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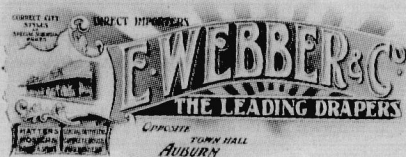
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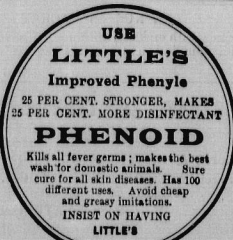
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The Church Record

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Current Topics.

One of the most remarkable proofs of the German preparation for the

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

The sound argument of General Smuts' contention, at Glasgow on Saturday, will meet the approval of all right-thinking and logical minds. The General speaks with a good deal

of authority because he represents a large portion of Greater Britain. It was in reference to Irish matters that he said that we would not admit the right of anybody to be an exception to the common obligation or common duties of a common Empire. It was the Empire's aim to solve the long, dreary Irish problem. It would prove as soluble as the bigger problem of South Africa. We found some talking hysterically of a republic, others appealing to the enemy, and having their wrongs righted at the peace conference. Ireland need not go to the peace conference to get her wrongs righted. He advised her to apply to the Empire's highest court of appeal, namely, the Imperial Conference.

His words, however, apply much more widely than to Ireland; and Australian citizens may well digest the great principle the General enunciated. It is a very easy thing to refuse Conscience and let the shirker, the slacker, and the disloyal element shunt the burden on to other shoulders. But it is a sore thing for their country. In the first place it makes her a gazing stock for the rest of the loyal states of the Empire; and, secondly, it tends to bleed her of all her best, leaving the other undesirable elements in possession

of all the advantages and powers which they can only be expected to use for their own selfish and sectional ends.

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

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

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

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

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

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

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

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

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

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

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

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

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

Always a huge gathering of enthusiastic Church-people and an inspiring occasion, the Diocesan Festival of the Home Mission Society and the Mission Zone Fund, which is fixed for Tuesday, May 28, gains in interest this year from the fact that the new State Governor (Sir Walter Davidson), who is a staunch member of the Church of England, is to preside. The platform for the evening meeting at the Town Hall is an attractive one, and will include his Grace the Archbishop of Sydney, Rev. S. H. Denman, of St. Peter's Woolloomooloo, and Major Davey. The preacher at the service in the Cathedral will be Rev. R. B. S. Hammond. Sydney's developmental problems are great and perplexing, while in the crowded areas of city life humanity in its thousands remains untouched by the power of the Gospel. And the solution of these problems on the side of organisation depends very largely on the liberality of the support given to the Home Mission Society (for general extension of Church life), and the Mission Zone Fund (for work in the slums).

It is well to remember that any big movement in our great cities is not merely of local but of Commonwealth interest. The Church cannot prosper or fail in Melbourne or Sydney without affecting the stability of the work of the Church in Australia as a whole. Therefore we have brought this meeting before the notice of our readers in the hope that it may be exalted to glorious heights of vision and resolution for the work of the Church of God in the great Diocese of Sydney, by the fervent prayers of churchmen all over Australia.

We cull the following earnest appeal from a rector's letter in his Parish Magazine:—"I heard to-day **Keep on** of a woman who said quite **Fiddling**, recently: 'I am having the best time I ever had in my life. My husband is at the war, I hope it lasts another ten years.' Looking at these words in cold type, how they shock us. And yet I'm not so sure they do not in a crude way represent the spirit that actuates no small proportion of the community today.

"It is recorded that a certain Emperor of Rome—Nero by name—sat in his palace playing the fiddle as he watched the great conflagration that destroyed the greater part of that Imperial city. 'Fiddling while Rome is burning' has become a proverb applicable to all who waste the precious opportunities for doing needful service to fight wrong and to help forward the right, and instead spend their time and talents in selfish frivol or sectional factions.

"Nero had no monopoly of that soulless, selfish spirit; it has survived down the ages, gathering fresh vitality in every century, until to-day we see it dominating large sections of our people; and that, too, in spite of superior knowledge and ever increasing facilities and opportunities for the

propagation and practice of the philosophical and religious virtue of 'self-denial.'

"The Racecourse, the Theatre, the Picture Show, the Dance, the Liquor Bar, have more votaries than ever. Carnival and Frivol and Lust hold high revel among us. Narrow sectionalism, alike in political and religious circles, attracts and holds its numerous devotees. And meanwhile Hell's conflagration, like a universal holocaust, devours cities, towns, villages, women, children, old and young, and almost countless myriads of earth's finest men. But what does it matter?

"On with the dance! let joy be unconfined; No sleep till morn, when youth and pleasure meet To chase the glowing hours with flying feet. On with the dance!"

"Yes, 'Keep on Fiddling!' ye thoughtless, soulless crowd! What if the money you are spending is stained with the blood of men—brave, noble, heroic, dying men? You are having the time of your lives! What is it to you so you may drink your fill of the nectar of voluptuousness? What if it wafts you into the Nirvana of oblivion to the great woes and sorrows of the age? You are having a good time! Never mind if you become callous to the clamorous appeal for help; if you become dead to the high ideals of truth, justice, freedom, righteousness, that God gave us to enjoy and perpetuate to His glory."

English Church Notes.

Personalia.

The response to the appeal for more chaplains has been so great that the Chaplain-General now has before him a great many more names than he needs.

Rev. O. R. M. Roxby, vicar of St. Saviour's, Denmark Park, S.E., who has been appointed to St. Margaret's, Brighton, is a son of the late Canon E. L. Roxby, who was incumbent of St. Margaret's from 1879 to 1888.

Ven. C. C. Mackarness, D.D., formerly vicar of Scarborough and Archdeacon of the East Riding, died at Oxford recently in his sixty-eighth year. He was the eldest son of a former Bishop of Oxford.

The engagement is announced of the Rev. Norman H. Tubbs, M.A., Principal of Bishop's College, Calcutta, and Miss Norah E. Lunt, youngest daughter of the late Prebendary and Mrs. Lunt, of Bath.

Bishop Montgomery, in his March Statement at the S.P.G., expressed deep regret at hearing that the Bishop of Calcutta is once more suffering seriously from his old complaint—arthritis. For years now he has bravely fought against it. "Our prayers are needed on his behalf that he may be able to carry on his noble work."

The committee of the British and Foreign Bible Society have appointed the Rev. Sydney Nowell-Rostron, M.A., Vicar of St. Andrew's, Aigburth, Liverpool, to be one of the secretaries of the Society, in succession to the Rev. A. Taylor. He was ordained deacon in 1906, and priest in 1907, by the Bishop of Manchester. He became curate of St. George's, Hulme, under Canon Wright, the present Archbishop of Sydney, and served for two years as tutor at the Scholae Episcopii, Manchester. In 1909 Mr. Nowell-Rostron was appointed the First Principal of St. John's Hall, Durham, a college for training theological students. Since the outbreak of war Mr. Nowell-Rostron has spent twelve months in France as chaplain to the troops at the Front.

Rev. William Walter Merry, rector of Lin-

coln College, Oxford, died in March at the age of eighty-two. In 1859 he was elected Fellow of Lincoln, and he was Classical Lecturer there until his election as rector in 1884, in succession to Mark Pattison. He was Public Orator, and for two years, 1904-06, Vice-Chancellor.

Russellism.

A curious development of this extraordinary sect's working is causing alarm in Canada. The English "Record," in an editorial note, says:—

"The International Bible Students' Association is getting itself into trouble in Canada. The origin and purpose of this movement are better understood in Canada and the United States than in this country. On its religious side it exists, we believe, for the promotion of the teaching of the notorious 'Pastor Russell,' and it is important that no one should be misled by its high-sounding title. But in Canada, according to the Toronto correspondent of the 'Times,' it is developing tendencies of a specially dangerous character. 'All its latest literature,' we are told, is 'extremely pacifist, anti-war, anti-clerical, and anti-Government.' The Dominion police have been asked to make public investigation into its activities. It is spending money lavishly in advertising and propaganda. It sells productions which have been banned, apparently below cost price, and there is much curiosity as to the source of its revenue.' Books and pamphlets have been seized at various towns, yet the Association continues its work, although it claims to have only 40,000 followers on the whole continent and no wealthy adherents."

Our Episcopal Chaplain.

The following interesting item has been sent to us and is taken from the London "Evening News," March 21, 1918.

The Bishop Moves.—Complaints are loud of the difficulty of getting accommodation for people who arrive in London late in the evening. The Bishop of Bathurst (Australia) arrived in town on Sunday night and had a real "bush hotel" experience, having to sleep in a bedroom with three officers. I expect the officers said their prayers that night!

Next day the Bishop of London heard of his brother prelate's dilemma and promptly invited him to stay at the episcopal palace in St. James's-square.

Fifty Hours in a Shell Hole.

The Bishop of Liverpool recently paid a tribute to the magnificent work done by women and their devotion in nursing the wounded, and related how his own son, a Military Chaplain at the Front, searching with stretcher-bearers, found in a shell hole a man who had been lying there fifty hours. When the Chaplain came to the man the poor fellow asked him, "Have you saved me?" "No," replied the Chaplain, "God has saved you." "Yes," said the lad, "the Lord has been with me all the time."

The Church of Japan.

At the last meeting of the general Synod of the Nippon Sei Kokai, twenty-five of the thirty-five clergy present were Japanese, as were all the thirty-five laymen. A committee was appointed to inquire of each denomination of the Christian Church in Japan (a) what it considers as essential for communion in the universal Church of Christ, and (b) what special characteristic it claims, and what are its reasons for separation from others. According to one who was present: "The Synod distinctly marked progress. The feeling of difference between the foreigner and Japanese very largely disappeared, and though the Japanese may be thought to be slow in taking up matters, they certainly came to realise that the work was done for a Japanese Church, and not for the benefit or upbuilding of a Missionary Society. There was also an evident desire to deal with living subjects, and the delegates showed a sturdy common sense. Little party feeling was present, and there was no party voting."

C.C.C.S.

At the Sheffield anniversary of the Colonial and Continental Church Society, the Deputation consisted of the Rev. S. M. Stewart, of Unga, who told a thrilling and deeply interesting story, illustrated by lantern slide, of seventeen years of labour among Indians and Eskimo in the icy and inhospitable regions of Labrador; the Rev. G. A. Chambers, of New South Wales, appointed by the Archbishop of Sydney to represent the spiritual needs of Australia, especially in the bush districts, testified to the great loyalty of his fellow-countrymen. The Bishop said that the Society represented the Church of England on its best side, sending out to all parts of the earth under the old flag men to carry with them the ideals of freedom, justice, and self-government. The energetic Local Secretary, the Rev. W. A. Dark, after a long and somewhat serious illness, was able to be present and received a warm welcome.

Revision of the Prayer Book

The recent action of the Canterbury Convocation is causing a good deal of heart-burning amongst Evangelicals. It is felt that some members of that school of thought have been far too complacent in their attitude towards those who seem intent on getting behind the Reformation settlement. The Bishop of Manchester, who can hardly be considered an alarmist, writes as follows in the "Record" on what he terms

"The Parting of the Ways."

The Bishop says:—"The recent decision of the Convocation of Canterbury to restore the Mass of the First Prayer Book of Edward VI. brings us undoubtedly to the parting of the ways. For a service of the first importance we are asked to allow an optional use. There is an end of uniformity. But there is much more in this decision. The Roman Catholics, who are using our extremists as their unconscious cat's paw, will be able to say, 'Is it really the case that your Church cannot decide whether it is obligatory or not that the Mass should be offered as the principal observance of the Lord's Day?' A Church which cannot say 'Yes' or 'No' to such a question as that cannot really deserve the respect of any man who sincerely believes in the Sacrifice of the Mass. Our extremists will be compelled by the necessity of self-respect, by their love for their own Church, to demand as soon as they can that the Mass shall be the service of obligation, and that the service used shall be such as makes it plain that the Mass is offered. They will also demand as a necessary consequence that the Ordinal shall express the intention of the Church, and that the clauses and ceremonies expressing this intention shall be restored."

"This landslide has been inevitable since the Bishops allowed the optional use of vestments. They did not then intend to restore the Mass, but they took the step which made restoration of the Mass inevitable. The vestments without the Mass were simply masquerade. If the vestments were lawful, the Mass must be lawful; if the Mass is lawful, it must be obligatory. There is no real half-way house to any intelligent mind that has seriously taken in all that is implied in the Mass."

"But what will the Evangelicals do? They have far too long refused to see all that was involved in this controversy. When I speak thus of the Evangelicals I am thinking of many of our leaders, and of many who will be the leaders when we seniors are gone. They have accepted the optional use of vestments, and some have even worn them. They have regarded the Eastward position as indifferent, though it was introduced with a sacrificial intention. They have inserted in their most recent Hymn Book Dr. Bright's hymn, 'And now, O Father, mindful of the love,' a hymn which is intended to emphasise the very points which this last alteration of the prayers in the service is intended to emphasise. What will they do now?"

"Among other things they will support the Report of the Archbishops' Committee on Church and State, which has made no concealment of the fact that the new Council is to have power to repeal the Act of Uniformity, thus over-riding the one obstacle which remains in the way of the Romanising of our Church, the Upper House of the Province of York."

