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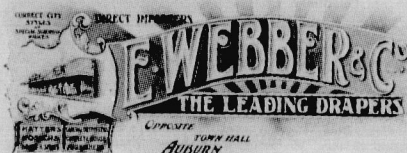
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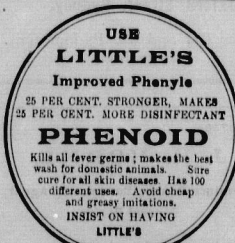
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Current Topics.

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

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

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

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

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

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

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

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

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

"The following points should be carefully noted:—

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

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

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

C.M.S. organisations must now disappear, and in their place others be formed of a more general character."

As Bishop Pain says in his report, "A fair and honest all-round recognition of these leading features of the Determination . . . should lead to harmony rather than division."

But there must be an all-round recognition. We confess that some words in the monthly news of St. Paul's, Maryborough, as published in the Brisbane Church Chronicle, give an uneasy doubt as to the fairness with which the Determination is being accepted. We give the extract just as it stands in the Brisbane Chronicle:—

"We have just finished our Missionary Exhibition. The Church Missionary Association was represented by four Courts, three of which were in charge of missionaries on furlough, while the fourth was in charge of the Rev. Phillips, who has in past years done deputation work in this diocese. We were disappointed in having no Courts in which the A.B.M. Missions were portrayed. As Mission work in this diocese is directed to A.B.M. fields, we scarcely know how to make use of the missionary enthusiasm which the Exhibition called forth. Miss Henderson, the Organising Secretary of the A.B.M. (Sydney), was able to have a talk with our workers, and probably a branch of the Ladies' Auxiliary will be formed. There is, however, need for a more comprehensive organisation. There is no doubt as to the value of such an exhibition. The children of the State Schools attended with their teachers in the morning, the teachers recognising at once the great educational opportunity. The Missioners also visited the State Schools, and held the children spell-bound. Mr. Phillips acted as advance agent and manager, and was largely responsible for the success. Mr. Broome Smith (from Africa), Miss Phillips (from Baghdad), and Miss Bolton (from China), won the hearts of all who heard them."

The words we refer to are printed by us in heavier type. They seem to argue a state of things that is certainly not consistent with the loyalty of the Brisbane diocesan organisation towards the Determination. The writer evidently does not know that under that Determination he is perfectly free to support in part, at any rate, C.M.S. missions. It is a great pity that in an important place like Maryborough there should be any doubt as to the attitude of the diocese towards this important "eirenicon."

A correspondent, enclosing a hand-bill advertising the "Church of England Australian Fund for Soldiers Overseas," calls our attention to a print of a so-called "altar" replete with cross and candles, and adds this just comment: "We are all subscribing to Fund, but not to encourage such as this." Our correspondent is by no means what could be called a narrow type of churchman; but evidently he feels, as we do, that those responsible for the management of a fund which represents the Church of England in its widest sense, should be fair to all contributors, and not use their money for the support of an extreme kind of churchmanship which contravenes their deepest convictions. Evangelicals are just as keen as other churchmen to give the soldiers their best, and consequently have responded to the appeal for the fund. But they cannot help feeling that their trust is being betrayed by men who are so keenly partisan that they are utterly incapable of "playing the game." When we read of money being spent on crosses which are "blessed" and given to soldiers going up to the firing line, we are conscious of a misgiving, for the practice, which even the Bishop of Bathurst seems to be following, is only too resonant of gross superstition. We are living in days of superstition, when men of intellectual calibre like Oliver Lodge and Conan Doyle follow after necromancy. The "microbe" is evi-

dently prevalent in sections of our own Church, and the brave lads whose hearts should be directed to the God Who is "a sure Refuge and a strong Rock," are fitted out with "charms" and "vaticums" as they go to sacrifice their fine young lives for duty and for right. The realised presence of the living Christ in them and with them is the boon they most require.

English Church Notes.

"As Good a Soldier as the World can Produce."

The late F.M. Sir George White, V.C., the hero of Ladysmith, was asked at a public meeting, "Is not a boy who tries day by day to carry the principle of Jesus Christ into his life, acting purely, lovingly, and sympathetically towards others, putting a restraint upon himself, is not that boy as great hero as any man on earth?" General White's reply was: "I will say also that he will make as good a soldier as the world can produce." The General had been commending the old boys of the "Homes for Working Boys in London" who had been present with him at Ladysmith, and he also commended the creditable appearance and discipline of the boys to whom he was speaking. He commended the idea that the lawless, reckless man made a good soldier.

Week of Prayer for the Church.

A Week of Prayer for the Church, observed in St. Margaret's, Westminster, July 8-12, was simultaneously observed in part or in whole in Manchester, Walsall, Liverpool, Leeds, Oxford, Huddersfield, and elsewhere.

The New Dean of Manchester.

In reference to the appointment of Prebendary Swayne, "The Challenge" makes this comment:—

"All good wishes to the new Dean of Manchester! Prebendary Swayne is an earnest supporter of life and liberty and will bring new strength to the friends of that movement in Manchester. He has qualities that will commend him to the great northern city, and we have no doubt that he will find here opportunities for notable service to Christ and His Church and he may be relied upon to take them."

Order of St. John of Jerusalem.

The Annual Commemoration Service of this Order which was attended by the Duke of Connaught as Grand Prior, recently took place in the Grand Priory Church of the Order, St. John's Square, Clerkenwell. On this occasion there was no procession from St. John's Gate, badges and ribbons only were worn, but the service was dignified and impressive and showed how remarkably and happily this ancient Order, in its revived form and constitution, has become identified with the Church of England of to-day.

A sermon of great interest was preached by the Archdeacon of Westminster (Dr. E. H. Pearce), who began by remarking that in the rich store of ancient parchment reverently preserved at Westminster Abbey there was one which he would venture to make his text. It was an indenture between the Prior of the Hospital of St. John of Jerusalem in England and his brethren and the Prior of the Convent of the House of the Salvation of the Mother of God of the Carthusian Order—in other words, their neighbour the Charterhouse. The covenant related to the supply of water from an aqueduct in Islington, and the only consideration which the Charterhouse covenanted to pay was that the names of the Prior of St. John and his brethren should be inscribed in the Charterhouse Book of Remembrance. Some of them might think that it was trifling with a crisis of high seriousness, when he asked them to hark back to an ancient bargain between two neighbour Priors, even though one of them be their own. But this bargain dated from a crisis that seemed just as serious to the men of the former period

as ours did to us to-day. This deed was sealed by the Chapter of St. John in his house in Clerkenwell on June 19th in the ninth year of King Henry VI.—1431. The English forces were then heavily engaged in France (against France, not for her), and steadily they were losing ground. Three weeks before this bond was completed the Maid of Orleans was burned at the stake in Rouen, which was again full of English to-day (not against France, but with her). And in the midst of such a time as that they that feared the Lord met on that spot in the quiet, confident, prayerful faith that kept out hearts pulsing steadily at this grim hour of European destiny. The Order of St. John had a glorious and inherited privilege in the work of reconstruction which lay before us. It stood in the following of Hospitaliers to whom the care of the body—its food, its cleansing, its recovery from sickness—was a passion, but who were at the same time the champions of the Cross of Christ—the symbol of our Faith. It was theirs at once to "uphold the Christ," and "to ride abroad, redressing human wrongs." They stood by their two mottoes taken together, inseparable expressions of one undivided purpose, "Pro fide; pro utilitate hominum."

After the service a General Assembly of the Order was held in the Chapter-hall at St. John's Gate. The Duke of Connaught referred to his visit to the British Ophthalmic Hospital of the Order of Jerusalem and his presentation to General Sir Edmund Allenby of the decoration of a Knight of Garter. The hospital had been damaged by the Turks, and its loss was very much felt, but steps were being taken to carry on the work again. The Duke mentioned the recent bombing of a St. John Hospital in France, and commended the heroic conduct of the Officer Commanding and the staff. He also warmly congratulated St. John Ambulance Brigades members on their work done in air-raid. The Secretary-General spoke of the activity of the Order generally, and of its co-operation with the British Red Cross Society, and said that the total strength of the St. John Ambulance Brigade was now 65,391 members, men and women, and of these 22,569 men were on active service.

Home Reunion.

An important gathering of Evangelicals was held in London towards the end of June to discuss the question of "Evangelicals and Home Reunion." The Bishop of Carlisle was the first speaker, and devoted practically the whole of his address to the subject of clericalism and the rights of the laity. The Bishop said that one of the most significant things in Church history was the gradual encroachment by the clergy upon the privileges of the laity. The original purpose of Christ and His apostles was to break down the old distinctions between things sacred and secular, meats clean and unclean, affairs spiritual and civil, and the Apostolic Church was thus a truly Catholic Church, and how strait and narrow was modern catholicity in comparison! The atmosphere of New Testament catholicity was that of the mountain tops, but the atmosphere of modern catholicity, especially that part of it which most trafficked in the name, was that of the cellar. The test of the catholicity of any church was the relative emphasis which it laid on the Church on the one hand and on Christ on the other. It was this frequent substitution of the Church for the Christ which vitiated so much of the teaching of the Fathers, and of the doctrines derived from that teaching, as, for instance, the confinement of Sacramental grace to sacerdotal channels. Only by the re-birth of Christ's catholicity and the doing away of all others could the present unhappy divisions be healed, and in this rebirth the laity of the Church were destined to take a very powerful part. Priestly claims and temper in all denominations—and no denomination was free from this—had been the main cause of the Church's divisions. It rested largely with the laity to induce the priests to review their claims in the light of the New Testament, and as a result of that review to restore the universal priesthood of all Christians.

No minister of Christ was, in the New Testament, accorded the title of priest in any sacrificial or hierarchic sense. Whenever the word "priest" was used the application was

as fitting to the laity as to the clergy. No function was conferred on the priest to the abasement of the layman. The Bible was given to Anglican ordinands, but no paten and chalice as was customary in pre-Reformation times, and this, in view of the fact that licensed Lay Readers also were ministering the Word of God, opened out the important and interesting question as to whether the Anglican ordinal definitely forbade the laity to administer Sacraments. One Sacrament at least the laity were confessedly permitted to minister, and if both Sacraments were generally necessary to salvation, as the Catechism declared, then, as one Sacrament might be rightly, and lawfully administered by the laity with due safeguards, he thought they would in time have to consider whether the other might not also. The position of the laity in respect to education had been altogether revolutionised in modern times. Even in theology many laymen and some lay women outstripped the average clergyman for solid learning and accurate thinking. These facts must be faced, and the Evangelical priesthood of the laity as revealed in the New Testament be re-established. A Church which exalted its clergy at the expense of its laity would find its authority declining.

Dr. Forsyth, Principal of the Hackney Theological College (Congregationalist), also addressed the meeting. He described himself as a liberal Evangelical, and in speaking of Reunion, said that the only foundation for Church unity was the Evangelical one. He said that the unity of the Church was a supernatural unity. It was not to be got from the devices and engineering of man.

It rested upon the permanent and eternal element in Christianity, which was Christ's redeeming work. They were really in a position of greater trust than they realised when they called themselves Evangelicals. If there was a unity coming for the Church it could be only by a concentration upon the Evangelical element and its development according to the riches of the spirit. Church unity rested upon an Evangelical succession, and not upon a canonical succession.

Finally, he pointed out that the several forms of Church polity were complementary. Episcopacy represented the liberty that was secured by authority; Presbyterianism, with Methodism, the liberty that was secured by order; Congregationalism, the liberty that was secured by local autonomy and initiative.

The Ministry of Sorrow.

(By Lord William Cecil, Lord Bishop of Exeter.)

"Blessed as they that mourn; for they shall be comforted."—Matthew v. 4.

"If in this life only we have hope in Christ, we are all men most miserable."—I Corinthians xi. 19.

