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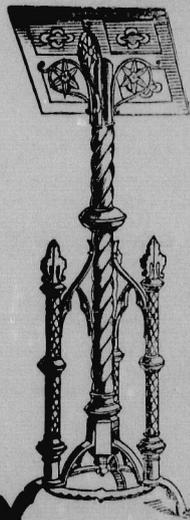
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Current Topics.

Only the most thoughtless man can be disregarding the seriousness of the present War situation. A Call to Prayer. Seemingly we are at death-grips with our mad-dened enemy, and he is unhesitatingly hurling large masses of men to their doom in his determination to break through our line. The fighting is going on with the utmost severity, each side knows how much depends upon the present critical struggle. It is welcome news to us, in this time of tense anxiety, to learn of the eagerness of our American Allies to join in the fray, and that they are in their tens of thousands being hurried to the scene of battle. The spirit of our men, so splendid and unbreakable, brings comfort and confidence to our hearts, and we feel that we can the more calmly await the future tidings with all its grave import. But through it all there is the great fact of God: for "God is our Refuge and Strength," and never for a moment must we lose sight of Him and the wonderful way in which He is helping and sustaining our men and the nation at large. If ever we needed to pray, we should be praying now. We rejoice at the large numbers who have attended the Good Friday and Easter Services. The notes of supplication and intercession were very real. But we must not forget our blessed Lord's injunction, "Men ought always to pray and not to faint." We would that our people were more constant in the uplift of their hearts to God in this behalf. We could wish that the reports of intercession services, regularly held, were brighter from the point of view of numbers. We must not let a kind of war weariness set in over our prayers in behalf of our men and nation. Let us learn the lesson of Rephidim (Ex. xvii. 11). Israel kept on prevailing all the while the hands of Moses were uplifted to God. Let us, therefore, keep our hands uplifted—let us not lose heart in prayer to our God, Who is a faithful God.

The English papers give enthusiastic accounts of the Day of Prayer. The observance of the day was so general that it evoked the following expression of gratitude from the King:—

Buckingham Palace, Jan. 30.
"My dear Archbishop.—The King continues to hear from all sides of the whole-hearted spirit with which his people joined in the special religious services in connection with the war ordained to be held throughout the Empire on January 6.
"This general response to the King's call is a subject for profound thankfulness to his Majesty. By such acts of corporate prayer the King feels that renewed strength will be given to the united effort demanded at the present time.—Yours very truly,
"Stamfordham."

The King's action throughout has given the more thoughtful of his subjects the deepest satisfaction; for they at any rate recognise that more impor-

tant than big guns, big battalions and mountains of munitions is "the help of the Lord." The King by act and word shows that he shares such sentiments, and accordingly recognises the power of corporate prayer in such connection. The Bishop of Sodor and Man gave expression to the thoughts of a large number of Christians when, in reference to the King's summons to the nation, he said—

"Such a summons was a witness that in the person of His Majesty we have a Sovereign who believes in the Sovereignty of God, and therefore in the reality of His Throne and Rule, in the universality of His Sceptre and Kingdom.

"Secondly, the response of the nation to the Royal summons is the best proof we can give, not only that we share the same belief, but also that it is our desire to maintain the Christian principles on which our national life is based."

We welcome the great utterance of President Wilson on the occasion of America's completion of its first year of war. Our American Allies were long in accepting Germany's brutal challenge to an outraged humanity; but now they are evidencing the fact that they are in the war up to the hilt. The President again repeated this assurance to his Allies and the world. He said:—

"This is the anniversary of our acceptance of Germany's challenge to fight for our right to live and be free, and for the sacred rights of free men everywhere. The nation is awake. There is no need to call to it. We know that the war must cost our utmost sacrifice, the lives of our finest men, and, if need be, all that we possess. The man who knows least can now see plainly how the cause of justice stands, and what the imperishable is he is asked to invest in. Men in America may be more sure than they ever were before that the cause is their own, and that if it should be lost their own great nation's place and mission in the world would be lost with it."

The President, in referring to Germany's objects and ideals, pointed to the danger of their attainment. Germany's carrying out of her programme would mean that—

"Everything that America has lived for and loved and grown great to vindicate and bring to a glorious realisation will have fallen in utter ruin, and the gates of mercy be once more pitilessly shut upon mankind!"

"The thing is preposterous and impossible; and yet is not that what the whole course and action of the German armies have meant wherever they have moved? I do not wish, even in this moment of utter disillusionment, to judge harshly or unrighteously. I judge only what the German arms have accomplished with unpinning thoroughness throughout every fair region they have touched.

"What then are we to do? For myself I am ready, still ready even now, to discuss a fair and just and honest peace at any time that it is sincerely proposed—a peace in which the strong and the weak shall fare alike. But the answer when I proposed such a peace came from the German commanders in Russia, and I cannot mistake the meaning of the answer.

"I accept the challenge. I know that you accept it. All the world shall know that you accept it."

We thank God for this solemn consecration of a great nation to the cause which we believe to be that of God and therefore of humanity.

Quite the most interesting item of news in Monday's papers was that concerning the Conference which the Governor-General has convened in order to consider Britain's appeal for additional men. It may be that Captain Carmichael's suggestion for such a conference has given the Governor-General the idea—our readers will call to mind our reference to it in our last issue. In any case we are glad to know that such a tactful idea is to be an accomplished fact, and leaders of all sections of thought will meet to discuss how Australia can best help our Empire at this specially critical time. Surely in view of the common danger men will sink personal and local differences in order to combine for the Empire's defence against a merciless foe, whose victory over us would mean the loss of all true freedom and of much more which we hold dear. We may well pray to God that His own ruling Spirit may guide in wise directions the deliberations of that Conference which is to meet in Melbourne to-day.

We are sometimes told that the daily press is a mirror of the society to which it ministers, and there is a great deal of truth in the remark. This is what we saw in the mirror at Easter Time:—

"During the first few days," says Mr. Lloyd George in an official statement, "the Germans launched an attack unparalleled in the concentration of troops and guns. The situation was extremely critical."

"The meeting attracted probably the largest crowd ever seen at Randwick. The utmost enthusiasm prevailed when Desert Gold signalled her public debut in this State by winning the Autumn Stakes."

"The totalisator was so much in demand on all three sections of the course that it could not cope with the rush. In the Paddock large crowds, not in single file, but in 'massed' formation, and at times extending to a depth of about 20ft., surged round the windows. Men emerged with ties awry, woman with crushed dresses and battered millinery. Two or three policemen endeavoured to clear paths of exit, but they might as well have saved themselves the trouble."

"The second day of the A.J.C. autumn meeting was held at Randwick."

"Over 60,000 people were present, and the totalisator turnover was £57,802 10s."

"The Sydney Cup was won by Rebus, with Shadowland second and Lanianus third. The winner's price was 50 to 1."

"The King, in a letter to Sir Douglas Haig, said that he was proud of the British race."

"A stirring appeal for men has been issued by Mr. Lloyd George to the Dominion Governments."

"He urges that the Dominion troops be reinforced with the smallest possible delay."

"Before the campaign is finished the last man may count," he concludes.

"It was learned at the State Recruiting Office yesterday that no reports had been received as a result of appeals made at Randwick Racecourse on Saturday and Monday."

"For celebrating the Easter holidays not

wisely but too well over a hundred persons were up at the police court on Monday."

"The three placed horses in the Sydney Cup on Monday were imported, and imported since the outbreak of the war. Many other highly priced animals, brought at a heavy cost for freight and insurance from overseas, were also engaged in the day's racing.

"Golden Robin, the fastest and the best-known trotting horse in New South Wales, was found poisoned in his box at his owner's stables in Livingstone Road, Marrickville, yesterday morning. His trainer had made no secret about his confidence in regard to the horse's ability to win the cup. It is thought that it was for this reason alone that the horse was poisoned on the eve of the race."

"The attendance at the Show on Good Friday was a record.

Comment is superfluous! But War-time Prohibition of Liquor and Horse-racing, and press reports of sporting is among the practical measures suggested by a perusal of the above extracts.

In our last issue we called attention to the Correspondence Columns of the Tasmanian "Church News." We are glad to notice that in the current issue of that paper one of the correspondents returned to the attack in a way that should convince the Editor of the "Church News" that he is not to have it all his own way. There is, of course, the same kind of question-begging footnote, to which we took exception before. We reprint Mr. Allen's letter and the Editorial footnote as we are sure some of our readers will follow the correspondence with interest:—

THE CHIEF SERVICE.

"Sir,—The editorial footnote to my letter on 'non-communicating attendance' is most illuminating. It grants the one point my letter contended for. The original article (which provoked my letter) said that those who are present at a Celebration of the Holy Communion without partaking of it are helping to 'show forth the Lord's death.' My letter pointed out that according to St. Paul only those showed forth the Lord's death who 'ate this bread and drank this cup.' The footnote to my letter says that the interpretation I have given to the text in question is only the 'obvious literal' one. Well, I am quite satisfied with the obvious literal meaning of a text. I want no other meaning than the 'obvious literal' one. 'Literal' I do not lay such stress on, but 'obvious' is a word that there is no getting past. 'Obvious' is what stands in the way. You can't help seeing it. The obvious meaning of a verse is the meaning that is so plain that no one can mistake it. But the footnote goes on to say that the Church later adopted a wider interpretation of words that already had an obvious literal meaning? It is true that the Church fell from its high spiritual level, and adopted a different practice, but though the Church can change its practice, it cannot change the obvious literal meaning of words. I grant readily that the Church (in its degeneracy) changed her practice, and allowed non-communicating attendance, but I contend that she cannot alter the obvious literal meaning of the Word of God; and the obvious literal meaning of the Word of God is that it is those who actually partake of the Sacred Elements who show forth Christ's death. There may be other (and weighty) reasons for permitting non-communicating attendance, but the obvious literal meaning of this text does not support it. Might I, in conclusion, quote St. Chrysostom on the subject; he says 'Everyone that does not partake of the Mysteries is shameless and impudent to stand by all the while. . . . With what face can you presume, to stay, and yet not partake of the Table?' These are strong words, and I presume we may take their obvious literal meaning.

C. ALLEN.

Kempton, March 9.

[We are glad if Mr. Allen is satisfied with the footnote to his previous letter, but from this second one it is clear that the line of argument in our leading article, though it is supported by some quite intelligent people, is by no means 'obvious' to him.—Ed.]