"Is it too late to rouse the Evangelical bishops, clergy, and laity to a realisation of the danger into which they have been led? The unhappy self-stultification of the Canterbury bishops ought to warn our friends that things are what they are, and that our intentions cannot make them otherwise. If the Mass is, as the Oxford Diocesan Mission Council proclaim it to be, 'a more direct appeal to the supernatural' than Mattins, if there a miracle is wrought with and upon the consecrated elements, apart from their use, then each concession in that direction makes the next more inevitable. We may pity the bishops for having said they would not consent two years ago, but we must feel that their refusal was the desperate last cling of a falling man to a rotten bough. It softens the fall a little, though it makes the falling man look more ridiculous. But is it too late to save the Evangelicals from the same catastrophe? There are indications that it is so. I shall watch anxiously for the steps to be taken by the Dean of Canterbury and others of our leaders."

The Dean of Canterbury, the veteran champion of Evangelical principles, was not long in stating his convictions on the subject in a leading article in the "Record" in the course of which Dr. Wace says:—

"Recent discoveries have tended to show that the Form of the Communion Service which was till lately generally admitted to be the primitive form can no longer be granted that claim. But discussion has also tended to exhibit the peculiar excellence of the service in our present Prayer Book, and to make us realise that it approaches with

singular nearness to the most primitive of all Communion Services—that of our Lord Himself. Our present Consecration Prayer, followed by immediate Reception, is probably a more close following of our Lord's Institution of His Sacred Supper than any other Liturgy whatever. As has been well said, we hear much at the present time of 'our Lord's own Service.' But our Lord's own Service is in His blessing the Bread and Wine, and then giving them to His disciples to be received immediately, and His command 'Do this' is a command to 'eat this Bread and drink this Cup.' The Lord's own action in giving the Bread and the Cup, and the Disciples' action in receiving them, constitute the whole service at its institution, and to introduce elaborate prayers between those two actions is to mar completely the form of the original institution. Earnest prayers before we approach those two central actions, and earnest prayers afterwards, are most appropriate and imperative. But to interpolate words of our own between the repetition of our Lord's words and our obedience to them would seem not only inappropriate but improper. The result, in a word, of the discussions of the last few years has been to bring home to the minds of Evangelical men a new sense of the supreme excellence of our present Communion Service, and to strengthen our resolve to maintain it for its own inherent merits, even more than as a witness against grievous errors."

Credo.

I believe
That there are greater things in life
Than life itself;

I believe
In climbing upward
Even when the spent and broken thing
I call my body
Cries "Halt!"

I believe
To the last breath
In the truths
Which God permits me to see.

I believe
In fighting for them;
In drawing
If need be
Not the bloody sword of man
But the sword of God,
And drunk with power,
But the white sword of God,
Flaming with His truth,
And healing while it slays.

I believe
In my country and her destiny,
In the great dream of her founders,
In her peace among the nations,
In her ideals;

I believe
That her democracy must be protected,
Her privileges cherished,
Her freedom defended.

I believe
That, humbly before the Almighty
But proudly before all mankind,
We must safeguard her standard,
With the patriotic ardour
Of the minute men
And the boys in khaki,
Of her glorious past.

I believe
In loyalty to my country,
Utter, irrevocable, inviolate,
Thou, in whose sight
A thousand years are but as yesterday
And as a watch in the night,
Help me
In my frailty
To make real
What I believe.

(Author Unknown.)

Church of England Australian Fund for Soldiers Overseas.

The Australian Soldiers' Club at Cairo continues to prove itself justified. Every week the attendance of the men in the Club and the guests sleeping there increases. The place is becoming more and more regarded as a home. Australian Sisters who are nursing in English Hospitals constantly finding their way in. One boy this week said he felt as if he would slip through the bed, the sensation of having sheets was so great and made him think so much of home. In connection with the Club, socials are held weekly. Last night there were about 80 soldiers and 20 sisters present. The evening was occupied with music and games, refreshments being supplied free. A Victorian sister who was present, and who has been in Cairo for a long time said this was the first time she had seen so many Australians drawn together, and considered it had not been done before. In the course of brief remarks at the social Canon Garland mentioned the Rest Home at Tvered Heads returned soldiers, of the opening of which he had received a report that day. The news was received with acclamation. Another feature in connection with the Club is the formation of sight-seeing parties two or three times weekly. All this is a counter attraction against less desirable influences.

The main hospital for Australians is at Port Said. Steps have been taken to provide a Chapel there, the plans for which are now being prepared. The Chapel will be available to all other denominations when Church of England services are not being held. Thanks to the generosity of the Soldiers' Church of England Help Society, Queensland, it has been possible to supply 150 Prayer and Hymn Books for use at that Hospital. An organ has also been furnished from the Australian Fund and music Hymn Books.

Another want has been met by the establishment of a library intended for the use of soldiers in Cairo, and a better use of a class of book for circulation in the Front. A catalogue is sent to the Chaplains, and they, and men recommended by them, can obtain two books at a time sent by post. The books are devotional, scriptural and historical. The establishment of this library has been heartily welcomed. In several cases magazines have been purchased in large quantities and sent away, and also in smaller quantities papers are purchased and sent weekly, but both methods are extravagant and only justified by the fact that the men are very short of reading matter. Canon Garland made an appeal through leading papers in Australia for a better supply of magazines to be sent through the Australian Comforts Fund or to him direct, and when a response is received it will obviate the necessity for local purchase. Stationery continues to be in demand requisitions coming in daily. All soldiers who stay in the Club also take supplies away with them. No request is ever refused.

A Chaplain writes:—"I have received the parcel you sent of Testaments, Gospels, and White Cross literature, which I found very useful for distribution amongst the troops. They were delighted to get the paper and envelopes, as most of them were short of paper."

Love God with all your soul and strength,
With all your heart and mind;
And love your neighbour as yourself;
Be faithful, just and kind.

Deal with another as you'd have
Another deal with you.
What you're unwilling to receive,
Be sure you never do.

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Executive Committee General Synod.

A meeting of the Executive Committee of the General Synod was held at the Diocesan Church House, Sydney, on the 6th instant. Members present: The Most Reverend the Primate, the Archbishops of Melbourne and Brisbane, the Dean of Newcastle, Archdeacon Boyce, Archdeacon Bartlett, Archdeacon Howell (representing the Bishop of Bathurst), Sir Albert Gould, Mr. W. R. Beaver, Mr. J. A. I. Perry, and Mr. A. E. Ivatt.

The Legal Committee reported upon several matters submitted to them, and it was agreed to have Determinations prepared for the next Session of Synod to deal further with the questions of the formation of New Dioceses, and the appointment of Bishops-Coadjutors.

The Legal Committee was also requested to bring up amended Standing Orders dealing with Elections in Synod.

The status and functions of the Executive Committee, and the enlargement of its numbers and powers was discussed and it was resolved to recommend that in future the Committee should consist of 21 members, and to be constituted as follows:—The four Metropolitans, and Representatives as under: five from New South Wales, four from Victoria, three from Queensland, one from Tasmania, two from South Australia and Willochra, and two from West Australia. The elections to take place at the ordinary meeting of the General Synod.

With regard to the questions of paying the expenses of representatives attending the General Synod, it was resolved to ascertain from the Dioceses if they would be willing to pay their share of such expenses.

The subject of Ecclesiastical Fire Insurance was also brought up and will be dealt with further at the next meeting.

A PRAYER FOR THE MID-DAY HOUR.

The Chaplain-General, the Right Rev. J. Taylor Smith, C.V.O., D.D., has, in response to a suggestion, written the following prayer for use at the mid-day hour:—

"Almighty God, our heavenly Father, we come to Thee, along with our Christian brethren, scattered throughout the world at this time. We pray on behalf of our Soldiers, Sailors, and Airmen that Thou wilt have them in Thy Holy keeping. Grant them the peace and the assurance of sins forgiven. Give them the joy of faithful service, and bestow upon them the power of Thy Holy Spirit that they may be true in heart and strong in duty. Meet each and every need, both theirs and ours, and make us fit for the blessing of peace in Thine own good time, for Jesus Christ's sake. Amen." March 7, 1918.

"THE MEN WE NEED."

Give us men,
Men from every rank;
Men of thought and reading,
Men of light and leading,
Free and fresh and frank,
England's wealth and welfare speeding;
Men of faith and not of faction,
Men of lofty aim and action;
Give us men, I say again—give us men!

Give us men,
Strong and stalwart ones;
Men whom purest honour fires;
Men who trample self beneath them,
Only let their country wealth them
As her worthy sons;
Worthy of their sires;
Men who never shame their mothers;
Men who never fail their brothers;
True, however false are others;
Give us men, I say again—give us men!

Give us men,
Men, who, when the tempest gathers,
Grasp the standard of their fathers
In the thickest fight;
Let the cowards cringe and falter,
Men who strike for home and altar—
God defend the right!
True to truth, though lorn and lonely;
Tender, as the brave are tough;
Give us men, I say again—give us men!

Give us men,
Men whose lives reflect the beauty
Of the sights of olden times;
Men who know and do their duty,
As from rock to rock they climb;
If they stumble, born of woman,
All the humbler, all the stronger,
Haply struggling on the longer;
Not angelic, nobly human,
Very men of flesh and blood,
Yet of heaven's own brotherhood,
Men of God!
Give us men, I say again—
Give us men.
—E. H. Bickerstett.

Personal.

Captain Eric Payten Dark, M.C., R.A.M.C., for conspicuous gallantry and devotion to duty in leading his bearers. He displayed great gallantry and disregard of danger in moving about in the open under the heaviest shell-fire, collecting and evacuating the wounded. He worked continuously without a rest for thirty-six hours, by his energy and determination contributing largely to the rapid clearing of the battlefield.—From the British Medical Journal, January 19, 1918.

Rev. J. E. Stannage has been appointed Secretary of the South Australian Branch of the C.M.S. of Australia and Tasmania, and will receive the permission of the Bishops of Adelaide and Willochra to officiate in their dioceses.

The Bishop of Bunbury was presented with a very beautiful Episcopal ring at Easter tide. His old ring was engraved with the arms of the Diocese of Melanesia and was therefore not suitable. The new one is a large dark amethyst, unengraved, in a plain setting. The Bishop values the ring for its beauty, and still more for the kindly feelings towards him of which it is a token.

The Bishop of Newcastle writes as follows in "The Churchman":—On Wednesday, April 10, I was given a cable from the Secretary of the London War Office: "Deeply regret Lieutenant Stretch, M.G.C., was killed in action March 25. Army Council express sympathy." So I was made to feel for the many others who have also lost their flesh and blood. Noel went with the Australians to Egypt, and was chosen by the Officers of the British Transport to join the Army Service Corps. He went not without reluctance, and his chief regret was that he was not with the Australians when so many of them fell. I said in one of my letters: "You simply obeyed orders, and you cannot blame yourself." Some time after he wrote: "I am thinking that the job I am on now is one for a married man, and not for a single man." He afterwards volunteered for the Artillery, but found the training too long. He later wrote saying: "I am going to try and do some machine-gunning." Right into the thick of it. He counted the cost, for in one of his letters he spoke of matters of business, and said: "If anything happens to me," and so on. He won in the Machine Gun Corps the Military Cross, and soon after an additional bar, so I suppose he did his duty to his King and Country. He is a loss to the Church, for he was a student for the ministry, and had done well as far as he had gone in his course."

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

Rev. W. H. Macfarlane and family have recovered from their attack of dysentery and are on their way back to Murray Island.

We deeply sympathise with the Rev. J. W. Chapman, of Te Puke (N.Z.) on the death of his son by drowning.

Rev. Canon Eccles, of Woodville, Waipatu, has handed his resignation to the bishop to take effect from June 30. Canon Eccles has been identified with the Diocese of Waipatu for a great many years, being one of our pioneer clergy. He intended to remain in harness till after the war, but increasing age and the long and painful illness of Mrs. Eccles have led him to lay down his charge earlier.

Rev. J. S. H. Cawte has been appointed vicar of the parish of Walcha in the place of the Rev. G. H. Davies, who has resigned. Mr. Davies is slowly recovering his health, and we trust he will soon be quite well again.

Rev. F. de P. St. John has been appointed vicar of Moree.

A presentation to Archdeacon Tollis, of East Maitland, took place at the parish hall on April 1, from the members of St. Peter's choir. The presentation took the form of a handsome oak armchair. Mr. Wynn, churchwarden, handed the present over on behalf of the choir, and said it was most pleasing to see that such a kindly feeling existed between them and their rector. The Archdeacon thanked his choristers most heartily for their present.

Rev. W. K. Lowther Clarke, B.D., late Fellow of Jesus College, Cambridge, and organising secretary of the S.P.C.K., has been appointed select preacher at the University of Cambridge on Trinity Sunday.

His Majesty the King has been graciously pleased to approve of the award of the Military Cross to the Rev. Joseph John Booth, C.F., late curate of St. Stephen's, Richmond, for distinguished conduct on the field.

Rev. Harold Davies, C.F., son of Canon Davies, vicar of St. Paul's, Ballarat, has been reported as missing in France, where he was serving with a British regiment. After his ordination in Ballarat, Mr. Harold Davies went to Durham University and was continuing his theological studies there when he enlisted.

Home Comforts in the Trenches.

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The Archbishop of Melbourne has appointed the Rev. H. G. Mathews, of White Hills, Bendigo, to the parochial district of St. Thomas', Werribee.

Rev. H. J. Harvey, of Leongatha, has been appointed Archdeacon of South Gippsland.

Three prominent clergy of the Ballarat Diocese are retiring:—Canon Carmichael, vicar of Portland, Rev. Frederick Boyling, vicar of St. Arnaud, Rev. O. F. Snell, vicar of Brown Hill and Rural Dean of Ballarat North.

Deaconess Shoobridge, from the Sydney Deaconess House, has been appointed Diocesan Deaconess of Gippsland.