As day by day we scan the paper, new evidences of the awful trial through which we are passing are revealed to us. Sometimes the paper accounts tell of the death of three or four hundred men, sometimes less; but each man that has died is the centre of a great tragedy. Sometimes we know the details of the tragedy: we know the father and the mother, or perhaps the wife and the children, and how they are left. Sometimes we know more often we know nothing. And yet, though we know nothing of the details of that life, there must have been a similar circle of sorrow surrounding that life. We read the name in a second, but to those who suffer what years of grief it means, what broken lives, what dark days, when they will be remembering the voice, the young voice, that never will be heard again, the cheery form they will ever see in their mind's eye which left so gallantly for the front in all the optimism of youth, never to return.

Ah, sorrow is hard enough to bear at all times, but generally in these cases to sorrow another sentiment is added. Besides the sorrow we all feel when we are separated from those we love, there is added another pain, more poignant even than sorrow, namely, disappointment. When we followed our revered elders to their last resting-place in that peaceful acre which surrounds God's house, we wept with sorrow; but even while the tears dimmed our eyes we had the feeling of comfort which came from the sense of the realisation of work accomplished. Those grey heads, those bent forms, could expect to do no more in this life. They in their weakness had done their work, and we join in sympathy with the words of the collect of the Burial Service, and thank God that He hath delivered them from what must have been the miseries of this sinful world. But those young forms that now we leave at rest in the foreign grave, had scarce begun their life's work. We think of the hours and days that we had schemed and hoped for their advancement and success, how we hoped that they would fill some honoured place in this life, perhaps leave their name behind as one that made a mark in the his-

tory of the world. Yes, so has dreamed many a mother and father, too, from the time the baby first crawled, or showed with prattling voice the first symptoms of intelligence and of mental vigour. Then those years which were spent in self-denial for the children's sake—ah, how many have they been in many families, the school that cost so much, the communion that was only won by the self-denial of those at home, at the first easy to bear because you hoped that youth, successful and happy, would with bright laugh and cheery voice and sunny looks keep the ills of old-age away. But now in many a home that is all over, gone and wasted. All these and many other thoughts pass through the brain when the sad news comes, and disappointment had made grief ten times harder to bear. Life has lost its savour. To many it becomes only a thing that is to be lived out, that can be endured as a dreary penance.

Death not the Greatest Evil.

And yet all these and many other gloomy thoughts are only half true—aye, only a quarter true. For these thoughts, natural as they are, leave out of consideration the things that are of comfort, not merely to Christians, but to those who are not illumined by God's light. We forget that death must come, sooner or later, to all—perhaps sooner, for that matter, for war is not the only time when we mourn untimely death. And when it comes it might have come with days and months and years of suffering. We forget that in peace time people die of consumption and cancer and insanity. All have, if they are spared, to endure the miseries of old age. They outlive their welcome on this earth, and die unregretted. And had that soldier not fallen on the field of honour he might have died some death like that, died perhaps in slow agony, perhaps in shame; but now he is dead without perhaps a moment's suffering.

Besides, death, even to the Roman pagan, is not the greatest evil that can happen—dishonour is far greater. And how many a boy passes through our public schools only to prove a grief and a shame to his parents! How many a young life in this great City of London, misled by an atmosphere of pleasure, has, like some butterfly, flitted about from pleasure to pleasure, little dreaming or thinking of the seriousness of life till want has come, then shame, and after shame, perhaps exile—exile in a distant land where deaths are not recorded! A vast number have never published the list of those slaughtered by pleasure and self-indulgence in peace time. Yes, these lives have been lost, lost indeed. But there has never yet been a life lost in this war, for those who have died on the field of battle have died with honour and found life, and done that which they could because it was God's will that they should do so. Far more fortunate are they, then, who weep for those who die on the field of battle than those who weep for the son who still lives and brings dishonour. Yes, let us doff our hats to the parents of the brave dead, and offer them our warmest congratulations. Their sons have accomplished what the man has an earthly right to—they have lived and died in honour.

The Golden Ladder of Sorrow.

Such, indeed, is the true comfort we can offer to any man, pagan or Christian, even to those in the outer darkness. For the pagan has ever held that the death of heroes was glorious. But to the Christian death means more than that. Sorrow is one of those greatest things which, if rightly understood, is the golden ladder by which man can pass from the miseries of this sordid world to the glories of heaven. But it needs to be rightly understood, for, like all good gifts, if it is misunderstood it may prove a poison, or even if not rightly appreciated, it may be of little value. The farmer's child who plays with a handful of priceless diamonds on the sands of Africa, and throw them away when they are tired of the play, are not more blind than those who treat sorrow merely as a thing to be borne; while those who grind their teeth, and rebel, and rebuke God for not ordering the universe in a wiser way, are like those who take the fire of adversity for the hearth where it would have warmed them, and scatter it about till the whole house is burned, and they are left homeless and die of cold.

Yes, there are three ways in which we can meet sorrow. There is the wrong way, when we meet it with rebellion, and forget that it is the common lot of man. For there is no life without sorrow. And those who demand that God will make an exception in their favour are foolish; and if they further say they will pay Him out by neglecting His services and denying His mercy, they are like those poor pagans who hold their idols in the sun to take revenge on them because the idol did not send rain upon their fields. To sue sorrow is a poison. But to such joy is even more dangerous, for their whole life is one rebellion against God who made this world, and they can never understand it.

But we can bear sorrow and suffering, not with rebellion, but with indifference, as the Stoics bore it. Proud, perhaps, of our self-control, our reason, we can philosophise and show indifference, like the great Stoic philosopher Epictetus, who, as he was beaten by his master, merely said, when his leg was broken, "Master, it is wise for you to break the leg of your slave?" Or, like the Japanese mother, brought up in the Buddhist faith to believe that all sorrow, like other sentiment, was wrong, related the death of her only child with a laugh. Such indifference to suffering is not bad, but it is not good. Such indifference often leads to falseness, and falseness is always odious to God. And so we are told that the Japanese woman, as she left smiling, when she thought she was not seen burst into sobs and tears and reeled for grief.

The Way of Heavenly Wealth.

No, we must take sorrow in the third way, as Christians—not with indifference, least of all with rebellion, but as one of the great opportunities of life. For heavenly riches are like earthly riches, things that can generally only accumulate bit by bit, by constant labour, by days of self-denial and self-control; though at other times earthly wealth can be won at one bound; remember, a life of determination and courage, aided by fortune, can be rich within a few years. Some spend a life in hard work and die with an indifferent fortune; others, seizing the opportunity which fortune brings, spring to great wealth, and after a year or two of toil live surrounded with all the glory that human wealth can bring. So it is with spiritual things. Some have to crawl to holiness day after day, year after year, to fight their sinful will by self-denial, to learn obedience to God's will by constant prayer, to step up with no claim to saintliness and only a hope of forgiveness for a life of which they are much less than ill-spent. To others God sends a great opportunity, and grief is such. Leaving this world with all its past behind, the soul soars upwards, and in a moment reaches the highest realms of saintliness others have attained by a life of self-denial and self-control.

And so it is that we read in the life of many a saint that, chained to the ground by love of this world, they stumbled; yes, sometimes fell on their road to heaven, went backward till some great grief or misfortune overtook them and broke the chains that bound them to the earth, and then, like the falcon that rises from the hawk's wrist, their soul wings its way to heaven. In the moment that a man, rejoicing in the pure light of heavenly happiness, dons with humble submission the garb of Christ, and without rebellion accepts God's will, from that moment the heavens are opened to him and he learns the truth that Jesus would teach him, the Man of Sorrows and acquainted with grief.

The Fulfilment of Love.

Ah, but there is someone who says with doubtful heart, "All this may be true, but shall I ever see the man I love? Is not there between me and him a wall that I cannot pierce now, and that I shall never pierce?" Oh, do not doubt the power of love. Do not be so unreasonable as to believe that the God of love will ever separate those who love from one another. He has but temporarily broken human love to replace it by something greater, and more glorious, the ecstasy of a great fulfilment in the world beyond, and when we rejoice in that great heavenly love and feel it, too, and when our earthly love, which now expresses itself in broken songs, is seen to be but as a candle to the sun, then we shall enjoy fullness of converse with those we love.

Ah, let not doubt and want of faith rob you who mourn of the great privilege you possess, the privilege of hoping for the world beyond, of looking forward beyond this world to something more glorious, more noble, more happy. Somewhere you will meet those you love. Therefore make straight paths for your feet, and let the hands of those that hang down through grief be lifted up. For grief and sorrow are things that are glorious through the dress and uniform of Jesus Christ Himself. And even if we have not much heart to bear them in this world, even if here they darken life, let us rejoice with heavenly hope, for those who sorrow here shall then rejoice, and the words which Jesus spoke first to those He taught will then come true, and blessed be those who have mourned, for they shall be comforted.

THE SCRIPTURES.

O child of sorrow, be it thine to know That Scripture only is the cure of woe! That field of promise, how it flings abroad Its perfume, for the Christian's thorny road! The soul, reposing on assur'd belief, Feels herself happy midst all her grief. Forgets her labour as she toils along, Weeps tears of joy, and bursts into a song! —Cowper.

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Great Missionary Exhibition at Newcastle.

(From our Correspondent.)

Last week, from Monday to Friday inclusive, there was held in the Cathedral Parish Hall, Newcastle, a Missionary Exhibition. Three societies were represented, the Australian Board of Missions, the Church Missionary Society, and the British and Foreign Bible Society.

As one entered the hall and saw the different courts representing the great heathen lands and the islands of the sea, one realised something of the tremendous task that lies before the Church and the great need for advance in every direction. One side of the hall was taken up with Japan, Melanesia, New Guinea and Aboriginal and Torres Straits Courts, in which were depicted street scenes and many curios showing the customs and life of the various peoples. These were the Australian Board of Missions Courts, in which frequent lectures were given by the various missionaries and others in charge. Facing the platform were the British and Foreign Bible Society, with curios from many of the islands in which she has been the handmaid of all Missionary Societies. Bibles and portions of Scripture in many tongues were also exhibited, helping one to realise the great work of this splendid old society. Very appropriate were the words inscribed over this exhibit, "The leaves of the Tree were for the healing of the nations."

On the other side one could visit Africa, China, Palestine, the background of which was a splendid view of Jerusalem, on which, throughout the week, the golden rays of the sun lit up the Holy City, foreshadowing, as it were, the coming glory of that ancient city, "when the kingdoms of this world shall become the kingdoms of our Lord and of His Christ."

Next to Palestine came India, with views of Benares, etc., and last, but by no means least, came the Medical Court, where one learnt many and valuable lessons concerning the various hospitals of the Church Missionary Society in India, China, and Africa. An exhibit of the work done by the Blind Boys' School at Fochow was another feature of this Court. Here, too, one was amazed to find out what one shilling will do in these other lands.

In the centre of the hall were well-supplied bookstalls belonging to A.M.S. and C.M.S. to further help in deepening interest and gaining knowledge of the work in various lands. Refreshments were supplied by the Women's Guild.

On Monday, at 3 p.m., the Exhibition was opened by the Grace of the Archbishop of Sydney, who said there was need of a revolution in the Church's missionary work, or she would be ashamed when our soldiers returned, for they, having seen much of the missionary work, would not be content to stay at home.

Rev. H. W. Rupp (A.B.M.), Miss Harper (C.M.S.), and Rev. Dr. Ivons (A.B.M.) each had five minutes to tell something of the work.

The Dean of Newcastle presided daily at the openings, and the Bishop of Newcastle welcomed the Primates. There were two sessions daily, from 3 to 6 p.m., and from 7.30 to 9.45 p.m., each afternoon having an official opening. The Bishop of Newcastle opened it on Tuesday; on Wednesday their Excellencies Sir Walter and Lady Davidson were present, the Governor performing the opening ceremony. Lady Davidson was presented with books from the three Societies as a memento of her visit. After the opening they made a tour of all the Courts and were very interested in all they saw and heard. There were five minute talks at each of the openings by three of the various missionaries and secretaries; on Wednesday a representative from each Society spoke. The Lord Mayor was to have opened the Exhibition on Thursday, but owing to the Governor's visit was unable to; his place was ably filled by Mr. Parnell. On the closing day the Bishop of Goulburn opened, and later on gave a 10 minutes talk at the Melanesian Court.