From time to time we have our attention drawn to ritualistic excess-

cences and vagaries in some of the parishes in the Church of England. The diocese of Adelaide seems to hold the palm in this connection, judging from the notices that appear to emanate from that diocese. Some months ago we received from two sources a remarkable book for soldiers published anonymously. It was entitled "St. George's Book for Soldiers." Our contemporary, "The Church Standard," with more knowledge of detail than we possessed, opined that it hailed from St. George's, Adelaide, and in our humble opinion it strained every chord of truth and loyalty to the Church of England in its patient review of the publication. The reviewer, however, felt constrained to say "It is to be feared that such a manual as this will do more harm than good except amongst those who thoroughly understand its statements, and even then its loyalty to Prayer Book teaching is open to question." Evidently one of the authors of the book at least was not pleased with this statement, for in a later issue of the paper (February 15) we find this note:—

"One of the authors of 'St. George's Book,' which was reviewed in our issue of January 18, sends a letter protesting against what we then said, especially our reference to disloyalty to the Prayer Book. This is of course merely our opinion and we stated it very moderately. However, the only fault we are prepared to acknowledge is the mildness of our criticism."

On the top of this we were interested to receive from a subscriber in Adelaide, and to learn from our Adelaide letter in our last issue that Canon Wise was preaching on the general subject of "Loyalty to the Church of England." Since then we have received further light on the subject in the shape of the following extract from the S.A. "Register":—

"ST. GEORGE'S.—H.C., 7-8 (K.), 9; Blessing of Palms, 10-15; P. and Sung Mass, 11; E., 7; 'Loyalty to C. of E. and the Confessional.' Canon Wise.

"GOOD FRIDAY.—Meditation, 8-9, 30 (C.); Veneration of Cross, 11; Three Hours, 2-5; E., 7; Tenebrae, 8. Canon Wise.

Comment is surely needless, for we feel convinced that our readers will not differ very much from us in our opinion of this kind of "loyalty to the Church of England." It is a new kind of loyalty of which Dr. Mannix is the best-known exponent.

Perish policy and cunning!
Perish all that fears the light!
Whether losing, whether winning,
Trust in God and do the right.

Trust no party, sect, or faction,—
Trust no leaders in the fight;
But in every word and action,
Trust in God and do the right.

Simple rule and safest guiding,
Inward peace and inward might,
Star upon our earth abiding,—
Trust in God and do the right.

Some will hate thee, some will love thee,
Some will flatter, some will slight,
Cease from man and look above thee,—
Trust in God and do the right.

—Norman Macleod.

A DOUBTFUL COMPLIMENT.

With the best intentions in the world mistakes are often made in the effort to express compliments. A servant in the house of one of the great religious Societies was expressing to one of the Secretaries his indignation that he had been expected to contribute to the cost of the wreath for the funeral of the wife of a member of the staff. He had no regard for the man, and he did not even know the wife. "Now it had been for you, sir," he added, with becoming respect, "I should have been very pleased." The Secretary, however, accepted this very doubtful compliment in the spirit in which it was intended.

English Church Notes.

Personalia.

The death of Canon Knox-Little removes one who, at one time, was the most popular preacher of the Ritualist party. His sermons at the mid-day services at St. Paul's in Passion Week used to draw immense crowds of business men.

Lieut. A. C. Turner, son of the Bishop of Islington, and Private Stanley Jump, son of the Rev. J. E. Jump, of Kendal, have both been killed recently in France.

The important living of Christ Church, Gipsy Hill, vacated by Canon Joynt, has been offered to the Rev. C. E. Wilson, B.D., Vicar of St. Margaret's, Brighton, who has accepted it.

The death is announced of the Rev. J. M. Willoughby, D.D., at the age of 50 years. Dr. Willoughby was one of the Editors of the Tutorial Prayer Book.

The bestowal of the Gold Kaisar-i-Hind medal on Dr. Ernest Neve, of the C.M.S. Hospital, Srinagar, is the first instance of this rare distinction being won by two brothers, and by three C.M.S. missionaries at one station, not being a metropolis. Dr. Arthur Neve was the one English missionary to receive the Kaisar-i-Hind medal from Queen Victoria. It was the present Emperor of India who, at the great Durbar of 1911, conferred this gold medal on the Rev. C. E. Tyndale-Briscoe, the third Srinagar missionary to wear it, in recognition of his magnificent educational work.

By the death of Mr. Henry Pawson, senior partner of the firm of Pawson and Brailford, printers and stationers, Sheffield has lost one of its best known citizens and most active churchmen. For more than forty-five years he had attended the Sheffield Parish Church, and for some years held the offices of Vicar's and People's Warden alternately.

A Rich Reward.

Sir Edward Clarke, the famous K.C., is a generous churchman. In referring recently to the building of St. Peter's Church, he said:—

"I have never spent money which brought back so rich a reward to myself. For 23 years I have worshipped God in this church, which He gave me the means and the will to erect to His service. For fourteen years I have been one of the churchwardens and have read the Lessons at the Sunday services. I hope my experience may lead men whom God has entrusted with wealth to make thankoffering in this way."

The New Bishop of Hereford.

The burning controversy concerning Dr. Henson's appointment has not been allowed to interfere with his consecration. Indeed the Archbishop of Canterbury's tactful dealing with the difficult situation gained from Dr. Henson a denial of the special heresies with which he was charged by the Bishop of Oxford; and from Bishop Gore, a withdrawal of his protest. The Archbishop referred, in his letter to Dr. Gore, to former controversies, not omitting the one in which the Bishop of Oxford was himself concerned, and pointed out how in some of the more notable cases the protesters had lived to regret their action.

Tribute to Bishop of Hereford.

Dr. Inge paid a touching tribute to the new Bishop of Hereford at the close of his sermon at the consecration. He said:—

"To the clergy and laity of the diocese of Hereford I have a little more to say, if I may be allowed. Your new Bishop, who is my dearest friend, has held several important positions. It has been his lot to assume each charge amid anxiety and even suspicion, and to lay it down amid universal regret and warm affection. I am speaking in the scene of his former labours, and in the presence of many who loved him here. There may be some present who remember his seven years' ministry in the populous parish of Barking, and his conspicuous success there. At Durham it was the same. The North Country people say that no one ever understood them better, or won their confidence more completely. I believe that the secret of his success in winning men's hearts is that no one has a higher ideal of personal relationship. As he has said himself: 'Our contacts with others in society are no mere transitory episodes. Our loves, our friendships, our loyalties belong to the spiritual sphere. They are of those unseen things which are eternal. Our duties, as we grasp their true meaning, are religious vows. We are making or marring each other's characters and our own as we move in social intercourse. Thus life in the world becomes immeasurably greater, fuller, and richer when once the faith in the Resurrection has rooted itself in the mind.' A genius for friendship, based on a deeply spiritual view of human relationship, is no small part of the qualifications of a Bishop. And he is very zealous for the honour and greatness of

is making good progress towards recovery.

April 12, 1918.

the National Church. Few men know its past history better; few are able to contemplate its present condition and future prospects with so large an outlook. He does not forget that there have been times when the Church really was the Church of nearly the whole people and the unquestioned leader in religious thought and study. These past glories are for him not only a memory and a dream, but an inspiration and a hope. He will love the fragrance of the past which hallows the peaceful villages in your most typically English county. He will love your fine old churches—Ross with its tall spire, the Norman nave of Chepstow, the stately Collegiate Church of Ludlow, and Leominster—a noble pile and an epitome of British architecture. He will not regret for a moment that he has been called to work in the most unspilt bit of old England. Old England is going to be dearer to us all than ever before.

Cambridge and the War.

The University life to-day is changed indeed compared with the happy days before the war. For example, in January, 1914, there were 3181 undergraduates in residence, whereas to-day there are only 408! In addition, there are about 100 B.A.s and research students, and over 350 at Newham and Girton, bringing the total up to over 850. The Dons, who still reside, number about 500.

St. John's Ambulance.

The Bishop of Liverpool preached on January 20 to a large and distinguished congregation assembled in St. Nicholas' Parish Church, Liverpool, under the auspices of St. John's Ambulance Association. He selected Job xiv. 7, 8, and 9 as his text, in tracing the past history of the Order of St. John of Jerusalem. "For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet, through the scent of water it will bud, and bring forth boughs like a plant."

The Bishop described the foundation of the Order in 1048, and how, after a career of much usefulness it was suppressed by Henry VIII, who confiscated its property and dispersed its members. The Bishop said that of late years this noble Order had revived like the Tree of Scripture, and through its great army of soldiers, doctors, and nurses, was caring for the sick and wounded of our Army and Navy.

Native Episcopate for Japan.

Bishop Montgomery, in his monthly summary of the work of the S.P.C.K., says that: "Bishop Cecil, of South Tokyo, considers that the time has come when a Japanese Diocesan Bishop should be consecrated—not a Japanese assistant Bishop, but a Diocesan Bishop. To facilitate this scheme he proposes to resign his See. But he further suggests that he himself should become Suffragan in his old diocese to the new Japanese Diocesan Bishop of South Tokyo. He contemplates with sorrow that after eight years he will never learn the Japanese language adequately. Moreover, as Suffragan he could assist greatly, and especially in relation to the Europeans in the diocese. The General Synod of the Nippon Sei Kokwai has given its approval, so have the Archbishop of Canterbury and the Presiding Bishop of the United States. The Church societies at home have welcomed the announcement with all respect and reverence for him who proposes the scheme, and wishes the Japanese Church all blessing in this forward step. It is not going too far to say that few would be found who could thus take a lower place in his old diocese, but we all know the spirit that animates Bishop Cecil. The Synod of the Diocese of South Tokyo meets in March, and we shall soon know what final step has been taken."

It will be remembered that Bishop Cecil Bontflower offered himself for missionary work at the great Pan Anglican Congress of 1908.

The Laymen in Conference.

Following closely upon the Islington Clerical Meeting came the London Meeting of Lay Churchmen. It was held in the Hoare Memorial Hall of the Church House, Westminster, in January last. The attendance at the earlier session was somewhat limited, but in the afternoon the Hall was practically full, save for a few seats on the left of the platform. Professor Beresford Pite presided on both occasions, and those present, in addition to the invited speakers, included Lord Kinnaid, Sir Lulham Pound, Major-General Sir George K. Scott-Moncrieff, Mr. J. F. W. Deacon, Mr. R. W. Dibdin, Mr. Martin H. F. Sutton, Mr. S. H. Gladstone, Mr. T. G. Hughes, Mr. G. A. King, Mr. Albert Mitchell, Mr. W. Guy Johnson, and many others.

The general subject for consideration was "Evangelisation in Social and Educational Effort."

moral welfare of the people. He was a gifted speaker, who clothed any sub-

Religious Education.

Fundamental Principles.

By A. Gregory Wilkinson, Monkton Combe School.

(The latter portion of a Paper read at the London Meeting of Lay Churchmen on January 19, 1918.)

All religious education must be rooted in the Bible; that is, I mean, in the Bible regarded as an authoritative Divine Revelation of all that it most concerns us to know.