Rev. Maurice Gray, rector of St. Bartholomew's, Pyrmont, passed away very suddenly on May 10. For 15 years he has been rector of Pyrmont, prior to which time he had served in the Goulburn diocese and in several parishes in the Sydney diocese. The deceased clergyman was a man of sweet disposition, and his loss will be mourned by a wide circle of friends, including many of the clergy.

Rev. P. W. Robinson, of the Diocese of Gippsland, has been licensed as curate to Rev. H. T. Langley, of St. Mary's, Caulfield. Mr. Robinson is to be ordained priest next Sunday by the Bishop of Gippsland.

Revs. C. C. Crowley and C. R. C. Tidmarsh are to be ordained priests at St. John's, Camberwell next Sunday. Mr. Crowley will continue as curate at St. Andrew's, Brighton, under Canon Hancock.

Rev. A. L. Kent has been appointed one of the Melbourne Diocesan Hospital Chaplains. His pastoral gifts of personal ministry to the sick will make for success in this important work.

Rev. H. L. Cecil, of Werribee, has been appointed to succeed Mr. Kent at St. Saviour's, Collingwood.

Rev. H. G. Mathews, of Bendigo, has been appointed incumbent of St. Thomas', Werribee.

Rev. J. T. Baglin was inducted to the cure of St. Thomas', Essendon, on May 16.

Rev. Canon Hancock has begun work as vicar of St. Andrew's, Brighton, and Rev. J. T. Frewin at Footscray.

C.M.S. of Australia and Tasmania

The Annual Meeting was held in the Chapter House on May 6, at 2.30 p.m. The attendance was good, the clergy being specially prominent in numbers. Mr. C. R. Walsh presided. The Hon. Secretary read the Report, extracts of which appeared in our last issue.

There were several resolutions carried making some amendments in the Constitutions. Three of the more important ones were—

1. For section 10, substitute the following: "The Council shall meet either in Sydney or Melbourne at such times and places as the President and a Secretary shall from time to time determine, provided that the Council shall meet at least once in every 12 months. The Council may fix its quorum from time to time."

2. After the heading "Constitution of Branches" insert:—16. (1) "There shall be a President of a Branch who may be a Bishop, Priest or Layman, and shall be elected annually by the Committee."
3. Add section "20 (II)," the Committee of a Branch shall receive contributions, either allocated by the donors or to be applied by the Committee to any of the following objects:—

(a) The funds of the Branch generally.
(b) The general or any special funds of the parent society.

(c) Any special fund, Mission or object approved of by the Committee.

(d) The general or any special fund of the Society or of any Branch thereof."

Two other resolutions were passed by the meeting:—
Rev. P. J. Bazeley moved, the Rev. H. S. Begbie seconded:—"That this meeting, deeply regretting the loss to the Victorian Branch and the Society generally by the resignation of the Rev. A. R. Ebbs as Secretary of that Branch, places on record its deep sense of the value of his labours, and earnestly prays for God's blessing upon his work in the parish of Lismore."

It was moved by the Rev. B. N. White and duly seconded:—"That the heartiest congratulations of the Society be sent to the Australian Board of Missions on the record income received by them for missionary purposes in the past year."

Mr. W. M. Buntine also addressed the meeting.

A Forward Bible Study Movement

(By one who was there.)

A five days' Bible and Mission Study School, with an enrolment of nearly 180 parishioners, was held last week in the parish of Holy Trinity, Dulwich Hill, having been planned and organised by the Acting Rector, the Rev. F. C. Philip, M.A., on lines which are practically new as far as our Church is concerned, though used for some time past in University and College circles by the Student Christian Movement—nearly all the leaders and speakers, in fact, were ex-members of this movement; and an account may be of interest to the Church at large, as an experiment which in the opinion of those who took part was justified by its results.

As indicated by the title of the school, the consideration of the foreign missionary enterprise was joined with the study of Holy Scripture. It has been said that the Bible is Christianity in idea, while foreign missions are Christianity in action. Holy Scripture reveals God and His plan of dealing with the world's need, and our position with regard to Him and the world, and our duty in consequence; and foreign missions, by their powerfully vivid picture of the world's need and their decisive proof of the power of the Gospel of Christ to meet that need call us with new emphasis to reconsider what is our position and what is God's will for us; so that the Bible and the foreign missionary enterprise are complementary to, and interpret each other. On the basis of this idea, in this school each night commenced with a missionary address dealing with some part of the foreign field. After this, the gathering broke up into groups for Bible study, and the members came together again for the closing devotional address.

The book of the Bible selected for study was the Epistle to the Philippians. The first evening was devoted to the consideration of the historical setting of the epistle—its connection with St. Paul's journeyings as described in the Acts, and the circumstances of its writing. The four chapters were respectively dealt with on the four succeeding evenings. Each evening typewritten papers were distributed to the members, indicating the method of attack for the next study, with questions to be discussed as to the division of the subject matter into sections, personal references, the apostle's attitude toward life and his Master, the motives urged by him for right living and courage in affliction and devotion to the cause, his warnings against dangers, his teaching on giving, and the application of his teaching to modern problems, and so forth; and on the last evening an attempt was made to estimate the general effect of the teaching of the epistle and of Paul's unconscious revelations of himself, while the final impressions of individual members of the circles were sought for. By conducting the studies in this way, it was hoped that members would be shown how much is implied in, and how much can be derived from, an epistle of St. Paul, and how much illumination comes along with the knowledge of the circumstances of writing, and that they might be encouraged to systematic and intelligent study of Scripture for themselves.

The missionary addresses were given by the Revs. A. Palmer, B.A., who spoke on his work on the Congo, in Africa; R. E. Freeth, M.A. (Pacific Islands); W. Gillanders, B.A. (Korea); Hedley G. White (China); and C. A. White, B.A. (India). The leaders of study circles were the Revs. S. M. Johnstone, B.A., L. Gabbott, B.A., and F. C. Philip, M.A., Mr. T. H. S. Archer, M.A. (Headmaster of Trinity Grammar School, Dulwich Hill); and the Revs. W. G. Hilliard, M.A., R. C. Blumer, M.A., P. J. Bazeley, Mr. A. R. Bowie, Miss Elsie Campbell, B.A., Miss Ida Lodder, B.A., Miss De Putron, B.A., Miss C. Frazer (secretary of the Board of Missionary Education).

The closing devotional addresses were given by the Rev. S. M. Johnstone.

That God's blessing was on the undertaking was shown by the unity of the message of the school in its three departments—the missionary addresses, the Bible study, and the devotional meditations. The picture of the great adventure of the first crossing into Europe to preach the Gospel; the dire need and urgent call of the godless world; the power of the Gospel to win the hearts of men; the courage and steadfastness and unrighteousness of life that it can produce; the relentless and cunning of the powers of evil that must be continually guarded against; the joy and confidence that the life in Christ brings; and the appeal to the wills of men to imitate such examples, that was presented by the study of the Philippiian Church and its apostle and his words to them, was doubly impressed on the imagination by the message of the same spirit of adventure and the same needs and the same triumph and joy, and the same appeal, that Christian missions give us to-day. And the closing addresses, in which members were quietly and solemnly reminded of their individual position in the sight of God—the simple ground of their faith, their only source of satisfaction, their dependence on God through faith and prayer for daily security, and for the knowledge of His will for them, emphasised again the appeal that this newly-gained knowledge of the power of God to uplift men should lead them to subject their wills to His.

There was a total enrolment of nearly 180 parishioners, and a nightly attendance of 150, ranging from boys and girls just over confirmation age to all ages upwards. Two large circles were composed of men only. The questions for discussion were earnestly prepared beforehand, and especially in some of the circles very keen discussion took place. An intense interest and desire to be guided, and an appreciation of help given, were manifested throughout. To a great number the school came as the revelation of a new light—a new field of information and encouragement and inspiration. One member who had always been an earnest Bible student, and had not felt for himself any particular need for such a school, expressed his wonder afterwards that a man could have had his eyes shut for so long. At the end many expressed their regret that the school was closing, and the Rector has already been asked when the next is to take place. Steps are being taken to continue the work in the parish. As a beginning, a men's fortnightly study circle is being formed in connection with the branch church, and at the parish church a weekly circle will be instituted. The young men's Bible Class is also taking the same form.

It is because of the keen interest and enthusiasm manifested in this striking success, as far as can be seen, of the new venture that this account is given as a suggestion to others. The leaders of the circles in this recent school feel that by reason of the large number who attended and the impressions made they are justified in feeling the utmost confidence that such gatherings may be the beginning of a great movement throughout our Church. This method of Bible study has been employed by the Australasian Students' Christian Union in its summer schools and in its regular work in the universities and colleges of the Commonwealth for many years past, and it has been their aim and hope that such systematic and correctly educational methods of Bible study should become more widespread. And now that it has been proved that large numbers will attend, and that the method is a workable one, and that good results do follow, the movement may very well be about to take momentum. Already the organiser of this school has been asked to do the same work in other parishes, and several schools are proposed for the near future.

It may be that this is the method that we must now pursue to quicken the spiritual life of the Church—to gain the requisite new vision of God, if we are not going to fail the world in this hour of crisis.

All loyal Church people should rally for

The DIOCESAN FESTIVAL

of The Home Mission Society and The Mission Zone Fund

On Tuesday, May 28th, 1918.

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

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

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

Collection at Meeting.

The May Meeting of the Australian Board of Missions.

For two full days, May 7 and 8, the Board of Missions considered and carried through a long and varied business paper under the presidency of the Primate. There was a good attendance and close application to the great work in hand. The Board placed on record its great regret at the absence of Bishop Stone-Wigg and expressed its hope for his speedy and complete recovery.

The budgets for the various associated Missions for 1918-19, were passed as follows: New Guinea £2800, Melanesia £3000, Yarrabah £1320, Torres Straits £800, Mitchell River £1000, Forrest River £1275, Japan £300, China £300, total £15,195. The total amount asked for from the Church for the associated missions of the A.B.M., together with the cost of administration, is £20,000. It will be remembered that the C.M.S. requirements are £20,000. The total missionary budget is therefore £40,000.

Important rules for the guidance of committees to which are delegated the work of selecting and accepting candidates for service, were passed. These rules will guide both committees and Bishops concerned. They will now be forwarded to the missionary Bishops for approval.

The literature department of the A.B.M. is to be greatly enlarged and a capital fund is to be established to finance its operations. Details for the raising of the necessary funds will be published as soon as possible. The Overseas Committee of the A.B.M. had important matters to report—the first being the appointment subject to the Board's approval of Miss Jean Porter, of Hobart, for educational work in China (Diocese of Shantung). Miss Porter, on her appointment, was welcomed in cordial terms by the President.

The steps taken by the Chairman of the Board to bring the Jerusalem and the East Mission into closer association with the A.B.M. were fully approved, and the matter being warmly welcomed by Bishop MacLennan is to be proceeded with forthwith. It is hoped that shortly Jerusalem and the East Mission will be an Associated Mission of the A.B.M.

The whole question of the missionary work of the Church in the Pacific was brought before the Board and it was decided to take steps to consult the New Zealand Board of Missions and to take other necessary measures.

In view of the fact that Aboriginal Missions receive such scanty support, it was resolved that the Bishops throughout Australia be requested to agree upon a certain day to be set apart each year for the purpose of pressing the claims of the Aborigines.

As a result of the deliberations of the Board the Women's Auxiliary of the Australian Board of Missions has been given a constitution, and it is now a recognised organization of the A.B.M. for women's work. The question of an annual public meeting of the A.B.M. in Sydney was deferred for further information.

The Chairman was asked to write to Bishop Montgomery in view of his approaching resignation as Secretary of S.P.G., expressing the thankfulness of the Board for the great work he has done, and a request also was made that a letter be sent to Bishop Boutflower expressing the Board's appreciation of his work in Japan, and especially of his giving place to a Japanese Bishop and thus becoming Assistant Bishop of South Tokyo.

The report of the year's activities was also presented by the Chairman and adopted.

J. JONES.

Chairman, Australian Board of Missions.

BOWING TOWARDS THE HOLY TABLE.

A statement having appeared in "The Chronicle," the magazine of the Protestant Episcopal Church of America, that "the English Canons recommend bowing towards the Holy Table," the Rev. A. J. Tait, D.D., Principal of Ridley Hall, Cambridge, writes to the magazine: "This is not the case. What the Canons allow as a laudable custom is an act of obeisance on entering and leaving the church, in recognition of its being the Home of God. This act done on entry and departure need not have any relation at all to the Holy Table, as a person may enter or leave the church by a door facing any point of the compass; and in any case, whether the person happen to be facing East or not, the one act on entry and on departure may not be identified in significance and purpose with the continual bowing to the Holy Table whenever the direct line from East to West happens to be crossed. For this habit there is no kind of recommendation in the English Canons; indeed, the safeguards attached to the recommendation of the one act of obeisance on entry and departure repudiate it."

Victoria Provincial Synod.

(From Our Own Correspondent).

The Business Paper of the Provincial Synod which opens on May 28th is now in our hands. A resume of the resolutions already filed may be of interest to our readers. Canon Hughes is to the fore with elaborate proposals for a provincial organisation for A.B.M. The Association for Missionary Service has always aspired to a provincial status but Dioceses outside Melbourne have used Diocesan Missionary Committees and allowed the A.M.S. to do what it could. The question is whether Bishops will allow control and organisation to be centred in Melbourne even though in the hands of a Provincial Committee. C.M.S. has one central Committee, but deputations are arranged and funds held by Diocesan Committees. It seems a good thing to lessen the bewildering number of Missionary Boards and Committees. Unity and efficiency are aimed at, but freedom of initiative with a widening of the area of responsibility for the work will do more for the great cause than a strong central and largely official Committee. It is interesting to note that women are to have a seat on the new Council. The Bishop of Ballarat is to preach the opening sermon, and promises to take a prominent place in relation to the business of the Synod. He advocates ecclesiastical fire insurance, and it is expected that he will outline his financial scheme which is said to be increasing largely the resources of Ballarat Diocese. Only one Ordinance Bill is foreshadowed. The Dean of Ballarat will move for the appointment of an appellate Tribunal. The public will be more interested in the motion of Archdeacon Hindby that there be one uniform designation for incumbents. Melbourne is peculiar in its use of "Vicar." The Archdeacon desires all to fall in line by using "Rector."