Throughout the Exhibitions there were lantern lectures on Melanesia, Africa, New Guinea, Korea and China, and short talks daily in the Courts by the missionaries and those in charge. Two missionary plays were given by some of the Heralds from Newcastle and Mayfield. Tuesday and Thursday mornings were given up to schools, when hundreds of boys and girls attended and had short talks from the Courts. The attendances throughout were very satisfactory, but one would have liked a more deeply spiritual note, though we believe interest has been quickened. We pray that there may be great and lasting results felt, not only throughout the diocese, but to the uttermost parts of the world.

The glory of life is to love, not to be loved; to give, not to get; to serve, not to be served.

Our Melbourne Letter.

(From our own Correspondent.)

On Wednesday, August 21, the Archbishop met his clergy in conference. The attendance was not large, but was fairly representative. There is little doubt that some of the clergy scented more schemes for getting money and stayed away. His Grace has more than once told the clergy in such conferences that it is their duty to get in the money. Most of them agree that they have higher and better work to do among their parishioners, and the absence of a number may be an indication that they were literally attending to their proper business. However this may be, we feel that when the head of the diocese calls his clergy to conference it is the duty of the clergy to respond even though they may disagree with the proposals about to be made. Those present were not disappointed in their expectation of a financial discussion, but they were convinced by the Archbishop's statesmanlike review of the needs of the Church that something must be done, "that the remedy must be a great one and a drastic one." The needs are the needs of church extension, additional curates for populous parishes, the establishment of Church schools, and the raising of the incomes and status of the clergy. In this matter his Grace is acting as the true friend of his clergy in seeking to raise the minimum stipend to £250 and a house. Elsewhere will be found a brief summary of the proposals. There is to be a meeting of vestrymen and laymen generally at a later date to hear the Archbishop's statement and to discuss his proposals.

Matters have been moving with reference to Trinity College. The new Warden entertained about 50 old Trinity men in the College hall on Monday week last. At that meeting a summary was given of the new constitution. It may now be considered public, and is on the whole a wise and promising arrangement between interested parties. But there is one blot on the new constitution which ought surely to be remedied. The College Council is to have no voice in the theological faculty, or the appointment of tutors or professors. This is quite a new departure. Formerly the Council had a voice in appointments to the staff, and this provision has proved a wise safeguard. But now a complete divorce is declared between the general and theological departments of College life. The appointment of lecturers in the College is to rest with the Bishops of the province. Naturally their lordships will have a predominating influence in these appointments, but the College has its rights and interests to consider, and it has apparently given

away its powers on a matter of vital concern. Mr. Behan told the gathering of the old students that the constitution had been "accepted." If so, the Council may live to regret its recognition of divided control in its domestic affairs.

The "Messenger" is becoming not only tasty but positively spicy and stimulating to its listless readers. One, in his amazement at its contents, was heard to liken it to an old cab horse suddenly taking it into its head to shy and paw the air. Mr. Law has been drawing the fire of the Romanisers and the other "catholics" who hate Rome but do her work. Thereby he has proved that there is a very compact and aggressive body who are out to teach and do what they like in this Church of England. Incidentally, some dignitaries have let prejudice usurp the place of judgment, and are beginning to look foolish. The editor was attacked as editor, so he is well within his rights in publishing the venomous attack made on him in the "friends in council." But few other editors would have thought of so daring a device for getting one in on the editorial enemy by publishing the report of the clerical meeting.

A GIFT FROM GOD.

Another baby for my own,
To nurse and love;
Another darling sent to me
From God above.

How can I thank Him for this gift,
So sweet and fair?
I wish that you could show me how,
My baby dear!

But He can see into my heart,
My love can know;
My thankfulness for all His care—
I love Him so.

I think each time a new one comes
Into the nest,
I love it more; each birdie seems
To be the best.

Oh, give me grace, dear Lord, to bring
Each one to Thee!
May they within Thy loving arms
For ever be!

May they be kept from stain and ill
Along life's way;
May they have strength to fight the wrong,
O God, I pray!

And when this life is ended, may
Each dear one be
Taken at last with Thee to live
Eternally!

For my part, I like such texts as this, "Rejoice in the Lord always, and again I say, Rejoice." We have plenty of troubles and trials, and if we like to fret over them, we may always be doing it; but, then, we have far more joys than troubles, so our songs should exceed our sighs. We have a good God, who has promised that, as our days, so shall our strength be. "Ah!" says one, "but this is a howling wilderness." Yes, if you howl in it, it will howl in response; but if you sing, it will sing too.—Spurgeon.

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Personal.

On the 7th ult., at St. Luke's, Blandford, Private Cyril Regg, of the A.I.F., was married to Miss Madge Haydon, youngest daughter of Mr. Bernard Haydon, of Bloomfield. The Ven. Archdeacon Regg, of Morpeth, father of the bridegroom, officiated.

It is with great regret that we learn of the illness of the rector of Gosford (Rev. A. Renwick). We trust that his return to health will be speedy.

A private cable message from a relative in France has informed the Bishop of Wangaratta that his only son, Lieut. J. H. Brian Armstrong, who was with the Artillery forces in France, is missing.

Private E. O. Hayman, son of the Archdeacon of Geelong, has for the second time been wounded. He left Australia on active service on July 12, 1915, and served in Gallipoli, Egypt, and was previously wounded on the Somme in 1917.

Rev. W. T. C. Storrs, of Prahran, Victoria, preached the Synod sermon at Bendigo, and conducted a quiet morning for members of Synod.

Rev. H. Warren, of the C.M.S. Roper River Mission, has been made a Fellow of the Royal Geographical Society for his exploration work on the Roper River.

We desire to express our sympathy with Rev. H. G. White, of the N.S.W. Branch of the C.M.S., who has received news of his brother's death in France.

We regret to learn of the illness of Mr. W. E. Shaw, of Summer Hill, Sydney. Mr. Shaw is well-known in Sydney Church and business life, and is a member of the N.S.W. C.M.S. Committee.

Rev. E. W. Norman has resigned the parish of St. Peter's, Eaglehawk (diocese of Bendigo, Vic.), and went into camp on August 20 as a Private in the A.M.C.

The Ven. Archdeacon Colder, of Auckland, is resigning at the end of October.

Rev. T. V. Gilfillan, who has been acting as assistant chaplain at Trentham Camp, and latterly in charge of the new Institute at Rotorua, has been appointed to a chaplaincy in the New Zealand Expeditionary Force, and has already sailed for his new sphere of labour.

We regret to learn that the Rev. H. T. Langley, of St. Mary's, Caulfield, has been suffering from a severe attack of influenza.

Rev. C. S. Robertson, of Wyalong, has been accepted for Chaplaincy work with the A.I.F., and expects to be called up in November.

Our Adelaide Letter.

(From our own Correspondent.)

The second session of the tenth triennial Synod of the Diocese of Adelaide was opened on September 2, when the Lord Bishop of the Diocese delivered his Pastoral Address. The Bishop made a stirring appeal to the Church to do something big in this day of big things. There was no time, he said, for little men and little aims. The Church was little to face with great problems, and men of vision were needed. The address touched upon such large questions as Reunion, Sunday School Reform, and Social Service. A scheme for the establishment of a Diocesan Central Fund was outlined. This was based upon the scheme recently brought into operation in the Diocese of Ballarat.

Having heard the Bishop's address we went to Synod with high hopes of hearing that body tackle some of the great problems upon which the Church's voice has, as I have heard to feel, been heard at all. A brief glance at the business paper dispelled our dreams. Making due allowance for matters of routine, we found great difficulty in discovering any business relating to the big questions of the days. There was a motion in favour of War-time Prohibition, which, when moved, received but scant attention from the house, and another couched in patriotic terms. These two exceptions, the business paper promised a feast of little things. That promise was abundantly fulfilled.

The Warden of the Diocesan Theological College solemnly moved the following:—"That this Synod thankfully welcomes the decisions of both Houses of Convocation of Canterbury to restore the canon in the liturgy to a more primitive and rational order, and respectfully asks the Bishop to allow the optional use of the restored order of the liturgy in the Diocese." The mover, consciously or unconsciously, complimented the intelligence of members by asking them to believe that this was not a party matter. One speaker who described the motion as "ludicrous," pertinently suggested that, if passed, it might at least serve to cloak existing lawlessness. The Rev. W. H. Winter, B.D., dealt trenchantly with the mover's address, exposing in merciless fashion the errors and weaknesses of his contentions. We are still wondering why leave to withdraw the motion was asked for while the discussion was still brisk.

A motion relating to missionary work and organisation asked Synod to re-appoint the Council of the Adelaide Diocesan Missionary Association to be the corresponding committee of A.B.M. Rev. J. T. Phair argued that such a committee, to harmonise with A.B.M., should have on its representatives of any agency of the Church recognised by A.B.M. This led to a venomous attack upon the A.B. Branch of the C.M.S. by Archdeacon Hornabrook. A bitter party spirit pervaded the whole utterance. He represented the recent appointment of a C.M.S. General Secretary in South Australia. Rev. Fredk. Webb replied to the Archdeacon and justified the existence and operations of the C.M.S. in S.A.

Rev. J. S. Moyes, in an eloquent speech, asked Synod to urge upon the Commonwealth and State Governments the necessity for War-time Prohibition. We now felt that something big had been reached. We were speedily disillusioned. Canon Murphy, the speaker to the motion, made a defence of "booze" with an earnestness worthy of a decent cause. The publicans of the State owe him a deep debt of gratitude. His arguments against the motion were of the Liberty League type. We gave one specimen noticed in the daily press. "That some persons abused alcohol was no argument that it should be abolished. If it were so it could be argued that because adultery was committed marriage should be abolished." Synod passed to the consideration of the next business!

The Bishop's scheme to establish a Central Fund for the Diocese was referred to the Standing Committee, which is to report on the scheme to next Synod.

The report of the Bishop's Sunday School Commission was favourably received by Synod. This provides for a big advance in Sunday School work. It was the only big thing done by a Synod which opened with such a stirring call from its President. The outlook for the Church is not good. "Where there is no vision the people perish."

It is no great matter to associate with the good and gentle; for this is naturally pleasing to all, and every one willingly enjoyeth peace, and loveth those best that agree with him.

But to be able to live peaceably with hard and perverse persons, or with the disorderly, or with such as go contrary to us, is a great grace, and a most commendable and manly thing.

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The Church and the Lessons of the War.

In addressing the Synod of Wangaratta on August 27, the Bishop of the Diocese referred to the Lessons of the War. His Lordship said:

"We meet once more under the shadow of the great war. Few thought four years ago that it could possibly last so long. Out there, we have assumed so readily that victory must be ours, that it may be useful to think occasionally what our position might have been if America had not come into the war. A very little taste of German domination would go a long way towards teaching us the value of our present privileges. We trust we may be spared that fate, but we cannot expect to escape the natural consequences of our besetting sins. One lesson we may well take to heart is the increasing necessity for attention to the religious education of our children. The moral breakdown of Germany, manifested in the brutality of the Prussians, is a crying witness to the insufficiency of an education which is not based on the teachings of Jesus Christ. Our duty is to deepen our own spiritual life, so that we may be able to minister more effectively to our people's needs; to use our opportunity while it yet remains to us; to set an example of faith, courage, and diligence. It is to cultivate habits of intercession and self-sacrifice that our labour of love for Christ's sake may not be in vain. There are those who tell us that Christianity has failed. It has not failed, for the simple reason that it has not yet been tried on any large scale. We have very largely substituted a very poor religiousness for real Christianity, and respectability for devotion. It is this which has failed—not the real thing, which can never fail. If the Church preaches platitudes instead of repentance, faith and love; if she sets an example of pride, indolence, and narrow bigotry, instead of Christlike love, can we wonder if men scorn what they know to be only a parody of the ideals of the Master. Everywhere real Christian principles are being utterly disregarded, and the struggle for supremacy by force has caused the law of love to be regarded as little better than foolishness."

After the War.

