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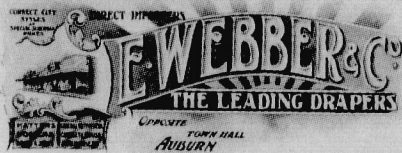
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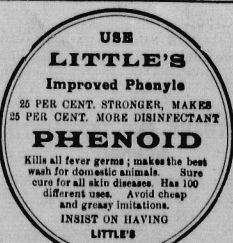
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Current Topics.

One of the curses of any country is the politician-minister who is ready, under pressure, to sacrifice principle to expediency. A Confession of Weakness. The true test of a nation is the character of the men it produces. Consequently the true ideal of government is not merely or first the material well-being of the people, but a fostering care of their moral welfare. No government is worthy of its high position which is weak enough to allow that moral welfare to be neglected or antagonised in its search after the material prosperity of the people. After long conflict a sound public opinion has been found strong enough to drag an unwilling government—unwilling, perhaps, through fear of deficits—to recognise that the Liquor Traffic is no longer a thing to be tolerated in the interest of the public well-being; but there is another public vice that is responsible for the deterioration of national character, the vice of gambling. It has been freely admitted by leading statesmen to be a national vice, and therefore not to be encouraged. But unfortunately in N.S.W. for the purposes of revenue the leader of the Government legalised the "tote," in spite of his own outspoken statements of the danger to the community of the gambling habit. But now we have been taken a stage further along the baneful track by the running of WAR LOAN LOTTERIES. It is a ghastly confession of weakness, for the inference is that the patriotic appeal has failed, and so it has become necessary to make an appeal to the covetous spirit in the people in order to get the necessary funds with which to carry on the War.

We sympathise with the deputation that waited upon the Federal Minister in Melbourne last week in order to protest against the Conflict of Ideals. War Loan Lotteries. We recognise that there can be worse evils than defeat, and that it is quite possible for us, in our anxiety to win the war to yield to temptations that would bring about a moral calamity. We are quite cognisant of the fact that we have amongst our leaders men whose moral convictions are not very strong in this particular, and we deplore the use of means, mistakenly supposed to further our successful prosecution of the war, which will inevitably tend to degrade the moral character of our people, and so weaken our appeal to Him who alone can decide the issues of this present struggle. We can hardly with consistency, at the request of the Government, pray for deliverance "from all that blots and stains our national life, and all that brings dishonour upon God's holy name" when the Government is making use of methods that can only deepen those stains.

The Governor-General's Conference has ended, and there will be a very common regret that matters remain very much in statu quo. In view of the seriousness of the present war situation, we were hopeful that wiser counsels would prevail, and some definite scheme be formulated in order to stimulate recruiting, or in some way secure that the Commonwealth should redeem her promise of the last man and the last shilling for the help of the Empire in its dire need. The following extract from a leading newspaper makes sad and curious reading. It runs:—

The harmony arrived at was reflected in the following resolution, which was unanimously agreed to by the members of the conference during the day:—

"That this conference, meeting at a time of unparalleled emergency, resolves to make all possible efforts to avert defeat at the hands of German militarism, and urges the people of Australia to join in a whole-hearted effort to secure the necessary reinforcements under the voluntary system."

There is such a thing as the peace of death, and we must confess that the harmony of which the paragraph speaks is ominously like it. The times are too stern and full of stress for a harmony that calls peace when there should be no peace. We only need to place side by side with the trite words of that resolution the burning message from the King to realise what a hollow ring they have in face of the awful strain upon the Empire that the King's words imply. Here is his Majesty's message:—

"We are hard pressed, help us."

To which His Excellency the Governor of N.S.W. added this comment and appeal:—

"The British nation, the English-speaking people, are hard pressed. They possibly stand to be beaten by the German-speaking people. Are you going to take on the servitude that the German-speaking people would impose on you if they win? The position is so serious that the King has asked all Britons to help."

Instead of our replying in deeds similar to practically every other part of the Empire, and putting our whole power into the great adventure for liberty and right, we are content with a harmonious resolution that will leave some 200,000 or more men whose responsibility to fight is clear to nearly everyone else, to go on living their selfish lives as usual while the blood of heroes is being freely shed to spare the lives of men who are hardly worth preserving.

More and more are we becoming aware of the depredations of the great war. The absence of

A Contemptible Disloyalty.

men and the constant claims made in their behalf have tended to make us realise the share our own nation has in it; the daily cablegrams that speak of the huge toll of life that is being enacted are contributing to that realisation; but perhaps the strongest factor of all is the increasing number of wounded and limbless men who are coming into our

midst. These scarred heroes bring home to us, more than anything else, the awfulness of the war. One would naturally think that a great sympathy would be felt and expressed by the men and women who owe the preservation of life and liberty to the courage and self-sacrifice of these men. And yet here is what we read in a northern Church paper:—

"A lady of unimpeachable veracity who has three sons—all soldiers, one of them a soldier who has died for the flag—was passing down Queen Street a fortnight ago. Four returned soldiers came down the pavement towards her. Each of the four had lost a leg or was injured in a leg. So they walked awkwardly and their crutches did not minister to their grace of movement. The lady passed them with feelings of sympathy and admiration (she had lost one son herself) but before she went further than six yards she met two girls laughing hysterically and pointing at the wounded soldiers and expressing their delighted sense of the oddity of their gait. Well may one of our dailies head its leading article, "When Rome was Burning."

And unfortunately we also have it on unimpeachable evidence that recreants, men and women, are to be found who dare in public places to call our wounded men "fools for their pains." It is time that our public authorities took the matter in hand and dealt with it with the severity such contemptible conduct merits.

The consecration of the new Bishop of Hereford raised a storm of controversy which has been only partially allayed by In Defence of the Faith. Dr. Henson's acknowledgment to the Archbishop of Canterbury of his belief in the great facts of the Catholic Faith. The aftermath of the controversy was manifested in the recent discussions in the House of Laymen of the Canterbury Convocation, where Lord Hugh Cecil brought forward the subjoined resolution:—

"That this House present to his Grace the Archbishop of the Province a petition in the following terms:—

"The House of Laymen of the Province of Canterbury humbly petition your Grace that your Grace and the Bishops of the Province may be pleased to take such measures as may seem to your Grace and the Bishops most wise.

"First, to make clear beyond dispute or doubt that the Church of England in common with the whole Catholic Church teaches as an essential part of the Christian Faith that our Lord was born of the Virgin Mary without human father, and that the narratives of His Nativity in the Gospels of St. Matthew and St. Luke are not poetical legend but historical fact;

"Secondly, to secure that no person should be made a deacon, ordained a priest, or consecrated a bishop in the Church of England who does not thoroughly hold and will not faithfully teach the truth of the Church's teaching in regard to the Nativity of our Lord;

"Thirdly, to bring home to every minister of the Church that it is not consistent with the personal honour of a faithful minister of the Gospel to give teaching not in conformity with the belief of the Church in regard to our Lord's Nativity while continuing to hold a benefice in the Church and to share in the Church's public ministry."

His lordship explained that he meant no attack upon the Bishop of Hereford, but that the controversy has shown that there were not a few eccentric but very important and influential per-

sons who thought that this theological question was an open one within the Church of England. The resolution was carried by fifteen votes to nine. We wonder if Lord Hugh Cecil understands the logical inferences of the third section of his motion. Who are the men in the Church who have been responsible for the straining of our body of doctrine, the 39 Articles of Religion, and for open defiance not only of the letter but the spirit of the rubrics of our Book of Common Prayer? "What is sauce for the goose is also sauce for the gander."

We wish to draw our readers' attention to the very important Report adopted by the General Committee of the C.M.S. in connection with the recent memorials presented to the Society by various bodies of supporters. We are assured that although there was not wanting a degree of friendly criticism, a wonderful spirit of unity prevailed, and the grand old Society has, under the guidance of the Holy Spirit, been enabled to avoid honourably and consistently with historic principles what threatened to be a very serious breach in its membership. The Bishop of Manchester, who had seen a copy of the Report, was unable to be present at the meeting, but in a letter read at the meeting he said:—

"I cannot doubt that your Sub-Committee was rightly guided in looking to the future rather than the past, and in seeking for some working settlement. Such settlements necessarily depend for their success on the spirit in which they are adopted and used. The harmony which we believe that the Holy Spirit Himself breathed into your deliberations is a happy augury for the future. That harmony will, I doubt not, in answer to much prayer, be extended throughout all the great brotherhood of the supporters of the C.M.S. and its workers in the Mission Field."

Those who realised the danger that threatened our Society will be encouraged to confident expectation that all such necessary re-adjustments only need for a successful execution, patience, mutual consideration, and a restraint of love all consecrated and guided by the Holy Spirit of promise.

We are in receipt of very many kind words from subscribers, which tend to show the increasing value of "The Church Record." One of our most esteemed readers writes, "The paper is maintaining a very high standard of interest and effectiveness, and is a most important factor in the life of our Church in Australia." We are exceedingly grateful for such encouragement and pray that God will enable those who are responsible with all needful grace that our Evangelical press may be used of Him for the building up of His people in that "faith once for all delivered to the saints." Will our subscribers generally help us by sending along the name of at least one new subscriber. An increased constituency would make the "Record" of greater power, would tend to relieve the management of financial anxiety, and would greatly inspire the editorial staff for their work.

English Church Notes.

Personalia.

Bishop Montgomery, in his Secretarial Survey, presented at the meeting of the S.P.G. held recently, said: "One word as to myself, since this is the last occasion when I shall address you at an annual meeting of the Society. I have been reading over of late the whole of the correspondence in the Church papers relative to my appointment in 1901. It makes me realise how great was the experiment you made—one trembles when one looks back. But also I look back and bless God, so patient to His servants: I bless God for S.P.G. people, who have also been so patient, so more than encouraging. It is not good that the aged should stand in the way of the younger men at such a time. So I have asked you to let me retire, and perchance in the future I may be permitted to aid you in some indirect manner, ever praying for my successor as well as for the Society." It is understood that Bishop Montgomery is retiring in October next. In reference to his retirement, the "Record" says:—"Under his inspiring leadership the S.P.G. has greatly prospered, and it has seemed to be distinctly less narrow-minded he took office seventeen years ago. A missionary statesman of wide outlook, he has steered the Society safely through many difficulties, and it was to his bold initiative and persevering zeal that we owed the great Pan-Anglican Congress. It has not always been possible to approve of his policy—we regarded his attitude on Kikuyu as distinctly unfortunate—but it is impossible not to feel the greatest admiration and thankfulness for his magnificent labours in a cause which 'stands in the first rank,' to quote a Lambeth Encyclical, 'of all the tasks we have to fulfil.'"

Rev. C. R. Dupuy, Home Secretary of the C.M.S., has offered, and has been accepted for service as a Chaplain in the Forces. He expected to proceed to the Front on or about March 1. The committee have granted him a year's leave of absence. In giving Mr. Dupuy to the Army, the Society is giving of its best. Already it is represented by 28 chaplains; 6 combatants, 4 of whom are clergy; 23 doctors; 6 Y.M.C.A. workers, 4 of whom are clergy; 8 nurses; 7 Chinese Labour Corps officers, 5 of whom are clergy; and 3 Indian Labour Corps officers, two of whom are clergy.

The Council of King's College, London, has appointed the Rev. Canon G. H. Box, M.A., to the Chair of Hebrew and Old Testament Exegesis, vacated by the election of Canon A. Nairne, M.A., as Dean of Jesus College, Cambridge. The Council has also appointed the Rev. W. R. Matthews, M.A., B.D., Dean of King's College, to the Chair of Philosophy of Religion. The Rev. H. F. B. Compston, M.A., Assistant Professor of Hebrew and Old Testament, has been appointed Chaplain of King's College.

Rev. E. G. Selwyn, formerly Fellow of Corpus Christi College, Cambridge, has intimated his intention of resigning his position as Warden of Radley at the end of the present term, in order that he may take a chaplaincy to the forces after Easter.

Professor Sir J. J. Thompson has been appointed to be Master of Trinity.

The death is announced of the Rev. Daniel Frederick Wilson, vicar of Mitcham for 59 years, and honorary canon of Southwark Cathedral. Canon Wilson, who was 87 years of age, was a son of the late Rev. Daniel Wilson, Dean Barlow's immediate predecessor in the vicarage of Islington, which he had held for 54 years, and a grandson of Daniel Wilson, Bishop of Calcutta from 1832 to 1858.

Canon T. S. Holmes, Chancellor of Wells Cathedral, died on February 10. Referring in a sermon to the late Canon Holmes, the Dean of Wells said he was one of the strongest, most learned, and most faithful members of the Cathedral body, and for more than 40 years had been closely linked with the life of Wells. 18 years of which he had been a residentiary canon. His loss would be felt throughout the whole county

of Somerset, which he had served in various capacities, as well as in his own city. His loss to the Cathedral could not easily be measured.

Since the Provincial Synod of British Columbia came into existence, the senior Bishop by consecration, viz., Bishop Du Vernet, of California, has occupied the position of Metropolitan. At the recent meeting of the Provincial Synod it was decided that he should assume the archiepiscopal title.