The subject of Theological Colleges was bound to appear. Now Trinity is undergoing reorganisations, why not make it really Provincial by creating a Theological School in Trinity which will command the co-operation and support of the whole Church. Mr. Purbeck of Wangaratta urges the desirability of establishing a Provincial Theological College. He does not say where. His motion leaves very few details to the Standing Committee of the Synod. Can the matter be allowed to wait another three years?

Another attempt at uniformity is Canon Hancock's motion for a uniform course of Lessons for Sunday Schools. Let us hope that he does not advocate the Melbourne Course with its eight or nine grades and subdivisions. A good outline course providing for separate Junior School and two grades for Upper School and Bible Classes would have some chance of general adoption.

Plenary Powers again! The subject is bound to reappear in the next General Synod, so let us have a full-dress rehearsal in Melbourne. The Dean of Melbourne does not specify what subjects might be committed to the Provincial Synod. The general terms, "good order and united action of the church in the whole Province" might be made to cover most things over the parish fence.

Mr. Biegs will make a valiant attempt to reorganise and vitalise the C.E.M.S.—on paper. Only one thing is needed and that will help nearly every cause in the church besides the C.E.M.S.—a revival of spiritual life such as will make men desire spiritual fellowship, and so realize their oneness with Body of Christ. Perhaps the mover will have something to say to the clergy on this subject under section (a) of his resolution.

The Bishop of Bendigo will have a difficult task in awakening a Synod composed largely of professional and upper and middle class citizens to the fact that there is any such things as a social problem confronting the church. "The ever-widening breach between the church and the great majority of the wage-earners" is the biggest fact with which the Synod has to reckon. In view of this, does it matter whether the parson is called "Vicar" or "Rector." He simply doesn't count under any title with the majority in places like Port Melbourne or Carlton.

Does Mr. J. T. Raw contemplate yet another Church paper, or a glorified "Church of England Messenger." The narrow Church standpoint of the latter is not likely to gain support even if it publishes its arguments weekly and professes to speak in the name of a Province. We certainly deny that as yet it even represents a Diocese. For proof, witness the contents for the last year or so, and ask what is the circulation.

Other items in the business paper concern the Mollison Library, the lax administration of Baptism, letters of commendation, and a strong protest against the use of gambling for Red Cross and Patriotic objects.

Correspondence.

An Appeal.

(The Editor, "Church Record.")

Dear Sir,—Could I venture to appeal through your columns, on behalf of the poor and needy in the parish of Woollloomooloo, Sydney? We have a total population of 19,000 in this parish, and just now very many, both old and young, are in sad need of warm clothing. Winter is upon us and nothing would give our needy ones greater happiness than to experience the comfort derived from a warm jacket or coat. Hence for the purposes of careful distribution, I should be glad to receive supplies of second-hand clothes and boots—for men, women and children. Warm underclothing would be a God-send. Parcels addressed to St. Peter's Rectory, 188 Forbes-st., Woollloomooloo, will be gratefully acknowledged.

S. H. DENMAN.

Pudding-stone in Prayers.

(The Editor, "Church Record.")

Sir,—Far be it from me to do other than gratefully acknowledge the piety and zeal which inform the prayers sanctioned by Authority for use on special occasions. But is it superfluity of naughtiness to crave that to the grace of piety and zeal there might be superadded somewhat more of the grace of literary charm? Of provocatives or excuses for such a craving there seems to be none. Modern prayers to be no lack. Were phrases and sentences such as flourish in these occasional forms to be sprinkled with equal liberality throughout the Book of Common Prayer, might not the mouth be for ever stopped of them who delight to acclaim "our incomparable liturgy"? Illustrations must needs be taken from the only specimen at hand. "Far-reaching responsibilities"; "the varied activities of British citizens"; "intellectual and spiritual life"; "may Christian principles prevail throughout the Empire"—do not these or the like phrases, attended in their context by an ample retinue of abstract nouns, travel mournfully away from the terse and concrete diction of the Prayer Book, from the music and balance of its words, disposed each one of them so precisely in the right place, that if you vary the order the lovely rhythm vanishes forthwith? "That they may love the thing which Thou commandest, and desire that which Thou dost promise"—how ethereal that sounds alongside a petition for the prevalence of "Christian principles"! That "we may in heart and mind thither ascend"—is not that in the setting of a prayer, a happier equivalent for "intellectual and spiritual life"?

Geologists distinguish by the name conglomerate or pudding-stone a type of rock of miscellaneous texture, wherein pebbles of diverse size and shape are held together by a cement of different stuff. Even so does the intrusion of incongruous words or phrases mar the consonance and harmony of forms of prayer. They are disturbers of the peace; untoward as the presence of sporadic lumps trespassing within a dish of otherwise kindly and serviceable porridge. You find no pudding-stone in the Lord's Prayer.

W. HEY SHARP.

In Japan there is one god named Jizo, who is the god of children. If a child should be ill his parents go to the temple of this god and offer some of his clothes and pray for his recovery. When a child dies, the father and mother often get a little stone image of the child made, and take it to Jizo's temple and there worship it; for they believe that the child has become a god.

The Home Mission Society

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

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

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ESTIMATE, 1918.

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Mission Zone Area, Deacons, Lay Workers	1250
Work amongst our Soldiers	550
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The Church Record.

MAY 24, 1918.

THE CALL OF EMPIRE DAY.

There is an eloquent passage at the end of Macaulay's essay on Chatham which brilliantly expresses one of the leading ideas in the minds of those who are responsible for the institution of Empire Day; many of our readers will doubtless remember it:—

"Chatham sleeps near the northern door of the Church, in a spot which has ever since been appropriated to statesmen, as the other end of the same transept has long been to poets. . . . In no other cemetery do so many good citizens lie within so narrow a space. High over those venerable graves towers the stately monument of Chatham and from above, his own effigy, graven by a cunning hand, seems still, with eagle face and outstretched arm, to bid England be of good cheer, and to hurl defiance at her foes."

To-day the whole national past is for us a sacred abbey where we wander that our glorious dead may speak to us with the voice of inspiration, and to those who have ears to hear they do so speak. Who that has heard them can forget the lines of Nesbit on Nelson?

"Wherever the gleams of an English fire
On an English roof-tree shine,
Wherever the fire of a youth's desire
Is laid upon Honour's shrine,
Wherever brave deeds are treasured and
Told,

In the tale of the deeds of yore,
Little jewels of price in a chain of gold
Are the name and the fame he bore.

"Wherever the track of our English ships
Lies white on the ocean foam,
His name is dear to our English lips,
As the names of the flowers at home;
Wherever the heart of an English boy
Grows big with a deed of worth,
Such names as his name have begot the
same,
Such hearts will bring it to birth."

God grant us grace to hear the call of the past as it impels us to reproduce in this our day the basic qualities of character which made for greatness in the men of old! Doubtless many of these characteristics suggest themselves at once, but there are three of them in particular upon which we should like to dwell just now.

We must maintain, then, in the first place, that **dogged determination** for which our fathers were famous. It was the great Marshal Soult who said of the British troops at Albuera, "the bloodiest fight in the Peninsular War"; "There is no beating these troops in spite of their generals! I always thought them bad soldiers; now I am sure of it. For I turned their right, pierced their centre, they were every-

where broken, the day was mine, and yet they did not know it and would not run."

Nobody but a Frenchman could have put it quite so wittily, but the fact is one which we can all appreciate, and the conduct such as we ought to emulate. The incident would well repay the careful study of that section of the community which is prepared to accept peace at any price, even though that peace be branded "Made in Germany." In these days of abnormal strain we who claim the kinship of the men of Albuera and the heights of Abraham, of Burke's Drift, of Waterloo, and Londonderry, whose pulse beats faster when we read of the fight of the One and the Fifty-three, must reproduce in our lives that same grim doggedness which is distinctive of the bulldog breed.

And this implies that we must emulate our fathers in their **simple devotion to duty**; that is, or used to be, a national characteristic. We think of the Light Brigade at Balaclava as illustrating this quality at its best, and Tennyson's lofty lines come to us like a breath of cool, fresh air in the foetid atmosphere of to-day:—

"Thine not to make reply,
Thine not to reason why,
Thine but to do and die!

Into the jaws of death, rode the six hundred."

Oh for a more complete and general recovery of this ideal!

Perhaps we shall the more fully display this virtue in our lives the more completely we recover the third ideal we set out to discuss. Our fathers at their best were always noted for their **simple trust in God**. In Him they placed their confidence, and this faith was the moving principle of their lives. To-day there is a great danger of our forgetting that the ultimate forces are spiritual and relying entirely upon our material resources. It is always more easy nowadays, for example, to get the average Australian even to dip his hand into his pocket and part with his cherished coin on behalf of a patriotic fund, than to come to church to seek God's will and aid in the conflict, and the means adopted to raise our patriotic funds are often an implicit denial of the divine governance of the world. All that seems to matter is that which can be seen and handled; yet the pages of history clearly record how the nation that disregards the spiritual has already set its feet upon the downward track. The most glaring of recent examples is Germany; let us take good heed lest we follow in her steps. He who would do his country the greatest service to-day will find the way to his object through the rousing of his countrymen to the need of recovering the old ideal of simple trust in God with all that it implies. These are days when men are willing and anxious to do their utmost for the dear old land. As Gerald Massey sings:—

"Who would not fight for England?
Who would not fling a life,
I the ring, to meet the tyrant's gage,
And glory in the strife?"

Well, here is the opportunity of serving her excellently. The following fine lines from the same poem will express a very common sentiment, but we would direct especial attention to the last line of the four. The only true blessing is that which comes from God, and the nation which invokes that favour must be prepared to purify her life. "If I regard iniquity in my heart the Lord will not hear me." But let Gerald Massey sing again, and let us all join in the chorus:—

"Now victory to our England!
And where'er she lifts her hand
In Freedom's fight to rescue Right,
God bless the dear old land!"

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Methods and Life of the Canadian Church, as seen by the Rev. R. B. S. Hammond.

Seldom has an audience been treated to a more informative, incisive and sparkling address than that which was enjoyed by the 300 clergy and church-wardens who were present in the Chapter House on Tuesday, May 14, when the Rev. R. B. S. Hammond gave some account of what he had seen during his recent trip abroad. It was a most happy thought of the Most Rev. the Archbishop of Sydney to arrange for and preside over a gathering met for such a purpose. For over an hour the lecturer rivetted the attention of his hearers as he related his experiences in the Church life of the larger Canadian cities. Emphasis was laid on the use of the Font Roll System as a means to secure the children to the Church from their baptism. The perennial difficulties of finance confronting so many congregations could be solved, he thought, as they were being solved in Canada, and also in the United States by the adoption of the Dupuy Envelope Scheme, which realised a better and more equitable financial result than could be secured by the present haphazard means. Mr. Hammond had also seen the necessity for following the example set by our Canadian brethren in adopting one hymn book for church use and he thought that we should do well to hold a recruiting service on Sunday evening instead of the usual service, as at present. This he had found practised in several great congregations.

Questions were freely asked by several church officers, and by a unanimous wish Mr. Hammond consented to publish the lecture so that reference could be made to his suggestions from time to time.

Prayer for the British Empire.

(Suggested and sanctioned for use either in private or in public prayer on "Empire Day," and on such other occasions as may be deemed suitable.)

O God Almighty, Ruler of all nations, Who hast given to the British race vast possessions and far-reaching responsibilities, we pray Thee to receive our humble supplications for the welfare of our Empire. Give grace and wisdom to those that bear rule and exercise authority therein. Let Thy Fatherly blessing rest upon the varied activities of British citizens and subjects in all lands whither they go. We praise Thee for Thy loving kindness in the history of past generations, and we beseech Thee that now, and always, the guidance of Thy Holy Spirit may correct, quicken and uplift us. Nourish, we pray Thee, intellectual and spiritual life in all classes and conditions of men. May Thy Gospel be spread everywhere, and may Christian principles prevail throughout the Empire! Pardon our infirmities, and our unworthiness, preserve us from pride and arrogance; and may all that we do tend to the promotion of peace, purity, and justice in every land! Unto Thy Name give the glory for Thy mercy, and for Thy truth's sake in Jesus Christ, Thy Son, our Lord. Amen.

Mission to Seamen.

On Friday, May 3, Lady Davidson presided at the annual meeting of the Harbour Lights' Guild at the Rawson Institute for Seamen, when the members and their friends were entertained by the ladies' committee of the Institute. The Organising Secretary, Miss Madge Cox, read the report for the year, detailing the activities of the members. The membership fees go towards the upkeep of the motor launch by which the Chaplains visit the ships as they come to port. The personal service acts as the nucleus of entertainment of the sailor when he visits the Institute in his off time ashore. Several of the Guilds had made very handsome special efforts for funds, and members of every branch had supplied literature for the ships.

Miss Milner Stephen, in a most able speech, detailed the objects of the Guild, and showed what a splendid sphere of work there was for its members, and how much we are indebted to the sailor for his wonderful heroism in this terrible time of conflict, with added unseen enemies.