It is this undeniable fact which is causing many thinking people more concern than even the issue of the war in Europe. When the war is over, perhaps even before it is over, we shall be confronted by the tremendous problem of how to so alter the conditions of life that war shall in future become impossible. By the time the war is over everyone will be so heartily sick of it that this problem will have to be faced. But it seems insuperable. War in every form is the outcome of selfish desire for self-indulgence. This leads to injustice, cruelty and oppression, which have to be resisted. The sense of duty must come before the love of pleasure. Now our sense of duty is very small, and hence our sense of sin is almost undiscoverable. The war has taught us much already in this respect. The way in which our Commonwealth has risen to the emergency, the sacrifices which have been and are still being willingly made, the growth of patriotism, all mark a great growth in the right direction. Yet similar and even greater sacrifices are being made in every big strike to obtain some desired object, which may be good, bad or indifferent; but for the time being it seems a sufficient cause for industrial or sectarian strife. Is it still impossible for these differences to be settled by reason, law, or arbitration as we settle our individual differences? Surely one lesson of this present war must be to bring home to us the folly and wastefulness of all wars and strikes, and lead men to seek for some better way of settling the differences which must inevitably arise in every-day life. Unless we can do something of the kind, there seems to be nothing before us but some form of revolution, with its ultimate outcome in a return to the domination of brute force, in perhaps some slightly different form to that to which we are accustomed.

Home Difficulties.

"While the war has brought us a call to renewed and increased effort, it has also brought us a considerable increase in our already serious difficulties. In the first place, it is affecting our ordinary work not a little. Large numbers of our workers, as well as a considerable proportion of our clergy, are serving under the flag. Choirs, Sunday Schools, and all our various organizations are depleted. The war has led to a considerable outburst of more or less scornful Rationalism. Large sections of the working classes have become estranged from the Church, because they think their ambitions have not received sufficiently sympathetic consideration from us. All kinds of cranks are introducing new-fangled notions, or what seem to be such, though most of them are only long-discredited heresies under

different names. Worst of all is the selfish, hopeless indifference so often met with. These are nothing new. But they are discouraging. They try our faith. But the faith which can look ahead far enough to see the outcome of these dark days, can see plainly that great and glorious times are coming in the providence of God. There is a new coming of Christ to the world at our doors—a new appeal from Him to give Christianity a trial. If the Church can rise to it she will come out of the testing stronger than ever. But if we are to be used of God, as He desires to use us, we on our part must be fit to be used by Him."

Canon Hart and the Saints.

(By Rev. F. Lynch.)

I have by me a copy of Canon Hart's recent pamphlet, "The Prayers of the Saints." Of course, from such a pen, this brochure is learned and suggestive; nor with the greater part of the contents can I find fault. But there is one statement which seems rash. On page 5 the Canon says that Gregory the Great seems to have been guilty of blasphemy. Surely that is too dreadful a sin to be lightly imputed to any man, much less a Gregory?

Why does the writer thus charge the saint? Because the latter is alleged to have attributed to the Saints the divine attribute of omniscience. Personally, I would not use the dread word blasphemy to describe a mere intellectual error. In my definition of blasphemy is included a conscious dishonouring of God—an intentional robbing Him of His sole glory. Who can honestly accuse Gregory the Great of such a sin? We must weigh our words when speaking of the great servants of our Master.

Now concerning omniscience—that is a divine attribute. I want to name another such attribute—omnipresence. A study of this latter quality has made it impossible for me to attempt to speak to those at rest is to attribute to them the divine attribute of omnipresence. If I were in Melbourne may address St. Basil, and my friend in New York may at the same moment do the same, what is this but a supposition of omnipresence? I remember that Canon Hart is careful to insist that only in and through Christ is the Communion of Saints possible. It is not the Canon I am now differing from; I merely extend his remark about the blasphemousness of attributing omniscience to the Saints. I maintain it is an equivalent mistake to attempt to pray to them, or directly to seek to request their prayers for us. Not even the ever-blessed Mother of our Lord, to whom we reverent respect eternally, has the power of being in every place, nor, therefore, I argue, the power of hearing addresses from a thousand quarters. The Holy Spirit of God is everywhere. I cannot admit this omnipresence to be true of any other. I feel it is worth while to address myself to Him:

"Speak to Him thou for He hears, and Spirit with Spirit can meet; Closer to Him than breathing, and nearer than hands and feet."

I do not feel it is either worth while or right to attempt to apply for help to any other inhabitant of the world invisible. In a word, I will not by any act of mine ascribe to the Saints the divine attribute of omnipresence. —From the "C.E. Messenger."

CHURCH OF ENGLAND AUSTRALIAN FUND FOR SOLDIERS OVERSEAS.

Extract from the "Egyptian Mail," Cairo, 28/6/18:—

"We are slowly coming to the conclusion that the Australians are a very enterprising people. Apparently no one else has thought of entertaining soldiers on a large scale on a houseboat, and this is being done by the Soldiers' Club under Canon Garland. It is sometimes a difficult proposition to bring people together in harmony and comfort, but it was done most ably on Wednesday night on the dahabia Sesostris, when Mr. Bisdee gave an At Home to Australian soldiers and nurses. The occasion was the inauguration of the Sesostris, which has been kindly placed at the disposal of the Church of England Australian Fund for Soldiers Overseas, by Messrs. Thos. Cook and Son. The evening commenced as early as 7 o'clock with a large party of convalescents from Bulac Dacur. Mrs. Bisdee, assisted by a splendid staff of soldier helpers, was on the

boat early in the afternoon preparing cakes and sandwiches. These and tea she served from soon after 7 until after 9 o'clock; added to this arduous work, Mrs. Bisdee managed to greet and talk with her guests."

Mrs. Bisdee is the wife of Colonel Bisdee, V.C., of Tasmania, daughter of Bishop Hale, formerly of Perth and Brisbane, and sometime Archdeacon of Adelaide. She is a representative Australian.

The club at Jerusalem is the result of Canon Garland's visit there, and he has the warmest approval of the highest authorities. That club is intended to provide for our boys whom he found wandering about the streets aimlessly. He has got a splendid site, part of the premises occupied by the Australian Red Cross, so that it will in several ways be an Australian centre. He is sending to it a woman worker who has been for several years in another institution and for months past working in this club. Her place here will be taken by the women workers who are going out from Australia. The Jerusalem club will provide rest rooms, lavatories, reading and writing rooms, and centre from which our other chaplains can keep in touch with the boys and take them to see the sights, which they cannot do without a chaplain or other officer.

Then there are also four small portable organs which have been sent up for the use of regimental bases, a library installed at the hospital, and two other libraries, one for Cairo and the other circulating. In some instances parcels of writing paper have been made and sent to our chaplains for distribution.

When thou hast Christ thou art rich, and hast enough. He will be thy faithful and provident helper in all things, so as thou shalt not need to trust in men.

For men soon change, and quickly fail; but Christ remaineth for ever, and standeth by us firmly unto the end.

Many weak and infirm persons say, Behold! what a happy life such an one leads; how wealthy, how great he is, in what power and dignity!

But lift up thine eyes to the riches of Heaven, and thou shalt see that all the goods of this life are nothing to be accounted of. They are very uncertain, and rather burdensome than otherwise, because they are never possessed without anxiety and fear.

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President:

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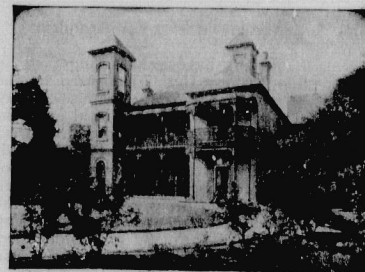
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The Church Record.

SEPTEMBER 13, 1918.

EDUCATION IDEALS.

An English writer well-known in the religious world thus recently expressed himself. "The people who stand between England and a great awakening are not those who never go to church, or who get drunk, or who go betting; but are those who are steeped in the sins of the spirit; people who go to church, but who do not witness to their religion."

This is hard hitting but stimulating, and much more helpful than the vague complaints often uttered by people who are satisfied to throw the blame for all deficiencies upon an abstraction which they call the "Church," which is so easy to criticise but so hard to locate.

Undeniably there is much ground for dissatisfaction at the apathy and lack of driving power which often characterises Church life; but when analysed, the problem of re-invigorating the church is really that of improving the Christian efficiency of each church member, for the health of the whole organism is the sum total of the health of each cell. Reform there must be, and many of those who think constructively are turning to education as a possible solution of the problem.

But Education itself is passing through a great change. It was formerly thought that two things only were indispensable for teachers; thorough knowledge and the power to keep discipline. In front of the class stood an oracular being of infallible knowledge; the scholars were like empty pigeon-holes to be stuffed with information which their elders supposed would some day be of use. Into the dreary wilderness of school life Froebel and others came as prophets proclaiming the rights of the child. Instead of thinking only of their subjects, teachers began to study the minds of those whom they proposed to educate and the increasing interest of pupils in their work showed that Nature was rewarding even partial obedience to her laws. But as soon as educators began to study minds, it became obvious that no two minds were exactly alike, so that for justice to be done, each individual should be given full opportunities for growth according to his own possibilities. The most advanced teachers are now working at the problem of giving such opportunities under the present system by which pupils have to be taught "en masse" in the conventional rows of the class room.

Modern educational science is working towards freedom. The emancipation of the child began in the kindergarten; it is emphatically demanded by the Montessori system. Gradually the principle of freedom is leavening the primary and upper school and modifying examinations and methods of teaching.

The most significant feature of this principle as it influences education is the esteem it has for the contribution of the individual, not for its intrinsic value, but as an evidence of growth. This respect for each pupil greatly strengthens the corporate sense, for where the individual finds himself an active and useful member of his class his desire is to find further outlets for service. When the school has regard for the pupil, the pupil has regard for the school.

What, then, is to be the attitude of the Church towards Education? In other words, when clergy or laity decide to use education as an aid to reconstruction, are they willing to take all that Education has to offer? Will they accept a well-tested body of scientific principles and act on them, or reject the living spirit in favour of the dead bones of mere organisation? Education will be of little help unless it is freely allowed to guide the Church wherever she exercises her teaching function. Now there is a disquieting resemblance between the children who sat voiceless and repressed on the benches of the old-fashioned school, and the numbers of adults who sit silently to listen to the addresses, lectures and sermons which at present form the chief educational agencies of the Church for those above Sunday School age. The over-lectured children of the past made but a feeble response to their teachers. Are the Church-people of the present wholly to blame, because they respond but feebly to their religious teachers? Writers in education distinguish clear, from vivid, ideas. Clear ideas are those which, though understood, do not become motives for action. One may quite clearly understand the need for mission work without being impelled to help personally. Vivid ideas have the quality of making men doers as well as hearers. The person with a vivid idea of the missionary call, prays, gives, or becomes a missionary. Such are the ideas which are necessary to people who are going to witness to their religion; and Education says that the most vivid ideas are those which people reach by their own efforts. We must discover for ourselves the truth that is to make us free from the bondage of conventional ideas. To save people the trouble of thinking is to rob them of their power. Each has a right to the joy of discovery.

What is the best source of vivid ideas in religion? Surely it is the Bible. By what means is the Bible to be made real to the many who believe in it, but do not use it? Perhaps the most effective means so far tested is the study circle when properly used. In the study circle the laws of growth are respected. There is very little passive listening, but much active thought. The contributions of each member are weighed, tested, and developed; the individuality of each receives expression, the stimulus to effort is real and vigorous; the corporate spirit grows stronger. The leader's chief virtue is self-control, and his talent should be to break a big problem into a series of small problems. If leaders are rare it is not impossible to train them.

The resources of the ordinary congregation should be valued more highly. There is in the Church enormous power latent, which the science of Education may show how to develop.

The preacher will always retain his place, but his work must be supplemented by that of the teacher, who should be the consulting engineer of the Church. If the clergy could be trained in Education they would be spared much unproductive work. The following words of Dubois are suggestive: "It is but half truth to say that the methods of Jesus were educational. The whole truth is that He not only educated His disciples but that He meant to be educational, and that He was the model towards which, in its final analysis, the sanest modern education is tending. The further scientific pedagogy probes its problems the more nearly do its conclusions find their prototypes in the principles and methods of the great Teacher."