A Protestant reply to Cardinal Bourne's "Message to the Nation" was determined upon at a meeting of the London Council of United Protestant Societies held on February 19, in London.

Rev. W. E. S. Holland, whose work in India is so well known, has been appointed by the Archbishops Director of the Missionary Recruiting Campaign, and expects to reach England in April.

The Ven. D. J. Rees, Archdeacon of Mombasa, has been appointed by the Vicar of Mancetter to the living of Hartshill, Warwickshire.

The death is announced of the Ven. Archdeacon F. B. Westcott, D.D., Canon of Norwich Cathedral, at the age of 60. He was a son of the late Dr. Westcott, Bishop of Durham.

Bishop Hine has accepted the rectory of Stoke, and will act as assistant bishop in the diocese of Lincoln. Bishop Hine worked for several years as a missionary in various parts of Africa, and is a recognised authority on the Church in the "Dark Continent." He was consecrated Bishop of Likoma in 1896, and was translated to Zanzibar, East Africa, in 1901, where he remained until 1908. Then two years later he became Bishop of Northern Rhodesia, retiring in 1914.

The Rev. John Hind, who has been appointed to succeed the Right Rev. Bishop Price as Bishop of Fukuin, is M.A. of Trinity College, Dublin. He was ordained deacon by the Bishop of Killaloe in 1902, and priest by the Bishop of Victoria, Hong Kong, in 1903. He became one of the missionaries of the Dublin University Fukuin Mission, working under the auspices of the Church Missionary Society, in 1902, and from that year until 1909 he was stationed at Fukuin. For a short time, in 1909-11, he acted as curate of St. Mary, Belfast. On his return to China in 1911 he was appointed Principal of the C.M.S. Middle School. This is one of the three schools which combine to form Trinity College, Poochow, founded in 1912 as one outcome of the Pan-Anglican Congress thankoffering. The Middle School is the old C.M.S. High School. It was founded in 1878 by Robert Stewart in order to provide church-workers, school-masters, catechists and clergy. The teaching is given entirely in Chinese.

Formed in 1906, the diocese consists of the province of Fukuin, and the population is estimated at twelve millions. Chinese Church members number about 11,000, including about 5000 communicants; mission stations, 21; out-stations, 192; English clergy 22, Chinese 24; schools, 215, scholars 5380. Sixteen mission hospitals are carried on, besides dispensaries, Leper and Blind Asylums, and Foundling Homes.

Prayer Book Revision.

The Upper House of the Canterbury Convocation, in February last, discussed certain proposed alterations. The Bishop of Hereford deprecated the Romeward tendency of all the proposed alterations. Their lordships rejected the proposals to put King Charles into the Calendar, to insert All Souls' Day, and to reduce the minimum of those who must communicate with the priest to be one. They, however, concurred in the proposal to alter the order of the Canon.

Revised Lectionary.

The Lectionary recommended by the Lower House of the Canterbury Convocation has been largely amended and adopted by both Convocations. The Archbishop of Canterbury is seeking the consent of Parliament to the Revision.

Rome's Tactics.

The Roman Church is usually alive to opportunities of proselytising, and was accordingly to be expected to make use of the present distress in order to exploit the Protestant peoples. The Cardinal Archbishop of Westminster has recently made a public and an impudent bid for the sympathy and support of the Labour Movement in England. Concerning this appeal the "Record" says:—

"Cardinal Bourne's Message to the Nation, which appeared as a four-column advertisement in the 'Times' of Friday last, demands an authoritative reply from the leaders of the Church of England, and we hope no time will be lost in supplying it. The account which Roman Catholic apologists offer of the events of the sixteenth

century has ever been the most grotesque travesty of history, and the burden of this new Message is to show that then not only the popular faith was violently ousted and the spiritual authority of the Pope rejected, but also the old Catholic social ideals and practices had also vanished. 'England,' we are gravely told, 'came under the dominion of a capitalistic and oligarchic regime, which would have been unthinkable had Catholic ideals prevailed, and against which the working classes are now in undisguised revolt.' We learn further that by the twentieth century, 'while the Constitution had increasingly taken on democratic forms, the reality underlying those forms had been increasingly plutocratic. Legislation under the guise of "social reform" tended to mark off all wage-earners as a definitely servile class.'

"All this is written, of course, with a very definite purpose. There is a general change and ferment in the mind of the nation," and Cardinal Bourne sees his chance. But he is a little nervous of his own people, and calls upon them to 'clear their own minds of prejudice' and to 'deliver not their own message but the message of the Catholic Church.' If some of the millions of men and women in this country, in whom a passion for social righteousness has been stirred, are suspicious of all religion, as well as all political organisations, 'our task,' says Cardinal Bourne, 'must be not to denounce them as impious revolutionaries, but to show them that the Catholic Church alone can purify and realise their aspirations.' Further, they are to be reminded 'how they are suffering from the blow aimed at the Catholic Church in the sixteenth century.' Well, well; it is all very clever and ingenious, but, even at the risk of being cumbered among the 'calumniators' with whom 'appeals to reason and justice appear to be unavailing,' we venture to express the belief that the masses of our countrymen and countrywomen know the Church of Rome too well ever again to place themselves under her heel."

Election of a Chinese Assistant Bishop.

The election of the first Chinese Assistant Bishop of the Chung Hua Sheng Kung Hui (Church of China) took place on December 11, 1917, in the Synod of the Chekiang diocese. The election will need confirmation by the General Synod, which is to meet this month, and when this has been completed, and the consent of the Bishop-elect received, it is hoped that the Bishops of the Chung Hua Sheng Kung Hui will shortly proceed to the consecration as Assistant Bishop in the Chekiang diocese. Archdeacon T. S. Sing, who is now elected by the Chekiang Diocesan Synod to this important office, is 56 years of age, and is the eldest son of the late Rev. E. T. Sing, the first Chinese to be ordained to the office of the priesthood in the English Church. He was educated in Trinity College, Ningpo, in which institution he occupied various positions with marked ability and spiritual influence for a period of 30 years.

C.M.S. Pastor in Jerusalem.

Stirring testimony has come of the noble way in which the Rev. Ibrahim Baz, the Society's pastor in Jerusalem, has carried on the work there during these last three years. After being connected with the Society's work for about 40 years, he was suddenly called on to lead his flock through a great and severe crisis, and his Christian character has shone through it all. When Turkey entered the war he was first of all deported by the Turks, but was subsequently allowed to return to Jerusalem. Every week regularly he conducted the services in St. Paul's Church, and our native Christian community looked to him as their leader in their time of grave trial.

After the battle of Gaza in April last a number of wounded British soldiers were brought to Jerusalem, and Ibrahim Baz at once sought permission from the Turkish authorities to visit these men. This was granted, and the pastor acted as an Army Chaplain, visiting the wounded, administering the Holy Communion to them and praying with them, and seeking in every way possible to cheer and comfort them. He persevered in this in spite of insults, threats, and dangers of the Turks. Of the prisoners, seventeen died of wounds (sixteen of them were connected with the Church of England), and to Mr. Baz fell the sad duty of burying them. He secured from the Turks an escort of ten soldiers for the funerals, the American colony lent their cart for the conveyance of the bodies, and several members of the colony attended the funerals. So these lads, although they died so far away from their friends and as Turkish prisoners and suffering a servant of God to help them in their last hours and to afford them Christian burial after death. General Sir Henry Allenby has communicated to the Rev. Ibrahim Baz an expression of appreciation of the services he has rendered.

C.E.M.S. and Soldiers.

The following pledge has been signed by tens of thousands of soldiers on active service, and it is thought by the Executive of the C.E.M.S. that Church-people might desire to possess copies, and also in many cases to express their comradeship with their loved ones by signing the pledge themselves. Although the words are very simple, the acceptance of the obligation implied is a sign of the rededication to the service of God of many souls who have gone through the fires of sorrow, and sometimes even of grave sin:—

The War Roll Pledge.

"I hereby pledge my allegiance to the Lord Jesus Christ as my Saviour and King, and by God's help will fight His battles for the victory of His Kingdom."

Walter Prior's last Testimony.

The Bishop of Bendigo read the following letter at the Memorial Service held a few days after the sudden Home Call of Rev. W. H. Prior on 20th December, 1917. In a remarkable way Mr. Prior seems to have anticipated his death, and left among his papers this triumphant message of faith and hope. There is a note of exultation in the willing sacrifice of life, and joy even in the presence of the King of terrors, so characteristic of one who was always abounding in the words of the Lord.

The Letter.

Should I be called out of the body by God there be no sorrow as those without hope. Let there be no regrets, for I came to St. Peter's Eaglehawk, by the voice of God. I hold it true that "greater love hath no man than this, that a man lay down his life for his friends." Why shouldn't I spend and be spent for others and lay down my life for their sakes?

"It is the way the Master went, I should not his servants tread it still?" I have no regrets; I'm glad I came to Eaglehawk. May God bless my flock—Christ's flock. May they remember that that Good Shepherd laid down His life for their sakes, that Christ died for us, and He returns for us. Should anyone say that any service of mine for men has shortened my life—let them remember that such an utterance would hurt me deeply. "We live in deeds, not years. We should count time by heart-throbs." Our soldier boys lay down their lives before they have lived them, for God, and right and men. Why not I? My life has not ended, it has only just begun—"He that believeth in Me, shall never die." I am conscious of my great unworthiness in the sight of God. "I am not worthy so much as to gather up the crumbs under Thy table." But God has given or imputed unto me the perfect righteousness of Christ Jesus. He is my Saviour.

I write this because, maybe, my time is at hand. Maybe He is nigh even at the door. May men proclaim the Christ as He is, the justification by Faith, His sympathy and love, His second coming, and wait and watch and labour "till He come."

Christ by His own almighty power Can all things to His will subdue, And bid our fading bodies flower Fashioned like His in glory new.

We are not saved by rite or creed, But by a Person, Christ! Who lives, though He awhile did bleed For us when sacrificed.

The Lord's Remembrancers.

(By the Very Rev. the Dean of St. Paul's.)

Preached at Westminster Abbey, on February 2, on the occasion of the Consecration of Bishops of Hereford and Woolwich.

"Ye that are the Lord's remembrancers, take ye no rest and give Him no rest, till He establish and till He make Jerusalem a praise in the earth."—Isaiah lxii. 6, 7.

The watchmen on the walls are the remembrancers of Him who never forgets. "Can a woman forget her sucking child that she should not have compassion on the son of her womb? Yea, they may forget, yet will not I forget thee. I have graven thee on the palms of My hands; thy walls are continually before Me." And yet the watchmen, in their sleepless vigil, are bidden not only to remember Him, but to remind Him. They are to pray as they watch and watch as they pray, though He that watcheth over Israel slumbers not nor sleeps.

Not Regnant but Militant.

The highest moral ideal is of righteousness, not regnant but militant. The Son of God Himself goes forth to war; He fights against the world-rulers of this darkness; He fights and He suffers. "In all their affliction He was afflicted, and the angel of His presence saved them." It is a very warlike peace to which the Prince of Peace calls His Church. Not as the world giveth gives He His peace. Not as the world giveth, thank God; we know now how the world's peace ends. "There are," says the French historian Ozanam, "two doctrines of progress: the first, nourished in the schools of sensualism, rehabilitates the passions, and promising the nations an earthly paradise at the end of a flowery path, gives them only a premature hell at the end of a way of blood; whilst the second, born from and inspired by Christianity, points to progress in the victory of the spirit over the flesh, promises nothing but suffering as prize of warfare, and pronounces the creed which carries war into the individual soul to be the only way of peace for the nations." But I would rather quote the words of one of our young martyrs, one of the brightest and most militant of the boys whose bodies rest in the fields of France, which they have hallowed for all time:—

There is silence in the evening when the long days cease. And a million men are praying for an ultimate release From strife and sweat and sorrow—they are praying for peace, But God is marching on.

We pray for rest and beauty that we know we cannot earn, And we are ever asking for a honey-sweet return; But God will make it bitter, make it bitter till we learn That with tears the race is run.

And did not Jesus perish to bring to men, not peace, But a sword, a sword for battle and a sword that should not cease? Two thousand years have passed us. Do we still want peace Where the sword of Christ has shone?

Yes, Christ perished to present us with a sword, That strife should be our portion and more that strife our reward, For toil and tribulation and the glory of the Lord, And the sword of Christ are one.

—C. H. Sorley.

One or the Other.

Yes, it must be the one or the other. Either a continuance of strife and bloodshed

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after this war is over, or peace won at last by more faithful and more heroic soldiery in the Army of Christ. God grant that all the great nations may learn this lesson!

The two Bishops who this day receive their commission as watchmen on your walls are taking office at a time of unique difficulty and opportunity. I say nothing of the time while the war still continues. When peace is signed and our armies come home, what will be the state of the country?

When the great tragedy is over; when, as the first sign that it is over, our streets are again lighted up; when by degrees our soldiers return to their peaceful occupations and their civilian dress, it will be outwardly much the same world that we knew in the first half of 1914. And yet for us it will be all changed. Turn where we will, in town or country, in the crowded streets of Woolwich or the rich pastures of Herefordshire, the shadow of the Cross will fall across the landscape. We shall not forget, nor shall we wish to forget, the unnumbered graves where lie the fine flower of our people who died for Christ and for us. One of our young poets, inspired as so many have been to utter deeper and sweeter notes than peace and prosperity could ever have taught them, has sung:—

We who are left, how shall we look again
Happily on the sun or feel the rain
Without remembering how they who went
Ungrudgingly and spent
Their lives for us, loved, too, the sun and rain?

