITAL

MISS ELIZABETH LOW

LYTTON STREET, NORTH SYDNEY

The Rooms are spacious and well ventilated. Patients receive every comfort and care.

MEDICAL, SURGICAL, OBSTETRIC, and INFECTIOUS

Telephone 2 North

J. F. NUNAN

Manufacturer of Church Furniture and Fittings, Communion Tables, Pulpits, Reading Desks, Chairs, Baptismal Fonts, Honor Rolls

326-328 ELIZABETH STREET

MELBOURNE

ILLUSTRATED CATALOGUE FREE.



ticular instances. The Sacraments of the Gospel derive their authority, not from an abstract principle, interpreted, and applied by an external organisation, but from the command of a Divine Person. He told His disciples to baptise and to celebrate the Lord's Supper. They were to baptise in His Name, and to eat and drink the bread and wine in personal remembrance of Him. The Sacraments of the Gospel are essentially personal in their institution, and in their fulfilment. Our Lord did not commit His Church to institute Sacraments. He instituted them Himself. The two Sacraments He instituted were directly personal to Himself, and were His gifts to His Church. Accordingly they are part of the trust of the Church. No other alleged Sacraments can claim this position.

Furthermore, the Sacraments of the Gospel are sacraments of the New Covenant. Our Lord definitely linked them with it. Baptism was linked with the proclamation of the New Covenant, the Holy Communion was instituted as its perpetual sign and seal and pledge to those who had accepted and obeyed the proclamation. No other alleged sacraments are thus definitely attached to the New Covenant, at any rate not in the New Testament, which is the documentary basis of the Christian Faith.

Most sacramentalists draw a distinction between the two covenants, and the five lesser Sacraments, but it is surely more scientific, because more in line with the facts, to draw an absolutely clear and sharp distinction between the ordinances instituted by Christ Himself as part of the New Covenant, and those practices and customs, however useful and even as good and necessary, which have grown up in another way, possess other sanctions, and which do not serve the same purpose nor show the same direct connection with the Church's Commission from her Lord to preach the gospel. Christ is the personal centre of the Gospel, and surely we ought to reserve the term "Sacrament" specifically and solely for the two institutions which have come to us direct from that Personal Centre. We ought to find another term for institutions and ordinances which have other sanctions, and come to us with a much less direct authority.

It will be found as a matter of history that where the value of the Sacraments has been deduced mainly from the Sacramental Principle, the human side of religion has been over-emphasised, the needs of man have been set above the claims and the glory of God, and religion has become man-centred, and therefore a man-organised thing, until the Church has lost sight of God as the object of devotion and even of worship, and a church system has usurped the direct personal communication between man and God.

The Sacramental Principle is a great truth, but it is not the only truth. The worst heresies have been evolved from isolated and overworked general principles. The Sacramental Principle, when over-stressed, creates the danger its enunciation was meant to avoid, by materialising the spiritual to such an extent that the visible becomes more real than the invisible, and the spiritual is finally identified with the material. Thus the road is made open to sheer idolatry, and the less instructed multitude readily take it. Sacramentalists are notoriously materialistic in their views of the sacraments, as seen in their ritual and cult developments, their liturgical experiments, and their popular teaching. The emphasis on the Sacramental Principle, by concentrating attention on the outward thing, is really an invasion of religion by naturalism which tries to justify itself by a weak infusion of idealism. In order to assert itself the Sacramental Principle has to advertise itself by an elaborate and gorgeous ritual with all the resources of symbolism, that marvellous art by which anything may mean anything. The Two Sacraments of the New Covenant do not need such advertisement as they derive their appeal from the Lord's command. It is by regarding the sacraments as rites of the New Covenant in Christ that we get a more truly objective value set upon them, while avoiding the ex opere operato cultus which is so closely akin to the mechanical view of nature. The use of the Sacraments as mechanical operations encourages a passive attitude towards religion, whereas the personal valuation of them, as spiritual ordinances given us by Christ, ascribes to God His due, and yet brings home to man his personal responsibility towards God and his neighbour.