It is a suggestive consideration to find that in the gradual unfolding of Divine Revelation we find ourselves in the presence of the Mosaic Law before we come to the advent of the Son of God. God Himself put His own people under the regime of moral and ceremonial law calculated to exercise and develop the conscience. The Apostle Paul taught that the law was a schoolmaster to bring his nation to Christ. In other words, such law was regarded as exercising a beneficial preliminary influence. Even Gentiles, inasmuch as they possessed a conscience, were in the First Form of God's school. The Jews at Sinai were promoted to the Second Form. To us that Second Form is largely dispensed with; but there exists all the more need that the First Form work should be thoroughly done, supplemented by what is still applicable of Second Form work.

The Main Consideration.

But when we regard the Bible as a whole, the main consideration is that it endorses, re-assents and exalts all the intimations of conscience respecting duty and God. It convinces us that righteousness is not only the law for man, but the law of God's own Being. There are not two moralities, one in God, another in man. It becomes clear in the light of the Bible that my instinctive sense of the obligation of righteousness is but a dim reflection of the righteous nature of the God who reveals Himself to me in Jesus Christ. Thus it becomes the glory of Christianity that it commends itself to every man's conscience in the sight of God. Practical personal righteousness is a great final cause of Revealed Religion. Christianity does not stand on the ground of external authority merely. It approves itself as true to my sense of truth as righteous to my moral sense, as good to my sense of goodness. And no part of Bible teaching can have any religious value to me, except as it approves itself to my religious conscience. Even Matthew Arnold admitted that the Bible was the most intensely righteous book in the world, and Jesus Christ the most perfect ideal of righteousness. He said, "The Bible has such power for teaching righteousness that even to those who come to it with all sorts of false notions about the God of the Bible it yet teaches righteousness, and fills them with the love of it." But beyond that, the Bible infinitely exalts morality by transforming moral obligation into personal feeling. In the light of Scripture it is not so much a righteous law that I have to keep as a Personal, Loving Father whom I have to please. The world has never known any obligation to righteousness that will com-

YARRABAH MISSION.

NORTH QUEENSLAND.

Applications invited for the three following positions:—

- (1) **Matron** to take charge girls' dormitory, must possess necessary personality to control difficult class girls and women. Applicants should be distinctly in possession of ability and technical skill necessary for organising department on industrial lines, to make more productive, in addition being expert in housekeeping management.
- (2) **Assistant Superintendent**, energetic man, must be experienced in controlling men, and have knowledge of business training routine, as engineer, or in some profession essential to enable him supervise and continue the training of natives, a number of whom are now capable tradesmen.
- (3) **Storekeeper**, must be good clerk, and have thorough knowledge of business methods. Tact and energy essential. As a side line, a knowledge of boats, cattle, or other work might be a recommendation.

Applicants for above three posts should be members of Church of England, and feel a call to missionary work. There is a white staff of about 12 on station; climate not unhealthy provided one takes necessary precautions. Applications, stating age, with details training and experience, in writing, Bishop Le Fanu, Diocesan Registry, Brisbane.

pare with this. For I find no mere teacher coming to me with a moral message; I find the Divine Son of God coming to me with a moral salvation, designed to deliver me from the power of moral evil by His death on the Cross as an Atonement for my sin, and the gift of His Spirit as a power for renewing my nature. This creates an enthusiasm for righteousness, otherwise unattainable. Christianity brings not only light but heat. It is the great dynamic power of righteousness. It introduces me to the Lord of Conscience, and I find Him the Lord of Life and Love. Jesus Christ was a sort of external, incarnate conscience to the men with whom He lived. He dealt with them with a more perfect insight and knowledge than their own consciences exercised, and yet with perfect kindness and sympathy. He brought God very near to men, and men very near to God. And if this tendency, as we have seen, of modern thought is to put God very far away from us, it is the glory of the Bible to bring Him very near to us in the Person of Jesus Christ. No one can enter sympathetically into the atmosphere of the Bible without becoming conscious that God and he are coming into closer relations to one another.

The Religious Use of the Bible.

From the teacher's standpoint, then, all this involves the religious use of the Bible in promoting true education. The Bible is not used religiously unless it is made to appeal to the moral and religious sense. It should be the aim of a Christian teacher, therefore, to endeavour to secure for the Bible a hold upon the conscience by adducing convincing proof that it is really the Word of God, an authority which conscience itself should own to be supreme, and to which it should reverently bow. In our Public Schools the form work in Scripture, done with a view to our present system of examinations, must not be regarded as possessing any distinctly religious value. It consists mainly of history, geography, and Biblical antiquities. Whatever may be the value of such study, it is not a religious value. It is quite possible for the worst boy in any school, if he happens to be clever, to take the Scripture prize. There is no reason why he should not pass an examination in the life of David, or even of our Lord, in the same way as he would on the reign of Queen Elizabeth or any other historical subject. Something quite distinct from this is essential.

Again, therefore, I may point out the valuable opportunity which occurs at the daily morning prayer. It is on such an occasion that the Bible will be properly used in religious education. If its message is interpreted and applied in brief, pointed, reverent fashion by men who can speak from the heart. Without question this kind of religious education can be imparted by true Christian men and women only. Our schools must be staffed with devoted Christian masters and mistresses, if effective religious work is to be done. Here, therefore, I come back to the primary purpose of this Conference, the study of the sphere for individual Christian service in education. True Christian men will not need to be reminded that no good results can be obtained in any department of service without that aid of the Divine Spirit which is never withheld from those who sincerely rely on it. But my present point is that men of the true Christian spirit may be imperfect in their service through lack of understanding of the right lines of conducting religious work.

But upon this wide and attractive subject of the religious value of the Bible I have no time to enlarge.

The Higher Criticism.

There is, however, one very serious consideration to which I must allude, for we live in days when we are expected to accept the detronement of the Bible as an accomplished fact. I allude to the prevalence of the Higher Criticism in books written for use in our high-class schools. This is not the occasion to discuss the Higher Criticism in general, and for brevity's sake I shall mention one example only of such literature—viz., the Commentary on Exodus written by the late Dr. Driver, Professor of Hebrew in the University of Oxford, and published in the Cambridge Bible for schools series.

You are all, I take it, aware of the current critical conclusions on the composition of the Pentateuch. You are aware of the critical view concerning what is called "the Priestly Code," which consists of the whole of Exodus and practically the whole of Leviticus and Numbers. I wish to call your attention to two facts relating to the latter half of Exodus, which is occupied, as you are aware, with the description of the Tabernacle, the minute and detailed instructions for its construction, and the way in which those instructions were carried out by Moses and the Israelites in the wilderness.

The first fact is that from the august occasion on which God met Moses at the Burning Bush, the whole narrative right through

Exodus, Leviticus, and Numbers is absolutely dominated by one constantly recurring expression, "And the Lord spake unto Moses, saying"—then in each case follow the detailed instructions delivered to him. I have counted no less than 150 instances of the occurrence of this expression and its equivalents in those three books. The Exodus narrative represents the instructions concerning the construction of the Tabernacle as coming in all their detail from God Himself and in that connection alone the expression, "And the Lord spake unto Moses, saying," occurs about twelve times. Then you read that Moses conveyed to the people what the Lord had told him to do. Then you read that the material for the Tabernacle was prepared and the Tabernacle itself set up, "as the Lord commanded Moses," an expression which occurs about fifteen times in that connection. Leviticus and Numbers continue in exactly the same strain, a fact which you can verify for yourselves. It would be impossible to convey more emphatically the impression that the whole thing originated in distinct Divine command, and was duly carried out in obedience to that command; and in that case, in the nature of things, the record must have been committed to writing at the time either by Moses or his secretaries.

The second fact is that Dr. Driver and the Higher Critics hold and teach that this Priestly Code, as they call it, containing the whole passage I am referring to, was originated by some unknown priestly writer or school of writers at the time of the Babylonian captivity, and only promulgated after the Exile; that the instructions for the construction of it, the Tabernacle were not delivered by God to Moses, nor was the Tabernacle as described in Exodus ever erected in the wilderness at all. Dr. Driver's conclusion expressed in his own words, is that "it does not seem possible to regard the Tent of Meeting, as described by P., as historical." Dr. Driver supports this conclusion by elaborate arguments in this Commentary for schoolboys.

If the Critical View is Correct.

Now it is not for me, on this occasion at least, to challenge Dr. Driver's conclusions. We will suppose that his scholarship is sound and his conclusion inevitable; then I have only one thing to say—viz., that the moment you convince me that the Critical view is correct, that moment you destroy all the hold the Bible has upon my conscience, and thereby also destroy its religious value for me. It is of no good talking to me about the pious fraud by which writers of the Tabernacle put their fabrications wholesale into the mouth of the Almighty, and represented Moses as doing what they knew he never did. I say it is not "pious fraud"; it is outrageous and blasphemous imposture. It amounts to a complete stultification of the moral authority of the Scriptures.

And when such fraud dominates the whole Priestly Code, as they call it; and a similar fraud dominates the Book of Deuteronomy, and when this is all written down by scholars of renown for the edification of our young people, I say you are confronted with a situation of exceeding seriousness; for the whole process tends to bring the Bible into the contempt of every intelligent schoolboy.

Nor is it any good trying to restore the balance and redress the harm by emphasising the truth or beauty of other parts of Scripture, for it needs no very deep knowledge of the Bible to discover that all Scripture subsequent to the Pentateuch is so closely knitted thereto, and so consistently treats the history as reliable, the Law as the Mosaic, and the whole Pentateuch as the stable foundation of the national life of Israel, that all subsequent Biblical writers and our Blessed Lord Himself are either implicated in, or victims of, the impostures

practised in the composition of the Pentateuch.

How are you going to teach intelligent boys to respect and bow to the Divine authority of literature put together in that fashion? How is character to be developed by teaching our boys that the book which used to be so venerated in our Empire is compiled on principles of glaring dishonesty?

Had the writers of the Pentateuch no sense of honour, no sense of responsibility; had they no sense of the obligation to truthfulness? If not, if the Bible was composed in this tricky, deceitful, lying fashion—then the teaching of Scripture on such lines will be equivalent to teaching our boys to be deceitful and dishonourable and untruthful themselves. Thus the very teaching of Scripture tends to become the means of bringing our own standard of morality down to the German level.

The Prevalence of such Teaching.

Nevertheless, there the matter stands, and the prevalence of such teaching is creating an unparalleled situation, which I earnestly commend to your notice. It is exceedingly difficult at the present time to obtain high-class text books on Scripture which are not permeated with this teaching. But I am thankful to be able to say with confidence that if any master on the staff of Monkton Combe School were to begin teaching Scripture on Higher Critical lines he would be promptly and peremptorily stopped.