A bird among the rain-wet lilac sings—
But we, how shall we turn to little things
And listen to the birds and winds and streams

Made holy by their dreams,
Nor feel the heart-break in the heart of things?

—W. W. Gibson.

"For Their Sakes."

How shall we turn to little things? They must be little things no more. "For their sakes," for our dear dead, we must consecrate ourselves to one high and holy task, to "make Jerusalem a praise in the earth," by God's help, that they may not have died for us in vain.

History shows, I think, that a healthy nation can recover from exhausting war. It is like a severe wound rather than a constitutional disease. There must be a long period of weakness and convalescence; but when this is over the body may be as healthy as before. The actual loss of population will very soon be made good; the loss of wealth much more slowly, perhaps never; but we can bear that; we have been very wasteful, and we are getting used to self-denial. The danger in the future—and a great danger it is—will not come from the losses which the enemy has inflicted upon us. It will come from our own people. Shakespeare says, "a line of profound truth and grave warning":

Those wounds heal ill which men do give themselves.

Root of Bitterness.

The danger ahead of us is that a "root of bitterness" may poison our blood and make our recovery impossible. Bitterness there will be, I fear, in many sections of the population. Those who have profited by the war, earning high pay under the utterly abnormal conditions of the last three years, have become used to those conditions, and do not understand that they cannot continue. Those who have enjoyed the excitement of outdoor life at the Front—and, strange to say, there are such—will chafe at the monotony of their former trades. And the minority, on whom the financial burden of the war will fall with crushing weight, will murmur at being driven from beloved family homes, at the loss of the comforts in which they were brought up, at the forfeiture of their provision for old age, and for giving their children a start in life. There will be much bitterness; and those who will give most trouble, and who will endanger the recovery of the country, will not be the chief sufferers; they will be the most selfish and least patriotic members of the State. There must be much bearing of one another's moral burdens, much cheerful endurance of injustice for the country's sake, as indeed there has been already.

Chief Fault of the Age.

The danger will be great because the chief fault of the age is the undue prominence of economic interests. This excessive love of money and of what money will buy brought the nations very little happiness. All the world over bitterness and envy (the only vice, it has been said, to which no pleasure is attached) prevail in direct proportion to the wealth and prosperity of a country. Social unrest varies directly (not inversely, as we might suppose) with the diffusion of material comfort. St. Thomas a Kempis (or

Plato, for that matter) would have said: "Why are you surprised? Do you not know, my friend, that these desires are in their nature insatiable, and do you think that you can cure this craving which gnaws the heart by indulging it in yourself or others?" This used to be a commonplace, but we have forgotten it; yes, the Church has forgotten it. And yet we must have noticed the look of happiness, peace, and dignity which the absence of these desires gives to the face, whether it be the face of an unworldly scholar or the member of a religious community, or the simple poor who are content with their lot. "Godliness with contentment is great gain."

The Church's Opportunity.

It is in diminishing and softening this bitterness that the Church will do her best social work. The way to do it is by steadily upholding, in season and out of season, that spiritual standard of values which we shall find in every page of the New Testament if we care to look for it. The true benefactors of mankind are those who increase the world's treasure of spiritual values, of love and beauty and wisdom; the enemies of their fellow men are those who diminish that treasure. We must not think about the popularity of the Church. The Church of England has no interests except the highest welfare of the people of England, and no message except the following of our crucified Lord. Let the people come to the Church for what the Church alone can give. The salvation of a few is better than the half-contemptuous patronage of the many.

But we shall make our task needlessly hard if we do not remember that every good gift as well as every perfect gift comes from above. I mean that if after the war, we find that there is an ardent desire to spread the real treasures of our civilisation far more widely than before, we ought, as Christians, to co-operate with this movement wholeheartedly. The more widely we can scatter a love and appreciation of art, science, and good literature, the more allies we shall have against the disintegrating cupiditas and social bitterness which endanger the whole future of the country. I am sure that there is a pathetic eagerness on the part of many of our hand-workers to be no longer debarred from those intellectual and spiritual advantages which have been the too little valued privilege of the few. They ought to be open to all. Every culture that has perished has perished because only a minority were allowed to share it. Consider this one point only. Our religion and our secular culture are deeply rooted in a remote past. Without a knowledge of history, without the creative imagination which links the living present with the living past, Christianity, except as a rule of life, is unintelligible, and patriotism is either absent or blind. We clergy blame ourselves because the masses care nothing for our creeds and liturgies. We blame the working man for caring nothing for our national traditions. It is neither our fault nor theirs. It is want of education, and it is curable. Those only can care about the future of their country to whom her past is dear; those only value the idea of the Church who know how the grain of mustard seed has grown into a great tree. We know what it means to be Christians and Englishmen; let us see to it that all our countrymen know it too. If their work is monotonous, as I fear it must be, let us bring a little poetry into their leisure hours. Teach them to value those intellectual and spiritual treasures which are the delight of our own lives, and which are increased instead of diminished by sharing them.

A Creed for Heroes.

But above even this call to social work of the highest kind is the urgent duty to present Christianity as what it is—a creed for

strong men, a creed for soldiers, a creed for heroes. The national fibre will have been hardened and toughened by the war; our people will no more wish to be fed with milk. They will not shrink from austere teaching and stern demands if the clergy are austere and stern with themselves. Remember the words which St. Augustine heard Christ say to him: "I am the food of the full-grown; be a man, and thou shalt feed on Me." Above all other things, perhaps, the Church must uphold the heroic standard of social purity. We are winning the war against intemperance; we are losing the war against impurity. But this is no affair of outposts; it is a question of piercing our whole line.

Personal.

We regret to learn that Bishop Stone-Wigg is unwell and has been ordered a month's rest by his medical adviser.

Rev. H. F. Leslie Palmer, rector of Ingleburn (Sydney), has enlisted as a private in the A.I.F.

Private Stanley Elliott, organist of St. Paul's Church, Bendigo, recently returned to Australia on account of ill health. He served in the Australian Army Medical Corps, and a Cornwall paper tells the following story about him:—"The vicar of St. Day was asked by a young Australian soldier if he might play a hymn at a service in the church which his parents used to attend in the days of long ago. Consent having been granted, the congregation on Sunday evening had an unusual treat, and it was felt that St. Day had given to the world an organist of whom it could be proud. The young soldier was Private Stanley Elliott, of the Australian Army Medical Corps, who was returning home on account of ill health."

Rev. Hadden K. Vickery, who has seen service with the A.I.F., has been appointed as assistant-chaplain to the Missions to Seamen in the port of Newcastle.

Rev. K. S. Single, C.F., has returned to Newcastle from the Front. He will be resuming parochial duties shortly.

Archdeacon Bishop having resigned his position in the diocese of Bendigo in accepting a chaplaincy in the diocese of Melbourne, the following resolution was unanimously carried at the recent meeting of the Bendigo Diocesan Council:—"That the Diocesan Council desires to express its sense of the loss to this diocese in the resignation of Archdeacon Bishop, and it earnestly prays that God's blessing may be upon him in the new sphere of labour into which he has entered, and for which he is so highly qualified." The Bishop heartily joined in the expressions thus given by the Council.

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Mrs. Knox, widow of the late Rev. W. Knox, writes:—"You will be sorry to hear my second son Charlie was killed at Polygon Wood near Ypres, 26th September, 1917. We were hoping he was a prisoner, as I was cabled 'missing' in October. Since then, in fact a month ago, I was sent word that his pay book and diary had been handed in to headquarters, meaning some soldier had passed his dead body and searched his pockets (which is the rule). No prisoners were taken at that battle as there was no retreat. A letter was sent to me last week written to a Mrs. Martin, Glen Innes, whose son was Charlie's chum, from a 29th officer, saying her son Jack and Charlie Knox were killed at Polygon Wood, 26th Sept. This was written last October. Charlie went out first; he was wounded and seen walking on road towards the dressing station and never seen alive again. He must have been killed on the way."

Archdeacon Boyce, of West Sydney, was 78 years old a fortnight ago. He has been 50 years in orders.

Rev. Roland Woodger, who has been vicar of Byron Bay, diocese of Grafton, for the past eight years, has been appointed an assistant secretary for A.B.M. from July 1 next. His special sphere will be the diocese of Goulburn, Bathurst, and Riverina.

The Bishop of Grafton is visiting Warwick (Queensland), where he is taking part in the Jubilee Celebrations of St. Mark's Church.

The Rev. Sydney H. Smith, of the Melbourne diocese, has accepted the parish of Dunoon.

Rev. W. A. A. Brice, who has been acting as locum tenens for Rev. H. R. A. Wilson at St. Paul's, Kogarah, has been appointed as assistant priest at St. Clement's, Marrickville.

Very general sympathy is being expressed with Rev. W. G. Hilliard, of St. John's, Ashfield, whose wife died on Sunday, April 14, after a serious illness.

On Sunday last the Archbishop of Sydney unveiled a window at St. Luke's Church, Concord, in memory of the late Canon Moreton, for many years rector of the parish.

The Rev. A. N. Williamson, of Wallsend, has been appointed to the parish of Lochinvar, in the diocese of Newcastle.

Dr. Wallace, of the Coast Hospital, Sydney, has gone, on behalf of the N.S.W. Health Department, to Broken Hill to investigate the "X" disease.

The Bishop of Newcastle has been notified that his son, Lieutenant Noel Stretch, M.C., has been killed in action. Out of the midst of his sorrow, Bishop Stretch has made a brave appeal for the sinking of differences in order to meet the tremendous claims of the present offensive.

The death is announced of Mr. John Walsh, a devoted Churchman and a prominent member of the Cathedral, Goulburn, in his 71st year. The deceased was a brother of Mr. C. R. Walsh, Prothonotary and Sheriff of N.S.W., also a devoted Churchman and well-known as an ardent supporter of the Missionary Enterprise.

The eldest son of Mr. F. H. Galbraith, Magistrate of the Children's Court in Sydney, has received word that his eldest son, Ruffell Galbraith, has been killed in action. Mr. Gal-

braith is an ardent churchman and a member of the C.E.M.S.

In the death of Captain Sprott, M.C., New Zealand has lost one of her most brilliant sons. His career in the University was one of the best when, in addition to other honours, he carried off a First Class in Classics. At Cambridge he achieved a double Tripos. At the beginning of the war he enlisted and had served in France. He had been wounded several times. The sad news that he had been killed reached Wellington last week.

Rev. D. M. Deasey (St. Columba's, Hawthorn) and A. C. F. Gates (Langwarrin) are shortly to depart as chaplains.

A cable advises that the Rev. G. E. Lamble, C.F., is returning to Melbourne.

Rev. Julian Bickersteth, C.F., late chaplain of the Melbourne Grammar School, has been awarded the Military Cross for conspicuous bravery. Mr. Bickersteth is with the British Forces in France.

Rev. S. Deuchar, B.A., has been appointed general secretary of the Victorian branch of the Church Missionary Society in succession to Rev. A. R. Ebbs. Mr. Deuchar is a son-in-law of the Bishop of Bendigo.

Rev. K. T. Henderson, Church of England Chaplain of the 4th class has returned from the Front. He is a son of Mr. G. G. Henderson, of Melbourne, and both his brothers have given their lives for their country.

With the Light Horsemen at Manangle Camp, N.S.W.

(By Rev. H. S. Cocks, B.A., C.F.)

It was with a very sad heart that we bade good-bye just recently to Manangle, the camp which has been the training ground for Light Horse and Camel Corps reinforcements during the past two years. The reason for our regret and sorrow was mainly due to the fact that the Camp was being closed because of the lack of recruits, and consequently in the interests of economy. Some of us regarded the evacuation of Manangle Camp in one sense, virtually as another victory for the Germans, which could have been averted if more of our eligible men would only realise their duty in this hour of their Empire's need. To-day the appeal to the Nepean River, which provided an abundant water supply. Last year the Home Mission Society provided the chaplain with some excellent equipment, whereby to carry on his work, in the shape of a Church Recreation and Chapel Tent. This tent, though comparatively small (30 x 18 ft.) proved, from the time of its erection, a most popular rendezvous for the boys during their spare time, and, hush! "tell it not in Gath!"—sometimes, I fear, during times which are not regarded as "spare" by the authorities, viz., parade hours.

Two-thirds of the tent, which, by the way, was provided with a substantial wooden floor, was set apart as a recreation and reading room, where men could gather to write letters, play games, read magazines or sing songs round the piano.

The type of music presented by the various contributing "artists," ranged, needless to say, from some real classical gem to the latest rag. There is frequently a good supply of latent musical talent among the men, which, with a little encouragement, is willingly supplied, with the result that a "local" item by some well-known identity is much more appreciated than the finished production of some visiting performer.

If a man can vamp ad lib., sing a song of about twenty verses with a plentiful supply of nasal effect, plus volume of sound, he is sure to receive most vociferous applause. A few palms, deck chairs, magazines, etc., scattered about the room, gave it a homely and attractive appearance, which was such a contrast to the bareness of the ordinary tents.