People do not really want "magic," but rather the personal touch of Almighty God. The Sacramental Principle, if taken as the basis of sacramental valuation, imports into the sacraments the idea of natural law, which tends to destroy the personal touch. Yet the Sacramental Principle, when kept in its place, does convey a truth that is directly relevant to the general practical value of the sacraments, though not directly relevant to their unique value in the Christian religion. This unique value is best realised by their vital connection with the New Covenant. A sacrament based on a law of nature is a discovery of man rather than a gift of God.

In no sense is the New Covenant a discovery of man. It is entirely and freely the gift of God to man. The two Sacraments of the New Testament are means of grace by the fact and method of their institution, for they are gifts bestowed as pledges of grace, that is, of the personal free favour of God towards us. For grace is no impersonal influence, but the actual personal presence in power of God Himself. The Sacraments are means of grace also because they are gifts of God, and gifts confirm friendship and increase it. They are the unique means of putting us in touch with the fact of God, not by magic, but by faith, that is, by personal response to, and appropriation of, the gift of God offered freely to us. The Sacraments follow the word, as in the Pentecostal history. They are the visible signs and seals of the grace proclaimed and given in and through the Word, and they themselves are means of grace when faithfully received.

Young People's Corner.

The King of England and the Great Astronomer.

Long ago, in the reign of George III., a certain music-teacher and organist was a well-known figure in the then fashionable city of Bath. He was wanted everywhere—at the famous Baths, at concerts and oratorios, and he worked hard as well with his many pupils.

But this was not all. In every spare moment the music-teacher William Herschel, threw himself into the study of mathematics and optics. Then one day a small telescope, two feet in length, was put into his hands, and from that day on Herschel began his series of wonderful scientific discoveries which attracted the attention of the whole world. One happy day a summons came to him from Windsor.

"His Majesty the King commands your presence at the Castle."

Greatly elated, Herschel made his preparations for the journey. There was one dreadful secret which he had been keeping in his heart all these years at Bath, but now with a Royal summons in his hand even this secret seemed to lose its terrors.

"His Majesty has forgotten," he told himself again and again, "that I am a deserter from the Army. I am quite safe now!"

It was perfectly true—Herschel was a deserter. He had run away from the Army and had joined a band of musicians at Bristol, with whom he worked and earned his living until he undertook the work of organist at Bath.

Secure in the thought that the sinful past was forgotten, Herschel started on his journey. But when he stood in the presence of the King he was startled to find that all was remembered. The King would not receive him as a guest. He looked gravely at the terror-stricken man who stood before him, already condemned by the law of the country.

"We have commanded your presence," the words fell ominously on the guilty man's ears, "but before we can proceed further we remind you that you are a deserter. We therefore hereby hand you this free pardon."

From that time onwards the King treated the brilliant scientist, the pardoned sinner, as his friend. He gave him a pension of 250 guineas a year and a home to live in near Windsor, and in that house and garden were made some of the most wonderful discoveries of the age.

But the sinner must be pardoned first. No amount of service could make him worthy of the King's friendship until the sin had been "put away." Like Herschel, we stand before the King of kings, condemned sin-

ners, and nothing we have done or can do will put away our guilt. But God Himself holds out to us a free pardon through Christ Jesus, and in Christ we are accepted, received into the King's household, and made "to eat at the King's table."

Let us see to it that, our sins pardoned, we serve our Heavenly King as faithfully as the great astronomer served the King of England.—S. W. L. Clift in O.O.M.

A man of kindness to his brute is kind.
A brutish action shows a brutish mind;
Remember, He who made thee, made the brute.
Who gave thee speech and reason, formed him mute.
He can't complain, but God's all-seeing eye
Beholds thy cruelty and hears his cry;
He was ordained thy servant, not thy drudge.
Then know that his Creator is thy Judge.
(Author unknown.)