Lady Davidson gave some very interesting accounts of her experience of the work in the Seamen's Institute in Newfoundland, and of its various agencies there working among the fishermen, the men of the Royal Navy, and of the Merchant Marine.

The Chaplain proposed a vote of thanks to Lady Davidson for presiding, and for her happy speech in which she showed that the sailor's hazardous calling was an item of deep interest to herself. The meeting closed with the benediction.

NEWCASTLE.

A Missionary Enthusiasm.

The annual meeting revealed a most satisfactory state of affairs financially throughout the parish. Good credit balances were shown on every statement presented. It is gratifying to note that about £45 was sent to Church Aid, and about £47 to Missions during 1917. In addition to the money raised for Missions, gifts in kind to the value of about £15 have been sent to the Mission field. One of the most zealous of our workers, Miss Kathleen Boydell, is now in Sydney preparing for the foreign mission field. The heartfelt wishes of the parish go with her. A missionary guild has been formed at Allynbrook, to further extend missionary enterprise in the neighbourhood. Allynbrook alone raised the greater part of our missionary contribution for the year.

We have just had the privilege of a visit from Mr. Broome P. Smith, who gave us lantern lectures on his experiences in the African missionary field. The people attended in large numbers, and all who came were impressed with the earnestness of the speaker's appeal, and with his extensive knowledge of African needs and opportunities. If ever Mr. Smith can again visit this parish, he will be assured of a hearty welcome and large audiences. His appeal resulted in £19 for the Nairobi Mission.—Gresford Notes in "Newcastle Churchman."

True Ideals.

A novelty fair, promoted by St. Paul's West Maitland, Women's Guild in aid of the Parish Hall fund and repairs to the church organ, was opened in the Parish Hall on May 8, by Mrs. B. B. Capper, in the presence of a large attendance. A second glance at the stalls was not needed to convince one that the members of the Guild and those assisting them had been most energetic in preparing for the fair. There was a large number of stalls and each was well-laden with a great assortment of beautiful and useful articles. The display is all the more creditable to those concerned in view of the frequent calls being made for patriotic purposes, all of which met with an excellent response, and in which many of those helping in the fair also take a prominent part. Each stall had its distinguishing colour, with which the decorations were made, and on the added to the brightness of the goods on the stall gave the hall a pleasing appearance.

The rector, Rev. Arnold Conolly, who presided at the opening ceremony, said that during the last four years they had been critically anxious as to the whole outlook of the Empire and they felt that at that sort of gathering they could not give the same amount of enthusiasm as before. But at the same time they felt that the church was living a very important part in all matters relating to the war. First of all the contest they were in they would not be taking part in if there were no church. The church of Jesus Christ had set a standard to mankind. It had set a standard of honour, of truth and of righteousness. Because it had set that standard they were fighting. Their men were going from them and fighting to uphold that standard. So the church had a relationship to the war; it had to propagate, to foster, and to stand up for its standard. What were the German ideals? Military power and despotism and world domination. Were the Germans fighting for purity, for truth, for honour, and for justice? No. The Germans stood for the degradation of women, the sinking of neutral ships and the killing of sick and wounded, the horrible carnage of war above everything. It was the very antithesis of what the British people believe to be true. Because they believed in the ideals of truth, honesty, and justice they were fighting; the church was fighting.

BATHURST.

Bishop's Letter.

Writing "At Sea," March 2nd:—
"Last night was rather an anxious one. We had word that a submarine was attacking an American boat ahead of us, and then all news ceased. The skipper sent word round that we were to sleep in our clothes, save for boots and leggings. Even so I had to rap in my big rug and fur coat to keep warm. The 'buzzer' blew blasts at 2 a.m., but I slept soundly throughout, though I woke with a start at 4.30 to hear two long blasts and a short, but as that was not the right signal, I turned over and went to sleep again. You can imagine that this kind of life keeps everyone on the tenter-hooks of expectancy, and we shall all be glad to get it well over. If we do get hit and have to take to the water, we should perish with cold very soon, but now we have the T.B.D.'s, they would come to our rescue, and soon we shall be in English waters.

March 3rd. Yesterday we had a confirmation service: one officer, one sister,

two sergeants, three war workers. This morning they all came to Holy Communion at seven, and we had quite a large gathering, by far the largest of the voyage. To-day, we got another alarm while having lunch. There was suddenly the sound of a great explosion which sent a tremor through the ship. All of us thought we had been hit at last, though we could not imagine why the shock was not greater. We scattered to boat stations, grabbing our coats, etc., but we got the word to dismiss fairly soon. It seems a submarine was near us, and a destroyer started at it, and dropped a bomb on the spot, and the bomb shook us all up. It was exciting for a time, as we thought we really had got it that time. This has made folk a little jumpy, but each hour is bringing us nearer to England, and by midnight we hope to be there. After having been protected through so many perils we hope and pray for five hours more protection."

ARMIDALE.

"The Need of Prayer."

May 1, through this letter, urgently appeal to every parish to make this stupendous crisis through which we are passing a matter of united prayer. In English churches prayers are being continuously offered. Are we praying in Australia? Or are we too busy bickering in politics? Many people, I am afraid, have given up belief in prayer. Others are very sceptical of its value. As one man said to me the other day, "If it can do no good, it can do no harm." He was willing to tolerate it, but he had no confidence in its efficacy. All I plead is, to give prayer a trial. Only don't let us half pray. Prayer may not in a moment change the position of the battlefield. But it will change ourselves, which is much more important. We are disappointed with prayer because we fail to appreciate its immediate effects without. Surely we are wrong. Prayer must be measured by another standard. Its vital significance is the power it exerts upon us from within. It does not alter the range of the gun. But it does alter the man behind the gun. It raises self and lifts it Godwards. To-day we hear many complaints that Australia is too far to appreciate the situation in Europe. We are not unpatriotic, but we cannot grasp the conditions, and if we bring ourselves into this presence, we shall realise them too. Our course to-day is national indifference. The keenest of us is not half keen enough. The keynote of our failure has been our selfish slackness at home, compared with the superb heroism of our troops in the field. Europe is asking us to adopt another attitude. Change Australia to-morrow, and in a few weeks we might double our armies. The numbers of them in the fighting line might appear small. In quality, they are, admittedly, unsurpassed. To the Empire they are indispensable. Once more, it is our national temper of indifference and selfishness that keeps them at home. Each one of us is contributing to it. Just because we don't care, the gaps in our ranks are unfilled, our staggering troops unrelieved. Every ally has set us an example of sacrifice. Meanwhile we are motionless. Cannot prayer help us? God is keen. He can only work through us, if we are keen. Let us pray and He will make us keen.

Do let me this month ask you to pray that God will bless and direct the efforts of the Federal War Council now engaged in deliberation, that He will reconcile their differences, and enable them to devise some adequate means to raise in Australia the necessary reinforcements. The Government has asked us to keep Sunday, April 28, as Anzac Sunday. We want more of the Anzac spirit. Some one has said that it has made us a nation. Pray that it may penetrate through. Pray, too, for our armies, shattered by murderous fire, that our ranks may remain unbroken, and that if it may be, our men may be preserved from further retreat. Pray for ourselves, that God may show us our duty and give us strength to do it.—Bishop's Letter.

"In Journeyings Often."

During Holy Week the Holy Communion was celebrated each morning at 7.30, and a fair number availed themselves of the privilege offered. Each night at 7.30 fair congregations were the rule, when we meditated on different details of Christ's Passion. On Good Friday the congregations were good. Morning and evening services were good. On Easter Day, at St. John's, the total number of communicants was the highest for four years. Services at St. John's were 8 a.m. Holy Communion, 10.30 Mattins and Holy Communion, 7.30 Evensong. After morning service at Collarenebbri, we made full use of the motor bike, and travelled 37 miles to our other church, St. Mark's, Rowena, arriving there at 3 o'clock. The church was full, and we felt the effort to get there worth while. Again we had a

record number of communicants. After service there, we returned to Collarenebbri, and after snatching a drink of tea, were ready for evening service at St. John's. Fortunately the motor bike behaved splendidly. We staked everything on it. Seventy-four miles and four services in one day would not be possible with a horse and sulky.—Diocesan Paper.

VICTORIA.

MELBOURNE.
Provincial Synod.

On Tuesday, May 28, a session of the Provincial Synod of Victoria is to be held in the Chapter House of St. Paul's Cathedral. It will be attended by the bishops of the province and representatives of the various dioceses. Several important questions relating to church work are to be considered.

League of Loyalty.

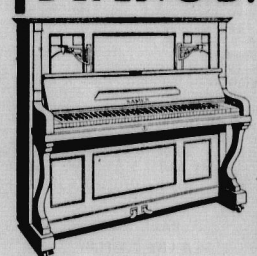
Members of the Australian League of Honor are arranging for a service to be held in St. Paul's Cathedral on Empire Day, May 24. It will take place at 4.45 p.m., and it is expected that there will be a large attendance of the public.

A New Church.

Sunday, April 28, was a Red Letter Day in the history of the Holy Trinity, Kensington. In the afternoon the Archbishop laid the foundation stone of a new brick Church. The clergy present were the Revs. A. J. Drewett, W. E. Ramshaw, F. E. Crotty (staff-bearer), F. Stillwell (Missioner), H. J. Norwood, and the Archbishop. Outside the children had marched to the place 250 strong, and an assembly of about one thousand people had gathered. The Rev. H. J. Norwood read the opening sentences, the lesson being read by the Rev. F. Stillwell. The scroll, coins, and daily papers were placed under the stone by the Rev. H. J. Drewett. The Archbishop was presented by the builder, Mr. F. J. Phillips, with a polished blackwood mallet, suitably inscribed.

The Archbishop, in the course of a thoughtful address, expressed his pleasure that the work was going on. He trusted that a deeper spirit of worship would animate the hearts of all people, and that a greater trust in God's providence and goodness would come about as a result of the war.

A generous response was made at the collection. A sum of £400 is still needed.

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Memorial Brasses.

The parishioners of St. Mary's, Caulfield, erected a brass tablet to the memory of a beloved former curate, Rev. W. H. Prior. The text, "Always abounding in the work of the Lord," fitly commemorates his life and ministry. On Sunday morning last the vicar unveiled a tablet to the memory of the late Mr. and Mrs. Joynt, and Captain Gerald Joynt, who was killed in Belgium on September 25, 1917. "Duty, Valour, Honour," are inscribed as setting out the ideals of his life. Mr. Rex Joynt, his brother, was present at the service.

Doncaster.

The annual meeting of Holy Trinity, Doncaster, was held on January 20, and was well attended. The balance sheet showed a credit of £16 in hand. The meeting decided to reduce the number of the vestry from 15 to 11, as it was felt that the former number was unnecessarily large. There were several nominees above the requirements. The vestrymen and wardens, not nominated by the vicar, were elected by ballot. The harvest festival at Doncaster, Deep Creek, and Templestowe—the last named being held on the first Sunday after Easter—yielded 60 cases of fruit, which was distributed between public hospitals and the (Cathedral) Soldiers' Institute.

At a meeting of the congregation of Christ Church, Templestowe, called together for the purpose of making arrangements for better lighting accommodation in the church, it was decided to substitute air gas for the kerosene lamps. The sum of £25 was subscribed at the meeting towards its cost. The new light has now been instituted and is very satisfactory.

Dr. Leeper's Retirement.

The following letter was received by Dr. Leeper from the Council of Ormond College a few days before he retired from the office of Warden of Trinity:

Dear Sir,—Before you relinquish your duties as Warden of Trinity College, the Council of Ormond College desires to convey to you its appreciation of the splendid work you have done in the cause of education during a long and active tenure of that honourable position, especially in connection with the firm establishment of the system of affiliated colleges, as proposed by the founders of the University.

The success of the colleges in the University of Melbourne owes much to the ideals aimed at and given in the early days. To you the colleges and the University owe a debt of gratitude for the high standard you have set and maintained both as regards the moral and religious influences of the colleges on their students and also as regards the intellectual stimulus given to the students in their studies. And the Council is confident that the work you have carried on in Trinity College for more than forty years will leave a permanent mark in the life of the University.

The Council wishes also to express its cordial recognition of the excellent relations that have existed between Trinity and Ormond, and of the close co-operation which has been found possible in the work of the two colleges.

The Council further puts on record its appreciation of the high ideals of public life for which you have so consistently stood in this community, and it offers you its good wishes for a further long period of service in the causes you have so much at heart.

(Signed) JOHN MATHEW, Chairman.
D. K. PICKEN, Master.

BALLARAT.

A Live C.E.M.S.

A large number of members gathered at the last monthly meeting of the C.E.M.S. of Warrambol, forty being present, and Archdeacon Bennett being the guest of the evening. A farewell gift to the late vicar was made from the men of the Society, and Mr. J. E. Bennett, speaking as their sponsor, and a warm supporter of the Archdeacon in his five years' work in the parish, made the presentation. This is a very handsome album, containing photographs and autographs of eighty-four members, and will be a unique memento of the C.E.M.S.'s sympathetic work during that time. The vicar spoke very cordially of the great esteem the Archdeacon had gained as vicar of the parish and president of the C.E.M.S. The beautiful little church at St. Peter's is now almost free from debt. The C.E.M.S. has raised nearly £300.

CIPPSLAND.

Appeal to Loyalty.