Finally, I have only to say that present conditions in this respect are serious beyond expression. I have endeavoured to prove that all religious teaching should be noted in the moral sense; and yet I find myself up against the fact that, according to the all-prevalent Critical theories, the Bible itself lacks a sound moral basis. Here is an enigma which for the present must remain unsolved. My duty ends in submitting these convictions to your earnest consideration.

Correspondence.

Orders and Unity.

(The Editor, "Church Record.")

Dear Sir,—Without doubt there is a tremendous amount of misunderstanding on the question of Orders, therefore it is an excellent idea that the matter should be discussed from all points of view—in our Church papers. Being only a layman, I have not much literature on the subject, but I wish to write on the matter just in the way it appeals to me.

What constitutes a valid ordination? It depends largely on what we mean by the word "valid." If we simply mean—as does Bishop Gore in his little book "The Religion of the Church"—that form of ordination which is "recognised by the Catholic Church"—the historic Church of Christendom—then "Catholic" churchmen, and many "Evangelical" churchmen also, I make bold to affirm, would at once say, "Episcopal ordination constitutes a valid ordination." But if we give the term "valid" its stricter and more usual meaning, "secure," we have no right to assume, I think, that episcopal ordination is the only valid form; for He can make any Orders valid. We can feel assured that our own Orders are valid, but we have no right to pronounce on the validity of other orders outside the Catholic Church, or, if you will, outside the Anglo-Catholic Communion.

Would it not be better to ask—as one of your correspondents suggests—What constitutes a "regular" ordination? It seems to

The Church Society.

(The Editor, "Church Record.")

Dear Sir,—The other day a friend brought under my notice the decline in the income of the Church Society and the Mission Zone. Already I had heard this matter discussed by many members of the Church of England, and it seems to me the great majority of these people ascribe the steady decrease in this income to one cause, i.e., the robbing the Church Society and the Mission Zone work of their individuality, and the including them with the Church of England Benevolent Society, under one heading "The Home Missions."

For 25 years I have contributed to the Church Society funds. Formerly we had the satisfaction of knowing that the money we contributed for poor clergymen was directly applied to that purpose. The subscription of a member was 12/- per annum. Once or twice a year leaflets were issued showing how the money was contributed was used. Dozens of ladies made it their business to collect subscriptions, and a general interest was taken in the matter. It was the same with the Mission Zone Fund. Everyone rejoiced in the excellent work being done in the slum parishes by the Rev. R. B. S. Hammond. The interest was maintained by the constant holding of Ten Days' Missions in the slum areas; the subscribers knew that they were helping real evangelistic work amongst the masses, and contributed cheerfully to the fund.

To-day the great centre of interest is not the Church Society, not the Mission Zone Fund, but the Ladies' Benevolent Society. Women who formerly kept the interest of the other two funds alive, are quite satisfied to give the subscription, not of 12/- as formerly, but of 2/6 and two or three garments. A subscriber donating £1 to the Church Society cannot tell if it is applied for that purpose; it goes into the Home Mission Fund and is lost in the several departments. The interest in these funds can only be revived by letting each stand on its own basis, and regularly and steadily sending out to subscribers leaflets showing what has been done with the money.

A. C. PENNEFATHER-ELRICK.
Old Beach, Tasmania.

Holy Communion.

(The Editor, "Church Record.")

Sir,—The issues for March contain several references to "Holy Communion," which we laymen hope will be more fully taught in both your pages and in the pulpits. At present, the teaching in the above-mentioned references is not clear. One writer says, "Some of the Corinthian Christians were 'eating and drinking judgment to themselves,' because they partook unworthily, not discerning the body." The "body" he examines in a previous sentence, refers to the members of Christ's mystical body, the Church. This is a new explanation for me, who for half a century have interpreted the words of the Prayer Book to mean what they say; and the Prayer Book says plainly, "We eat and drink our own damnation, not considering the Lord's Body." There can be no doubt as to which Body, the Prayer Book means, as it spells it with a capital B, whereas your writer converts it into a small b, and omits the word "Lord's."

As this question forms the very keynote of our Prayer Book's teaching, it can be understood how eagerly the laity desire enlightenment.

The Right Rev. M. R. Neligan, D.D., late Bishop of Auckland, tells us the teaching of the Church of England in few sentences: "The Catechism tells us very clearly and simply what the Holy Communion is, and also tells us who the people are who know it to be this. Here are the words: 'The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.' The teaching here is just this: Our Lord is Himself present in the Holy Communion and gives us His Body and Blood. How? We do not know, and we cannot explain; the fact is enough. Then it is 'the faithful' who 'verily' and indeed take and receive' Him in the Holy Communion, and 'the faithful' are the men and women, boys and girls, who want Him, desire Him, use their wills; the people who fast because they seek. One fact is, 'My Lord is there'; another fact is, 'I must will to seek Him there.'"

This interpretation gives a meaning to Holy Communion quite different from its being a mere memorial service. The latter view may have originated with some members who, being of the "faithful" were unable to perceive the manifestation of the spirit, and their conception has become perpetuated, but it is surely not the real teaching of our Church.

One other point: The Black Rubric is particularly careful to teach that "the Natural Body and Blood of our Saviour Christ are in Heaven, and not here." But as "I believe in the Holy Ghost, the Lord and Giver of Life, Who proceedeth from the Father and the Son," it follows that the Holy Spirit would be specially present at the Holy Communion. It is the consciousness of this Presence in the House of God which compels the deep reverence and devotion we see in those who so believe.

A. DONNISON.

The Church Record.

(The Editor, "Church Record.")

Dear Sir,—May I once again, through the medium of your paper, set forth my views with regard to the Deaconess and the priestly office?

I am firmly convinced, after much thought and reading, that this office is debared to women according to the writings of St. Paul which are inspired by God. With reference to the word "succourer" in Rom. xvi. 2, I certainly take it to mean a "patroness" and a champion or stand-by. Phoebe was such, and a woman can be a patroness of other women's work, one who guides and directs and instructs, one who has influence over others—we have examples of this in our own modern Deaconess work. "Churchwoman" asks an explanation of 1 Cor. xi. 5. I find from a very reliable source (Elliott) that the permission here implied for prophesying and praying was probably only for smaller gatherings (see Philomen, verse 2), and does not apply to larger and more public gatherings. The veiling of women acknowledged a head, i.e., her husband; appearing unveiled dishonoured him and herself. The veil was a recognised badge of subordination, and women were veiled in church in coming to worship (verse 18).

In 1 Cor. xiv. 34 women are told to "keep silence in the Churches." Although times have changed, the Bible has not, and still remains the same—Isaiah xl. 8. Phoebe proved that she could be calm, clear, well balanced, high principled, high souled, as well as women of to-day, yet we cannot depart from the words we believe to be inspired by God that women are not permitted to speak in the Church. Article XXXIV, certainly allows changes in the ceremonies and rites of the Church, but "ordained only by man's authority." The word of God cannot be altered or changed by the councils of men.

A woman missionary conducting services referred to previously, amounts to the same as a woman holding a religious meeting in our own land, a soul whether white or black is of course of equal value, and woman can do all in her power to uplift and help in every way.

My ideas may appear out of date, but I take the Bible as my unchangeable authority. I am, sir,

ADELPHINE.

Personal.

A SUBSCRIBER.

The Bishop of Hereford.

(The Editor, "Church Record.")

Sir,—It is a pity that "C.E.C." marred his otherwise fine appreciation of the late Canon Scott Holland by an ungenerous and unworthy thrust at Dean (now Bishop) Hensley Henson. Surely the virtues of the former can stand without the adventitious aid of unnecessary references to imaginary faults of the latter. "C.E.C." knew Scott Holland, hence the interesting personal reminiscences of the "In Memoriam." Apparently he does not know Hensley Henson, otherwise he would not have gravely written that the now famous Bishop derived his knowledge of men from books, rather than from contact with them in the ordinary walks of life. The new Bishop of Hereford has suffered many things at the hands of many people lately, and so far has endured them without any apparent disturbance of rest and appetite, but this new charge coming from such unexpected quarters will just about "crumple" him up and procure his banishment from the episcopate.

But apart from this, it is quite another "fault" which has caused "C.E.C." to drag the good Bishop by the hair of his head (so to speak) into the argument. In the interesting Re-union of the Church of England with other Protestant bodies, Bishop Henson has occasionally invaded nonconformist pulpits. Just what outrage on Church teaching he has thereby committed; what infringement of sacred principle he has perpetrated; what hindrance to real Re-union he has set up, no one seems able to say. Enough to know that he has ventured to outline possible terms of Re-union in places where they need to be heard; that he has endeavoured to create an atmosphere in which Re-union has a chance of becoming a real thing. That is the gist of the charges now being hurled at his head. As for the

sage advice on the matter of our attitude to the other fellow, viz., the Presbyterian, Methodist, etc., well some of us are becoming tired of advice! Our leaders tell us the same old thing—Pray about Re-union—talk about it—sing hymns about it—but (and here they raise their hands in pious horror) for heaven's sake, don't do anything practical! I am,

X.Y.Z.

The Deaconess.

(The Editor, "Church Record.")

Dear Sir,—May I once again, through the medium of your paper, set forth my views with regard to the Deaconess and the priestly office?

I am firmly convinced, after much thought and reading, that this office is debared to women according to the writings of St. Paul which are inspired by God. With reference to the word "succourer" in Rom. xvi. 2, I certainly take it to mean a "patroness" and a champion or stand-by. Phoebe was such, and a woman can be a patroness of other women's work, one who guides and directs and instructs, one who has influence over others—we have examples of this in our own modern Deaconess work. "Churchwoman" asks an explanation of 1 Cor. xi. 5. I find from a very reliable source (Elliott) that the permission here implied for prophesying and praying was probably only for smaller gatherings (see Philomen, verse 2), and does not apply to larger and more public gatherings. The veiling of women acknowledged a head, i.e., her husband; appearing unveiled dishonoured him and herself. The veil was a recognised badge of subordination, and women were veiled in church in coming to worship (verse 18).

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ADELPHINE.

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April 12, 1918.

Chaplain A. E. White has returned invalided to W.A. Chaplain Vine is in France; Canon Moore passed through Fremantle going East, after acting as chaplain for the voyage; the Rev. R. J. Craggs has left for troopship service.

The Rev. O. V. Abram, L.Th., senior curate of St. John's Church, Launceston, recently curate of St. John's, Bishopthorpe, Sydney, has passed his final examination for the degree of Bachelor of Arts within the University of Sydney.

Miss Wildash has entered Deaconess House, Sydney as a deaconess probationer, also Miss Marion Wise, from Tasmania.