The remaining section of the tent was screened off for a Chapel, replete with all the necessities for Divine Worship, and which was at all times available for quiet thought and prayer for those who cared to use it. A general Church parade was conducted on Tuesday morning, when all officers and men who could be spared from duty were expected to be present. The music was usually bright, the band leading the singing, and I believe the majority of the men enjoyed these services.

The tale is told of a certain trooper who was being reprimanded by an officer for his absence from Church parade, and who gave as his excuse that he had conscientious objections. When called upon to explain more fully what he meant by "conscientious objections," the trooper replied, "Oh, thank God, sir, I am an atheist."

A weekly Communion Service was conducted in the Chapel and the establishment of a Camp Communicants' Guild was of great assistance in making men realise "how blest the tie that binds our hearts in Christian love." The object of the Guild was to link up all former and present men of the camp who attended the Chapel Communion. A list of men who had gone out was read and special prayer offered on their behalf at every celebration. Outgoing men were always invited to correspond with the Chaplain, who would pass on to other members any news that came through from time to time.

Brief prayers were likewise conducted in the Chapel on most week nights, when intercessions were offered for our comrades at the front, for our homeland, and for ourselves. This time for quiet prayer was much appreciated and many will look back with happy and holy recollections to the prayer groups that gathered in the Chapel when they felt that the Great Loving Father was very near to bless the two or three gathered together in His Name.

Upon arrival in camp, every batch of recruits would be paraded to the Padre, who in a few words would introduce himself to the boys, make them feel that in him they always had a friend, and urge them to "play the game" by shunning the vices which are sometimes prevalent amongst soldiers. Again, when a reinforcement is going away, practically the last man on the wharf to give a shakehand and bid God-speed to a man was the Chaplain. Thus from the time a trooper entered camp to the time he left our shores, the Chaplain endeavoured to take a practical interest in every way possible and to show him that the Church was interested in him also.

As far as possible, daily visits were paid to the Field Hospital and the Detention Compound, commonly known as the "Clink." Many were the heart to heart talks I have had with the men in Hospital, and I believe that many men have realised more the claims of Jesus Christ on their lives as a result. It is indeed a blessed privilege to be permitted to thus point men to the Master as the Saviour from sin and such statements as the following, simple in the extreme as it is, bring great joy to the Chaplain's heart: "That night you came up to the hospital," writes a young lad who had sinned grievously, "I never felt so miserable in all my life, but when you said that prayer for me and left me I felt as though I was turned into new life." Many and strange are the interviews a Padre has with men, and frequently his wits are sorely tested in the attempt to solve some knotty problem concerning a man getting a divorce, or some such other delicate problem. A Padre quickly learns that he must be "all things to all men."

Recreational side of Camp life is left more or less in the hands of the Chaplain, who arranges the concerts, entertainments, etc., and as a rule, takes a prominent part in organising sports of various kinds. Much could be said about the big correspondence that requires attention, the arrangements for confirmation, and many other little duties that fall to the lot of the Padre to perform, but already this article has exceeded the limits which literary propriety allows to a "sketch."

It is hoped that this glimpse into a Chaplain's life and work for his Master will lead our people to take a more practical interest in this enterprise by prayer and effort. The men who are preparing to go forth at the call of duty to make the greatest sacrifice possible if necessary on our behalf, are truly worthy of our best efforts to help them spiritually and materially.

Missions.

(By a Soldier of "Kitchener's Army.")

Lying here in hospital, helpless three months from shrapnel wounds which refuse to heal, I have been thinking.

You know I have been all over the world. It would seem that I should have plenty to think about. Strange, isn't it, that my thoughts always go back to the one theme of Foreign Missions, especially as I never thought of them before but in derision; yes, and that notwithstanding help cheerfully given me at Mission hospitals in Amritsar, Jaffa, and Uganda, when I was sick.

I do not remember giving a single penny to Foreign Missions in my life. It was easy to prate about their uselessness—all so cheap and popular too. Even as I travelled in distant lands, sometimes well knowing that but for the work of missionaries there had been no road for me, I still refused to own the blessings their work conferred both on the natives they set out to convert and the country which gave the heroes birth. I think that stranger even than my ingratitude for help generously given me in Mission hospitals. For gold was my god. My whole energies were set on trade. I might, in common fairness, have recognised who prepared the way for markets which I found so profitable. But I did not.

When the call to arms came, as you will remember I told you in an earlier letter, I was in London, home on furlough. I joined Lord Kitchener's men. You sent me a New Testament. I have it now.

Reading at random one night for want of something better to do I was struck by the words of John xvii. 3: "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, Whom Thou hast sent." I could not forget those words. They have been with me every waking hour these twelve months. They are with me now. And who can tell how precious I find them? They cause me to care not a jot for this poor maimed body, soon to be set aside.

"I've found a Friend, oh, such a Friend," and I realise now that this Friend cares for every savage of our race, even as He cares for me. And why should He not?

Ah, there is the secret of my contempt for Foreign Missions. I had not then that life eternal. Would God I had earlier known the new Birth. I envy you fellows who have done so much for the cause. I would gladly die for it now when it is too late.

As I think of the loyalty of subject races, so glorious—exhibited in this day of stress, as I picture those splendid Indians seen in France, my mind still refuses to absorb any but the great central fact—we have here the fruition of the work of British missionaries and of the prayers of missionary-hearted men.

It is sweet to die for England: I do not regret it. It is sweet to see the devotion of tender nurses about our beds. A few vagrant thoughts flutter for a moment over these consolations to die in glory of contemplation of what it is to minister and to die for the sake and in the service of the King of Kings. That will never be my part. I do not complain. I am not worthy the high honour involved. But perhaps I might have been had somehow taken me in hand early enough. Why does our Church keep Foreign Missions so much in the background? How is it that I was left so long a scuffer?

I do not blame any mortal. I am saying that something is wrong with a scheme of things which fails to put the whole world for Christ right in the forefront as the battle-cry of the Christian Church. I do not know your own inmost feelings. I do not know how keen you are. It is because you gave me the Testament wherein I found the words of life that I tell you something of my rambling thoughts and of the great central regret that fills my whole soul.

My little money will presently be found devoted to the cause. But what is that? We can carry nothing out whither I go. My message is that all who are wise should work in the great service while it is day, remembering the coming night.

(The foregoing was written by a soldier, a month before he died in hospital, to Mr. Robert Holmes, the well-known Police Court Missionary. The mention of hospitals in Amritsar, Jaffa and Uganda seems to imply that the writer had personal experience of C.M.S. Medical Missions.)

There is no solvent for the ills of life
No and no solution of its many cares;
No real comfort in this early strife
And no full answer to our many prayers,

Unless it be the hope that still remains
That after all our bitter grief and pains
There is a home beyond these fleeting years
Where God from every eye shall wipe away
all tears!

Who are the Armenians?

The Armenians are of Latin origin. About 1300 B.C. they left their original home in Thrace, South-eastern Europe, crossed the Bosphorus into Bythina, pushed easterly into Cappadocia, and in the eighth century B.C. reached Ararat, where they founded the State of Armenia.

Under Tigranes the Great, about the first century B.C., Armenia attained the height of her glory and power. Her territory extended from the Caspian to the Black Sea and the Mediterranean, from the western Caucasus to the Mesopotamian plains, with an area exceeding 300,000 square miles and a population of 25,000,000.

Armenia was the first nation to embrace Christianity as a national religion. Apostles Thaddeus and Bartholomew preached the Gospel there. The Armenian Church has had 137 Pontiffs in unbroken succession, whose seat, since 309, with occasional transfers elsewhere has been at Etchmiadzin, the Great Monastery in Russian Armenia.

There were in 1913 4,500,000 Armenians the world over. Of these about 200,000 were communicants of the Church of Rome.

Since 1847 about 100,000 have joined Protestant denominations, as a result of the work of American missionaries, and the remainder were the adherents of the Apostolic Christian Church of Armenia. To-day the Church has 100 bishops and archbishops, about 10,000 ecclesiastics of lower rank and 3909 parishes.

Following her conversion to Christianity, Armenia was in a continual death grapple with Zoroastrian Persia and the ever surging hordes of barbarians from the wilds of Asia. Armenia was the highway upon which crossed and recrossed the alien enemies of civilisation—the Moslem Arab, Mongol, Tartar and Turk. The Armenians, isolated and separated from the rest of civilisation, represented the West in the East and fought its first battles. Finally exhausted by the swelling tide of the pagan and Moslem forces, they retreated westerly and in 1080 set up the kingdom of Lesser Armenia, along the coast of the Mediterranean. Here they became the active allies of the Crusaders. But with the collapse of that unfortunate movement they fell a prey to the wrath and vengeance of the Mameluke Sultan of Egypt. King Leon VI., after eight months' defence of Sis, his capital, laid down his arms in May, 1375, and thus ended the independence of Armenia. Armenia was eventually divided between Turkey, Russia and Persia. Of the estimated 4,500,000 Armenians (in 1913), 2,300,000 lived in Turkey, about 1,500,000 in Russian Armenia, and the remainder were scattered over the world.

In Turkey, despite the oppressive and obstructive rule, the Armenians have been one of the principal constructive forces, and have, together with the Greeks and the Syrians, enabled the Turk to satisfy his manifold wants. The Turkish printing press, the Turkish grammar and the Turkish theatre owe their origin to the initiative of the Armenians.

General Sherif Pasha, the former Turkish ambassador at Stockholm, made the following statement as recently as October, 1915:

"If there is a race which has been closely connected with the Turk by its fidelity, by its services to the country, by the statesmen and functionaries of talent it has furnished, by the intelligence which it has manifested in all domains—commerce, industry, science and the arts—it is certainly the Armenian."

And yet we are told on good authority that over 1,500,000 Armenians have been murdered since 1915 by the cruel hand of the Turk and 2,000,000 are homeless.

Correspondence.

"The Deaconess and the Priestly Office."

(The Editor, "Church Record.")

Dear Sir,—In re-reading E.C. Notes under date February 1, in order to be certain my first impression was correct, I find that in the Madras diocese women were not holding religious meetings, but were officiating as Priests, and this, in what we term, a High Church diocese. Would "Adelphe" have closed that church and denied the body of church-people the rite of worship simply because there was no man?

To my mind the point is already won, and I trust the whole text of the decision of the North Meols Council will come to hand; it will make interesting and persuasive reading. We dare not say that God has ceased to inspire His Church, or that this move is other than His.

In the story of the Creation there is equality; sin entered in and a subordinate position for the woman was the outcome, but, "by His stripes we are healed," and on St.

Paul's own testimony the equality was restored in Christ. In the Scripture record, long before Christ and before St. Paul's day a woman arose "a mother in Israel," that is, a spiritual, moral and economic guide of a great nation, especially a spiritual leader prospered by God and the recipient of a people's homage.

Possibly according to 1 Cor. xi. 5, the praying and prophesying were a usual occurrence with both sexes in the Church, and here St. Paul referred to it in order to state a time in which a prevailing custom should continue in the Corinthian Church.

I thank you for giving this subject so much consideration, and am filled with the hope of early seeing a practical outcome of this discussion in this diocese.

April 22. CHURCHWOMAN.

"An Ideal Correspondence."

(The Editor, "Church Record.")

Sir,—In your issue of the 12th I see you say, apropos of an ideal correspondence in the Tasmanian "Church News," that "one of the correspondents returned the attack." May I say, I also sent a letter to the "Church News" for insertion in the April number, but it was not inserted—which I particularly regret as the charge of "manufacturing history" is an odious one, and one I wished to contradict at once. Now that charge lies uncontradicted for two months—however as it was "crowded out" it will be in the May number I understand.

THOS. DE HOUGHTON.

Cleveland, Davey St., Hobart, April 14

Notes on Books.

The Social Movement, by the Very Rev. H. K. Archdall, M.A., Dean of Newcastle, published by the Diocesan Book Society, Melbourne, for the Social Questions Committee. Price 1d.

This pamphlet contains one of a series of addresses with discussions thereon on the general subject of "Reconstruction after the War: Problems to be Faced." It was delivered in the Chapter House, Melbourne, in Lent.

The Churchman for February and March has articles of great interest and importance. In the February number the Editorial Notes are mainly concerned with the Hereford controversy. There are good papers on The subjects of Women and the Priesthood, The Vicar of the Parish, a clearly written article containing much good counsel for the parochial clergyman, and also some for his parishioner. In the March issue Dr. Griffiths Thomas gives the first portion of "Studies in the Gospel of St. John," and there is an excellent article on Atonement and Salvation by Rev. C. H. Broughton, B.D.

We wonder that more of the clergy do not read this valuable magazine. It can be got for, say, 8/- post free per annum. This office would be quite willing to transmit orders if prepaid.

A Searchlight on Germany: Germany's Blunders, Crimes and Punishment. By Dr. William T. Hornaday, Member of the Board of Trustees American Defence Society. Published by Messrs. Angus and Robertson, Sydney, price 1/-.