Gentleness can do no wrong
To the weak, or to the strong.
Be thou strong, or be thou weak,
Gently think, and gently speak.

REVISED LECTIONARY.

Sept. 8, 15th Sunday after Trinity.
—M.: Pss. 96, 97, 99; Jer. xxxv.; Luke xv. 11 to end or Rom. viii. 1-17.
—E.: Pss. 101, 102; Ezek. ii. 1-iii. 3 or Ezek. iii. 4-21; Luke xvi. 14 to end or Rom. viii. 18-end.

Sept. 15, 16th Sunday after Trinity.
—M.: Ps. 103; Ezek. xiii. 1-16; Luke xviii. 1-30 or Rom. xii. 1-13.
—E.: Pss. 104; Ezek. xiv. or xviii. 1-4, 19-end; Luke xix. 29-end or Rom. xiii.

Sept. 22, 17th Sunday after Trinity.
—M.: Ps. 106; Ex. xxxi. 12-16 or Is. lvi. 1-8; Luke xiii. 10-17 or Rom. xiv. 1-13.
—E.: Ps. 107; Is. lviii. or Jer. xvii. 19 to end; Matt. xii. 1-13 or John v. 1-18.

Sept. 29, 18th Sunday after Trinity.
—M.: Pss. 110, 111, 112; Ezek. xx. 27-44; John iv. 1-42 or Phil. i. 1-11.
—E.: Pss. 113, 114, 115; Ezek. xxxiv. or Ezek. xxxvii. 1-14; John vi. 22-40 or Phil. ii. 1-18.

Telephone Y 2633

NURSE CLARK

A.T.N.A.

Obstetric. Patients Visited and Received
"Mens" Private Hospital
Bardwell Road, Mosman.

J. WILSON

High-class Pastrycook and Caterer

Head Office, Shop and Bakery:
72 Military Road, Mosman
Branch Shop, SPIT JUNCTION
Wedding and Birthday Cakes on shortest notice.
Afternoon Teas and Refreshments.

GEO. J. PETTIT

GENERAL GROCER, Etc.

Cr. Victoria Avenue & Penshurst Street
Chatswood

Has opened a **HAM, BEEF & SMALL GOODS SHOP**
where **Hot Pies and Cold Lunches**, Cakes or Biscuits
can be obtained. Cold Meats at all hours.

Blue Mountain Grammar School, Springwood.

Day and Boarding School for Boys of all ages.

Preparation for all Examinations. Education under healthiest conditions.
Illustrated Prospectus on application.

Telephone Springwood 3.

F. K. DEANE, Principal.

HOLYROOD PRIVATE HOSPITAL

32 LIVINGSTONE ROAD, PETERSHAM

Telephone Petersham 1109.

MEDICAL, SURGICAL AND OBSTETRIC

(Take Addison Road tram)

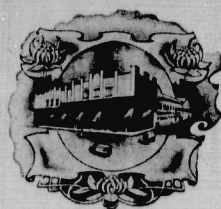
NURSE M. HILL, Matron

"BELVIEW" PRIVATE HOSPITAL

GEORGE STREET, PARRAMATTA

NURSE E. KEMP, A.T.N.A.

OBSTETRIC CASES ONLY. PATIENTS VISITED. ALL PATIENTS RECEIVE EVERY
PERSONAL COMFORT AND CAREFUL NURSING. Telephone U 8315



Phones U 2816
" " 2817

"Where Quality Counts."

Hodgson's Limited

UNIVERSAL PROVIDERS,
SUMMER HILL.

Drapery, Crockery, Ironmongery, Grocery,
Boots and Shoes and General Furnishings.

DO YOU KNOW
WE ARE GIVING MONEY AWAY?

COLLECT OUR DISCOUNT CHECKS
GIVEN FOR ALL CASH PURCHASES

Exchanged for Free Gifts
at any of our Counters

HODGSON'S Ltd.

LACKEY STREET, SUMMER HILL

"Where Quality Counts."

SULPHOLINE

THE FAMOUS LOTION.