"All but the most thoughtless must realise that we are living through days of unparalleled solemnity, for we are face to face with the darkest perils that have threatened the people of our Anglo-Saxon race. Not only

is our very existence as a nation in the balance, but the glorious ideals of freedom and justice, for which we believe God raised us up, are in awful danger of being trodden underfoot by an enemy whose ideals are diametrically opposite to our own. Never was so great an appeal made to our loyalty as now, and a sharp distinction is easily apparent between those who are resolved to sacrifice everything for the priceless possessions won for us through our long history, and those who are base and contemptible enough to desire to live on in a peaceful security made possible for the present by the heroic efforts and sacrifice of thousands upon whom we have no claim to do more than we are doing ourselves. And these brave lads are desperately out-numbered; they are facing certain agony and death. When will the consciences of the eligible men of the Commonwealth and their families be touched? If the awakening does not come NOW there are those amongst us whose descendants will curse their memory in that they betrayed the national trust which is the birthright of each succeeding generation."—The Bishop's Letter.

Humours of a Bishop's Life.

We extract the following items from an interesting article in the Gipsland "Church News":—

"To reach the next large sub-district we had to travel over 120 miles, and most of the way through New South Wales. Genoa to Bendoc via Eden, Bembail, and Delegate, was the route planned. Until we reached the Big Jack Mountain, between Pambula and Bombala, the car sailed along beautifully on a splendid road, through lovely mountain scenery. But at Big Jack our troubles began. Half way up this four mile ascent something went wrong with the engine. It set up such a rattling that it seemed as if some foreign substance had found its way into the interior, and it was trying to shake it out. It stopped, but the Bishop coaxed it to go on again until it reached half a mile of the top—the steepest bit in the ascent. Here it jibbed again, and for some time refused to be coaxed, or pushed, or churned. After much cranking, at last there was a rumble in the inward parts, and with the Bishop at the wheel, and the two other members of the party with rocks in their hands to 'chock' the wheels and reached the top safely. Except that the figures running on behind, the car kept up a rattle that scared the animals as we approached, we made a non-stop run into Bombala. The news that the Bishop of Gipsland was in Bombala spread like wildfire, and reached the ears of two Delegate men, who were journeying to Delegate that night, and these two (Messrs. Connolly and Brown) very kindly offered to take the Bishop and the Orbst vicar on to Delegate. Before we left, however, a humorous incident occurred, one of the many, by the way, which helped to keep us in good heart on our tour. As our car stopped outside the hostelry in Bombala, Mr. Cambridge, alighted with the Bishop's hat in his hand, and was proceeding to take some of the luggage out of the car, when a porter came up and, touching his cap to him, said: 'It's all right, sir, I'll get the bloke driving the car to help me.'

The first service was held at Lower Bendoc, where a good number of relatives gathered in the local school. The Bishop preached again his helpful sermon on Philip and the Ethiopian Eunuch. The subject was fittingly chosen, because at this place the Latter Day Saints have been giving some trouble with their fanciful teachings. The sermon will do much good to remove doubts that might have entered the minds of our people. After the service one of the ignorant leaders of this sect at Lower Bendoc challenged the Bishop to debate on Infant Baptism, but was so quickly cornered that she could only expone by saying, 'I hope that you will soon learn the truths of the Gospel and be a happier man.'

QUEENSLAND.

BRISBANE.

St. Paul's, Ipswich.

This well-known parish church (St. Paul's, Ipswich) was well filled on Thursday, May 16, the occasion being a thanksgiving service, the parish being free from all debt. The Archbishop preached and congratulated the parishioners, and Rev. Canon Jenkin (rector) upon the success of their labours. The Archbishop remarked upon the great need for more clerical help in this large and growing parish. A third minister was sadly needed for the more immediate work of the town and he was sure that this help would not be long in forthcoming now that their position financially was so good. The service throughout was bright and hearty. A number of the local clergy were present. The rector cannot but feel encouraged by the kindly co-operation of his parishioners.

SOUTH AUSTRALIA.

Day of Prayer.

Steps are being taken to arrange a Day of Prayer to be held in the Cathedral towards end of this month. The League of Loyal Women are arranging for other meetings in several of the city churches to work up to the day of prayer in the Cathedral.

ADELAIDE.

(From our own Correspondent.)

Provincial Council.

The annual meeting of the Provisional Provincial Council of the dioceses of Adelaide and Willochra was held on Thursday week at the church office. The following were present:—The Bishop of Adelaide (Right Rev. Dr. Thomas), president, and the Bishop of Willochra (Right Rev. Dr. White), Dean Young, Archdeacons Samwell and Russell, the Rev. E. H. Bleby, Messrs. W. Pope, C. Johns, and T. J. S. O'Hallaron (Adelaide), and Archdeacon Nash, the Revs. R. A. Adams and J. W. Stringer, Messrs. H. Billingshurst and J. G. Deeble (Willochra).

The purpose of the council is to secure common action on subjects affecting the work of the church in the whole of the State and thus to prepare the way for and lay the foundation of formal provincial action in the future, when other dioceses in South Australia shall have been created.

A motion by Bishop White of disapproval of General Synod's Fire Insurance Scheme was lost. Several matters regarding A.B.M. appointments were dealt with. The Bishop of Willochra referred to the evils connected with picture shows, especially as they affected children. He strongly deprecated the mixed character of the programmes usually offered to the public, and pictures being preceded or followed by films that bordered on indecency, thus confusing ideas of right and wrong in the minds of the young particularly. There was urgent need for further legislation. He moved:—

"That this council is of the opinion that hours and miscellaneous character of picture shows form a serious peril to the health and morals of children, and that the Government be called upon to legislate for their protection." Archdeacon Russell seconded the motion, which was carried. It was resolved to send the resolution to the Premier.

Dean Young moved, and it was carried:— "That in the opinion of this Council the appointment of a warden for the guild for missionary candidates should be made by the Bishop of the diocese, and that the Australian Board of Missions be asked to amend the rules to provide for this method of appointment."

Archdeacon Samwell moved:— "That this Council strongly commends the special appeal for recruits now being made, and earnestly trusts that it may be entirely successful at this time of crisis." The motion was carried with acclamation.

C.M.S.

The Rev. J. E. Stannage, the recently-appointed Secretary for South and Western Australia, arrived in Adelaide this week. Mr. Stannage was accompanied from Melbourne by the Rev. A. R. Ebbs, who is paying his last official visit to South Australia as Victorian C.M.S. Secretary. Mr. Ebbs is spending the week-end at Kadina with his brother, the Rev. Harvey Ebbs, and will give a lantern lecture on Palestine on Saturday night and preach at Kadina on Sunday at all the services. Mr. Ebbs will also speak at the Annual Festival of St. Luke's, Whitmore Square, on Tuesday, May 21.

Week of Prayer.

A week of prayer arranged by the Women's Australasian League of Honour is set down for Empire week at the various churches in the city.

On Friday, May 24 (Empire Day), a service will be held at the Cathedral at 3 p.m., when the preacher will be the Rev. E. H. Fernie, B.A.

Day of Prayer.

The Executive Committee of the Laymen's Call to Prayer has arranged for a Day of Prayer to be held at the Adelaide Town Hall on Monday, May 27, from 11 a.m. to 9 p.m. The following are the leaders for the various hours:—Rev. Dr. Seymour, Hon. W. Morrow, M.L.C., Rev. H. Howard, Mr. F. Chapple, C.M.G., Brigadier-General Forsyth, Professor Renne, Col. Harris (Salvator Army), Rev. R. McNicol, the Dean of Adelaide.

WEST AUSTRALIA.

PERTH.

Extracts from the Archbishop's Diary.

We require more earnestness, and certainly the churches ought to be full of eager people gathered together to pray for those who are

fighting, that God will protect them and give them victory on the day of battle. When we were full of anxiety—on Monday, the 15th—a very large congregation assembled in the Cathedral, relying on what is said in the Bible. So when they cried unto the Lord in their trouble, He delivered them out of their distress.

An election is now taking place in the State, and I have been asked what can be done to help of Temperance. The answer is to vote for those candidates who will help us to get "Anti-Shouting." Most people agree that if an Anti-Shouting Bill were passed, very much good would be done. There would be no injustice done to the public; for every man would be able, as now, to get a glass of beer, if he wanted it, and was ready to pay for it, not otherwise.

If all those who are in favour of Temperance, and who believe that "half a loaf is better than no bread," would help, we could have the Bill passed very quickly.

BUNBURY.

The Proposed Girls' School Launched.

A scheme has been launched to provide a Diocesan Girls' School at Bunbury. If the W.A. people appreciate the value of a good education in the times after the war, they will not hesitate to support the scheme.

It is intended to engage a first-class headmistress, if necessary, from England. But to ensure against the losses of the first year or two, and to provide buildings, the committee has decided that it is necessary to raise £1000 before a start is made.

TASMANIA.

Hobart Convention.

(From our own Correspondent.)

Hobart has indeed been having a spiritual feast of fat things at a Convention led by the Rev. W. T. C. Storrs (who needs no introduction to "Record" readers) and the Rev. E. Robb, a very earnest and able Presbyterian from Geelong. The Convention was arranged by the Hobart Ministers' Association, and was held at afternoon and evening in the Town Hall. The Sunday previous the visiting clergy preached—Mr. Storrs at St. George's in the morning and Holy Trinity in the evening, while Mr. Robb occupied the pulpit at a Presbyterian and a Methodist church. Most earnest heart-searching messages were delivered during the week, messages on high spiritual level, and the quickening power has been and is felt in many hearts and lives. Hobart in very truth owes the warmest debt of gratitude to these two ministers for the great uplift we have all received.

NEW ZEALAND.

DUNEDIN.

Diocesan Boys' Home.

At the last meeting of the Boys' Home Committee the Organising Secretary (Rev. R. de Lambert) submitted his report and plan of campaign. The Committee, after very full discussion and consideration, decided to accept the same in toto. The scheme is set forth above, and its appeal should reach the hearts of every loyal Churchman. Mr. S. Dunkley has offered his services free of charge to the Committee in order to personally attend to the effort required to reach every Church member. That one individual is willing to make such a sacrifice of his business interests and to give ungrudgingly of his time should awaken in other men an appreciation of the importance of this work and of the generosity of the offer.

During the past month a pleasant surprise was afforded the Organising Secretary when an amount of £12 17s. 6d. was announced as the result of a retiring collection at St. Paul's at Evensong. Other parishes could well follow this lead, but it should be clearly understood that such extra opportunities should in no way prejudice the accepted plan of campaign.—"Church Envoys."

NELSON.

Home Mission Fund Festivals.

If we are to judge by the Home Mission Fund Festivals on the West Coast, in Amuri and Kaikoura, the prospects of a successful campaign during the present season are very good indeed. Gradually the members of the Church in this Diocese are beginning to realise what these Festivals mean. The acquisition of funds is an important, a very important, incident, but the real value of such gatherings consists in the creation of the Diocesan as contrasted with the parochial spirit, and of a sense of unity in corporate life and purpose. They afford an opportunity to the Bishop and the selected speakers which enables them to set forth with variety and freshness the work which the Church is doing. It is a good thing for our people to know something of the disappointments and inspirations, the difficulties and encouragements, the retirements and advances, the hopes and ideals of the Church, to which they profess allegiance. In contrast with the annual meetings the Festivals are diocesan instead of parochial; in contrast with the Synod they are free and easy instead of official. After five years' experience it has become patent that even if the Home Mission Fund did not exist some such gatherings are necessary. They are doing a work in this diocese which could not be done in any other way.—Church Gazette.

REVISED LECTIONARY.

June 2, 1st Sunday after Trinity.—

M.: Pss. 1, 2, 3; Josh. i. or Job. xxxii.; Mark i., 1-20 or James i. E.: Pss. 4, 5, 8; Josh. v. 13-vi. 20 or xxiv. 1-31 or Job. xxxiii. 1-13; Mark ii. 23-iii. 12 or James iii.

June 9, 2nd Sunday after Trinity.—

M.: Pss. 15, 19, 17; Judg. iv. or v. or Job. xxxiii., 14; Mark vii. 1-23 or I Pet. i. 3-21. E.: Pss. 18; Judg. vi. 33-vii. 23; Ruth i. or Job. xxiv. 1-15; Mark ix. 33 or I Pet. i. 22-ii. 10.

CHURCH OF ENGLAND AUSTRALIAN FUND FOR SOLDIERS OVERSEAS.

Chaplain the Rev. A. M. Webb writes from Palestine:—

"You will see by the heading of this paper that the C. of E. Fund for Soldiers is making its presence felt far afield. I am at present attached to the 8th Brigade A.L.H. A very useful Church Tent has been provided for the benefit of this Brigade. Though, of course, not large enough for general parade services, it is a great help to us in our celebrations and evening services. I am sure it would give satisfaction to the contributors to the fund if they could look in during the evenings. We have a little difficulty with the lighting, but with candle lanterns and some slush lamps, invented and made by the former Chaplain (Padre King) we manage very well. The lads value highly the provision of a place where they can write their letters and have a quiet game. Five to six hundred letters a week are written in comparative comfort. The supply of paper and envelopes is a great boon to our boys."

AN EVENING with the CHAPLAINS

SYDNEY TOWN HALL.

Thursday, 30th May, 1918, at 8 p.m.

Annual Meeting of the British and Foreign Bible Society

Chairman: His Excellency Sir Walter Davidson, K.C.M.G.

Speakers: Major-Chaplain W. McKENZIE, M.C., and Captain-Chaplain J. H. CHASELING

Musical Selections: Combined Choir Presbyterian Churches 750 Voices. Conductor: Mr. Joseph Bradley, Royal Philharmonic Society.

Organ Recital from 7 to 8. ADMISSION FREE.

Reserved Tickets 1/- at Bible House, C. O. Mithell, Pitt Street, Methodist Book Depot, and W. Tyas, George Street.