—Communicated.

The Melbourne Trouble.

(From our own Correspondent.)

Matters have been moving fast in the "Editor Hunt" instigated by the friends of disloyalty in this diocese. Times have been when loyal evangelical Churchmen have had their dearest convictions outraged and their standpoint misrepresented in the columns of the "Messenger," but we never heard of a petition being got up to have the editor removed. We have something to learn on the methods of intolerance. Now that the "Messenger" has had its eyes opened to see the danger of the Romeward drift against which, formerly, evangelicals were as a voice crying in the wilderness, there is a demand for change of editor. The attack was carried into the Council of the Diocese, and the opposition was so formidable that the Rev. A. Law was constrained to immediately resign. We learn that the Archbishop has refused to accept the resignation. We think that Mr. Law is a man of too courageous a spirit to be cowed by opposition, and that as long as he remains he will, to quote the "Argus" motto, say, "The truth I speak, impugn I whoso list." The all important question is not who is going to run the "Messenger," but who are going to run the diocese. If the Archbishop's large schemes for diocesan finances are to succeed, there must be general confidence in the administration of affairs. Great statesmanship is needed to settle the storm that is brewing—it can only be settled by moving the cause, which is not the "Messenger," but a handful of Rom-anising clergy whose aggressive designs have robbed us of our happiness and peace.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

The Archbishop's Letter.

"The fifth year of the war has begun, and throughout the Empire it began with prayer. Judging by our experience at the Cathedral, any by reports that have reached me from very many parishes, the tone of worship at these services of intercession was deeper and more serious than heretofore. We have been through deep waters in these last few months. We have realised the limitations of our human strength. We have come to know that the ultimate issue rests with those whose national and moral life is such that God can choose them as His instruments in the world. The lofty spiritual utterances of the President of the United States of America, combined with the stern resolution of his great people, to spare no sacrifice in the war, has penetrated beneath our often hardened surface. We have still a long way to go in national revival. But such moral advance is always slow. It rests with those

who make profession of religious faith to lack no effort in spiritual inspiration, whilst at the same time they are foremost in every effort to strengthen the fighting line, and also to support the hands of wise authority in dealing with the complicated problems of repatriation, by which the nation proves that its gratitude to its brave defenders is tangible and sincere.

"In Diocesan life this coming month will witness the opening of our newly-elected Synod on Monday, September 30, appeal to Churchpeople for prayer on behalf of this parliament of our Church. It makes vital difference to our churchlife that the members of our chief governing body realise their responsibility. We need to ask that they may have a spirit of fair judgment and throughout inevitable divergencies of view they may yet avoid any bitterness of feeling. 'The wrath of men worketh not the righteousness of God.' But the weaknesses of humanity have shown themselves in the very best of men, unless their eyes are upon the Highest. Many matters of great practical import will be brought before this Synod."

In Support of Missions.

The Archbishop has addressed the following letter to the clergy of the diocese:—"I have received from the Chairman of the Australian Board of Missions, on behalf of the Missions specially associated with his Board, and also those of the Church Missionary Society, a letter in which he draws attention to the urgent need of assistance being immediately given to the funds of the Missions."

"He submits various facts which show that War conditions have most seriously enhanced the cost of all Missionary work, and that there has not been a corresponding increase in Australia for Foreign Missions."

"He suggests that a special Sunday, or a portion of a Sunday, at or about St. Andrew's-tide, might be set apart for a War offering for Missionary work."

"Knowing as I do, the difficulties which beset the authorities in the several parishes in the carrying on of the work entrusted to them, I am unwilling to lay a further burden upon them by setting apart a special Sunday for this purpose, but I shall be pleased if you will, in consultation with your Churchwardens, give prayerful consideration to this matter, and see how far you can, and in what manner, best help to relieve the Missions which you support from the strain now upon them."

Lay Readers' Association.

The 43rd annual meeting of the above association was held on Saturday, August 10, at St. John's Parish Hall, Ashfield, by kind permission of Rev. W. G. Hilliard, M.A. The Honorary Secretary's report and balance-sheet were read and adopted. Discussion then took place on various aspects of the Readers' work, in which several members took part, and much useful information was gleaned. The meeting closed at 5 p.m., after which the members proceeded to the Rectory for afternoon tea on the invitation of Mr. Hilliard, to whom a vote of thanks was accorded.

Extracts from Report.

"Owing to conditions consequent upon the continuance of the War, the services of the Diocesan Readers have been in great demand and utilised to the utmost limit."

"The number of registered services conducted by Diocesan Readers during the year ending June 30 last, in 48 parishes and districts, comprising 110 centres, was as follows:—First quarter 417, 2nd, 423; 3rd, 343; total, 1555; an average of 30 each Sunday, while the number of times Readers failed to keep their appointments was very few, and covering a period of 4½ years has amounted to less than 1 per cent. of all the work undertaken by the Association."

"It may here be opportune to call attention to the unique opportunities which membership of the Association presents to those contemplating preparation for Holy Orders, by stating that during the past four years no less than 18 of our Readers have resigned to take up work as Catechists or entered Theological Colleges as students, while four have been ordained."

"In April last, a conference of the Lay Readers of the diocese was held at Bishops-court on the invitation of His Grace the Archbishop. This was preceded by a service at St. Mark's Church, Darling Point, at which His Grace expressed his appreciation of the work of the Lay Readers, giving some very practical advice thereon."

"In drawing this report to a conclusion, we thank our Heavenly Father for opportunities and privileges granted of being fellow-workers with Him in the building up of the Church."

"The prayers of the diocese are requested that we may be proven men of prayer and faith, filled with the Holy Ghost and willing to spend and be spent in His service."

Second Advent Convention.

A United Convention on the subject of the Second Advent of the Lord Jesus Christ will (D.V.) be held in the parish of All Souls', Leichhardt, on Eight Hour Day, Monday, October 7. There will be Holy Communion at 7.30, and meetings will be held at 10.45 a.m., 2, 4.15 and 7.30 p.m. The speakers will be Revs. S. J. Kirkby, S. E. Langford Smith, S. M. Johnstone, H. G. J. Howe, Sale Harrison, C. Benson Burnett.

C.M.S.

The result of the Gleaners' Union medical effort in July was that over £200 in cash and nearly £200 in medical comforts, including a valuable collection of surgical instruments, generously donated by Dr. Tomlinson, Croxdon, have been made available for our medical missions.

Bible Study Convention.

The Sixth Bible Study Convention was held at Holy Trinity, Dulwich Hill, on Saturday, September 7. The Epistle to the Ephesians was again the subject—the remaining three chapters being expounded. Rev. C. Hughesdon opened the Convention, reminding members of the great themes we had previously been dealing with as set forth in the earlier chapters. He then proceeded to set forth their practical relationship to daily life, especially as regards the Church and its work—the living organism of His body—its various functions, etc., all to be discharged in the light of the grand ideal the Apostle sets forth—"Till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ." The Rev. H. Mullens then took up the sublime ideal as worked out by the Apostle in relation to the individual believer: in his redemption and regeneration, and the consequent walk in holiness, a children of God. The Rev. F. C. Philip subsequently brought out the dark side of this "Christian walk," viz., the "things to avoid." Paul did not minimise the evils and pitfalls that surrounded the convert from heathenism any more than the modern missionary could. Indeed the missionary field of to-day gave us a good insight into the clear warnings of these old mission letters. But by the side of this dark set of facts, Paul ever placed the bright side—the glorious vision of the Kingdom of God and the inheritance of the saints. Thus his consequent admonition, "Now are ye light in the Lord; walk as children of light," "having up the opportunities" that come to us, and associating ourselves together in Christian worship. Such opportunities also afforded us especially in our daily walk of life—the home and all its relationships—husband and wife, parent and child, master and servant.

The Rev. H. S. Begbie then closed the session with an inspiring address on the Christian conflict and armour as set forth in the last chapter. Graphically he pictured the vast organised "hosts of evil in the heavenly places" arrayed against the Christian, and the stern nature of the conflict, the power of which we dare not minimise. Our only hope is to stand firm with all the panoply of the Christian soldier—the "girdle of truth," the "breastplate of righteousness," all of which could be summed up in two very pregnant words, "in Christ." There alone could the victory be assured.

In closing, we might mention a striking coincidence of the afternoon. During the interval, just prior to the exposition of Paul's exhortation to wives and husbands, a wedding was celebrated in the church. It was a little incident that objectified, as it were, the truths St. Paul was so anxious to press home to the Church.

GOULBURN.

An Unusual Correspondent.

The Bishop in his monthly letter makes an interesting reference to his recent controversy with Father O'Reilly. His Lordship writes:—

"It was not waste time, if it helped our own people and the world in general to understand the Anglican position; and I have received letters enough to prove that this has been one result of the correspondence. For this result I am very thankful. One letter, however, opens up the possibility of another correspondence. It is a courteous note of thanks written in faultless English by a Moslem gentleman in Adelaide with a very Moslem name. He quotes with approval the sentence in the original sermon in reply to Father O'Reilly in which I said that the Church of England did keep her doors and windows open to the light and the fresh air of God's progressive revelation of His purpose in human life and thought. My correspondent then tells me that he is taking the liberty of sending me 'some books and tracts on Islam, which is an extension of Judaism and Christianity in a progressive light,' and asks me to accept them 'as a present on behalf of the

Ahmadiyah community of Qadian, whose Founder is Mirza Golam Ahmah, the Promised Messiah and Messenger of latter days. Finally he will be very grateful to have my opinion of the publications in question. I cannot remember anything of this particular community, but when I get time to dip into the publications I expect I shall find that it is an offshoot of one of the sects of Islam which I had occasion to study years ago. I am afraid my Moslem friend will be pained to learn that far from recognising in his religion a progressive extension of Christianity, I can only recognise in it a pathetic attempt to reform Islam in the light of Christianity. Meanwhile his letter is interesting as a reminder that Mohammedanism is alive and active in a quiet way in Australia."

BATHURST.

"A Quiet Day"!!

"Early the following morning I was on the roads again, for I was to conduct a 'Quiet Morning' for our chaplains, and hold a conference in the afternoon. We had selected our rendezvous a week before at a school in a certain deserted village, pretty near the line. When we arrived there we found the school a ruin. Fritz had most unkindly put some big shells into it the day before. The enterprising Padre in charge of the arrangements had thereupon taken possession of another house at a little distance, and got it ready for us the night before. But when we got there we found further trouble. Fritz had again maliciously put a big shell through the back rooms at 4 that morning and wrecked them and the staircases. The rest of the house was a litter of plaster and splinters. Fortunately, the Padre was sleeping in the cellar and was unharmed. However, we got to work and cleaned up the front rooms. Nineteen Padres responded to the invitations we sent out, and for the first time in nearly four years since some of them left Australia they were able to come together for prayer and counsel. During the celebration Fitz began sending over some more shells in that vicinity, but all fell several hundred yards away from us, and I think we all felt quite restful and safe at our devotions. It was probably a unique scene for a 'Quiet Day' for clergy, to glance over them all kneeling in khaki with their gas masks slung round their shoulders ready for instant use should gas shells arrive. In the afternoon we had a most useful conference about many problems of chaplains' work and all seemed to feel gladdened and heartened by the opportunities offered of brotherly counsel and fellowship. The Church may well be proud

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of a fine body of chaplains ministering to the men over here." From the Bishop of Bathurst's Letter.

ARMIDALE.

The Bishop's Letter.

"Once more may I add that the responsibility of maintaining our Missions is a charge upon the whole Church. If we are to save our Missions from collapse every parish and every church member of the parish must contribute. What are we going to do? May I urge upon the vicar of each parish and the Parochial Council of each parish to take this matter in hand. It will be an ugly slip upon any parish that does not respond. Naturally enough one looks to the larger parishes in the diocese to give a lead. In Newcastle, for instance, last month a missionary sale of work was organised, in which each stall represented some special part of the Mission Field. It was not only lucrative, but instructive. By such an effort hundreds of people who are now ignorant might gain some intelligent appreciation of various missionary activities. Scores of shillings every night are flung away carelessly at picture shows and dances, without any compunction. Could we not at least some of these coins on behalf of missions if we organised some really good missionary fair and conversation of interesting lines? I feel sure that the staff of the A.B.M. or the C.M.S. would gladly assist any parish which was missionary-hearted enough to attempt such an effort. We can create enthusiasm enough to provide funds for most things, why not for missions?"