Quickly removes Skin Eruptions, ensuring
a Clear Complexion.

The slightest Rash, faintest spot, irritable
Pimples, disfiguring blotches, obstinate Ec-
zema disappear by applying Sulpholine,
which renders the skin spotless, soft, clear,
supple, comfortable.

Bottles 1/3 and 3/-
For 42 years

SULPHOLINE

HAS BEEN THE REMEDY FOR

Eruptions, Redness, Roughness, Eczema,
Acne, Spots, Pimples, Blotches, Rash,
Scurf, Psoriasis, Rosacea.

Sulpholine is prepared by the great Skin
Specialists—

J. PEPPER & CO. Ltd.,
Sedford Laboratories, London, S.E., Eng.,
and can be obtained from all Chemists and
Stores.

Quickly Removes the Effect of Sunburn.

E. BROWN

Practical Bootmaker & Repairer

Penshurst Street, Willoughby, N.S.W.

(Near Victoria Avenue)

Repairs neatly done. Charges moderate.

Hand-sewn Work a Speciality.

High-class Boots and Shoes always in Stock.

TRY

M. G. PATTISON

VICTORIA AVENUE, CHATSWOOD

FOR

GROCERY, IRONMONGERY, CROCKERY
TEA and PROVISIONS

TEAS a Speciality—1/4 1/6 & 1/8 lb.

Orders collected and delivered daily.

Tel. J 1278 Chatswood.

Phone Y 2212.

E. BAMFORD,

Florist (late of Jean & Co.)

The latest designs in Wedding Bouquets,
Wreaths and Crosses a Speciality.

Masonic Buildings, Spit Junction, Mosman

Morning Cases Attended.

Phone U 1890

NURSE E. TAYLOR, A.T.N.A.,

General and Obstetric.

Grafton Lodge Private Hospital,
1 Dickson Street, Haberfield, N.S.W.

"IRIS" PRIVATE HOSPITAL

WATKINS STREET, ROCKDALE

Nurse N Matthews, Obstetric

Telephone Randwick 1379

ST. MELLIER'S PRIVATE HOSPITAL

ALISON ROAD, RANDWICK.

MISS CHURCHWOOD, A.T.N.A.

Abbotsford Private Hospital,

KATOOMBA STREET, KATOOMBA (N.S.W.)

Telephone 221 Katoomba.

Nurse B. M. Brown, Matron.

The Hospital has been long established and is beautifully surrounded with shady trees and is in every
way specially suitable for the reception of patients, who receive the highest medical attention,
MEDICAL, SURGICAL & OBSTETRIC.

GLENGARRY HOSPITAL

MEDICAL, SURGICAL AND OBSTETRIC

OFF BRADLEY'S HEAD ROAD, MOSMAN

Telephone Y 1163.

St. Lawrence Private Hospital

Rose Street, Chatswood

Telephone Chatswood 706

THE MISSES MACKAY

On the heights of Chatswood, standing within its own grounds with orchard; within a few minutes
tram or train. Fitted out with all modern appliances. Medical, Surgical and Obstetric Cases received.

Phone J 2914.

NURSE CHARLES, A.T.N.A.

Certified, South Sydney Women's Hospital.

"Corona," Neridah Street, Chatswood.

STANMORE MEDICAL COLLEGE.

Rev. L. J. SHORTLAND, B.A. (1st Class Hon.)

Miss EDITH SHORTLAND, B.A. (1st Class Hon.)

Classes for University Exhibition.

Students Coached in all Medical Subjects.

Residential Facilities.

Tel. L. 1933.

MILK THAT IS USED IN THE HOSPITALS MUST BE GOOD.

"FRESH FOOD" MILK is supplied to all the leading Hospitals and Government Institutions.
It is the purest and most wholesome Milk obtainable. —Our carts deliver twice daily in all Suburbs

THE N.S.W. FRESH FOOD AND ICE CO. LTD.