Miss S. A. Wade, of Crookwell (Diocese of Goulburn), and Miss Foy, of Enfield, Sydney, entered Deaconess House, Sydney, in March, for a course of training as candidates for the C.M. Society.

Mr. J. H. A. Chauvel, who has done the sub-Warden's work at St. Paul's College, Sydney, for the past twelve months, is leaving to prepare more directly and practically for ordination later in the year. Captain L. B. Heath, who was sub-Warden in 1914, has returned after three years' active service and will take up his old work again. Honourable wounds have brought about his discharge from the army, but, fortunately for him and the College, have not disqualified him for the life of a student.

His Excellency the Viceroy of India has contributed £10 to the Central Fund of the Diocese of Willochra.

Exchanges have been arranged in the Sydney Diocese between Rev. J. Best, of Croydon, and Rev. Charles Hughesdon, of Katoomba; and between Rev. A. R. Shaw, of Belmore, and Rev. P. W. Dowe, of Bulli.

Rev. Canon Hancock, Vicar of Monee Ponds, Melbourne, has been appointed Vicar of St. Andrew's, Brighton.

Rev. J. T. Baglin, Vicar of St. John, Footscray, is to succeed Canon Hancock as Vicar of Monee Ponds.

Rev. Kingsley Cole, Vicar of Ascot Vale, has been appointed Vicar of Christ Church, Geelong.

Rev. R. B. S. Hammond, of St. David's, Surry Hills, has accepted nomination to the parish of St. Barnabas, Sydney, vacant through the appointment of Canon Charlton to the position of Organising Secretary of the Home Mission Society Diocese of Sydney.

Rev. W. H. G. Cochran has been appointed to the Parochial District of Weston and Abermain (Newcastle).

Rev. Canon Forster, B.A., Warden of St. John's College, Armidale, has been appointed Headmaster of the Armidale School in succession to the Rev. F. T. Perkins, M.A.

Rev. W. H. Roberts, Vicar of Taieri, N.Z., has been offered and accepted the position of Vicar of the Parish of Bluff, vacant through the resignation of Rev. Canon W. Swinburn, in consequence of ill-health.

The acceptance of the living of Lismore, N.S.W., by the Rev. A. R. Ebbs, and his consequent resignation as Organising Secretary of the Victorian C.M.S., has come as a surprise to many friends to whom the name A. R. Ebbs and C.M.A. were almost synonymous.

For over 16 years Mr. Ebbs has been officially connected with the C.M.S., and during that time has rendered yeoman service to the cause of missions—his boundless and optimistic enthusiasm proving often times an inspiration to others. In 1910 he attended the Edinburgh Conference as a representative from Australia, and took full advantage of the opportunities offered him of visiting several fields in order to obtain a first-hand knowledge of the work and its needs. His departure from Victoria, from a human point of view, will withdraw one who has proved himself a tower of strength to the cause of evangelicalism. Lismore is to be congratulated upon its acquisition, and we wish our brother every blessing in his new sphere of work.

Rev. F. Balance has been appointed curate of Scone.

Rev. H. T. Wilkinson has been appointed by the Archbishop of Melbourne to the charge of the parochial district of Healesville, in succession to the Rev. R. M. Brett, who recently resigned.

The name of Captain Basil Moorhouse Morris, a son of Mr. E. W. Morris, late Registrar of Melbourne Diocese, and a God-son of the late Bishop Moorhouse, appears in Sir Douglas Haig's report, printed in the London "Times," of December 28 last, as deserving of special mention. Captain Morris has been with the Siege Brigade in France for about two years.

Rev. W. A. Keay, Curate of St. Mark's, Wellington (N.Z.), has been appointed to the Vicarage of the Church of the Holy Sepulchre, Auckland.

Rev. C. C. Short, Curate of St. Stephen's, Newtown, is to be married to the eldest daughter of the Rector, Rev. H. S. Begbie, on Tuesday, April 16, at St. Stephen's Church.

Rev. Lieutenant Gordon O'Keefe, of Leichhardt, arrived home on March 30. Lieut. O'Keefe was ordained Deacon by the Bishop of Grafton and would have been ordained to the Priesthood had he not felt the call of duty so strongly as to enlist as a private in the A.I.F. He was wounded by shrapnel in the left shoulder and arm.

Our Melbourne Letter.

(From our own Correspondent.)

The Diocese has had its best Easter for many years. The weather was perfect and every communicant who wanted to communicate was able to attend one of the many celebrations. One Evangelical Church, where two and three hundred had been considered good totals, had over 500; another's totals exceeded last year's by 100, and so on. There are many evidences that the Church is extending and strengthening her influence over her people. There is a measure of Church revival; does it include the deeper things of heart surrender and growth in holiness and the kind of service holiness ensures? This great question is asked not to depreciate the blessings for which we thank God, but to keep in mind that there may be much of the Promised Land yet to be possessed.

St. Peter's and St. John's observed the Roman rite of the Stations of the Cross in Holy Week. St. John's, Latrobe St., went one better (or one worse) by announcing a dry mass.

Melbourne Diocese wants neither the name mass, nor the thing under any other name. There is a spirited protest in last week's "Church Standard" from a clergyman who can in no way be suspected of party bias, protesting against the pro-Roman propaganda which is still tolerated by those in authority.

The question of Church Schools is being brought to the front, and not a day too soon. Roman Schools are offering educational advantages to young children and girls at a ridiculously low rate. Of course it is only a spineless Anglican who would send his daughter to a Roman School. They don't try to influence Protestants, we are told. Why should they? They have an institution to do the work for them. The Roman Day or Convent School is a skillfully-designed machine for turning out good Catholics. If you put your child in the machine you need not be surprised at her turning to Rome. Unfortunately there are many who don't see this till it is too late, or won't see it because the advantages are offered at a cheap rate. Hence the Church must provide schools—not for the rich, like those already established, but for children of parents who are not satisfied with the State Schools, but cannot afford high fees. If these schools are to be multiplied (there are some already in existence) we will need a staff of trained teachers who are willing, for Christ and His Church, to devote their lives to education on sound religious lines. There is no institution of evangelical workers answering to the Kilburn and other sisterhoods. We need women's work at home, just as the C.M.S. is supplying this need for the foreign field. Proposals are being considered for an organisation of women's workers. It is hoped soon to be able to announce the plans and initiate a scheme fraught with great possibilities of usefulness to the Church and for the well-being of precious souls.

Canon Hancock's appointment to St. Andrew's, Brighton, confirms the impression that many parishes classed as "high" will welcome an evangelical ministry so long as the man is highly qualified and strong in his allegiance to the Church. The appointment of the Rev. J. T. Baglin to St. Thomas', Essendon, is also matter for congratulation. Few men have had a more strenuous post than Mr. Baglin at Footscray, and few have had the uniform success which has attended his ministry of 17 years at St. John's. We predict that Canon Hancock's work will be well sustained by his successor. It is remarkable that Mr. Baglin first succeeded the Canon as Rural Dean, and now he takes his place as Vicar.

The sun shall rise again when night is past
Again its splendour on the earth be cast;
Oh may we spend our precious hours
In deeds of love,
That after death a day be ours
Of joy above!

CHURCH OF ENGLAND DIOCESAN DIRECTORY FOR 1918 NOW READY.

Contains full information regarding the Church in the Diocese of Sydney, with list of Clergy in the Commonwealth, New Zealand, etc.; the "Sydney Church Ordinance, 1912," together with "A Guide to the Conduct Vestry Meetings thereunder," the Constitutions for the Management and Good Government of the Church, and the new Church Trust Property Act.

On sale at Sydney Diocesan Registry, George Street, Sydney; Messrs. Angus and Robertson, Ltd., 89 Castlereagh St., Sydney; The Church Book Store, Daking House, Rawson Place, Sydney; and Publishers, John Sands Ltd., 374 George St., Sydney. Price 1/-, post 1/1.

ministered, seeing the large number who are needed for work in the Brotherhood area."—Bishop's Diary.

April 12, 1918.

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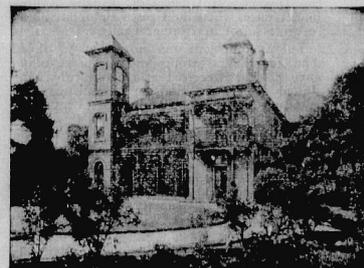
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EDITORIAL NOTES.

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

BUSINESS NOTICES.

Subscriptions, and all business communications should be sent to the Manager, Mr. L. Lepelstrier, 64 Pitt Street, Sydney, Telephone City 1657. Subscribers are asked to write at once if they do not receive the "Church Record" regularly.

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The Church Record.

APRIL 12, 1918.

CARNIVAL AND TRAGEDY.

The title of this article is borrowed purposely from that of a leading article in one of our most cautious daily newspapers. The occasion of the utterance was evidently the attendance of one hundred thousand people at the N.S.W. Agricultural Show on Good Friday, for the same appeared in the issue of the following day. There was no actual reference to the holy day—we could hardly expect so much from the paper in question, with its hoary Congregationalist traditions—but we suspect rather strongly that the writer of the article was a good deal influenced by the religious significance of the Day of the Cross, and its deep connection with the tremendous sacrifice and suffering at its height just now in Europe. The utter incongruity of the usual jocular and sportive commentants of the Show, with the emblems and memories all around us of that supreme sacrifice and suffering, drew from the thoughtful writer the solemn protest we refer to.

We do not expect that he was clearly conscious of all the forces producing in him the dismay that is so apparent in the article, and perhaps he would be the last to acknowledge any sympathy with the protest the Church of England makes year by year through her official head, the Primate of Australia. But we make bold to say that the persistence of that protest is having the good effect of strengthening a public opinion amongst the more seriously minded members of the community against the spirit of complacency which makes possible the exploitation for carnival purposes of the most sacred and solemn day of the Christian year, a special holy day whose most sacred associations alone have caused its general observance as a holiday.

It is just that spirit of complacency, an utterly non-sacrificial spirit, which avoids the cross at every turn in life, and which ever embraces the easy, the comfortable, the pleasureable, which is seen at its worst when in complete disregard of the Sacrifice of Calvary it holds carnival on Good Friday, and quite naturally refuses to acknowledge its grave responsibilities in connection with the War. Consequently we are not surprised, though we are indeed grieved, to be told that "Out on the Showground men in khaki have been appealing for recruits, and they have had placards up bearing the

words: 'This space is vacant for a fit man.' But few recruits have stepped forth out of the tens of thousands of fit men on the ground."