This book presents a strong indictment of the Arch-Criminal Germany in order to keep the American public well informed of the methods of the Huns in view of the after war reconstruction. The writer seeks for the keeping alive of a righteous indignation against Germany, because of her diabolical crimes against humanity, in order to prevent any criminally-soft dealing with her when the terms of peace are being discussed. He rightly deprecates a German-made peace which will leave any opportunity for the irruption of the "brute" in the near or far future. Dr. Hornaday says: "Americans should be the last people on earth to talk to outraged England, France, Russia and Servia of 'magnanimous' terms to Germany, and peace 'without annexations or indemnities.' Germany must pay for her war and crimes."

CHURCH OF ENGLAND AUSTRALIAN FUND FOR SOLDIERS OVERSEAS.

The Central Treasurers report having received £8531 10s. 4d. up to April 2, 1918, in addition to about £1500, mostly from Brisbane, sent to the Front before the inauguration of this Fund.

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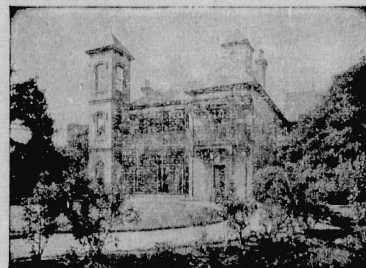
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No. 15. can be returned to the sender, unless accompanied by a stamped, addressed envelope.

The Editor does not necessarily endorse opinions which are expressed in signed articles, or in the letters of Correspondents, or in articles marked "Communicated."

BUSINESS NOTICES.

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The Church Record.

APRIL 26, 1918.

THE CLORIES OF ANZAC DAY.

Anzac Day recalls deeds of bravery unsurpassed in the history of war. On many another field of battle since then, Australian soldiers have paralleled those glorious achievements. We mourned our dead heroes in their hundreds as the result of that one day of heroic fighting against enormous odds. Since then as our troops have pushed forward gallantly into the thick of the fight in France, in Egypt, and the Holy Land, we have mourned them in their thousands and tens of thousands. Yet Anzac Day stands out pre-eminent in popular imagination as the day of Australia's baptism of blood in this most awful and momentous of all wars. Anzac Day will live on, and be an inspiring memory through the centuries of the national history of Australia, when other names whose associations are of a like glory will have been almost forgotten. And that not because Pozieres, Bapaume, Paschendaele and other names made famous by our arms are not worthy of grateful and proud remembrance. But it was the word "Anzac" that first thrilled us all. There was something so picturesque and yet so majestic in that silent landing on those distant shores of Gallipoli, just as the night was lifting its curtain from the day that held so much of glory and so much of sorrow for Australia. The whole scene typified so well and made vivid to us Australia's venture of faith in facing the unknown horrors of this struggle for the world's freedom against the forces of an aggressive and ambitious militarism. And as they triumphantly scaled those heights which the enemy had thought unassailable, like a brilliant comet suddenly appearing in the heavens, then flashed upon the world the indomitable spirit of Australia with its dash, its initiative, its buoyancy, its grim courage in the face of danger and difficulty. And every glorious day of battle since then has been to us the spirit of "Anzac" re-asserting itself.

Anzac Day, then, is more than the anniversary of the landing of our troops on the shores of Gallipoli. It commemorates every battle-field on which our men have fought and died in this war. Its historic associations symbolise the spirit in which the soldiers of Australia have faced each successive task and won each glorious victory. Those who would persuade us that the name "Anzac" is not worth preserving, and that the observance of Anzac Day is merely a matter

of foolish sentiment, are cowardly detractors from the memory of those lads who bled on that day, and insidious traitors of that Empire for whose preservation their blood was shed.

Anzac Day must never be allowed to become a name and nothing more. Woe to us as a nation, if we become so deadened by the mad race for pleasure and material gain, that the glory of that day shall lose for us its glamour and its appeal. To the Churches in an unique sense belongs the responsibility of its preservation. To them is committed the high task of transfiguring it before dull and uninspired eyes. For the Churches stand for the claims of the Unseen, for the supremacy of the spiritual over the material, for the sovereignty of Jesus Christ in this world and the next. And here was brave venture of faith into the unseen, in scorn of material consequences, at the bidding of the principles of Jesus Christ. They fought not for themselves, but for their country; not for their country's material aggrandisement, but for their country's highest contribution to the freedom of the human race. It was for nothing less than this that so many of our gallant young lives were cheerfully and royally laid down.

What, then, are we to strive to make Anzac Day for Australia? For the present it is primarily and for long must remain a day of mourning. For many its grief is still poignant, after but three short years, and the recurrence of the day will bring the re-opening of a wound too deep for perfect healing in this present world. They must be remembered with tenderness and sympathy. The message of Jesus and the Resurrection is the only balm for their wounds. Then it must always be a day of gratitude. Our heroes never asked our thanks, and they are beyond its reach now. We could not in any case repay with our material rewards a service which is of eternal value and belongs to the realm of spirit. Spirit alone can answer to spirit. And the only way our gratitude can express itself towards them, is by our manifestation of the same spirit of devotion and self-sacrifice in caring for the welfare of the loved ones who mourn their loss. Our gratitude will prove spurious and insincere if we do not provide for their dependents as lovingly and faithfully as they would have cared for them if they had not laid down their lives for us. Anzac Day is certainly a day to review what we are doing in the way of pensions and repatriation, and to ask ourselves with perfect candour whether the provision we are making is on the scale of liberality which the deeds of sacrifice of that day ought to inspire.

Most of all, and what will include everything else, it ought to be a day of inspiration. What Australians have done, Australians can do. The exalted tasks of heroism and self-sacrifice to which God called our soldiers on that first Anzac Day out there on the lonely heights of Gallipoli, are the exalted tasks to which He calls us here in this sunny land of Australia. They were not called to die in a spirit of self-sacrifice, that we might live in a spirit of self-seeking. They did not die for freedom that we might seek to play the tyrant over one another. They did not climb those slopes where danger met them at every step, that we might skulk along the pathway of personal safety, while we shrink from facing the consequences that might ensue from strict and unswerving fidelity to principle. They did not agonise that we might frivolise. They did not struggle with pain and weariness to respond to the claims of the spiritual,

that we might follow the line of least resistance and descend to the degradation of the merely material. No, that resolute climb up those heights in the face of danger and death, was the symbol of Australia's call to climb the spiritual heights of self-sacrifice and devotion to the cause of truth, justice and freedom, and of obedience to the claims of the God of righteousness. Best of all, it was surely imperishable witness of God's will to crown with glorious success faithful endeavour towards these ideals.

Red Cross Day.

Of all the many patriotic appeals to which the War has given birth, there is probably not one which touches the heart of the Christian Church so closely as does that which we are called upon to answer to-day. The symbol of the Society's work is the banner of our Faith, and its activities are surely such as the Great Physician and Consoler would Himself approve. So far as His earthly life is concerned, we think of Him most naturally as He hangs upon the Cross, or as He goes about to succour the afflicted and distressed, and one of the most familiar of those figures under which He loved to describe Himself and His work is that of the Good Samaritan. In a very real sense the Red Cross Society has played the Good Samaritan throughout these troubled days, and into the stress and hardship of campaigning its representatives have brought those comforts which have made it easier for our harassed heroes to go on. And we at home owe a heavy debt to this wonderful organisation which works so zealously to relieve the fears and anxieties of burdened hearts, and gives of its effort so unstintingly to cheer the convalescent hours of those who fought and bled for us. To-day they render us another service which we eagerly accept: they offer us a share in this great work. They are willing to act as our agents in supplying these comforts and ministrations to the men whom we honour and long to cheer. They have done their part as our leading article points out; this is part of the little that we are allowed to do; let us embrace it as a privilege. God help us all to realise our duty and give of our substance in the spirit of those who for us have given of their life and health and prospects. "Bear ye one another's burdens," says the Apostle, "and so fulfil the law of Christ." They have borne ours nobly: God grant us to be worthy of them!

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Day of Prayer.

The Most Reverend the Archbishop of Sydney has appointed Wednesday, May 1, to be observed in the Diocese of Sydney as a Day of Prayer for our Armies and for ourselves and of Thanksgiving for the heroism and endurance of those who are fighting for us.

In connection with it the Archbishop has addressed the following letter:

"In response to a widely-voiced request, I have decided to appoint Wednesday, May 1, as a Day of Special Prayer for Soldiers and Sailors and those who fight for us in the air, as well as of Thanksgiving for the marvellous heroism and endurance shown by all who are fighting for us. I enclose, by request, a short Litany that I have used in the Cathedral, and which may be used when desired. I also enclose a series of topics for Intercession and Thanksgiving. I strongly advise that these be largely circulated throughout your Church, so that they may give topics for the silent prayers of those who come in to worship. At intervals they could be used by the officiating minister as a basis of prayers that he could offer aloud. But I strongly urge the importance of encouraging and leading the silent prayers of our people to a greater extent than has been our custom.

"In these days of especial danger we ought to endeavour to lead our people to a calm, intelligent but humble confidence in God. We have to encounter a twofold type of feeling. On the one hand there is still the ghastly carnival spirit which can dance whilst our brothers die for us. On the other hand is harassed anxiety which cannot understand why we lost in weeks what it cost months, if not years, of fighting to win. In all we must call them to recognise

the place of God in human life, and how constantly we have ignored Him. At the same time we must offer thanks for the super-human courage with which men are fighting for us with all the tenacity of the British breed. To some it ought to bring self-reproach that they are claiming protection, or encouraging others to claim it, at another's cost. An immense responsibility rests upon us to guide our people aright in these momentous days. Our life must be a constant prayer; and if it's be established as our principle, Australia may thank God for these days of peril. May you be guided aright in this supreme task of duty."

Australian Board of Missions.
May Meeting.

The Australian Board of Missions commences its second quarterly meeting this year on Tuesday, May 7, at 11 a.m., in the Cowper Room, Diocesan Church House. There is to be a celebration of the Holy Communion at St. Andrew's Cathedral at 8.30 a.m. Breakfast will be provided in the Lower Hall of the Chapter House for the members of the Board, and for others who send in a written application to the A.B.M., 242 Pitt Street, Sydney, not later than Friday, May 3. The cost of the breakfast will be 1/6. All who take an active interest in the work of the A.B.M. are cordially invited to the service at the Cathedral.

C.M.S.

The Society is holding important Annual Meetings within the next fortnight. The Society itself holds its Annual Meeting in the Chapter House on Monday, May 6, at 2.30 p.m., when Bishop Pain, the Hon. Secretary, will present the Annual Report, and some amendments of the Constitution will be proposed. Then the N.S.W. Branch will hold its Thanksgiving Service, at which Bishop Pain will preach, in the Cathedral at 4.30 p.m. The Annual Business Meeting will be held at 7 p.m. in the Chapter House, and the Great Demonstration will take place at 7.45 p.m. in the Chapter House. The platform of speakers is an imposing one, including the Archbishops of Sydney and Brisbane, and Mr. R. Joynt, the pioneer missionary of the Roper River Mission. All friends and supporters of the Society should make a point of attending these inspirational meetings.

The Annual Meeting of the Women's Department will be held in the Chapter House on Tuesday, 30th April, at 3 p.m. Mrs. J. C. Wright will preside. Speakers, Miss Palister and Miss Pownall (China). Afternoon tea will be provided.

Jubilee Services.

St. John's, Bishopsthorpe, Glebe Point, is keeping jubilee as we go to press. At the special services on Sunday last Bishops Pain and Cranswick were the preachers. Next Sunday the Primate will preach in the evening. There are various functions being held all this week. A neat little handbook has been published containing a fine block of the present church and also one of the old church. The rector, Canon Cranswick, has been in charge of the parish for some eight years, and has the satisfaction of seeing the parish with its handsome buildings all clear of debt.

St. John's, Ashfield.

An event which has cast a gloom upon this parish occurred on Sunday, April 14, in the death of the wife of the esteemed rector of the parish, Rev. W. G. Hilliard. Mrs. Hilliard had been ailing for some months, but very few of the many friends had any idea that the illness was likely to prove fatal. The funeral took place on Monday week. The church was crowded with parishioners and friends. The service was conducted by the Revs. Canon Cranswick and A. A. Yeates, the latter of whom officiated at the burial in the Rookwood Cemetery.

Study Convention.

A Study Convention was held at Naremburn on Saturday last. The general subject selected was "Great Ideas in St. John's first Epistle." The Revs. W. L. Langley, H. W. Mullins, P. J. Bazley, F. C. Philip and A. A. Yeates were the speakers. The rector presided. In spite of the inclement weather there was a fair attendance.

St. Paul's College.

Scholarships have been awarded at St. Paul's College, within the University of Sydney, as follows:—Open Scholarships: The Canon Stephen, D. Radford; The Edward Aspinall, R. S. Lee; The Kemp, A. L. Clowes. Theological Scholarships: The Henry William Abbott, D. Radford; The Starling, R. S. Lee; The Elizabeth Francis Parnell, A. D. Hingst. There is no candidate this year for the Priddle Scholarship. Mr. Hingst, who is the first winner of Miss Parnell's recent Foundation, matriculated this year from the Armidale School, where he had spent five school years. As a child he was taught in the Sunday School at

Christ Church, Newcastle, by a sister of the Founder of the Scholarship. His home is still in Newcastle, where Miss Parnell and her sister also live. Mr. Clowes, the other freshman to win a scholarship, came to St. Paul's from the Church of England Grammar School at North Sydney.