25 HAPPOUR STREET, SYDNEY.

CHARLES KINSELA

Funeral Director and Embalmer,

EMPLOY BY FAR THE LARGEST SKILLED STAFF, AND HAS THE MOST COMPLETE PLANT IN
THE COMMONWEALTH.

Head Office and Private Chapel—143 Oxford Street, Sydney.

Branches all Suburbs.

Telephone 694 and 695 Paddington.
(Day or Night.)

Phone Petersham 209.

WILLIAM H. OSGOOD

Licensed Plumber, Gasfitter & Drainer

Estimates for all kinds of House Repairs.

264 Marrickville Road, Marrickville

Tel. J 1758

J. H. HORNE,

Furniture Dealer, Commission Agent,
General Dealer

Victoria Avenue, Chatswood, and Dist-ict.

Anthony Horder's for Everyman's Encyclopaedia

The Publishers of Everyman's Encyclopaedia claim that, in spite of the many other works of a similar character that at present obtain, this new production will supply a long-felt want. Unless an Encyclopaedia is furnished with information that is up-to-date, its office as a well of knowledge is purely of a nominal character.

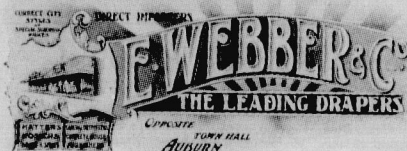
EVERYMAN'S ENCYCLOPAEDIA gives all the information required by the ordinary reader and student. The greatest care has been exercised in its compilation, and only the best available authorities have been consulted. The work is a PRACTICAL and COMPREHENSIVE REFERENCE ENCYCLOPAEDIA, containing more References and Articles than any other Encyclopaedia published at twice the price.

EVERYMAN'S ENCYCLOPAEDIA is one of the units of EVERYMAN'S LIBRARY, and puts into the hands of the reading public a RELIABLE and ACCURATE REFERENCE ENCYCLOPAEDIA, containing the fullest and latest information. It is uniform in size, binding and typography with the Library. Each Volume contains 640 pages, comprising over 500,000 words, so that the full set of twelve volumes covers more than six million words.

Anthony Horder's Price, 15/- (the set of 12 Vols.), by Post, 16/8

Complete List of Everyman's Library Post Free on request.

ANTHONY HORDER & SONS, LTD. Only Universal Providers, Brickfield Hill, Sydney
New Palace Emporium,



C. BURCHER

High-class Booter and Repairer
Forest Road, Hurstville

CHAS. C. MIHELL

BOOKSELLER

Removed to 313 Pitt Street, Sydney

Four doors from Y.M.C.A.

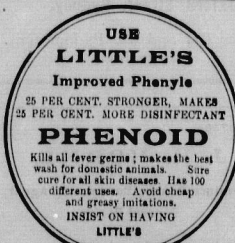
Religious Literature, Sunday School Requisites,
Prize Books, Prayer Books and Hymn Books for all
Churches and Schools, Bibles (all sizes and prices),
High-class Fiction.

Diocesan Book Society

Rear of St. Paul's Cathedral, Melbourne.

Best house for all descriptions of Church and
Sunday School requisites. Books for
Private and Devotional Reading.

Write direct and save time.



HARRIS & CO.

TEAMEN AND
COFFEE ROASTERS

27 THE STRAND, SYDNEY.

We cater specially for lovers of fine Tea and Coffee.



DON'T LOOK OLD!

But restore your grey and faded hairs to their natural color with

**LOCKYER'S SULPHUR
HAIR RESTORER**

1/6 SOLD EVERYWHERE 1/6

Lockyer's gives health to the Hair and restores the natural colour. It cleanses the scalp, and makes the most perfect Hair Dressing.

This world-famed Hair Restorer is prepared by the great Hair Specialists, J. Pepper & Co. Ltd., Bedford Laboratories, London, S.E., and can be obtained direct from them by post, or from any Chemist and Stores throughout the World.