"Whatever form or project we adopt, I do hope that every parish will rally to this appeal to the A.B.M., and that we shall contribute unitedly a liberal war offering in accordance with the chairman's suggestion. If it were a fresh war loan, Armidale would challenge Tamworth and Glen Innes would challenge Quirindi, and the spark of competition would soon provoke the fires of challenge everywhere. Let us put the same energy into this effort for our Australian missions. The whole Church is challenged to support the missions in these islands of the Pacific which, we hope, after the war, will be permanently secured to Australia. Unless we win them for Christ, we cannot win them for the Empire. I confidently ask every parish in our diocese to take a generous share."

Marriage and Measles.

The Collarenebri correspondent of the Armidale "Diocesan News" this month sends the following interesting contribution:

"There is little to record this month. Our priest brought his bride home the last week of July, and duly celebrated the event by developing measles the next week. Consequently parish work has been held up on that account. But even if this 'calamity' had not occurred, the beautiful fall of rain we have just had (four inches) would have accomplished the same result. Arrangements had been made to fittingly celebrate August 4, the day commemorating the united service with the Presbyterians in the afternoon. But it poured with rain all day, and metal roads out here are unknown; so even if our clergyman had been about, the services would have been but very sparsely attended. The united service was held the following Sunday, the Rev. F. W. Wood, B.A. (Presbyterian) officiating. There was a good attendance."

"On the occasion of his marriage, our clergyman was presented with a handsome cheque by his parishioners. Yet another token of the warm heartedness and generosity of the people 'out back.'"

Thoughtful Parishioners.

The Church people of Guyra have provided a motor car for the use of their rector, Rev. A. W. Coates. It is an act of kindly thought and sound business—it does not really "pay" a people for their pastor to waste too much time on the track.

CRAFTON.

The Bishop's Message.

"If only we could keep up the fervency of our intercessions! We could if we would! Report tells me of wonderful gatherings throughout the diocese at the services on August 4, and I rejoice thereat. Such gatherings ought to be the normal thing every Sunday of the year, and the occasional and special thing that many of our church folk account them. The awful tide of invasion and threatened disaster on the Western Front

seems veritably to have been averted in answer to this renewed outburst of humble intercession. Then why don't we learn the lesson with lowly gratitude? How much of the horror of war might yet be mercifully spared to us, if we would only continue instant in prayer? I cannot but reflect on the great contrast between the congregations in the Cathedral on August 4 and the succeeding Sunday, and yet the same people were available! I wonder if the same thing happened elsewhere!"

VICTORIA.

MELBOURNE.

Conference of Archbishop and Clergy.

The Archbishop laid before a gathering of about 50 of the Metropolitan clergy, on Wednesday, August 21, his scheme for the development of the work of the diocese. The Church was helpless for want of funds. His first aim was to raise the status of the clergy and to secure a minimum stipend for all the clergy of £250 and a house, and to provide for the payment of Provident Fund dues. Twenty additional curates were needed at £150 each. £3000 additional was needed for Church extension, and for education not less than £5000. This latter item would include provision for paid agents to visit the State Schools and give religious instruction. He advocated taking church children by themselves in the larger schools. The training of men for the ministry was another big item. Trinity College is to be the centre, and there will be two hostels representative of their respective atmosphere of churchmanship. These, with other requirements, would necessitate a diocesan income of £25,000 per annum. It was proposed to adopt a scheme on the lines of the Bishop of Ballarat's scheme, assessing the parishes for diocesan and general work. To achieve this work we needed inspiration, vision and a resolve. Archdeacon Hindly sounded the deeper note of inspiration. Unless the people were inspired by love for God they would not carry this burden. They would do for God what they would not do in the interests of an organisation. Archdeacon Hayman also spoke, showing that the position of the clergy had improved. There were now only five receiving less than £200 per annum. A meeting of laymen is to be held later.

Diamond Jubilee of St. Mary's, Caulfield.

The celebrations of the two anniversary Sundays have been memorable days. On Sunday, August 18, Rev. A. J. H. Priest (vicar, 1898 to 1911) was the preacher at all services. He reviewed the history of the church in the light of its ideals, (1) to maintain in the community high spiritual ideals, (2) to make true Christians, (3) to share in the work of evangelising of the world. The Bishop of Bendigo on the following Sunday emphasised other aspects of the church's endeavours—winning men for Christ, the sanctification of life, simple worship without formality, and the preaching of justification by the grace of God. Mr. Priest's other sermon on "the foolishness of preaching" was an eloquent and effective apology for the prominence given to the preaching of the Word of God in evangelical church life. Both preachers paid tribute to the unique work of the late Rev. H. B. Macartney in his 30 years' ministry at St. Mary's. He was the father of foreign missionary effort in the Victorian diocese. The church was beautifully decorated and congregations at each of the four services have averaged well over 400. It was an inspiring sight to see 252 at one communion service on the morning of the 18th. The vicar announced at a conversation, attended by about 400 past and present parishioners, that £350 of the £500 aimed at in the Jubilee Fund had already been given. The fund now stands at about £370. The Archbishop of Melbourne, who was unable to preach last Sunday, is expected to occupy the pulpit on Sunday next.

QUEENSLAND.

BRISBANE.

Honour Board at Rosewood.

The Archbishop was in Rosewood on Tuesday last for the purpose of unveiling a roll of honour in St. Luke's Church. The unveiling of the roll took place immediately after evensong. His grace removed the flag

from a handsome bronze tablet, inscribed with the names of 50 men, who had been members of the church. He preached a most sympathetic and stirring sermon, taking as his text the words, "He being made perfect in a short time hath fulfilled a long time," pointing out to those who had suffered sorrow and loss through the war that in the sight of Almighty God it was not length of days which counted, but the quality of life—that the highest quality capable of being shown in human life was that of self-suppression and self-sacrifice, and that those who had fought, and were fighting, for us had thus attained maturity, and established a sacred tradition.

SOUTH AUSTRALIA.

ADELAIDE.

St. Luke's Church.

Wednesday was the 63rd anniversary of the commencement of this church. The foundation stone of the church was laid during honours by his Excellency Sir Richard Graves McDonnell, the Governor of the Province, on the 11th of September, 1855, amongst those present being the Bishop, the Revs. J. Pallett (incumbent), W. J. Woodcock (Christ Church), C. Marryat (Trinity), A. Russell (St. John's), J. W. Shoobles (Hindmarsh), and E. Jenkins (Kensington), together with about 2000 of the public and members of the Masonic lodges. A great banquet was held in the city to celebrate the occasion. The land on which the church was built was given by the Society for the Propagation of the Gospel in Foreign Parts.

Rev. D. J. Knox, formerly of Sydney, is the present rector, but during his absence in France on Y.M.C.A. War Work, the Rev. R. B. Robinson is upholding the great evangelical traditions of the parish.

Synod.

(From our Correspondent.)

The second session of the tenth triennial Synod was held in the first week of September. The Lord Bishop delivered his Pastoral Address in the Cathedral, and the business of Synod was conducted in Holy Trinity School Hall. Some of the subjects discussed were—A Central Fund for the Diocese, Methods for effective Sunday School Work, Prohibition in War Time, Extra Parochial Institutions in Parishes, The Legality of Waivers at the Administration of the Lord's Supper, and a motion asking the bishop "to allow the optional use of the 'restored' order of the canon in the liturgy as proposed by the Houses of Convocation in Canterbury." The latter was withdrawn after a very short discussion.

The Synod lasted three days, during which time many opportunities were given for social intercourse between the country and city members.

On Wednesday, September 4, the bishop's Home Mission Tea and Annual Meeting was held at the Exhibition Building, and the Rev. P. A. Micklem, Rector of St. James', Sydney, was one of the speakers.

On the same day, at 10 a.m., a society known as The Confraternity of the Blessed Sacrament arranged for a solemn Eucharist of the Holy Ghost with intention for the Diocese, to be sung at St. Oswald's, Parkside. The clergy were invited to bring robes and red stoles. The writer of the report, being unable to find the services announced in the Prayer Book, and not having a red stole, stayed away, and is wondering how much he missed by so doing, and whether the service is identical with the Mass of the Holy Ghost used in the Roman Church, and is offered for everything, even for butter which the fairies prevent from forming in the churn.

NEW ZEALAND.

The State of Religion.

The editor of the Auckland Church Gazette has been at pains to examine from a religious point of view the N.Z. Census of 1916. The figures are not a little disquieting. The statistician has carefully given comparative figures for 30 years, and thus enables one to trace the growth of the various religious bodies. The editor of the "Gazette," we think, takes too much comfort from the fact that the Church of England is the largest body and shows the

Correspondence.

Advanced Ritualism.

(The Editor, "Church Record.")

Sir, Will you allow me, as a Protestant churchman in the Melbourne diocese, to use your columns for an appeal to all Church of England lovers of purity of worship, and defenders of private judgment and the open Bible of the Reformation, to make a determined stand against the advancing tide of Romish practices? In this diocese things have come to such a pass that few churches remain in which a spirit of Protestantism is visible at all. Here are a few of the things which meet us at every turn:—1. Clergy-men are not content to be called by that name, but must be "priests" or "Fathers"—titles unknown to the New Testament. 2. Fasts and penance are enjoined on Saints' Days. 3. Nuns and convent schools in imitation of Rome are spreading. 4. The Virgin Mary is blasphemously called the "Mother of God." 5. Children as well as adults are called to the confessional. 6. Prayers are offered to the Virgin Mary and saints confessed to her. 7. Every Ritualist priest clamours for a parish school, in which he may mould the young in semi-Popery. 8. The only Sacrament is persistently represented as a constantly recurring sacrifice of the Real Body and Blood of Christ. 9. Ritualists are preaching against Protestantism and urging their people to repudiate it. 10. Priests are denying the right of belonging to the Universal Church of Christ to any person who is outside the Roman, Anglican, or Greek communions, contemptuously dubbing them "Protestants."

In addition to the above practices and others enumerated by "Protestant Anglican" in your columns, two individual statements recently made may be given here: "Father" X told his congregation in a Melbourne Church that "The Blessed Virgin has been truly called our Co-Redemptrix, for without Her there could have been no redemption." H.C. requested his people to kneel in prayers for "Ann, the Mother of the Blessed Virgin."

Our historic Church is losing its baptised members by scores, by hundreds, and by thousands in Australia, through the traitorous and insidious wiles of men who are taking our money whilst acting as feeders to Rome. This matter is in the hands of the laity, if only they will rouse themselves to vigorous action. Let our battle-cry be "Purity of worship in the Church," and with that motto, a strong association may be formed in each diocese which would soon paralyse the efforts of those who are undermining the faith of our young people.

GEO. E. WOLLASTON.
Murrumbidgee, Victoria, 3/9/18.

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The Cup in the Communion Office

(By the Most Reverend the Primate of Australia.)

(Reprinted from "The Churchman.")

A question has been raised as to what, if any, is the law of the Church of England as regards the "vessel" that is to be used by the communicant for the purpose of "drinking" the wine at the service of Holy Communion. Is it permissible under the Prayer Book as it stands to use individual cups for individual communicants in the administration of the wine; or does the Church of England prescribe only the use of a common cup? This paper seeks to maintain that the common cup, and that only, is the use directed by the law of the Church of England.

The matter must obviously be decided by the Rubrics, unless they are so ambiguous that other factors must be considered in order to elucidate them. The Rubrics must govern the practice. The practice can only be invoked if there is doubt as to what the Rubrics mean.