G. E. Bofen, Gen. Sec.

AUSTRALIAN CHURCH PAPERS.

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

WANTED—CURATE or CATECHIST for St. James' Smithfield, Apply, Rev. V. H. Jenkin, The Parsonage, Smithfield.

CATECHIST WANTED for Parish near Sydney. Evangelical. £84 p.a. Time for study. Apply, Manager, "Church Record," 64 Pitt-st., Sydney.

WANTED—"Life of Archbishop Benson" 2 vols.; "Field of the Church" 2 vols.; Palmer, "A Treatise on the Ch. of XT."; Westcott, "Hebrews Gk. Text"; Vols. of Victorian Institute, 1880-1918. Reply, stating price to "Church Record" Office.

WANTED—AN ASSISTANT PRIEST for work in the parish of Warrambol. Stipend £240. Apply Rev. W. Edgar Wood, L.L.B., Vicarage, Warrambol.

WANTED—CURATE for St. Paul's, Chatswood. Single man preferred. Apply Rev. E. Walker.

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PRINCIPAL—MISS MACRAE.

Church of England Australian Fund for Soldiers Overseas.

Under the direction of the Primate and the Chaplain-General.

Central Treasurers: Bishop Le Fanu, G. F. Weatherlake, Esq., Box 47, Brisbane.
Organizing Director: Canon Jose, North Adelaide.

Representative in Egypt: Canon Garland.

A large Church Hut has been erected at the Australian Base in France through which all Australian troops pass going in and coming out from the Front, and is largely availed of by our men. The Fund is responsible for the maintenance and upkeep of this Hut, which is under the direction of our Chaplains, and is the centre of their spiritual work.

£500 has just been cabled in response to an urgent request from Senior Chaplain Wray to meet needs created by the recent events in France. More will be wanted very shortly if the Chaplains' work amongst our men is not to suffer.

Premises have been secured in Cairo for an "Australian Soldiers' Club," with 50 beds, chapel, recreation room, etc., which is in full use under the direction of Canon Garland. Several marque tents have been supplied to our Chaplains for their work amongst our men near the Front, in several centres where no other room is available. Large supplies of much-needed stationery, literature, etc., have also been provided, and a library of better class literature is available in Cairo for our Chaplains to draw on for use amongst our men. We receive many letters of thanks and appreciation of the work already accomplished, and much more could be done to make the work of our Chaplains more effective in their ministrations to our Australian lads.

Contributions should be sent to the Local Treasurer in each Diocese; when a Treasurer is not known donations will be received by the Organizing Director and forwarded by him.

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**Further Impressions in England.**

(By Rev. G. A. Chambers.)

Spring is in the air. It is easy to understand the Englishman's delight in this season with the leafless trees breaking out into new shoots, and the grey skies allowing the sun to shine a little more constantly. Yesterday and to-day have been quite sunny days, and after eleven days in the north in the manufacturing and munition centres the contrast is all the more striking.

It is amazing the ignorance or forgetfulness of Australia in English Church life. It reminds me of the question a small boy asked his mother at the breakfast table of a vicarage where I was recently staying—Is Austria the same as Australia? It is not that our loyalty is doubted, but simply that we are not taken into account, and little is known of us. I have been trying to get a copy of reports of the last three Australian General Synods, and inquired at the Church House at Westminster, the S.P.G., and the Board of Missions, but with no success. The Church House had several Diocesan Synod reports up to 1908 or thereabouts, but nothing much later. It would be a good thing if all our Synod reports could be sent to England and available for reference here, for England is prepared to learn from us if only we let her know what we are doing. The Life and Liberty Movement in the Church in England aims at some of the things which we have in the Church in Australia.

It was a delight to get two copies of the "Record" this week after a journey of seven weeks across. They are full of interest. I intend to send them over to the trenches. Since writing last I have had the privilege of meeting the Bishops of London, Liverpool, Manchester, and Sheffield. I heard the first at St. Margaret's, Westminster, at the C.E.M.S. conference there, when the Bishop preached on the text I Sam. x 26, "And there went with him a band of men whose hearts were touched." It was an inspiring message, delivered in a homely, brotherly way, but right to the point in urging the men to be "on active service" for Christ and the Church. The other Bishops whom I met in their respective Cathedral cities were greatly interested to hear of Australia and our problems, and of the wise and capable leadership of our Archbishops.

My visit to the north, finishing up with Sheffield, where I enjoyed the kind hospitality of the Rev. W. A. and Mrs. Dark, impressed upon me the tremendous problems of social reform in England, with the depressed classes, bad housing, cheerless homes, conditions favouring the liquor traffic, excessive hours of labour for mill hands in damp atmosphere—not merely in these war days, but in normal times; all these things being tolerated in the past, hang like a dead weight round the neck of the Church, and cripple its wider activities, and all in the pursuit of wealth interpreted as money, forgetting Ruskin's great saying, "The truest wealth is life."

Knowing the happy and healthy conditions of our working classes in Australia, I couldn't help making contrasts, and wonder why the people are content here, but they don't know of the land of paradise which Australia certainly is for the working man; but our soldiers are informing the "Tomnies" and many of these latter tell me they intend to migrate after the war, which means we ought to be getting ready now to welcome and shepherd them when they arrive.

It was my privilege while at Manchester to have the pleasure of the company of the Rev. G. C. Glanville, B.D., who hopes to present his thesis to London University for the D.D. in November next on "Pauline Eschatology." It is to be hoped that his deep research and study on Biblical Theology may be made available to the Church throughout the diocese of Sydney on his return.

Congratulations to Ridley College, Melbourne, on securing a distinguished ex-

student of Moore College as its Principal, the Rev. E. V. Wade, B.D. Knowing Mr. Wade from old College days, and meeting him in Sydney on his return from the old land, I feel confident that the work of the new Principal will fully justify his appointment, and the College can look forward to a long period of usefulness in the training of men for the ministry. This is the most important of the Church's tasks for the future, and it is a matter of satisfaction that so excellent an appointment has been made. It is gratifying also that Mr. Wade is an Australian, as it is thought in England by our frank critics to be a sign of weakness on the part of the Church in Australia to look to England for her leaders. I ventured to maintain to one of our critics that we would probably prefer to select our Archbishops from England. "Well," said the critic, a vicar, "we should be prepared to choose our Archbishops from you."

Congratulations to Canon Clayton on his election to the Canopy of St. Andrew's Cathedral, and also to Canon Charlton on his appointment as General Secretary to the Home Mission Society.

I was glad to hear of the purchase of "Cranbrook" in Sydney for a Church Grammar School for the eastern suburbs. Too long has the Sydney Grammar School—with its non-religious basis—had the monopoly for our boys from those parts of the city. Knowing how much "Trinity" is appreciated in the western suburbs, I feel sure that "Cranbrook," or whatever name it is to be called, will soon be a flourishing Church School, and it is to be hoped that the authorities maintain it as a "Church" school not merely in name but in reality so that the boys will be inspired to live for Christ by the atmosphere and spirit of the school.

It has been very interesting in the last month to have visited the Dean Close School at Cheltenham, and the Trent College in Derbyshire, both with an enrolment of about 200 boarders each, and splendidly equipped. I was glad to find the headmaster of Trent an admirer and disciple of Thring of Uppingham. People in England believe more than we do in Australia in the value of boarding-school education, and yet with parental responsibility so slack with us it is most certainly to be desired as a most effective way to teach boys to live for others, which they so often fail to learn in family life.

The war still drags on and the outlook demands quiet patient endurance and perseverance in the path of duty. The Russian collapse has made the need for men much more urgent, and in itself constitutes a call to every fit man to be a national service. Is there no way for Australia to redeem her national honour? Will the fight with Rome have to be fought all over again? For the echoes that we get here of Roman aggressiveness and disloyalty seem very ominous.

Christian leadership stands out as our chiefest need in political and social life, and this drives us back to a strong and decisive policy of religious education. Especially must we make the most of our Secondary Schools and seek not merely to prepare our boys for examinations, but for that "super-patriotism," as Canon Burroughs, of Oxford, calls it, interpreted by him in an extract from the writings of Bishop Westcott, "What we look for, work for, pray for, as believers, is a nation where class shall be bound to class by the fullest participation in the treasure of the one life, . . . where each citizen shall know and be strengthened by the knowledge that he labours not for himself only, nor for his family, nor for his country, but for God."

London, March 15, 1918

It is a secret known to but few, yet of no small use in the conduct of life, that when you fall into a man's conversation, the first thing you should consider is, whether he has a greater inclination to hear you, or that you should hear him.—Steele.

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The Bishopric in Jerusalem.

We reprint an interesting article upon the above subject from "The Egyptian Gazette," the English daily newspaper, published at Alexandria and Cairo, on Monday, March 18, 1918.

The enthronement of the Right Reverend Rennie MacInnes, D.D., Bishop of the Church of England in Jerusalem and the East took place in the Collegiate Church of St. George, Jerusalem, yesterday, Sunday, March 17. This event, coming nearly four years after the resignation of the late Bishop Blyth, has especial interest to adherents of the English Church, not only in view of the changes which the war has brought to the City of Jerusalem, but also in view of the origin of the Bishopric in Jerusalem. Many and varying have been the attempts to bridge the seas which separate the differing sects of Christian religion, and among them perhaps no effort has been stranger than that of those who, in 1841, founded the Anglo-Prussian Bishopric in Jerusalem. Many truly earnest Christians, aware of the inconsistency and divergence of Christian creeds, hold in their hearts an unreasoning conviction that somehow or other one day, the Christian Church will be united; and of all places in the world, the city where the Gospel of Jesus Christ was first preached, would seem the most suitable place to begin to put into practice such a beautiful ideal. The hope of the movement of which the formation of the Bishopric was the outcome was plainly stated in one of the articles of the convention which established the Anglo-Prussian Bishopric in Jerusalem and which read as follows:—"The Bishop is to establish and maintain, as far as in him lies, relations of Christian charity with the other Churches represented in Jerusalem, and especially with the Orthodox Greek Church; his particular care is to be, in general, to convince those Churches that the Church of England does not wish to divide, nor distrust, nor in any way interfere with them, but rather to render such assistance as they may desire with a view to co-operate on Catholic principles, and in prospect of Christian unity." Here we have plainly stated the hope that since then has grown and increased in the Christian Church. But this attempt to unite Anglican Church with the non-episcopal Lutherans of Prussia did not however commend itself to the Tractarians, and it gave rise to one of those passionate and earnest controversies that are meat and drink to a certain type of theologian. The controversy did not affect the establishment of the Bishopric any more than the "prospects of Christian unity" has prevented the rise since then of many new sects within the Christian Church unheard of when the convention above quoted was signed. It seems strange on looking back after the lapse of years that the efforts of the Lutherans to become episcopals, like the Lutherans of Norway, Sweden and Denmark, should have been repulsed by Englishmen believing in the episcopalian authority of the Church. But whether they foresaw it or not, the effort was doomed to failure.

The convention arranged for the alternate nomination of a Prussian and an English Bishop, and the first Bishop in Jerusalem under the Convention of 1841 was Michael Solomon Alexander, who was consecrated in November of that year. He was born in Germany and brought up in the Jewish faith, became converted in 1825 and was ordained in Dublin in 1827. From 1832 until his consecration as Bishop he was professor of Hebrew at King's College, London. He died in Egypt in 1845. His successor was Samuel Gobat, who was consecrated in 1846. He was invited by the King of Prussia to consecrate Bishops in Germany in 1856, but though he referred the matter to the Archbishop of Canterbury, he considered the form suggested prohibitory, and the effort fell through. Bishop Harney was the next to hold the See and was consecrated in 1879. He died in 1881, after which the Anglo-Prussian agreement for the establishment of a Bishopric with alternate nomination lapsed. In 1887, after having been in abeyance for five years and five months, the Bishopric was reconstituted as an English Bishopric in response to the earnest desire of the Orthodox Greek Patriarch in Jerusalem, and Bishop Blyth was consecrated in March of that year. He was charged "not to intermeddle in any way with the jurisdiction of the prelates" of the Eastern Churches, and "by all the means in his power to promote a mutual interchange of respect, courtesy and kindness," and a hearty desire was expressed "to renew that amicable intercourse with the ancient Churches of the East which has been suspended for ages, and which, if restored, may have the effect, with the blessing of God, of putting an end to the divisions which

326-328 ELIZABETH STREET
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have brought the most grievous calamities on the Church of Christ." The Bishop in Jerusalem, then, has a most important function, namely, to assist to bring about Christian unity. But as far as the outward eye can judge, the ideal of Christian unity is still far away from realisation and needs to be cultivated as vigorously as ever. Should such a consummation ever be reached—and it is not unthinkable if unity be not confounded with uniformity—the Christianising of the world would be rendered easier since overlapping of effort would, to a great extent, be avoided and the various branches of the Church would spread like sheltering arms all over the world; for it is "your sectarians of every species, small and great in so far as they think themselves exclusively in the right and others wrong" who narrow and limit the doctrine of Charity and who are the greatest cause of the acknowledged semi-paralysis from which the Church suffers in spite of the enormous sacrifices annually made to increase foreign missions.

The Bishopric in Jerusalem, inasmuch as it is built upon the hope "that it may have the effect of putting an end to the divisions" in the Church, has a unique and historical interest inasmuch as its existence implies that unity can be obtained without uniformity.

Young People's Corner.

They Cave their Dinners.

I had never been interested in school work as a missionary agency. In fact, I had been quietly opposed to it. You see, it was not what I was pleased to call "evangelistic" work, and missionary work must be that above all things. No, I could not support educational work in the mission field.