It is well that a great newspaper has definitely felt the need of registering an emphatic protest against the carnival-spirit that seems to dominate the community. We cannot move in any direction without its gross intrusion. Every effort to raise money for the needs of the men who are engaged or have been engaged in the terrible struggle in Europe, where the land is running red with the blood of our best; every such effort must of necessity be besmirched with methods of money-raising which are worthy of the common gaming house. Even the Red Cross effort which its responsible promoters are seeking to keep clear of such objectionable methods, is by no means free from them, and enthusiastic but mistaken supporters are indulging the covetous desires of the public in order to allure from them money thought not to be obtainable from them by cleaner methods.

How much more fitting with the situation and better in every way to keep the appeal high! It would meet with a truer success, it would do nothing to encourage the gambling or covetous spirit in the community, and would do away with the possibility of anyone desiring, or in some cases gaining, enrichment under the subterfuge of helping to win the war or providing for the needs of our heroes and their dependents.

If only our own Church-people who recognise the danger of these methods would exert their influence and quietly resist their intrusion into so sacred a cause, a great deal of good would be accomplished. Christian people must give evidence of the possession of real backbone in these matters of Christian principle. "Thou shalt not follow a multitude to do evil." We must beware of that temptation of the devil—the idea that the end can ever justify the means if these means are unrighteous. We will serve the righteous cause of our Empire—the cause for which our men are nobly and willingly sacrificing their lives—if even for their sakes we encourage the growth of unrighteous forces in that Empire.

Do we not believe in our hearts that one sacred purpose of this War, in the will of a loving God, is the purging of our own national, as well as individual, life from things that defile and weaken that life, and so prevent it from discharging the great world-ministry for which God has raised it up? We must be very jealous, then, of our high calling as a nation and keep out those things that would in any degree hinder that loving will of God from being accomplished.

ARCHBISHOP SAUMAREZ SMITH ON THE ONE ALTAR.

The Rev. N. Dimock, in his book "Ritual, its Use and Abuse," says, page 37—"Let me ask attention to a few weighty words from an esteemed Archbishop of the Australian Church, 'We have an altar in the Cross of Christ. And as we contemplate it by faith we see our great High Priest bringing the appointed victim, offering the expiatory sacrifice, removing the guilt of sin from the congregation of God, and purifying unto Himself by the blood of the New Covenant a pardoned people, zealous of good works. We have a sacrificial altar. Let Jewish ceremonial give place; let Gentile superstition be abandoned! Our Altar is now the only one needed, and the sacrifice offered on it is unique in its nature, transcendent in its work, and of eternal efficacy for every worshipper among men' (Archbishop Saumarez Smith, in 'The Church and her Doctrine,' page 36.) Would that such were the teaching of all bishops, priests and deacons of the Church of England!"

Henry Montagu Butler.

Master of Trinity College, Cambridge, 1886-1918.

In January last there passed away one of the most notable figures in Cambridge University life of the last thirty years. "The Master of Trinity" holds a high position in academic society, as head of the greatest college of its kind, and holding a post that has other peculiar privileges and responsibilities.

Henry Montagu Butler not only filled but adorned the position he held for nearly 32 years. He wrote a book entitled "Twelve Great and Good Men." He was himself a great and good man. And yet his appointment to the Mastership was a surprise. His had been made outside Cambridge. Himself the son of a Master of Harrow, he held that Mastership from 1859 to 1885, over a quarter of a century, and was apparently settled in the Deanery of Gloucester, usually a life-long tenure, when the Crown summoned him to the head of his former College.

The appointment was more than justified. The genial, yet strong and pervasive influence he had exercised at Harrow, was continued at Trinity, and he became an outstanding figure in Cambridge University life.

In all things he was a "verray parfait gentilman." He wrote personal notes of congratulation to every student of the College who won distinction. I have a note written to me when the result of the Tripos was published for which I had sat. It is characteristically neat in its expression: "Small as the class is in which you are placed, I am glad to see you are safely enthroned in it." There were only two names in the first class that year.

At the farewell dinner to S. M. Leathes, the Director of Studies in History, who had just been appointed First Civil Service Commissioner, there was one undergraduate who found himself the only non-partaker of the usual liquid for the toast of the evening. The Master, who presided for himself, and ordered some lemonade for himself to keep the undergraduate in countenance. It was a typical instance of his quick and practical courtesy.

In walking about the College he invariably "capped" every member he met, including the newest freshman, and he informed himself of the circumstances of all, no small feat of memory in a college of six hundred members.

He had rare gifts of speech. Apparently oblivious of all that had been going on at a meeting he would give a concluding speech that aptly summed up all that had been said. He always said the right thing in the best way. He had a remarkable fondness and aptitude for personal reminiscences and anniversaries. I have frequently heard him say, "To-day is the—th anniversary of such and such an event," a reference that was always to the point. His sermons in the college chapel invariably commanded attention, and it was better than a sermon to hear him read one of the lessons, a duty which fell to him once or twice a year.

He was Senior Classic in 1855. His second wife, Miss Ramsay, was herself a Senior Classic, beating all the men of her year. Their elder son continued the family tradition by securing the highest classical distinction. The younger son also showed promise of academic brilliance, but his life was cut short, like that of many other sons of Trinity, somewhere on the Western Front. Yet the sacrifice is what one would expect of the son of such a father, and it has also been shown by the sons of other fathers who have shown the same spirit of service, the spirit that is the finest product of our ancient universities, and of the great schools that feed them, the spirit that really holds the British Empire together and justifies its existence.

Yet Dr. Butler was far more than a great academic personage. He was a devout disciple of Jesus Christ, and what he himself had learned he passed on to others. Scholar and master of speech though he was, his sermons were marked by simple, earnest faith, and drew the hearts of his hearers by their warm spiritual touch. What he felt he uttered, and what he spoke he lived, and all who came near him were the better for enjoying the privilege. This may seem a large praise for one who was but a man after all, but I can only try to express what I experienced during my ten years of Cambridge life. As undergraduate, I saw him mostly, from afar, but afterwards, I came into occasional, but closer contact, and my own experience was confirmed by what others had to say of him who left so deep a mark on their lives. D.J.D.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Board of Joint Theological Studies.
(Third Session.)

Syllabus of Lectures, 1918.

(Course V.)

The Unsolved Problem of Old Testament Prophecy.

By the Rev. Principal Harper, M.A. D.D., on Mondays, April 15, 22 and 29, at 11 a.m., in St. Andrew's College, University of Sydney.

Lecture I.—The great problem of Old Testament prophecy is its relation to Time. Did the Prophets "know the time and the seasons"? Reason why so many think they did. Mainly because of Daniel and the Revelation of St. John. But Apocalypse must be distinguished from Prophecy. The peculiarity of prophetic prediction as to time. Each near and approaching deliverance is to be followed by the End.

Lecture II.—Various attempts to explain this. (a) It is due, according to some, to overhaste of the Prophets. (b) It is due to the fact that prophecy does not foresee the future but only proclaims faith in the divine government of the world. (c) It is due to there being a Perspective in prophecy. Inadequacy of these explanations. Attempt at a more satisfactory explanation.

Lecture III.—Bearing of these facts and explanations on the interpretation of Our Lord's prophecies as to the coming of the Kingdom of God. He spoke exactly as the prophets spoke, but He said He did not "know the times and the seasons." The light this fact of identity of utterance in Prophets and in the New Testament throws (a) upon the coming of the Kingdom; (b) on the possibility of Christ having purposed a Church; (c) on the character of His moral teaching.

The Katoomba Convention.

This Convention, which has been held annually for the past fifteen years, was held during Easter week, April 1-5, at the residence of Mr. Ernest Young, "Khandala," Katoomba. A marquee was erected on the grounds, which directly overlooked the Kanabla Valley, right opposite Mt. Solitary. Here for five days meetings were held for the deepening of the spiritual life. The attendances were good, notwithstanding the fact that rain interfered to some extent. Rev. W. T. C. Storrs, of Melbourne, presided, and addresses were given by Revs. H. S. Begbie, C. Hughesdon, Canon A. E. Bellingham, H. G. J. Howe, Dr. Porter, W. Lamb and J. D. Mill, and Mr. W. Dibley. This Convention was undoubtedly a time of deep spiritual experiences, and many were much helped and blessed thereby. The truths set out and emphasised were similar to those of the Keswick Convention, D.V. The next Convention will be held in January of 1919.

The Late Lieutenant C. L. Luscombe.

It is with sincere regret that we have to record the death in action of Lieutenant C. L. Luscombe on March 1. Prior to enlistment, he was a member of the Committee controlling the Diocesan Magazine, and rendered valuable service at a most critical time in its history. He was also a Warden of the Cathedral, where his regularity in attendance, and his courteous attention to visitors was greatly appreciated. In him the Cathedral Choir School mourns and honours one of its most loyal and respected Old Boys.

Missionary Convention.

A Missionary Convention is to be held at Cronulla commencing on May 9 and continuing till May 14. It is so timed to secure the attendance of as many members of the Board as possible. Invitations to join the Convention have already been sent to all members of the Board.

The object of the Convention is (1) to emphasise the spiritual motive which is apt to be lost sight of in heavy and continuous committee work; (2) to deepen the spiritual life of workers in the great cause of Christian Missions. A detailed programme will be issued shortly.

Bible Study Convention.

A Study Convention will be held at St. Cuthbert, Naremburn, on Saturday, April 20, 1918. Subject: "Great Ideas in the First Epistle of St. John." Speakers: Revs. P. J. Bazeley, H. Mullens, W. L. Langley, F. C. Philip, A. A. Yeates. Sessions at 3 to 4.30 p.m., 4.40 to 5.30 p.m., 7 to 8.30 p.m.

Town visitors catch McMahon's Point boat from Quay 1.59 p.m., 2.29 p.m., and half-hourly; thence Chatswood tram to Donnelly St. Trains leave Milson's Point at

2.20, 2.30, 2.50, 3.20 p.m., etc. (Boats leave Quay ten minutes earlier.) Trains from Hornsby at 1.55 and 2.25 p.m., catching tram to Donnelly St. or Slade St. The trams pass the Church. Bring eatables. Tea provided.

Anzac Service.

The Archbishop has addressed the following letter to the clergy in connection with Anzac Day:—

"We are requested by the Authorities to keep Sunday, April 28, as Anzac Sunday. I write therefore to request that April 28 be observed as Anzac Sunday in the Parishes of the Diocese. The actual form of the service I leave to the discretion of the clergy in each parish, authorising them, if they so desire, to select and use special Lessons and Psalms as they see fit, and also any prayers that have been issued or authorised for use in the Diocese if they prefer any alteration of the ordinary services of the day. I am informed that permission is granted by the authorities to all soldiers to wear uniform on that day."

"May I add that I thoroughly endorse a request made by the Red Cross Committee that you should be invited to urge from the pulpit the importance of the appeal that they are making on April 26."

C.M.S.