The Rubrics do not seem to me to leave room for more than the common cup in the administration of the wine. They are definite and unqualified. Throughout they speak of "The Cup" as if there were no question of it being other than the one cup used throughout the service. In the ordering of the Holy Table the priest is directed so to order it "that he may with the more decency break the Bread before the people, and take the Cup into his hands."

This presupposes the one cup of the celebration. In the Rubric of the Manual Acts we read: "Here he is to take the Cup into his hand." Again, the Rubric for directing the use of words in the administration of the wine is explicit: "And the Minister that delivereth the Cup . . . shall say." Finally, the Rubric which provides for the method of consecrating additional elements when the first supply is exhausted gives definite direction "for the blessing of the Cup." This fourfold repetition of the same phrase, "The Cup," according to the ordinary use of language, presupposes a common cup for communicating communicants, and not individual cups for individual communicants.

This obvious interpretation of the Rubrics (1) is in keeping with other Rubrics dealing with the Communion Service; and (2) is in harmony with the past history of the development of the Rubrics; and (3) above all is borne out by the general principles upon which our Prayer Book legislation is based.

1. The administration of the wine in the Holy Communion by a common cup and not by individual cups for individual communicants is in keeping with other Rubrics associated with the Communion Service.

For example:

(a) In the Office for the Communion of the Sick the Rubric directs: "At the time of the distribution of the Holy Sacrament, the priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the sick, and last of all to the sick person." The direction that the sick person shall receive last is so marked that it must have had a reason. There was evident fear of spreading infection. But no infection could be spread by the distribution of the bread, for the sick person does not touch the Paten that contains the bread. It remains that the Cup was intended, the one common cup, which for good and sufficient reasons would, by this Rubric, be ministered to the sick person last.

(b) Also, the Rubric, following the Order of Communion itself, which directs how the elements are to be consumed after a celebration, is in harmony with the use of a common cup more than it is with the use of individual cups for individual communicants. It is as follows: "If any" of the Bread and Wine "remain of that which was consecrated, it shall not be carried out of the Church, but the Priest and such other of the communicants as he shall then call unto him, shall, immediately after the Blessing, reverently eat and drink the same." It is easy to understand how they are "to drink the same," if it refers to the unconsumed wine left over in the common cup; it is not so easy to interpret it on the other theory.

2. But I wish especially to emphasise the fact that the interpretation of the Cup pre-

scribed by the Rubrics as a common cup is in harmony with the past history of the development of the Rubrics.

The Prayer Book as we have it to-day is the last of four stages of development, viz. the Prayer Book of 1549 (commonly called the First Prayer Book of Edward VI.), that of 1552 (known as the Second Prayer Book of Edward VI.), the Elizabethan Prayer Book of 1559, and the final revision under Charles II., the Prayer Book of 1662, which is our Prayer Book of to-day. In all alike the Cup is the phrase used, and the interpretation of the Cup in our present Prayer Book, as meaning one common cup, and not individual cups for individual communicants, gains support from the consideration of certain facts connected with the use of the phrase in the earlier editions named.

(i.) The first point to which I would draw attention is the Rubric in the Prayer Book of 1549 which directs: "Then shall the Minister take so much Bread and Wine as shall suffice for the persons appointed to receive the Holy Communion . . . putting the Wine into the Chalice, or else in some fair or convenient cup, prepared for that use (if the Chalice will not serve)." I may say in passing that there is no real distinction between the Chalice and the Cup here mentioned. The Chalice is probably here used to designate the pre-Reformation cup, which was frequently small because denied to the laity; and had often to be replaced by a larger cup when the laity as well as the clergy had to be communicated.

But the phrase "fair or convenient cup" is noteworthy because it and its context is borrowed literally et verbatim from the Order of Communion of the previous year, 1548, with one important difference of great significance for our purpose. In the Order of Communion of 1548, the priest was directed "to bless and consecrate the biggest Chalice or some faire and convenient Cup or Cuppes full of wine." There is to me no doubt that even in 1548, though using the phrase "Cup or Cuppes," the Church never contemplated anything but the use of a common cup passed by the priest from communicant to communicant, and certainly not individual cups for individual communicants.

The directions in the same Rubric of 1548 makes this abundantly clear, for in the immediate context two rules are laid down: (a) the cup or cuppes are to be "full of wine," and (b) the priest is directed, "that daie not to drink it up all himselfe, but taking one suppe or draughte the reste upon the Altare covered." Evidently the content of the Chalice or some faire and convenient Cup or Cuppes full of wine, is to be "one only suppe or draughte?" (c) This is further confirmed by the Rubric in the same Order of Communion, 1548, which provides for the consecration of additional wine, directing: "If it doth so chance that the wine hallowed and consecrate doth not suffice or be enough for them that doo take the Communion, the priest after the first Cup or Chalice be emptied, may go again to the Altar, and reverently and devoutly prepare and consecrate another, and so the third, or more likewise." I need not enlarge upon this. The word "emptied" carries its own message.

Yet in spite of all this cumulative evidence of its intention to prescribe a common cup, the Church deliberately, one year later, in 1549, omitted the words "or cuppes," directing only "some fair or convenient cup," determined, as I interpret it, to remove any danger of irregularity being introduced through ambiguity of expression as regards a common cup.

(ii.) This intention of the Church of England to use a cup from which more than one was to drink is emphasised by the somewhat quaint direction of the Rubric in this same Prayer Book of 1549, which governs the administration of the "fair and convenient cup" already named. It directs, "And the Minister delivering the Sacrament of the Blood and giving to every one to drink once and no more shall say," etc. The phrase "giving to every one . . . once and no more" evidently had in mind the use of the Cup large enough to be shared by many in common, and intended for that purpose.

(iii.) This intention is actually expressed in words in a subsequent Rubric of the 1549 Book, which enters into particular directions for the action of an assistant priest if such

were available to lighten the duties of the celebrant in any Service of Holy Communion. This Rubric is careful to say: "If there be a Deacon or other Priest, then shall he follow with the Chalice, and as the Priest ministereth the Sacrament of the Body, so shall he (for more expedition) minister the Sacrament of the Blood in the form before written." It needs little exercise of the imagination to picture the action which this Rubric is desired to effect. The assistant carrying the Cup is to "follow with" it, and "for more expedition" administer it to the communicant to whom the celebrant has just administered the Bread.

In reading to-day these Rubrics which might be said to be precise and minute to a fault, we must remember that they were providing directions for what was then a novelty in the Church of England of that age, viz. the administration of the Cup to the laity, and therefore it was felt necessary to give meticulous rules which later experience would soon make superfluous. They are, however, useful guides to show that it was the mind of the Church to use a common cup.

(iv.) In all subsequent changes the Church has shown no sign or intention to depart from the use of the one common cup then laid down. In 1552 the last named Rubrics were omitted, as also were all the Rubrics providing for the Manual Acts, and for a hundred years and more no direction was given about the Manual Acts. But yet through all these years one strong Rubric remained about the Cup. The Rubric for the administration of the wine said: "The Minister that delivereth the Cup shall say," and its interpretation must be guided by the mind of the Church as shown more fully in the Prayer Book of 1549, of which the 1552 Book is a modification.

In 1662 three Rubrics were inserted or re-inserted, all of which made the direction to use the Cup more emphatic. These were the direction for ordering the elements, "that he may with the more readiness and decency take the Cup into his hands"; the direction for the Manual Acts, "Here he is to take the Cup into his hand"; and the direction for "the blessing of the Cup" when additional wine is needed. There was also one most significant insertion of the words "to anyone" in the existing Rubric so that hereafter it said: "The Minister that delivereth the Cup to anyone." I do not presume to explain why these words "to anyone" were then added, but I do say that having been added they make it yet plainer that the Church intended to use the Cup for more than one communicant.

(It is also to be noted that this same Prayer Book of 1662 retained the Rubrics of 1552 requiring that there be no communion "except four (or three at the least) communicants with a Priest.") I ought to add that there was one other Manual Act Rubric inserted in 1662 which is sometimes quoted, erroneously as I believe, to show that the Church had changed her mind at this juncture and had ceased to require the use of a common cup. I shall deal with that Rubric shortly, contenting myself with saying that the facts already adduced are abundant testimony that the Church has constantly at different stages of her history since the Reformation, shown her intention to require the use of a common cup in the Holy Communion.

3. The last point that I urge is that the interpretation of the Rubrics as requiring a common cup, and not permitting individual cups for individual communicants, is in harmony with the principle of uniformity consistently maintained by the Church in her formularies, as laid down in the Preface to the Prayer Book, "Concerning the Service of the Church." I need not enlarge upon the resolution there expressed, that instead of the "great diversity" that there had been "heretofore," "from henceforth all the Realm shall have but one use." I only say two things: (i) Until by legal process that principle is withdrawn it still holds as the law of the Church of England, and (ii) it would be strange if any alteration in this respect was made by the Prayer Book of 1662 which expressly re-nacted this Preface that first appeared in 1549, and was afterwards contained in 1552.

Yet the Rubric to which I alluded above is sometimes quoted as if it actually did this very strange thing. The Rubric, one directing the Manual Acts, says: "And here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated." This Rubric is actually quoted as giving authority for the use of individual cups for individual communicants instead of the common cup, because in the phrase "every vessel" it allows scope for an unlimited number of vessels besides the common cup. I would only say in passing that this Rubric never mentions "an unlimited number of vessels to be drunk from, but only

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vessels "in which there is any wine to be consecrated."

But the argument that I wish to press is that such an interpretation of this Rubric is only tenable if the Rubric is unambiguous and susceptible of only one meaning. For if that Rubric permitted the introduction of individual cups for individual communicants it would run counter to the expressed declaration of the Church "that from henceforth all the . . . Realm shall have but one use." It would create diversity of the most flagrant kind in connection with one of the most solemn acts of our holy religion. We are also asked to believe, on that assumption, that the Church did this without giving any reason for this startling new departure. Usually in legislation when we depart from existing law we show that the maintenance of the law as it stands is either impossible or inexpedient, and that therefore a change is demanded. No such explanation is attempted or hinted at here. But in addition we are asked to believe that the Church made this tremendous innovation in a revision in which she was already doing the very opposite, namely, reading her will that the Cup be used, by the three new Rubrics, and the modification of the fourth, which I have detailed above. We are asked to believe too much. The setting of that Rubric in the place in which it is found, and under the circumstances of its enactment, renders such an interpretation absolutely impossible in law.

Furthermore the Rubric can be adequately interpreted without involving the Church in such a maze of historical and liturgical inconsistencies. It is seeking to remove legally, as far as possible, all inconveniences connected with the administration of the Communion to a large number of communicants such as it was fondly hoped would flock to the Holy Table in the enthusiasm of the Restoration, when the old Church of England again emerged out of her suppression. It provides that in addition to consecrating the wine in the Chalice, it is legally permissible to consecrate wine in the Flagon, or even also the wine in any other vessel in which, like a Flagon, there might be wine to be consecrated, afterwards to be poured into the Cup for purposes of administration.

This is a case in which, supposing that there were any ambiguity of interpretation, which I deny, it would be right to support the new interpretation by reference to contemporary practice. But there is no title of evidence in contemporary practice to show that either the revisers themselves, or any of their contemporaries, ever departed from that uniformity which the Church laid down as a principle of her legislation. They all used, and continued to use, the common cup. The onus of proof rests with those who hold the contrary view, and no such proof is forthcoming.

For these reasons, drawn from study of the Rubrics alone, and without reference to the authority of the New Testament or the example of the Primitive Church, which in my judgment leads to the same conclusion, I maintain that the law of the Church of England as regards the administration of the wine requires the use of a common cup, and does not permit, as it stands now, the use of individual cups for individual communicants.

J. C. SYDNEY.

Young People's Corner.

"Have Mercy upon Me."

The Story of Zazie.

It was one day in the middle of a hot summer that I first met the old Arab woman of whom I wish to tell. I had gone down to our C.M.S. dispensary at Baghdad, and was just beginning the Bible-reading with the women, when this poor creature suddenly came forward and knelt at my feet, attempting to kiss my boots.