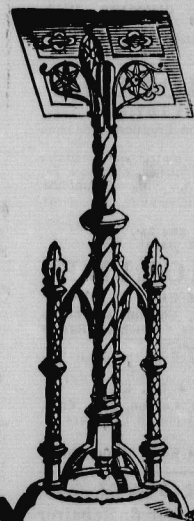
T. GAUNT & CO.

Largest and Best
Selected Stock
in Australia of

Watches,
Clocks,
Diamond and
other Jewellery,
Barometers,
Thermometers,
Microscopes,
Surveyors' and
other Scientific
Instruments,
Silverware,
Electroplate,
In all the latest
Patterns and
Best Quality.

INSPECTION
CORDIALLY
INVITED.

Spectacles to Suit
all Sights in Gold,
Rolled Gold, Steel,
and Nickel Frames
EVERYTHING TESTED
GRATIS.



Manufacturers of
all kinds of

Church plate
Lecterns,
Bishops'
Crozier,
Galvany Crosses
Baptismal Fonts
Communion
Services.

Repairs
Department.

Special Care is
given to the
repairing of
Watches,
Clocks,
Jewellery,
Spectacles,
Field Glasses,
and all kinds of
Scientific
Instruments.
Church Plate,
Brasswork,
Altar Rails, etc.,
renovated equal
to new.

ESTIMATES ON
APPLICATION.

**T. GAUNT & CO. WATCHMAKERS,
JEWELLERS & OPTICIANS,
337-339 BOURKE STREET, MELBOURNE.**

The Church Record

For Australia and New Zealand.

A Paper issued fortnightly in connection with the Church of England.

With which is incorporated "The Victorian Churchman."

Registered at the General Post Office, Sydney, for transmission by post as a Newspaper.

VOL. V., No 19

SEPTEMBER 13, 1918.

Price 2d. (5s. per Year Post Free.)

Current Topics.

There is quite a difference in the atmosphere of our life; the change of scene on the Western Front. The War. has given a fresh spring to our common life. The successes have been so long continued and marvellous in gain that the cloud seems to be lifting, and rays of sunlight are winning through. As we write the news comes through of the probable withdrawal of the German hordes to the Belgian Front. They have been kept so continuously on the move that they have had no time for reconstruction of their retreating armies, and consequently have to give way to a much greater extent than was anticipated. In fact, at times it almost seems as if the Allies have the Huns "on the run," and they don't quite know where there is a safe resting-place for a successful defensive. How strikingly our great successes have synchronised with our special "Days of Prayer." Surely the lesson is easy for us to learn that the God in whom we trust does rule in the kingdom of men. It has been sufficiently demonstrated that "the battle is not always to the strong." God has to be reckoned with, as Germany in the first years of the War had to recognise. Only God could have stemmed the great "push" through Belgium on to Paris; and God did stem it.

Let us also learn the lesson. It is still true that "the battle is not always to the strong"; that often in a nation's crisis God has to show that numbers do not always count. Over and over again in Israel's story that is shown. Israel, with a righteous cause, but vaunting in numbers, has been for the time worsted in the fight; then when the lesson has been learnt and Israel is willing to vaunt herself in her God the change has come. All these matters that seem so great to us are often very little in the judgment of God. The things which we count our deepest misfortunes in life are often recognised afterwards as "gifts," sent by a loving hand to play some necessary part in the enrichment of our real life. We are so slow to learn God's lessons, to yield to His educating processes, that sorrow, loss, stress and kindred experiences have to be deepened in order to produce the effect our Father desires for us.

And so, to-day, as, with joy and exultation, we see the changing tide of the Allied fortunes, let us not forget to recognise, with deepest gratitude, the debt we owe to God, and now that the advantage of numbers is coming to us, to avoid committing the common fault of unbelief in relying upon those numbers rather than upon the God who still remains our only Refuge and strength. We must keep on praying and praising—it is our hallowed task in this great conflict.