The Annual Service and Demonstration of the N.S.W. Branch of the Church Missionary Society of Australia and Tasmania will be held on May 6, in St. Andrew's Cathedral and Chapter House. The Rt. Rev. Bishop Pain, D.D., will be the preacher of the annual sermon, and at the Demonstration the speakers will be the Most Revs. the Archbishop of Sydney and the Archbishop of Brisbane and Mr. R. D. Joyce of the Koper River Mission. A meeting to consider the report and balance sheet will be held in the Lower Hall of the Chapter House at 7 p.m. The income for last year was £9559, an increase of £1911 over that of 1916-17.

Church of England Men's Society.

The Quarterly Gathering will be held in the Lower Hall of the Chapter House on Monday, April 29, 1918, at 7.45 p.m. Rev. W. G. Hilliard, M.A., Rector of St. John's, Ashfield, will give an address on "The Epistle to the Ephesians." All welcome.

Missions to Seamen.

A Chaplain's Day at Sydney.

Attendance at the Institute at 9 a.m. to deal with mail matter. At 10 o'clock we joined the launch at the Navigation Steps. The first ship visited was an American schooner in Johnston's Bay outward bound. Here we left books, and bade each member of the crew farewell, with a hearty handshake; then to another schooner near by to learn her date of departure, and to have a few words with the crew. One foreman on board told us that "The crew no good—no Englishman. Me travel for fifteen years, and every crew without Englishman is no good. This crew all fight and use knives. Englishman stop all that."

Next we obtained the month's grant of oil from the Vacuum Oil Co's works near by, then came back to Berry's Bay to visit an outward bound schooner. We left the men some books—a "library" they termed it fore and aft—and bade them all farewell. On to Gore Bay to pick up the month's grant of oil from the British Imperial Oil Co's works; and then we journeyed on to Pulpit Point to greet the crew (is in all) on the five-masted barque "France" which was just "tying up." This is the largest sailer afloat—some 9000 tons. We were the first visitors on board. "Some Missionaries!" as we heard it expressed by these Frenchmen straight from New York. The captain was most affable, and gave us directions to go round his ship. The men scanned our bills most eagerly, and recognised the Mission Flag at once, as "All same—good time. They will all be along when their ship comes to a wharf near by." Then we left a message for the second mate on a sailer discharging, and left the launch at Miller's Point to welcome a fresh arrival at the White Star wharf. This was quite a big thing, and the men most hearty—"The best type of sober firemen who ever sailed out of Liverpool," as the chief engineer said. We had a great deal to do in arranging concerts and a football match. And it was now time for a House Committee meeting at the Institute at 1.30 p.m., and then a little time for lunch.

Afterwards there was an attendance at the Court over a breach of promise case, where we facilitated protection to a young girl, traced her "boy" to a ship on which he was about to sign on. Next came the cabling of a man's pay to his wife in Liverpool, cashing of money orders, and posting of letters which we had received from various ships in the morning. An adjournment was now made for the evening meal, and then there was the service in the chapel at 7.30 p.m., and the evening in the Institute with

its games, interviews and chats. At 10.30 p.m. came closing time after a full and happy day marked by only two experiences—the Court case, and the presence of a man of debased mind on board one of the ships.

Good Friday and Easter Services.

Good reports come from most of the parishes concerning the attendances at Holy Week and Easter services. At Newtown the communicants numbered 409 with self-denial offerings of nearly £100. At Leichhardt there were 1250 people in the congregations on Good Friday, 1700 on Easter Sunday, with over 400 communicants; and at Summer Hill there were splendid congregations and over 400 communicants.

ARMIDALE.

Synod.

The Diocesan Synod will be held at Armidale on Wednesday, May 1, and following days. The business will be to amend the Clergy Provident Ordinance, the Church Extension Fund Ordinance, the Diocesan Council Ordinance, the Cathedral Ordinance, the New England Girls' School Ordinance, and to introduce a new Ordinance in connection with the appointment of the Diocesan Commissary.

VICTORIA.

MELBOURNE.

The Rev. A. R. Ebbs, who is Hon. Secretary of the All Day Frayer of Council in Melbourne, writes to tell us of the remarkable and most encouraging public gatherings of prayer that are taking place each Thursday at midday in the Melbourne Town Hall. The "Age" newspaper gives the following most sympathetic account of the gathering held on April 4:—

"It is a far call from the fields of France to Melbourne Town Hall, but between the hours of noon and 2 p.m., yesterday, a strong bond of sympathy held between the two. During that time some 3000 people, passing in and out, united in prayer for the Allies armies now locked in battle with the German hordes. The majority attending were women, and the sombre dresses told only too well a tale of stricken hearts. When the Australian divisions landed in France early in 1916 the troop trains on their northward journey passed multitudes of women whose black clothes marked their intimate union with their country's offerings on the altar of patriotism. For nearly four years Australian women have shared the same suffering, and many have known the same gut-

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loss. This kinship in sacrifice lent a poignant dignity to yesterday's gathering, summed up by the "Day of Prayer" Council. On the rails of the eastern gallery white linen was hung, and on it was painted the invitation, "Come unto Me all ye that are weary, and I will give you rest." Prayers were offered at regular intervals that "the people of the Empire should find their trust neither in munitions nor men, but in God," that "beneath the wings of God our men shall find hope, courage, and protection," and that "the time shall soon come when nations shall learn war no more." Mr. W. H. Edger, M.L.C., conducted the proceedings for the first hour, and Mr. C. F. Crosby took the chair between 1 and 2 p.m.

We thank God for this—which Mr. Ebbs describes as probably the greatest spiritual movement that has yet come to Melbourne, and to Victoria at large.

Three Hours' Service.

At St. Augustine's, Moreland, the vicar, Rev. C. Crotty, B.D., conducted the Three Hours' Service, which was remarkably well attended, though not a familiar service to the majority of those present; people were coming and going during the singing of the hymns throughout the service, but many stayed all the time, and about 180 were there at the end. Large congregations gathered at all the services on Easter Day, and the communicants were 80 more than last Easter. The vicar announced that £300 had been given during Lent for the building of a new church, and during Holy Week a parishioner had promised £50 if three others would do the same. The Rev. T. Langley, M.A., preached a mission in this church last August.

GIPPSLAND.

The Claims of the Bush.

"The call of the bush and its courageous people has laid hold of me. More than ever am I convinced that the country people are the backbone of Australia, and I can never be satisfied until I have so organised our diocese that the ministrations of the Church may be taken to the remotest settlers. When the time comes for me to appeal to you to finance this part of our work even more generously than you have done in the past, I shall do so with confidence, knowing that the love of fellow-feeling of the typical Gippslander will enable many of you, whose lot is easier and whose battle with Mother Nature is not so fierce, to join hands with me in the inspiring task of flooding the bush tracks of Gippsland with the knowledge and strong love of Christ."—Bishop's Letter.

The Demands of Christ.

Preaching at the recent Ordination in Sale Cathedral, the Rev. Seaford Deuchar referred to the demands of Christianity. "When the greatest demands have been made upon the church, then has it been most pure; when faith in Christ called forth the cry, 'The Christians to the lions,' then faith was strongest. But when Christianity became a 'religio licita,' and Emperors gave it recognition, and when consequently no real demands were made upon its adherents then faith grew cold.

"To-day we cannot emphasise too much the demands of Christianity, its call to sacrifice and service; and our opportunities to do this are unique. War has called for the sacrifice of our very best. Men are forced to acknowledge the truth of Christ's words that only by loss of life can we save life. The nation repeats to-day at the grave of each hero 'Greater love hath no man than this, that a man lay down his life for his friends.' Never before has the national thought and the nation's experience run so close and parallel to that of the Christian faith. Now is the time to show men the great need of the world for Christ, and for a yielding to Him and the demands He makes upon us."

WANCARATTA.

A Fitting Memorial.

On the evening of the 28th ult. the Rev. B. A. Rowell dedicated, for the use of St. Paul's, Rushworth, a pulpit in memory of the late Rev. Geo. Anderson. The pulpit, which is of polished blackwood, is a beautiful piece of furniture, of Gothic design, and executed by an ecclesiastical builder of Melbourne. No more fitting memorial could have been given by her family than this, for it will perpetuate the memory of one who not only was a regular worshipper in the church, but to whom the church building is in a great measure due. When Church of England services were commenced in Rushworth, the late Mr. and Mrs. Anderson took a leading part in organising a fund to erect a church building. From that time till her death Mrs. Anderson's active interest in church work never flagged. The dedication service was private, at the request of the family.

SOUTH AUSTRALIA.

ADELAIDE.

(From our Correspondent.)

C.M.S.

The Annual Meeting of the South Australian Branch of C.M.S. has been fixed for Tuesday, April 30, when it is hoped that Miss Dixon, of Africa, will be one of the speakers. The Annual Tea has also been arranged for the same date.

The C.M.S. Depot in Adelaide has been enlarged, an extra room having been taken by the Committee, with the object of extending the work. The Rev. A. R. Ebbs, of Melbourne, met the Committee on March 21, and addressed a meeting of workers at the Depot.

Sister Erwood, C.M.S. Missionary from Palestine, now on active service, passed through Adelaide last month on her way to Victoria, and gave an interesting talk on some of her experiences as an army nurse. Miss Erwood specially referred to Palestine and told of the re-opening of several of the Mission Stations there. In Cairo, Miss Erwood met Bishop McInnes, prior to his departure for Jerusalem, to take up the work in the diocese, from which he had been kept so long, (ran now go to Jerusalem from Cairo by rail 8 hours.) The Bishop wanted Miss Erwood to accompany him, with other missionaries, but she was unable to do so.

The Rev. T. Lawrence, who is largely supported by South Australia as a missionary in British East Africa, is still engaged as an army chaplain with the British Forces in Africa.

The friends of the C.M.S. rejoiced last week to welcome amongst them the Rev. A. R. Ebbs, Secretary of the C.M.S. of Victoria, who came to S.A. on important business in connection with the Society; and Miss K. Erwood, who for some time acted as our organising secretary, and who has been on the nursing staff with the troops in India, Mesopotamia, and the Balkans for the last two years. It was indeed a great privilege to have them both with us at the same time. It has been decided to extend the work of our C.M.S. Depot. A convenient room adjoining the present Depot has been taken on lease. This action was deemed necessary owing to the rapid development of our work and the need for more space in the present quarters.

St. Luke's, Whitmore Square.