Springwood Mission Study School.

"Springwood" has come to have a meaning for those of us who value the work of the Redeemer in the far places of the earth. Here now for some years there have been held conferences that have been at the same time a rest and a delight. In the midst of quiet and beautiful surroundings a company of men and women, mostly young, gathered annually at Easter to study together the Saviour and His victories.

The Missionary Summer School that has just closed, under the chairmanship of Principal Thatcher, at this delightful mountain resort, was quite up to the high level of previous conferences. Missionary activity in all its phases was the all-absorbing theme of study, with addresses and discussions. It was educational in every sense of the word. The morning started by a Bible Study Circle, on the fundamental theme of the Fatherhood of God, the basic fact of all missionary enterprise. This was succeeded by a series of addresses on ways and means of promoting the missionary education of the Church—Mr. John Jones taking the section dealing with the adolescent age, and the Rev. F. C. Phillips the adult.

A Missionary Study Circle on the great religions of the world then followed, and after afternoon spent in recreation and excursion, the results of the Circle Study were supplemented by a further series of talks on the "Needs of the great Heathen Fields," mostly by missionaries direct from the fields concerned—Rev. A. Palmer (Africa), Rev. C. A. White (India), Miss Russell (Mahomedan countries), Rev. E. J. Bannan (China). A devotional address each evening on "Power for service" closed a most helpful and inspiring day's activity.

No such meetings could be held without two or three definite results. Those who come, go away with a closer knowledge of their Lord. They have walked with Him in the silences and in the assembly and are more certain of His Presence. They go away, too, with new and valuable friendships. They have seen the glow of eternity in the lives and purposes of others like themselves. And they go away with a better understanding of the task of Him who is conquering, and to conquer the sin and heartbreak of men. Those who are suffering from disillusion or war weariness, as so many are to-day find Springwood therefore a place of vision and spiritual peace and uplift. Indeed, it would be difficult to say how rich a help in these days of dreadful war such a break, away in the mountains, and in view of the Great King, really is.

Farewell to the Rev. F. B. Mullens.

On Saturday, 23rd ult., a gathering of the parishioners of St. James', Smithfield, was held in the Parish Hall, to take leave of the rector, the Rev. F. B. Mullens, who is leaving shortly for active service in the A.I.F. Mr. Critchley, on behalf of the parishioners, presented the late rector with a wristlet watch and leather wallet, and Mr. Worters Carter presented Mrs. Mullens with a suit case and hand bag.

A similar gathering was held in St. Barnabas' Church, Fairfield, on April 6, when gifts from the parishioners of this part of the district were handed to the Rev. F. B. Mullens in the form of a money belt and case containing knife, spoon and fork. Mrs. Mullens was also given an umbrella. The following Wednesday, Canley Vale, invited the Rev. F. B. and Mrs. Mullens to a S.S. prize-giving, at which the parishioners of St. Paul's took the opportunity of bidding farewell to them, and a set of brushes and safety razor was given to the Rev. F. B. Mullens, whilst the members of the G.F.S. gave to Mrs. Mullens a leather writing case. The Rev. V. Jenken took the chair at each gathering, and at each centre much appreciation was expressed by many members of the Church who acknowledged the benefit of his ministry among them, and expressed sorrow at his leaving, mingled with appreciation of his decision to enlist.

Ladies' Home Mission Union.

The Annual Services were held in St. Andrew's Cathedral on Tuesday last, with a Celebration of Holy Communion at 11.30 a.m. and a general service at 2.30 p.m., at which Canon Charlton, the Organising Secretary of the H.M.S., preached from the text, "I am among you, as he that serveth." There were two or three hundred present at the service, although the day was showery. After the service the Annual Meeting was held in the Chapter House, and there was the usual exhibition of garments, sent in by the various branches for the poor of the city.

NEWCASTLE.
Diocesan Notes.

The C.E.M.S. gives evidence of increasing vitality. New branches are in course of formation at Raymond Terrace and Murrumbidgee. The "Newcastle Churchman" for April contains an article by H. A. W. on "What about our Dead?" It is an interesting and instructive article, containing words of comfort for times like these. We are only sorry that the writer did not keep strictly in line with Scripture in the latter part of the article. For instance, he writes, "There is no escape from the belief that many persons die in a forgiven state with the defilement of past sins still uneffaced," and yet St. John tells us that "If we confess our sins, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness," and "the blood of Jesus Christ His Son cleanseth us from all sin." Of course the writer goes on to argue in favour of "Prayers for the Departed," and in quite an interesting way strains history, Scripture and Prayer Book in order to support his argument. In this he is hopelessly inconsistent—for he practically says that those who "are secure within the sanctuary and protection of God," and have "died in a forgiven state" are not yet partakers of God's Heavenly Kingdom, still need remission of sins, and "are not fit to see God's face and enter His glory." And yet St. Paul said, "Absent from the body present with the Lord." "To depart and be with Christ, which is far better."

Why do men seek to rob the Christian of that glorious certainty upon which the Word of God lays such wondrous emphasis?

GRAFTON.
Day of Prayer.

The Bishop, according to the Archbishop of Sydney's suggestion, has asked the clergy of the diocese to observe Wednesday, May 1, as a day of humiliation and prayer, in face of the present dangers of our Empire. It is hoped that a continuous chain of prayer will be observed in all the parishes, as on November 21 last year.

VICTORIA.

MELBOURNE.
A.B.M.

The annual meeting of the A.B.M. in Victoria will be held in the Chapter House, St. Paul's Cathedral, Melbourne, on Monday,

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May 27, at 8 p.m., when the Archbishop of Melbourne will preside, and it is hoped several other Bishops will speak.

The first annual service for the Heralds of the King will be held on Saturday, May 25, in St. Paul's Cathedral, Melbourne, at 3 p.m. This will be the first service of the kind held in connection with the A.B.M. in Victoria.

A.M.S.

The A.M.S., which is the Victorian branch of the Australian Board of Missions, in issuing its annual report for presentation to the meeting on May 27, shows a gradual increase of missionary contributions during the past three years, and the total now reached is £3860. The Rev. A. M. Levick, the active organising secretary, is pushing the work well forward. The activities of Mr. Bachelors, assistant secretary, is a great gain to the interests of the Society, and the visits of Miss Henderson, bringing, as she does, position and talent, to advocate Mission calls, ought to tell in Victoria.

C.E.M.S.

The cryptic letters are now fairly well known among Church-people; but unfortunately the war seems to have depleted the membership of the branches to such an extent as to jeopardise their existence. The Society has great ideals and also great potentialities where its ideals are kept in view. Consequently it is a matter of great importance to the Church that the organisation should be kept going in strength while the war is with us, in order for greater work when the war is over. The Archbishop of Melbourne is so seized with the importance of the C.E.M.S. that he has addressed a letter to every parish clergyman in his diocese, in which he says:—

"I have learned with regret from the C.E.M.S. Executive Committee that in a number of parishes the C.E.M.S. is languishing, and that in a number of others there is no branch. As one of our great needs at the present time is the strengthening of our Church and its influence amongst men, I think it is very desirable that there should be an active branch of the Society in every parish, and that the work of the Society in all branches of Church work should be stimulated and that I commend the matter, therefore, of forming a vigorous branch of the immediate consideration of the clergy in those parishes where there is a branch."

"It will be gratifying to me to learn that during the present year this quite practicable ideal has been realised."

We strongly urge the clergy in every diocese to seek to carry out the Archbishop of Melbourne's suggestion.

More Church Huts Needed.

Prior to his departure for Western Australia on Monday, 8th inst., a reception was tendered to Archbishop Riley, Anglican Chaplain-General for Australia, by the C.E.M.S. war work committee, in the C.E.M.S. room, Cathedral Building.

The Archbishop, in returning thanks for his cordial reception, said that there were in London plenty of buffets and clubs everywhere to look after men's needs, but he had seldom seen the Church of England represented openly, except by the Church Army Huts. The men noticed this and spoke of it. Large numbers of the Australians were better educated than the Tommy, and they liked their own service in a building fitted up as a church. They liked the old familiar words of prayer and of the service. This might be sentimental, but sentiment was one of the greatest blessings of life. Church Army rest huts had lately been destroyed at the front, and losses had to be made up. It was not right to send our chaplains without everything necessary to the carrying out their duties. Victoria had given three huts, and he wanted more—three times three. He did not want more canteens, and that sort of thing. The higher spiritual needs of the men must be looked to in addition to their bodily comforts. In Egypt the principal hotels were "out of bounds," and the men must have clubs and huts."

The First Brotherhood in Victoria.

On Tuesday, April 2, at St. John's, Flinders, the Archbishop instituted the Brotherhood of St. Paul (whose headquarters are at Hastings) and admitted as its first members Rev. F. E. Watts, M.A., Th.L. (vicar of Holy Trinity, Hastings), Principal, and Rev. M. Coates, Th.L. (formerly curate of Christ Church, South Yarra).

In explaining the objects and meaning of the Brotherhood, the Archb. shop stated that this was the first response to his appeal for unmarried men for this kind of work, which he made at the close of a lecture given by the Principal of the Brotherhood of the Good Shepherd in December, 1911. The Brotherhoods in the other States were mainly started and manned by Englishmen, but the first Brotherhood instituted in Victoria was being started by one who was born and

trained in Australia. The obligations do not extend, for the present members, beyond three years dating from January 1, 1917.

The Brotherhood of St. Paul Working in the Diocese of Melbourne.

Objects.—The objects of the Brotherhood of St. Paul are the service of Christ and the extension and building up of the Kingdom of Heaven in those parts of the Mornington Peninsula, known as the Western Port Parochial District, Headquarters Hastings, where the parochial system is unable to supply the spiritual needs of the people.

Obligations.—The members of the Brotherhood of St. Paul accept the following obligations for a period of three years:—

1. Rigid economy.
2. Abstinence from marriage or any engagement to marry.
3. Loyal obedience to the Principal.

The Care of the Aged Poor.

The St. Andrew's Almshouses, better known as the Horsley Cottage, in Wilson-st., Brighton, have entered upon a new stage. The buildings have not only been put through thorough repair, but a plan has also been approved by the Brighton Council, as prepared by Mr. Williams (architect), by which the vacant ground will be occupied by separate brick cottages erected in picturesque garden surroundings. The first new building is already authorised, and will be erected forthwith.

QUEENSLAND.

BRISBANE.

St. John's Cathedral.

The Archbishop conducted a series of mission services during the first four evenings of Holy Week. Dr. Donaldson's earnest addresses were listened to with rapt attention by large audiences. So successful was this effort that it is hoped the experiment will be repeated year by year. While the Archbishop addressed the congregations gathered from the north side, the Rev. J. S. Needham conducted a mission at St. Andrew's for the people on the south side of the river. Easter services have been well attended. There is a slow but steady increase in the number of communicants.

Diocesan Appointments.

The Rev. E. Oerton has resigned Stanthorpe, and the Rev. J. D. Anderson has been appointed to the living.

The Revs. W. J. B. Scott and C. F. Blood have left for continuous service as Chaplains.

The Rev. T. Freeman is resigning the curacy of St. Andrew's, South Brisbane.

SOUTH AUSTRALIA.

WILLOCHRA.

Visit to Tarcoola.

(By the Bishop.)

I left Port Augusta at 4 a.m. on Friday by the "Tea and Sugar" train, in company with Rev. A. H. Nutting. We did not stop more than two hours at any station, which was an improvement on my previous experiences. We did the 258 miles to Tarcoola in 26 hours, which was quite fast. On the way we passed the overland express, looking very magnificent compared to our assemblage of grocer's and butcher's vans and all sorts of odds and ends. The day of our arrival was very hot, and we did some visiting. Next day, Sunday, there was a good congregation at the 11 a.m. Celebration, as a faithful Churchman had driven over from the quarry, about four miles away, and brought in quite a number of people from there. In the afternoon I confirmed three men and two boys. At night we walked down to the Railway Camp, about a mile and a half distant, and held service, but the attendance was not what it should have been. On Monday Mr. Nutting celebrated for an old member of the congregation who was not able to come to Church, and I confirmed an old lady with her two married daughters. She had been too much upset by the news of the death of her son at the front, just received, to be present the previous day. In the evening we went down to the station to meet our returning train, which was due at 10.15 p.m. We sat on a draughty platform until 4 a.m., when it descended to come along, and we jogged on our melancholy way for the rest of the day at the rate of about eight miles an hour. In the evening we stopped for an hour or two at a wayside camp, while the engine was being doctored, and had time to hold evensong in the tent of some earnest Church people. It was a real refreshment of spirit, and as my head touched the ridgepole in standing for the creed, my mind flashed

back for an instant to the many places where I had said evensong with a faithful few, the tiny cabin of the Francis Pritt, the lantern-lit deck with the crew gathered under the brilliant stars, and the organ accompaniment of the wind in the rigging; the lonely camp first in the northern bush; the split palm rest house in the Luzon jungle; the woolshed with its smoky fleeces; the old mining battery; the sugar shed; but nowhere did it seem more real than when here in the little tent we said the Advent Collect to the groaning of the still sickly engine. On we crawled again through the night until about 5 a.m., when our engine finally broke down for good, 54 miles from Port Augusta, and we had to wait until another was telegraphed for. Mr. N. and I went for a walk in the bush and nearly lost ourselves.