The fixing of "the living wage" indicates in itself a certain degree of awakened Christian conscience in a community. It at least secures that even the most unskilled labourer shall not be forced by the grinding wheel of unregulated competition to work on the verge of starvation. But the fact that in these days of high prices the living wage in N.S.W., was recently fixed by Judge Heydon at £3 per week, shows that in Australia as well as in other parts of the world there is room for considerably more awakening on the point. £3 per week may be an "existence wage." It certainly is not a "living wage." And yet we are met with the spectacle of employers' associations engaging leading counsel to oppose even this figure. What kind of a cottage is a man supposed to pay rent for out of this sum? How much good, solid food for himself and wife and children can he buy? How much decent clothing can he purchase? What is the size of the family this will enable the labourer to provide for? The proposition is a tough enough one, even if one falls in with the thoughtful suggestion of the employers' legal representative that it is not necessary to allow for books or amusements or gifts to charity during the war.

In plain English it means that we are Christian enough to provide our unskilled labourer with the means to live in a hovel rather than in a tent or out in the open-air, but he must not ask for a roomy cottage in a decent suburb. We will give him enough food to keep body and soul together, but he must not expect food of such a quality as to keep him and his wife and family in good, robust health. He may have listened to the outcry against the declining birth-rate, and his family may number six or seven, but his wage must be calculated on the basis of his only having two or three children. The rest of the family may eat as much or more than the first two, and it may take as much to clothe them, but technically they do not exist, and Judge Heydon must not take them into his calculations.

And what are we to say of the callous and depersonalised way in which the enquiry is conducted. The increase is decided on, not because of an intimate and up-to-date calculation as to the increase in the price which the labourer pays for the things which are his chief items of expenditure, but on the basis of the decreased value of a sovereign according to the Government statistician's latest return. This not only refuses to take into account the special circumstances of the average labourer's household, but also assumes that the previous living wage was a perfectly ideal one. And then the learned judge assures us that in any case there is no need to make a noise, because the award is only for twelve

months—a mere trifle when you do not happen to be the one who daily has to satisfy the children's hungry cry, and weekly has to face the landlord's steely glance.

There have been many protests from Labor quarters. We sincerely trust that from many a pulpit there will be courageous and wise endeavour to quicken the conscience of the community to fidelity to fundamental Christian principles of justice and brotherhood in this matter.

The Second Report of the Church Missionary Society for Australia and Tasmania is to hand, indicating on the title page that the C.M.S. in Australia has attained its 93rd anniversary of life and working. The Report incorporates the Reports of the N.S.W., Victoria and South Australian Branches, and contains detailed information concerning the activities of the Society, both in the mission fields and in home organisation. Printed with the Report are the Determination of the General Synod (1916) amending the Rules for the Constitution of the A.B.M. and also the Memorandum addressed by the Council of the C.M.S. to its members throughout the Commonwealth. The Council felt that such re-publication was necessary in view of the impression and sometimes open statements by A.B.M. officials that the C.M.S. has been practically absorbed into the A.B.M. This is a wholly incorrect view of the new position. The Memorandum points out the true position which should be carefully weighed by all missionary-hearted Church-people, who are vitally interested in the Church's work, and are big enough in their Christian character to rise above party bias. The Memorandum says:

"The following points should be carefully noted:—
"(1) The C.M.S. loses none of its characteristic features. Its principles remain the same that they have ever been, and it is entirely unfettered in regard to its Constitution, which it may vary from time to time, provided that such variation is not inconsistent with the Determination, as it is also unfettered in its method of working and the disposal of its funds. Branches may be established throughout the Commonwealth. Gleaners' Unions and Sowers' Bands, and other Parochial C.M.S. organisations will continue to exist and to work as hitherto, and new ones may be formed.

"(2) The obligation, imposed directly or by implication by the Determination, on all members of the Church to take part in the Missionary work of the Church is fully met by working as heretofore under the auspices of the C.M.S., and in pursuance of its rules and with a due regard to its principles.

"(3) So that, in this respect, no change has been brought about, and it would be contrary to the letter and spirit of the Determination were any parish to be taught that existing