But now I am a convert! More, I am an educational missionary! The reason is that I know of no branch of missionary effort which has such possibilities as an evangelistic force in a Moslem land. Let me try to help you to see some of the things that have converted me.

(1) I once had the privilege of seeing the inside of a girls' school in a Moslem city. There were a hundred pupils, chiefly Moslems. Many of them were fifteen years of age. "And what of that?" you ask, "our girls stay in school till they are still older." Quite so, but most girls in that city used to be married at seven or eight until that school was started. Now they sometimes refuse to be married until they have had some education. That is something accomplished from the social point of view. Here is one girl. Her parents opposed her desire to attend school, but for some reason they did not actually prevent her from coming. In her home she was treated as a stranger because she persisted, and her own people would have nothing to do with her. She is now a believer, rejoicing that she is counted worthy to suffer shame for Christ's sake. That seemed worth while.

(2) Look into this boys' school for a moment. There is a boy over there with a bright intelligent face. One day his father saw him sitting on the veranda reading the Bible. Being a good Moslem the father felt bound to punish his son. He laid him down on the ground, and taking his donkey chain, he flogged the boy until the poor little fellow was covered with bruises from head to foot. When he was tired of beating him (that was how the father put it himself!) the boy turned and said: "And do you think I would give up reading the Bible for that?" It seemed worth while having a school just to win a boy like that for Christ. That had a good deal to do with my conversion to the role of teacher. I think it nearly converted the father too!

(3) I was once giving the Bible lesson in a school in a Moslem town. There were about a dozen boys in the class. The lesson was on the Good Samaritan. The whole story appealed tremendously to the boys. They were full of praise for the Samaritan. But we came to the end: "Go, and do thou likewise." I said, "Now look here, boys, what is going to be the application of all this? What are YOU going to do?" They said they would think about it. They did. This was the result. We had had a good deal of snow that winter, and a number of the very needy people died of cold and hunger. Those boys went down to the back streets of the city, and found a poor widow with three children. She had no money, no fire, and no food. The boys said: "If you will come up to our school every day at noon we will give you something to eat." The woman would not believe them, because, you see, she was only a woman; a Moslem woman. You can hardly understand all that that means. But at last, when her children were hard at death's door, she determined to see if those boys really meant what they said. She came up to the school, and she got a good hearty meal for herself and her children. Would they do the same again the

next day? She hardly thought they would. She came. Yes, they gave her another good meal, and the staff gave her charcoal. They went on doing it the whole winter. How did they manage it, do you think. Well, those boys took it in turn every day, to give up their own dinner to feed the poor widow and her children!

If you could only know all the prejudices that had to give way in the doing of that, you would feel it was worth while teaching the Bible in a school for Moslem boys. I think there was a bit of downright practical Christianity, don't you? I somehow think I shall hear the Master one day saying to these boys: "Inasmuch as ye did it unto the least of one of these ye did it unto Me." Are you surprised that I am a convert to educational work?

(4) It is not as if the influence ended in the school, either. For example, being an English institution, the mission school is largely copied by the other schools as to the "readers" used. Now, it so happens that these mission school books have, in parts, whole lessons taken out of the Bible. The same readers are used in most of the Moslem schools in the district. Consequently, hundreds of Moslem boys are reading the Bible in Moslem schools! That would seem to be worth a lot.

Here is one result of this. A boy in a Moslem school was struck by some portions of the Gospel which he read in one of these books. Then he had a dream. The dream helped matters out. He got a Bible and soon became persuaded of the truth of Christianity. He came to the missionary in that town and asked to be prepared for baptism. He brought with him a schoolfellow whom he had already won for Christ. They were found to be practically ready, so they were baptised, and his friend, the latter being a young sheikh. They were, of course, expelled from their school. The boy's people owned some villages, so he went out and witnessed there. Already there are a number of inquirers in those villages.

One proof of the genuineness of this lad's Christianity is that his name is practically a byword for kindness in those parts. When some women missionaries were recently invited by the head man to go out there, crowds of people came to hear the gospel message, among them the head man himself. And yet, in spite of such proofs of the saving power of God's Word, you hear good people at home say: "We believe God can save Moslems, but we hardly dare believe He will!" If only they would come out and help, they would believe for the very works' sake."—From the "Gleaner."

"To Please the King of Heaven."

Oh, what can little hands do,
To please the King of Heaven?
The little hands some work may try
To help the poor in misery:
Such grace to mine be given!

Oh, what can little lips do,
To please the King of Heaven?
The little lips can praise and pray,
And gentle words of kindness say:
Such grace to mine be given!

Oh, what can little eyes do,
To please the King of Heaven?
The little eyes can upward look,
And learn to read God's Holy Book:
Such grace to mine be given!

Oh, what can little hearts do,
To please the King of Heaven?
Our hearts, if God His Spirit send,
Can love and trust their Saviour-Friend:
Such grace to mine be given!

When hearts, and hands, and lips unite,
To please the King of Heaven?
And serve the Saviour with delight,
They are most precious in His sight:
Such grace to mine be given!

—Anon.

"They Can't Shine More."

"There!" said a little shoeblack to me one day, as he gave a last touch to my boots, and stuck his brushes into each other with a look of triumph: "there, they can't shine more." This boy had succeeded in life, and was at the top of his profession. Without striving to force himself into some position for which he was unfitted, he had aimed at succeeding in his own line. This is the right sort of ambition, and it is one that we can all gratify.

"If I were a cobbler, I'd make it my pride
The best of all cobblers to be;
If I were a tinker, no tinker beside
Should mend an old kettle like me."
—The Sunny Days of Youth.

God makes more of the dedication of the heart than of any outward service we can render.

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Will be held on **Monday, 3rd June, 1918**
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Chairman: Rev. E. WALKER.
9.30 a.m. **Holy Communion** with Address by the **Right Rev. Bishop Paine, D.D.**
10.45 Address by Rev. A. I. H. Priest. Subject: "Isaiah's Message for dark days."
11.30. Address by Rev. S. M. Johnstone, B.A. Subject: "Ezekiel's message for these times."
12 noon, Prayer and Intercession.

Interval for Lunch.

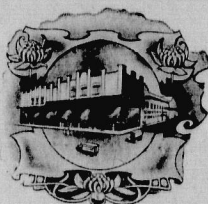
2 p.m. Address by Rev. S. J. Kirkby, B.A. Subject: "Message of the Psalms for times of trouble."
2.35. Address by Rev. A. A. Yeates, M.A. Subject: "Message of St. Matthew's Gospel in times of anxiety and distress." Prayer and Intercession.

Interval for Afternoon Tea.
4.15. Address by Rev. H. S. Begbie. Subject: "St. Paul—the Holy Optimist." Concluding Address by the Rev. Langford Smith. Subject: "They that wait upon the Lord shall renew their strength."

Hymns of Consecration and Faith will be used. Kindly bring your own Hymn Books.

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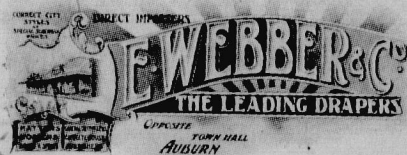
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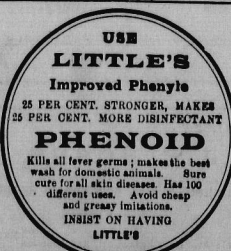
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Current Topics.

From a cablegram dated May 26 we learn that sixty clergy in the London diocese are joining the army for combatant service. Some weeks ago we learned also by cablegram that the Archbishop of Canterbury, the Bishop of London, and 16 other bishops were encouraging the clergy who were eligible, and who were not needed as chaplains, to enlist as combatants. Evidently the diocese of London is in the lead with so large a number, considering the probably larger number who have already gone as chaplains or combatants.

We gladly give prominence to a letter which Canon Garland has addressed to the daily newspapers, appealing for help for the Australian Comforts Fund. Every independent testimony to the value of our War Funds is an encouragement to even greater response to the appeals that come, and also a comforting assurance to those who do give their utmost. The letter referred to is as follows:—

"Sir, I have just returned from the Palestine front, where I had every opportunity of seeing the hard conditions under which our Australian boys have been fighting for the safety of the Empire and Australia.

They need more reading matter very much; of that they are absolutely destitute at the present time. Magazines and weekly papers should never be thrown away. Every single copy should be sent to the nearest representative of the Australian Comforts Fund.

I also appeal through you to the people in Australia to give greater support to the Australian Comforts Fund, which from personal observation of its work amongst the troops and in its office, I can testify is splendid.

In addition, I hope that Church of England parishes will undertake this special work of collecting magazines and weeklies, and, if they choose, address them to me personally. Canon Garland, care Australian Comforts Fund, Cairo," and I will see to their distribution amongst soldiers of all denominations. I am, etc., DAVID J. GARLAND.
Cairo, January 18.

An interesting Report has been issued by the Executive of the Oxford Diocesan Mission Back to the Bible. Council on the subject of Church Services.

From that report there would seem to be considerable doubt as to the existence of a wide-spread dissatisfaction with the Church services in themselves, but there is a general recognition of a wide dissatisfaction with the method of rendering those services. We are glad to note that among the various changes suggested is the "delivery of systematic, practical instruction on Sunday evenings instead of sporadic discourses" for habitual church-goers. There can be no reasonable doubt that the Church to-day is suffering from the lack of this systematic teaching. The large amount of discontinuous topical preaching is responsible to a very great degree for the lack of earnest and patient Bible reading and study on the part of Christians. The clergy are commissioned to be faithful dispensers

of the Word of God as one important part of their ministerial functions. We venture to think that that commission is far from being realised in the Church to-day, where the tendency for long has been to preach on "Topics of the Times" or emotional evangelistic appeals, with the almost necessary result that your present day Church-goer is ill-taught in the precious truths of which the Word of God is wonderfully full.

Another suggested change that is in use with advantage in some places is a short service for Church-goers, after Evening Prayer, "consisting of hymns, a lesson, an address, and a few prayers." This change is especially necessary in these days where we have to deal with the adult children of non-Church-goers, to whom "our incomparable Liturgy" is an unknown and puzzling form. Such people require a simple, straightforward service in which they can be safe from the "foolishness" of not being able "to find the place." As a matter of fact the use of some of our War Intercession Forms proves the value of this suggestion by reasons of the heartiness of response on the part of the congregations.

The Sub-Dean of the Brisbane Cathedral devotes the whole of his monthly letter in the "Cathedral Notes" to the subject of the proper time for receiving the Holy Communion. As he tells his readers, he has been trying to make the 11 a.m. Choral Eucharist on the 3rd Sunday in the month "our highest act of worship," whatever that expression may mean. But he has met with a difficulty. He says: "There is one thing which has always to some extent spoilt it for me. I mean the fact that it is used as an opportunity for communion by a great many who could and ought to communicate at an earlier celebration. There will always, I hope, be a reasonable number of communicants at the service: I should not wish it otherwise. But the communicants ought to be those who have some good and sufficient reason for not communicating at an earlier hour. Communion in the early morning wherever it is possible, ought to be the rule for every Christian enjoying full health and vigour." Evidently, then, Dr. Batty does wish this "highest act of worship" to be a Holy Communion to a limited extent. We are glad of this assurance, for too often at these Choral Eucharists it is taught the fewer actual communicants the better. St. Paul's teaching in this regard being evidently out of date, inasmuch as he made the "eating and drinking" an essential part of the Church's witness to the death of Christ.

However, that error is not just now the thing we are concerned with. Dr. Batty frankly admits that he is not a rigorist in the matter of "fasting from food" before reception. We question his right, then, to lay any yoke upon the consciences of Christian people in regard to the actual time of reception. He has no more right to say "Communion in the early morning, whenever it is possible, ought to be the rule for every Christian, enjoying full health and vigor" than his brother priest has of adding "and ought to be received before all other food." Just as little is he justified in saying without any qualification, "The benefits of early Communion are too great to be given up except under pressure of real necessity." The implication of this sweeping assertion is simply not true, and tends to convey a wrong impression to our Church people. As a matter of fact, we believe that the Sub-Dean himself, on maturer thought, will freely admit that the grace of God, and the realisation of that grace in the Christian's heart and life, are not restrained in any degree at all to certain hours of the day. After all, it is a question of right attitude of heart and life towards the great Giver of the gift, and not a matter of hours nor even of days. There is, in these days, too much loose thinking on matters such as this, and consequently sentiments are often expressed which follow a certain fashion or emerge from a certain type of training for which there is no real ground in general Christian experience or even in reason.

In the Report of the Home Mission Society of the Diocese of Sydney there occurs these words: "The Council takes the opportunity to again bring before our well-to-do Church people the claims of the Society, and to urge them to remember it in their wills." The same kind of appeal has been made recently in another Diocese, in whose monthly organ there occurs this note:—

"In the olden days those that loved their Church often bore her needs in mind when they drew up their wills. If this pious practice were more employed in these times, our Church would be enabled to do much greater things than she can now undertake. It is hoped that many in this Diocese will remember the schools we are attempting to set up when they are considering the disposal of their property. The money that we bequeath may bring the knowledge of God to many generations of children in this land."

The "olden days" are days within the memory of many who are alive to-day. An examination of diocesan funds reveal frequently the generous love of affluent sons of the Church, who were so impressed with the fact of God and the need of getting and keeping that fact impressed upon the minds and hearts of the generations to come that they made provision in their wills, so far as they were able, to supply some of the material "sinews of war" for the Church's work. That such bequests are so rarely seen to-day is ample proof of unthoughtful stewardship on the part of many earnest Christians, and of lack of real love to God and gratitude for His multitude of mercies on the part of many pro-