Supply of Clergy.

The question of the supply of clergy for this diocese is becoming a very serious one, and has given the Bishop much anxiety. Since the foundation of the diocese two and a half years ago we have lost one priest by death and four others, all of which, with one exception, have gone back to the diocese of Adelaide. This is all very much to be expected. A priest is naturally inclined to return to the diocese in which he was trained and ordained, and the attractions of a big town and a large central diocese will always prevail over those of a poor scattered country district. Under ordinary circumstances there would have been nothing at all abnormal or disturbing about these losses. They are only what might have been naturally expected under the circumstances under which the diocese was formed, and they have been spread over an interval sufficiently large to have allowed for vacancies to have been normally filled either by transfers from other dioceses or by training candidates specially for the diocese.

1. We would ask our people to pray earnestly to God that our need of men may be supplied in whatever way it may please Him. After all, to prayer nothing is impossible, and God will supply our need if we only ask Him with sufficient earnestness and faith.

2. We should like to ask Adelaide congregations to have a little pity on a small and poor diocese, and to refrain from asking our clergy to leave us for their more attractive spheres of work until the war is over. Several of our clergy have been most generous in their refusal to leave us in our hour of need, but continual asking wears away even strong resolutions. Of course, we are very flattered to think that our clergy are such good men as to be in general request.—The Willochra.

TASMANIA.

(From our Correspondent.)

The Tasmanian Synod.

One happy feature of Synod is the opportunity it gives us here in this somewhat isolated diocese of hearing a fresh voice, for our Bishop makes a practice of inviting some leading churchman from the mainland to attend our deliberations, to address the Synod, and to preach the Synod sermon. This year the choice fell on Dean Archdall, of Newcastle, and a very busy time the Dean had for his all-too-brief stay here, because on Sunday he preached at St. George's in the morning, at St. John's in the afternoon, and at the Cathedral in the evening; nor were his week-days much easier. On the Monday, according to custom long established, a public meeting was held in the Town Hall, at which the Bishop presided, and Dean Archdall, Mrs. Jones (A.B.M.), Mr. Thorold (the new head-master of the Hutchins School), and the Rev. Donald Baker spoke. On Tuesday the Bishop gave his Charge—a splendid Charge, too, alive to all the pressing problems of the day; but marked by some very strong remarks against united services. As a rule when our Bishop speaks, he brings forward weighty arguments and telling facts; in this case, however, such is not the case. Indeed, in the first place the appeal is very largely to sentiment. In united services "we lose the form, hallowed through centuries of use, and endeared by their influence in our own life; we lose all reference to the Sacrament," etc., etc. All this of course is entirely beside the mark, for none has yet proposed that our united services should be in lieu of but should supplement our own church services. Every word the Bishop uttered in this connection could be applied just as logically, and with equal force, against, e.g., the usual and very valuable Good Friday three hours' service.

The Bishop also takes up other grounds—that common worship should be the goal aimed at and not a means to that goal. This strikes some of us as being about as logical as telling a man convicted of sin, and in deep distress for his soul, that he must not pray till he finds peace with God. Is it not

plain that in both cases prayer is the great force needed?

Sad to say the Bishop's attack on united services has caused considerable trouble—the enemies of the Church are elated, and many of her members are very deeply grieved, particularly the laity.

Synod itself was very quiet. An important bill, as far as local affairs go, was passed relative to clerical insurance, while a motion of more than local importance was carried approving of prohibition for the period of the war and demobilisation. Probably our Synod was the first in the Commonwealth to pass such a motion.

What is now an annual missionary breakfast proved most successful. Mrs. Jones speaking for the A.B.M. and the Rev. H. N. Baker for the C.M.S. The latter also spoke to Synod on the social question.

Missions to Seamen.

From several points of view the general meeting of members and friends of our Ladies' Harbour Lights' Guild, held in the Institute on March 15, was the best gathering since the Mission began its work in Hobart. The Dean conducted the Intercession Service in the Chapel which was filled to overflowing. In the course of a most helpful address the Dean pointed out the value of personal service both to those for whom it was rendered and also the reflex blessing to those rendering the service. The meeting in the Institute immediately following the service was of a particularly enthusiastic and encouraging nature. As usual with all our gatherings, the floral decorations were delightful, and we are again much indebted to those ladies who so generously rendered this help. Mrs. Stephen made an admirable president, and in her opening remarks congratulated the members of the Guilds upon the work of the past in the interests of our sailor friends, and urged a continuance of the good work. Miss Webster's report gave details of work accomplished, and drew attention to the value of the Guild on the financial side. The sum of £500 had been raised in various ways by the Guild. The Dean followed on the lines of his address in the Chapel, and went on to point out our indebtedness to the gallant sons of the sea who are rendering such invaluable aid to the Empire and incidentally to our island State. Mrs. Cocks followed with an address, giving personal instances showing how seamen are touched by the kindly influences of the members of the Guild.

Our Institute has been open two years and seven months. In that time every vessel entering the port has been visited; 12,046 men have spent their evenings at the Institute, 1388 have enjoyed the hospitality of our Sunday tea table, 480 letters have been written by seamen and 290 received for them, and 450 parcels of literature have been supplied to crews going to sea. Our work is carried on among all classes of seafarers, without any reference to creed or sect, and the response from all sections is most encouraging.—Log Notes.

NEW ZEALAND.

WELLINGTON.

C.E.M.S.—Annual Conference.

The annual conference of the C.E.M.S. was held in Masterton on February 4 and 5, and although there were but few delegates present, the conference proved to be one of the most useful and interesting yet held.

The report and balance sheet showed that although many members were on active service abroad, the Society was in a solvent state financially, and most branches held regular meetings.

The following motion was carried unanimously:—"That this conference of C.E.M.S. urge upon the Government the necessity of a more rigid censorship of moving pictures, and that posters and advertisements relating to films be also censored by the Government official." A copy of the resolution was ordered to be sent to the Minister for Internal Affairs.

The conference was concluded by a public meeting, addressed by the Rev. J. W. Durand, of the Melanesian Mission. Mr. Durand spoke of his work and life among the peoples of the islands in a most interesting manner, and such an address would have been an inspiration to all our members could they have heard it; those privileged to do so will never forget the deep earnestness of the man and the sacrifices made by one and all in that noble work.

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The conference was closed by all present singing the National Anthem.

NELSON

Serious Losses.

March, 1918, will stand in the annals of the diocese of Nelson as one of the saddest and most troublous in its history. The lamentable death from wounds of Mr. A. E. Hedges, the Diocesan Secretary, and the regretted departure from Nelson of Mr. H. V. Gully, the Registrar, were but the beginning of sorrows. Although within a limited circle of friends there was the knowledge that the diocese was about to suffer grievous loss there was little expectation that the diocese would pass through a veritable ordeal of fire. In the mysterious providences of God we have lost by death our Chancellor, the Hon. A. T. Maginnity, our devoted and generous friend, Miss Marsden, the Rev. A. J. S. Seaton, the vicar of Kaikoura, and the Venerable Thomas Samuel Grace, the Archdeacon of Marlborough and Vicar of Blenheim.

Miss Marsden, the bearer of a name that will always live in the history of the Pacific, and especially New Zealand, who has always shown a noble generosity for the Church's work, has left a large portion of her wealth to the Bishop, in trust for certain specified Church purposes, including a sum of £10,000 for the Cathedral spire.

Archdeacon Grace, son of the Rev. T. S. Grace of the C.M.S., was born at sea in 1850. In 1881 he became a C.M.S. missionary at Putiki. In 1885 he was appointed to the parish of Blenheim, where he died on April 1, 1918. Concerning him the Diocesan Gazette says:—"What he did at Blenheim will remain as one of the happiest traditions in our history. For 32 years he had been intimately associated with the joys and sorrows of his people, and the disappearance of his familiar and well-loved figure is keenly deplored. The Maori race has lost in him one of its truest friends and champions. His knowledge of their language, customs and character made him as one of themselves. Indeed, it may be said that he died in their service. It was at Okohia, whither he had gone to superintend the repairs and refurbishing of the Mission Station, that he caught the chill, which brought into activity the latent disease from which he was suffering. The loss to the Church in New Zealand and particularly to this Diocese, is irreparable."

A CONVERTED PUGILIST.

Dr. Stuart Holden, who has recently returned from a visit to the Front, has been relating his most interesting experiences.

One remarkable story which Dr. Holden told was of a famous pugilist who had come into one of the huts three weeks before he visited it. This man was one of the foremost champions in the sporting world. At a place within a mile of the Caxton Hall he had won £4000 in two minutes, which it took him to "knock out" his opponent. He had never heard the story of the Crucifixion. The parable of the Prodigal Son was unknown to him, he could not name a single book of the Bible. Coming into the hut, he drank in all that he heard in a wonderful way. His imagination opened to it like a flower. He came three times a day for instruction in the Word of God, and by the time he left the place his pocket Testament was marked from end to end. He went away with a humble and sincere faith in the Lord Jesus Christ, and with a boldness of confession which they might well envy.

NEW JOB FOR AN ARCHBISHOP.

Sir George Reid, the genial Australian, relates what we believe to be a new story of Archbishop Temple. During the Diamond Jubilee Sir George had to attend a dinner on the night of his arrival, and he felt tired, and he knew his weakness for a "nap" even in public. "Next me," says Sir George, "was a most reverend ecclesiastic of grave aspect, Dr. Temple, the Archbishop of Canterbury. I asked him to be good enough to keep me awake. I cannot forget the first terrible glance, but it was swiftly succeeded by friendly smiles and a gracious assent when I explained the fearful danger of my position. The Archbishop afterwards expressed a doubt to me whether any one of his ninety-two predecessors had been asked to undertake a similar mission. Those who retain a lively recollection of Dr. Temple will best appreciate the position."—C.F.N.

REVISED LECTIONARY.

May 5, 5th Sunday after Easter.—M.: Pss. 138, 139; Deut. ix. (or 1-6) or Isa. lxii.; Luke viii. 40 or Acts xvi. 16-34. E.: Pss. 144, 145; Deut. x. 12 or xxvi. or Isa. lxiii. 7; Luke xi. 1-13 or Jas. v. 13.

May 9, Ascension Day.—M.: Pss. 8, 15, 21; 2 Kings ii. 1-15; Eph. iv. 1-16 or Heb. vii. 11. E.: Pss. 24, 47, 110; Isa. lvii. 15; Heb. i.

May 12, Sunday after Ascension.—M.: Pss. 146, 147; Deut. xxx. or Isa. lxiv.; Jno. xiv. 1-14 or Eph. i. 3. E.: Pss. 148, 149, 150; Deut. xxxi. 30-xxxii. 43 or xxxiv. or Isa. lxv. 17; Jno. xvi. 5 or Rev. v. 11.

The Church Missionary Society of Australia and Tasmania.

THE ANNUAL MEETING

will be held at

The Chapter House, Sydney,

Monday, May 6, at 2.30 p.m.

Chairman: C. R. WALSH, Esq.

The Annual Report will be presented and some amendments in the Constitution will be proposed.

ARTHUR W. PAIN, Bishop,

Hon. Secretary.

All members of the Society are invited to attend.

The Church Missionary Society.

N.S.W. Branch.

93rd ANNIVERSARY

Of the Foundation of the C.M.S. in Australia, MONDAY, MAY 6, 1918.

"The Lord hath done great things for us whereof we are glad."

THANKSGIVING SERVICE, 4.30 p.m.

In St. Andrew's Cathedral.

Preacher—The Right Reverend Bishop PAIN, D.D.

ANNUAL BUSINESS MEETING, 7 p.m.

In the Lower Hall, Chapter House.

PUBLIC MEETING.

7.45 p.m. In the Chapter House.

Chairman—The Most Reverend the Primate.

Speakers—The Most Reverend the Archbishop of Brisbane and Mr. R. Joynt, pioneer Missionary Roper River Mission.

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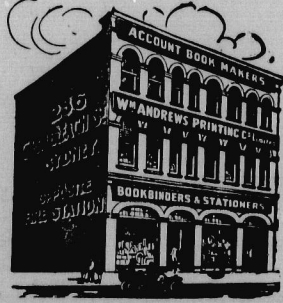
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**The Clergy and Missions.**

(By a Secretary.)

The ready response given by the great majority of the clergy to every direct appeal for missionary activity in their parishes is an encouraging and hopeful sign of the times. We may almost regard as a negligible quantity the small minority who can still be discovered without any interest in Missions, or fearful of their encroachment upon parochial finances. Notwithstanding this, it is indisputable that hundreds of parishes are not supporting missionary work to more than a small fraction of their capacities. And does there exist a deputation agent who cannot recount experiences of warm welcomes and assurances of active organisation—followed after the agent's departure by almost complete stagnation?