Tall, gaunt, withered, and unwashed and unkempt, she sat rocking herself backwards and forwards, moaning with pain. She was an old woman of over seventy years and appeared too dense to understand anything, more like a clod of earth than a living, intelligent soul. "Lady, have mercy upon me," she cried, as the tears rained down her cheeks. "I am in great pain, and all my hope is in you. Oh! pity me and do not send me away."

I then gathered how she had risen before the morning light and set off on a long walk of six hours, resting many times on the road before she reached our hospital, only to be turned away by the doorkeeper, with many others, as a hopeless case. I looked into her face, and seeing the marks of suffering clearly traced upon it, my heart was touched, and I determined she should see the doctor. A brief examination, a few questions, and an operation was decided on as the only means of saving her life, and it successful,

there was good hope of a speedy recovery.

"What is an operation?" asked Zazie, who evidently was in great fear of the knife. "How can I stay with strange people? How shall I get anything to eat?"

These questions settled, I introduced our new patient to the hospital and gave her a small room to herself. New difficulties now arose. Zazie had never seen a bed before, and was afraid to get into one. "Cannot the foreign people sleep unless they lie on a thing with four legs to it?" she inquired. Then came the parting from her filthy rags, and her introduction to clean hospital garments. Clothed in a scarlet jacket, and a white turban round her head, she looked transfigured.

Next morning she was in great fear, so, with my arm supporting her, and whispering words of encouragement, Zazie and I walked into the operating theatre, and truly thankful I felt when all was satisfactorily over and she was again lying in bed.

The following day I went eagerly down to hospital, and as I entered her little room, there sat Zazie, radiant with joy. "I am cured! Praise be to God! Wonderful, wonderful! A night without pain! I have slept! Oh! blessed, blessed sleep!" I sat down beside her, saying: "Zazie, your body was sick, and we prayed that God might heal it; He has done so, but you have a soul that is sick, and He wants to cure that also."

I then turned to St. John x. and began reading the parable of the Good Shepherd. She listened intently, saying, "I know all about sheep; all my life has been spent with them in the Arab tents." I explained that the Good Shepherd was Christ, that He was always seeking His lost sheep, and that He had died for us. She believed it all, simply as a child, no doubts or fears troubling her. "Can it be true," she said, "the Good Shepherd seeking an old Arab woman like me. Oh! what news to tell the Arabs when I return; they know nothing of this." As the days passed on I continued to teach her, and every day the same request was made, "Read more about the sheep and the Good Shepherd." Then she stood before me ready to return home. "Good-bye," I said, thinking I should not see her again, "and remember the Good Shepherd." "I shall remember," she replied, "and I shall remember you also, and bring you a present."

She went off to the tents, and a week passed with no news of Zazie; then one morning before it was light a knock at our door, and there she stood, a large bowl of leben (sour cream) on her head. "You can't see the lady," said the servants, "she is asleep." "I shall," replied Zazie, "I have brought her the present." Seeing the beautiful leben, they allowed her to enter, and she went into the kitchen and sat down with them. They made tea and offered her a cup. "Put it down," she said, and looking up in their faces, inquired, "Do you know the Good Shepherd?" Then she added, "He is seeking for you. I will tell you of Him." She drank the tea and came into the courtyard where our servant Marian was ironing. She stood watching this curious proceeding, and then exclaimed, "Stop! Do you know the Good Shepherd? He is always seeking His sheep; He is seeking for you." The woman suddenly burst into tears—she had recently lost her child, and her heart was sad. "Fancy, lady, here is an ignorant woman teaching me!"

Then Zazie turned and clasped me in her long, bony arms. "I am still cured. I have

brought you the present; but, lady, they don't know the Good Shepherd, so I have been telling them; neither had the Arabs heard of Him, so I have been round to the tents telling them, also." After breakfast I set out to the hospital, Zazie insisting on accompanying me.

Shouldering my sunshade like a gun, and a long pipe in her mouth, we walked side by side down the European street. Arrived at the hospital gate she boldly pushed her way in, saying to the doorkeeper, exultingly, "I bring the lady doctor; you won't shut me out today."

We entered—the court was full of women—and we gathered together for the Bible-reading. Zazie came in, and in a loud voice asked the women, "Do you know the Good Shepherd? Then I will tell you." She then repeated the parable, with the explanation. Before leaving us I bought her a dress. "I will go to the bazaar and choose it myself," she said, "your servant will not know what the Arabs wear." So she went and chose a black dress. I admired her taste. Then another "good-bye," and from that time I have not heard from her again.

Reader, there are many, many, like her. They are lost sheep, wandering from the fold, and no one to lead them to the Good Shepherd. They are Christ's sheep, yet they know not His voice, and how shall they know, unless we tell them of Him? God says to you and to me: "I will require My flock at thine hand."

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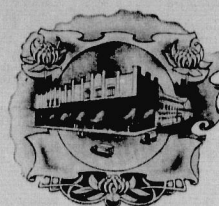
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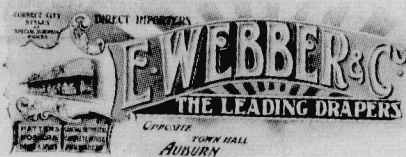
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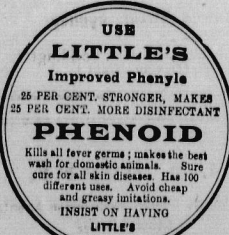


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Vol. V., No. 20

SEPTEMBER 27, 1918.

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Current Topics.

"Hallelujah! For the Lord God Omnipotent reigneth." These well-known words of inspiration well express the feelings of us all as we read the war news day by day. Every day brings news of fresh victories or continued advance. The splendid news of success, and striking success, on all fronts must be turning the gloomiest pessimist into a man of hope. The Palestine news has come like a "bolt from the blue." General Allenby's surprise attack was certainly that for the Turks, and we can but raise our heart-felt Te Deum as the news reached us that the Holy Land, with all its hallowed associations of the earthly life of the Prince of Purity, Love and Peace, is almost clear of the unspeakable Turk. What hopes are being raised! Then poor little Serbia's star is again in the ascendant. The Bulgars are in flight, and some 400 square miles of territory have been wrested from their hands. Russian news reaches us that the Holy Land, having it all their own way in that great suffering land. It almost seems that "for them that sit in darkness and the shadow of death" light is arising.

And on the Western Front, from north to south, the Germans are being gradually pushed back with serious losses, both in men and morale. Not because of a people's suffering, but because of the complete change it indicates, do we hail with thanksgiving the news that Metz is being deserted by its civilian population, in spite of the Government's assurance of security. For the first time the Germans are tasting in some degree what Belgium, France, Serbia, Russia, Roumania and Italy have been suffering in the past.

And so there is a general feeling of relief, and in the Christian world of thankfulness to the God of our Father. Who reigneth and Who alone is our Refuge and Strength. It surely is time for some authorised Thanksgiving Collect suitable to these partial successes that seem such earnest of complete victory within a reasonable time. No doubt the following collect, issued by the authority of the two English Archbishops, will meet to a large degree our need in the way of public as well as private utterance of praise to God.

"O eternal Lord God, our only refuge and strength, who from generation to generation dost receive the prayers of thy people that call upon thee; We heartily thank thee that thou hast vouchsafed to hear our humble petitions, and to prosper the Forces of our King and his Allies. Bring, we beseech thee, this present conflict to a speedy close; grant that a just and merciful peace may repair the losses and heal the wounds of war; unite in the bond of brotherly charity those who have been at enmity; and continually guide the councils of the nations, to the promotion of thy glory and the lasting welfare of mankind, through Jesus Christ our Lord. Amen."

"Another report of the Archbishop of Canterbury's committee, commenting on the Church's waning influence, complains of the clergy's intellectual sloth and indecision. Their capacity and equipment had not increased like the people's. Their sermons often were without substance or intellectual quality, and failed to arouse the interest of the laity, who lack enthusiasm, and hang back from their share of the work. The committee urges that authorised laymen should teach in the church, and that churchmen should co-operate with Nonconformists and Roman Catholics for the explanation and propagation of Christian principles; also a prompt and radical revision of the catechism."

So reads a cablegram from London, which appeared in the daily press last week. The committee referred to is one of a series appointed by the Archbishop of Canterbury and York, after the National Mission, to enquire into the spiritual condition of the Church and nation.

The full text of the special report referred to is only just published in England and will probably not be here for some weeks. We have just received the Report on "The Worship of the Church," in which we have some valuable statements and suggestions regarding the Church services. We shall no doubt return to this report, but we should like here to insist on its value and recommend its careful perusal by the clergy and all earnest-minded laymen. The two Reports will probably have much in common. They are a guarantee that the Church, with all its failings, is still in earnest as to the welfare of its members, and is engaged in "taking stock" of its ideals and deficiencies in relation to the will and world-wide purpose of the Great Head. "The instinct for worship has seriously diminished in the people as a whole," is a statement as true in our Commonwealth as in the Homeland. And the Church in Australia will be wise to make full use of the experience of that English committee in attempting the solution of her similar problems. Laymen will have the satisfaction of seeing in these two reports the shortcomings of the clergy fully admitted and condemned. Perhaps some of them will be inclined to ask whether they themselves are using to the full their ministry of intercession on behalf of the clergy.

(The Worship of the Church, being the Report of the Archbishops' Second Committee of Enquiry. Our copy from Messrs. Angus and Robertson, Sydney. Price 9d.)

The current issue of the "C.E. Messenger" contains what purports to be the concluding item of the "Mariolatry" controversy. The Editor of the "Messenger" has been bitterly opposed in this matter

by certain extremists in the diocese, but has had the courage to fearlessly contend for the truth, and has now the extreme satisfaction, not so much of gaining his point in the conflict, as of seeing the truth that is dear to him justified by the strong consent of the Church in Melbourne generally. The Archbishop of Melbourne has written a letter to the Churchwardens of St. John's, Latrobe Street, pointing out clearly the Church of England teaching in a way that leaves nothing to be desired. His Grace says:—

"I Mr. Barclay is licensed as the Rev. C. C. Barclay, and the title of Father Barclay is not recognised in this diocese and must not be used."

"The doctrine that we must approach the Throne of Grace through the mediation of the Virgin Mary or confess our sins to her is a doctrine described in the XXII. Article as a fond (foolish) thing vainly invented and grounded upon no warranty of Scripture but rather repugnant to the Word of God."

"The teaching of the Church of England is that there is one Mediator between God and man—the man Jesus Christ, and to Him and through Him and through no Saint nor through the Virgin Mary must we approach our Father in Heaven. The habit of invoking the prayers of Saints is unknown in the Bible, to the Christian of primitive times and in primitive Liturgies."

Such a direct statement from the Archbishop will do much to comfort the hearts and minds of many loyal sons and daughters of the Church who are being saddened every day by the inroads of Roman cults and practices. We venture to echo the hope expressed by the Editor in a useful Leader on "The Virgin Mary." "We hope that never again shall we hear in the diocese of Melbourne that a single clergyman is even suspected of teaching Mariolatry."

The House of Bishops of the Canterbury Convocation have, we believe, gone to the root of infant baptism. Some of our difficulties in connection with laxity of profession in the Church of England. To quote from the English "Record":—

"The Bishop of Norwich referred to the difficulties felt by the clergy with reference to the administration of infant baptism under the conditions of modern life. These difficulties were summed up in the question, 'Is it right to baptise an infant when one possesses the knowledge that the home the infant would return to could scarcely be called a home where Christian influence would be exerted upon the child, and where the Godparents were those who would be most unlikely to influence the child in the direction the Prayer Book contemplates?' The Bishop enlarged upon the dangers of the indiscriminate baptism of infants, and concluded by moving a resolution asking for the appointment of a Committee of both Houses to examine into and report upon the whole subject in the conditions of Church life in town and country in England at the present time."

The Bishop of Winchester seconded the motion, pointing out that the question was happily one which could be discussed almost entirely without reference to party. "The Bishop of Oxford expressed the view that the extraordinary perplexity in the minds of the clergy was deepening rather than being relieved. A very thorough reform had taken place in the matter of confirmation, but there had been no advance in regard to baptism. Our present reck-