One naturally hesitates to lay the responsibility for such things at the door of the Rector, for the Rector, poor man, tells us that he is held responsible for every shortcoming of the parochial life, and it does not seem quite fair. Yet it will be admitted that parishes are rarely "keen" on Missions where the parson gives no lead, and conversely, that parishes rarely refuse to follow where he does lead. They may lag behind for an aggravatingly long time, but not for all time. I have been in parishes where it was quite obvious that people were ready to follow their rector in missionary enterprise—but he was behind them, not in front, where the leader should be. And I know parishes where not merely indifference but actual hostility to missions was in evidence, which are now reliable sources of support, and the change can be traced to their missionary-hearted rectors.

We do want genuine enthusiasm throughout the ranks of the clergy. There are men who are afraid of enthusiasm, or who seem to think it inconsistent with their proper dignity. Surely such men are out of place in an army whose Commander-in-Chief is the greatest of all Enthusiasts, and which looks back to St. Paul the Enthusiast as one of its ideal generals. Christianity without enthusiasm is a contradiction in terms. That is the simple truth—but how many of us have really learnt it?

How can we get the enthusiasm for Christian missions among the clergy that is so indispensable if the Church is to realise and fulfil her Lord's plans? Two things occur to the writer as essential towards achieving this object.

It is scarcely necessary to say that one of these essentials is Intercessory Prayer. Every true-hearted priest, whatever his "views," and whatever his attitude in the varied activities of the Church, knows how continually he himself stands in need of the prayers of the faithful. I am far from denying that it has been supplied; but I am asking, To what extent? And is that question superfluous? Those of us who long to see the Church roused to a victorious enthusiasm for Missions cannot hope to have our longings realised unless we make far more use of the power of Intercessory Prayer on behalf of the spiritual leaders of the Church's congregations. It is a sine qua non.

The other essential is to get the clergy to look at and to realise certain facts outlined below. This statement is quite easy to write down, but unfortunately it is not so easily worked out in practice. One is haunted by the old homely proverb, "You may bring a horse to the water, but you cannot make him drink." Yet we ought not to allow any such thought to weigh with us. There are few men (and one has the right to hope and to say especially in the ranks of the clergy) who will not in the long run respond to "the logic of facts," if they are being helped by intercessory prayer. And what are the facts? They are nothing new, except the last—and even that is familiar to most men now.

1. Only the revelation of God in Jesus Christ can meet the needs of humanity. "I am the Way, and the Truth, and the Life. No man cometh unto the Father but by Me." Confront this fact with the known facts of heathen life and belief.

2. The plain command of Him to Whose service every priest has consecrated his life, is that we are to make disciples of all the nations. Can I face this fact honestly and still not care much about Missions?

3. As stated above, there are hundreds of parishes which are not supporting missionary work to more than a small fraction of their capacities. How about my parish—and yours?

4. Modern "civilised" nations, nominally Christian (the qualifying adverb is necessary), are successfully forcing their civili-

sation, independently of Christianity upon—

(a) Great heathen nations like Japan, China and India, which are potentialities for world-power beyond estimate. What consequences are likely to follow if we neglect our Lord's command?

(b) "Backward" races like the child races of the Pacific. What does civilisation minus Christianity do for these people, and whose is the responsibility?

Can we get all our clergy to look at these four facts fairly and squarely, and to realise the issues involved in them? If we can, and if all the time unflinching intercession is made for them by all who long for the coming of God's Kingdom among men, then we need not fear for the cause of our Missions.—A.B.M. Review.

Church Missionary Society.

Report of the Memorials Sub-Committee.

The Memorials Sub-Committee have presented the following report:

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

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

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

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

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

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

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

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

"I. General Spirit of the Society.

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

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

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

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

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

"II. Ceremonial.

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

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

"III. Authority of Holy Scripture.

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

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

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

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

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

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

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

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

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

"Every eye shall then behold Him,"
Some with joy and some with fear:
Those who scorned Him, those who loved Him,
All before Him must appear.

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The Far North-west.

The Rev. S. M. Stewart, at the December meeting of the C. and C.C.S., gave a moving account of his experiences in Ungava, the unorganised district which covers the greater part of the Labrador peninsula. He said that eighteen years ago, when he was a missionary in Newfoundland, he undertook a journey in the hinterland of Labrador, where he discovered tribes of Indians and Eskimo to whom the Gospel had never come. After he had preached to these primitive folk through an interpreter, they asked him to come and live with them and be their teacher, and he decided that if the opportunity offered he would embrace it. The way was opened the following year, when the Colonial and Continental Church Society, recognising that these people of Ungava were British subjects and the nearest heathen to the shores of England, established a Mission, in the seventeen years' history of which, Mr. Stewart declared, the hand of God had been wonderfully manifest. The people had been changed to such an extent that polygamy, once common, was now practically unknown; the women who used to go to the shrine of the Stone Woman to worship went no longer, and the disgusting pagan orgies at Fort Chimo were a thing of the past, and on the very place where they were held now stood a little church dedicated to St. Stephen. The first difficulty he had in Ungava was that of building a house. To obtain the materials he had to travel round the coast, picking up drift sticks here and there until in course of time he got enough to make a frame upon which he stretched some felt. For windows he used a number of 4 by 5 photographic plates with the films stripped off, which he had spoiled in the course of his amateur photographic exploits, and thus he had a fairly comfortable bachelor habitation. Occasionally, in order to obtain fuel, it was necessary for him to burn his furniture. In that little paragon many happy services had been held. The young Christian Eskimo particularly lived remarkably pure and consistent lives. The Cree Indians, no less than the Eskimo, were quick to appreciate the truth as it was in Jesus. The Scriptures were written for them in Cree syllabic characters, and this proved much more successful than the efforts to introduce Roman characters; with the syllabic characters the people were taught to read and write in about a month. He had talked with these people in their own houses, sometimes an overturned boat, which served as a camp by night, sometimes a skin tent, and at others again a snow dwelling. The chief pursuit of the people was hunting for seals, whose skin gave them clothing, whose fat was their fuel, and whose flesh was a splendid article of diet, very palatable when cooked, and when frozen quite a delicacy, and antiscorbutic in the bargain. Trout was also available, and the skin of the white whale, too, was very nice, only it had to be salted and boiled for at least five hours. He was accustomed to make his visits on what he called his "Eskimotor" of 10-hp power—a sleigh drawn by dogs—and with this vehicle in March last he was able to travel a thousand miles over the icefields. Travelling over icefields was not a secure progress, especially in foggy weather and in blizzards. On one occasion he slipped down the side of a hill, and had to spend a night in a huge fissure of ice which might at any moment close up and crush him. Eventually, however, as the ice blocks began

to come together he managed by putting his foot on one wall and his back against another, to mount again to the top and eventually reach safety. Another time he had been near death through resting a night in a snow house built on uncertain ice which cracked. Such houses of snow served admirably for purposes of baptism and instruction and in one place of the kind he administered the Holy Communion. The native houses were not clean enough for that purpose, nor was there room in them, so the people of this particular settlement went down to the beach by the side of the frozen sea and built a beautiful little sanctuary of snow, and in the centre made a Holy Table; he thought he had never felt God so near as on that occasion. Once, while passing over the icefields, he saw a company of people in their little home on the shore who proved to be starving, so he gave them of his supplies and helped them as best he could, and they had service together. A month or two afterwards, when he went that way again, he found no sign of life about the house, and on cutting a hole in the side he saw, under a thin transparent sheet of ice, the whole family on the floor, the mother with the baby in her arms, starved to death in an arctic tomb. He thanked God that at least the opportunity had been given him to tell these people of God's love. One young Eskimo decided to be an Evangelist, and Mr. Stewart recalled the thrill of the congregation when that young fellow, Matthew of Ungava, took part the first Sunday in the service of the Church. Tears filled the eyes of those who had known this young teacher and catechist from an infant. But God had higher service for him, and in March last he passed away. Mr. Stewart concluded his narrative with a description of a visit to the ruins of graves of these people who still kept to the old custom of burying their dead in a cleft of the rock, and how, from each of the lonely cairns, there seemed to come to him the wail, "No man cared for my soul." But the Society had made it no longer true.

Young People's Corner.

My Debt to Christ and His Church, and How I Ought to Discharge it.

[In our last issue we printed the first of two essays written by Chinese boys of about 17 years of age on the subject at the head of this article. We print now the second.]

As regards the religions of the world Christianity occupies the highest position, because God is the governor of the world and Jesus Christ is the Saviour of the whole world. Since Christ suffered death for our sins that we may become new men before the face of God therefore every man in the world has his own debt to Christ and His Church. Six years ago I knew nothing about Christianity and moreover I disliked to hear the word "Christian," because it was a new doctrine to me then; so that I never thought that I owed a great deal to Him. When I entered into a Mission school in the year 1912 I began to study the Bible and gradually knew the love of God and the teaching of Jesus Christ. After two years I was baptised and then confirmed so I have become a Christian now. Since I am a Christian I have plenty of opportunities to

learn the doctrine of Christ. The more I learn the doctrine the greater the debt I feel to owe. Now I have studied in the Mission school for over five years, during these years I have been educated physically, intellectually and morally under the favor of God. So that I hope I may use wisely what I know in order to do the command of God. But also I think that every man has two kinds of work to do. First, to spread the Kingdom of God, so that all the people in the world may have the opportunity to receive God's favour. Secondly, to help and support our country because patriotism is one of the principles of a man's conduct. In order to perform these things, morality is most necessary. Therefore the first point in my mind is to improve my character and to behave well, because a Chinese proverb says "If you don't behave well yourself, how can you criticise any-one else?" From this point of view morality is the foundation of every man's life work. Now I have determined to help my countrymen to be well behaved men and have good character to do good works for God and for men, so long as God helps me to carry out my will. This is the way how to discharge my debt to Christ and His Church. But everything in the universe is fixed by God, human power can do nothing apart from His will. So stupid and mean as I am how can I determine what to do in future? But it is only a thought in my mind, if it is good in the sight of God He certainly will help me to fulfill it, or He will give me a better thought according to His will. I think anyhow and ever how God will appoint me to do something for Him because every man in the world is a servant of God, and every servant must be faithful to his master. Now I am so favored by God who will give me His wisdom that I may become a faithful servant to His Kingdom and to our country. Hsu Ki Sun.

For the Lord's Day Morning.

This is the day when Christ arose
So early from the dead;
Why should I keep my eyelids closed
And waste my hours in bed?

This is the day when Jesus broke
The powers of death and hell;
And shall I still wear Satan's yoke,
And love my sins so well?

To-day with pleasure Christians meet,
To pray and hear Thy word;
And I would go with cheerful feet,
To learn Thy will, O Lord.

I'll leave my sport to read and pray,
And so prepare for heaven;
Oh may I love this blessed day,
The best of all the seven! —Watts.

Oh, sweet companionship of love,
To know that I am Thy Friend,
My Guardian to the very end,
Yea, to His Home of light above!

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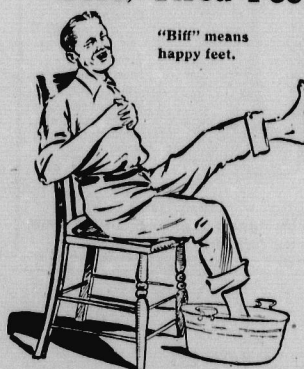
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A fund was established towards the end of last year under the title of the "Church of England Australian Fund for Soldiers Overseas" to raise money for the erection of Church Huts for Australian soldiers in Egypt and other fronts, and it is pleasing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

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

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

availed of or social purposes by them. The point in which they differ from other Huts is what Mr. Lloyd George describes as "the quiet corner shut off for devotion." Our chaplains want these Huts and until Australia moved in the matter there were none in Egypt in the areas occupied by the Australian troops.

It may interest our readers to learn that the Church in England has provided through the Church Army, 10,000 Huts and Tents, 50 Motor Ambulances, 50 Kitchen Cars, besides Hostels for men on leave. Truly this is a magnificent result to point to, and our appeal is made to churchmen in Australia to augment this laudable work.

The scheme was brought before Synod recently and met with whole-hearted support of clergy and laity. The patron of the fund is His Grace the Archbishop of Sydney, whilst Mr. Justice Harvey is president of the fund for the Sydney and Goulburn dioceses.

Subscriptions, which are urgently needed and will be gratefully acknowledged, may be sent to the rector or to the hon. organising secretary, Mr. J. A. Spencer, N.Z. Insurance Buildings, 79-81 Pitt St., Sydney.

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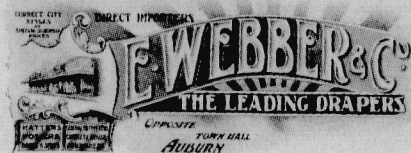
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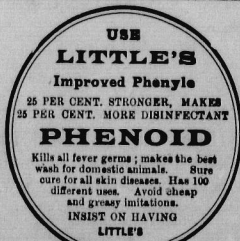
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Current Topics.

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

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

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

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

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

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

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

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

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

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

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

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

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

"In the name of the Prince of Peace, we would call on them duly to consider and openly to welcome the idea of such a league as shall safeguard international right and permanent peace, and shall also have power in the last resort to constrain by economic pressure or armed force any nation refusing to submit to arbitration or international adjudication, in the first instance, any dispute with another tending to war."

The signatories admit that there are practical difficulties of great magnitude to be overcome, and the possibility, under the scheme, of recourse to the sword in order to safeguard international right.

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

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

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