The Holy Week and Easter Services passed off successfully, and there were evidences of much blessing. On Easter Day there was a large number of communicants, and the church was suitably decorated. "The Living Christ," and the responsibility of "the Resurrection Life of the Believer," were the notes sounded. On Wednesday, April 3, the annual vestry meeting was held in the School Hall, the Rev. R. B. Robinson (acting-rector) presiding. The churchwardens elected were Messrs. W. J. England, H. Bizard, and H. S. Munton. The missionary money contributed by St. Luke's parish for the year amounted to £108 12s. 2d. There are also four members of the church preparing themselves for the Mission Field, one of whom, Miss Henniker, is already at St. Hilda's Training College, Melbourne.

The vestry meeting decided to cable a greeting to the rector of the parish, Rev. D. J. Knox, who is doing chaplain's work with the Y.M.C.A., and also there was placed on record in the minutes, "a deep appreciation of Mr. Knox's work during his six years' ministry at St. Luke's, with the earnest prayer for a safe return from the front." This was carried unanimously.

Prohibition.

The State Elections have been set down for April 6, and one of the leading features of the campaign has been the question of Prohibition. The Alliance has been working hard to get a Referendum on the question, and Mr. Marion, of the N.S.W. Alliance, has been actively engaged for the past few weeks in putting the case for Prohibition before the electors. It is hoped that South Australia will be the first State in the Commonwealth to carry Prohibition.

WEST AUSTRALIA.

PERTH.

Forrest River Mission.

A very great loss has befallen the Mission, owing to the sinking of the launch "Munnaburra," at the beginning of March. The "Munnaburra" was a splendid 30ft. launch, double-ended, and a fine sea boat that had been used for conveying the workmen to and from Fremantle and the Naval Base before it was purchased by the committee in

Perth for the use of the Forrest River Mission, with money donated by Mrs. Wilson, of Sydney. It had the reputation of being able to live in almost any sea, and was also of shallow draft, and the ability to negotiate the shifting shallows of the Forrest River, and to ride the tidal swirls of the Cambridge Gulf. Everyone that saw her doing her work, between Wyndham and the Mission, was loud in her praises as the best boat north of Fremantle, and her utility has been great both for carrying passengers and stores and also for carrying money for the Mission, and thus defraying in part her own expenses. But, alas! she has gone. With 12 passengers in all, including Mr. Gribble and the Wyndham shipping master, and other competent sailors she apparently was making a trip to the south of Wyndham towards the place where the Pentecost River discharges into the Gulf through a narrow gorge called the Gut. Here somehow she got caught in a tidal whirl-pool and after dragging her anchors sank in seventeen fathoms of water in one minute. Her passengers barely escaped with their lives by taking to the dinghy which fortunately was with her, but Mr. Gribble lost all his effects, including his robes and a Communion set which had been given by St. John's, Fremantle, to replace the ones lost in the old launch. It is understood that there is no hope of salvage, but the launch was insured for the price paid for her at Fremantle, but not to the full worth of what she could have been sold for at Wyndham.

Her loss caused great anxiety to the committee, as it involved the almost complete isolation of the Mission, and a special meeting was called to consider what could be done. Fortunately the Bishop of the North-West has had the immediate offer of a fine sea-worthy launch, 25ft. long and 8-horse power Union engine, from a firm at Broome, who undertook to lend their boat to the Mission on trial, rent free, with a view to purchase, and this generous offer has been accepted, and Mr. Gribble has been notified and asked to give the new boat a thorough inspection to see if she is suitable for the work required, before the committee take further steps with a view to purchase. It is very fortunate for the Mission that there is another sea-worthy launch near at hand, otherwise there would be great difficulties to face.

The Schools of the Council of Management.

The work of religious education is a very important one and the Council is to be congratulated on the flourishing condition of the three Schools which are under their management. The numbers of the Guildford Grammar School have increased so appreciably that a new class room has had to be built, and new boarding house rented, and a new master engaged. The steady increase year by year will soon bring before the Council the whole question of extension of buildings. The numbers at present are 147 boarders and 63 day boys. To these must be added the number of the Guildford Preparatory School, 33 boarders and 10 day boys. The new buildings for this school, costing nearly £5000, on land adjacent to the Grammar School sports field, will be ready for occupation. The Christ Church School, Claremont, has 23 boarders and 57 day boys, and this school is making steady progress, being no longer only "Preparatory." The total number of 203 boarders and 130 day boys in these schools, while very encouraging, throws a great responsibility upon the Council of the schools, and also upon the Church of England in this State, for the work of education is a genuinely religious work, and must be based upon the keen support and religious enthusiasm of the church-people of the State, and must be helped on by their interest and by their prayers.—Church News.

TASMANIA.

(From our Correspondent.)

There has been quite a revival of Church building in Hobart lately; for many years there had not been very much doing in this line, but lately a real spurt has been made. Holy Trinity (which, under the guidance of her vigorous rector, is making big strides) led the way by laying the foundation stone of an enlarged Sunday School. St. George's followed hard after by commencing a new daughter church; All Saints' came next with a Kindergarten school, and now Bellevue is building up a living stone and of the spiritual priesthood. The second-to-last-mentioned parish (All Saints') is being rector, the Rev. F. T. Morgan Payler has been appointed to St. Peter's, Ballarat. Mr. Morgan Payler has been a missionary enthusiast, and has organised the A.B.M. work in a most praiseworthy fashion, and will for this and other reasons be very much missed.

Speaking of Missions, St. John's, Launceston, has made a magnificent effort this

last year, raising £297 for this object, which is easily the best in the diocese and calls forth unstinted praise.

We hear that Bishop Cranswick is coming down in July for the 80th anniversary celebrations of St. George's, when also the new daughter church (St. Peter's) above referred to, will be opened; there are rumours of a tea meeting in the Town Hall, and other methods of marking this anniversary. Synod will soon be here. There does not seem to be any exciting business on the agenda paper, but we never know what will turn up. The Dean of Newcastle and the Rev. J. Jones are both to be down for this occasion, the latter to speak, inter alia, at the missionary breakfast for the A.B.M., while the Rev. H. N. Baker will speak for the C.M.S.

Church of England Fund for Soldiers Overseas.

The Fund has now leased premises centrally situated in a good part of Cairo as a Church Hostel for our troops on leave from Palestine. It is specifically for Australian lads, and is called "The Australian Soldiers' Club." It is, of course, open to Australians of all denominations. This has been found necessary owing to the influx of our men to and through Cairo on leave, as owing to the paucity of reinforcements those who have been out here since the early days cannot be spared for a voyage to Australia. The rental is £300 a year, and the furniture is costing about £200. This will provide for our lads a place of their own where they can obtain spiritual and bodily rest and refreshment. Canon Garland went on January 16: "To-day the furniture began to arrive, and includes 50 good beds with sheets for boys who have slept on the ground, often in mud, for months and years. . . . All the existing institutions are more than crowded out. Many Australian boys, with those already here at the Base, and those already passing through, will be in Cairo with no place of their own. Even if this urgent demand had not arisen there would have been a necessity for the men at the Base here, men passing through and men convalescent, but the urgency previously mentioned has decided me to act to-day."

A God-send to Chaplains.

One of our Chaplains in Egypt writes:—"In the camp I was placed in there was nothing whatever for the men's recreation except the mess huts. Before I left I had things in train for the erection of a Hut under the management of our Fund, which would have been of inestimable benefit to the men and of the greatest use to me in carrying out my work. In one camp that I was in we used to arrange for celebrations on Sundays in a hut kindly placed at our disposal for such purposes, and on each evening we tried to conduct evensong but it was unsatisfactory because we had to do so much to get the place ready for our services, and of an evening there were often others in possession before we came along. Classes and lectures were out of the question, and without a place of our very own it was clear we could do very little amongst the men. The Church of England has very special claims upon her, for over 51 per cent. of the men claim her as their spiritual mother, but for lack of such "machinery and plant" it often happens that the Padre is scarcely known to the bulk of the troops. Between drills there is so little time that one Padre is often lost like a needle in a bundle of straw amongst 3000 or 4000 men. With a hut for recreation and services the men would soon find him; he would more quickly gain their confidence, and he would be able to carry a moral weight and influence on their lives that would be of the greatest value to the army itself. Canon Garland has already supplied large tents to three or four of the Chaplains in Palestine, and there is room for much more work in this direction."

Beyond the veil we hope to meet

With those who have gone on before;

Their well-loved smile once more to greet,

And dwell with them forever more.

F. G. BROWN

Chief Naval Instructor, R.A.N. (retd.); late Director of Studies, Royal Australian Naval College; B.A., B.Sc., 1st in First Class Honours in Mathematics; Examiner in Mathematics, Metric, 1918; late Mathematics Master, Fort Street. **Exceptional opportunities are offered to Candidates for entrance to the Naval College.** Individual and Group Tuition in all branches of Mathematics and Physics for University students in all Faculties. **Class for M.A. Degree in Mathematics.** Also Mathematics, Physics, Trig. and Geog. for Military College, Leaving Certificate, Matriculation, etc. **Offices: 20-22 (Fourth Floor) Gaking House (near Railway Station), Sydney.** Appointment by letter.

Bible Gleanings.

SUBJECT, "ALL THINGS."

God the Creator.

Acts xiv. 15.—"The living God which made heaven and earth and the sea and all things that are therein."

1 Cor. viii. 6.—"To us there is but one God, the Father, of whom are all things, and we in Him, and one Lord Jesus Christ, by whom are all things and we by Him" (see Rom. xi. 36, Heb. ii. 10).

John i. 3.—"All things were made by Him, and without Him was not anything made that was made" (see Eph. iii. 9).

Rev. iv. 11.—"Thou art worthy, O Lord, for Thou hast created all things, and for Thy pleasure they are and were created."

Christ the Heir.

Heb. i. 2.—"God hath in these last days spoken unto us by His Son whom He hath appointed heir of all things."

John iii. 35.—"The Father loveth the Son and hath given all things into His hand."

The Beneficent Giver.

2 Cor. ix. 8.—"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

1 Tim. vi. 17.—"The living God who giveth us richly all things to enjoy."

2 Pet. i. 3.—"According as His divine power hath given us all things that pertain unto life and Godliness."

2 Cor. ix. 8.—"That ye, always having all sufficiency in all things, may abound to every good work."

1 Cor. iii. 21-22.—"All things are yours, whether Paul or Apollos or Cephas, or the world or life or death or things present or things to come, all are yours."

The Believer's Attitude.

Phil. iii. 8.—"I count all things (earthly) loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things . . . that I may win Christ."

Mark x. 28.—"Lo, we have left all and have followed Thee."

Appropriation.

Mark ix. 23.—"All things are possible to him that believeth."

2 Cor. vi. 10.—"Having nothing, yet possessing all things."

Eph. v. 20.—"Giving thanks always for all things unto God and the Father."

1 Cor. xiii. 7.—"Charity beareth, believeth, hopeth, endureth all things."

The Holy Spirit's Office.

1 John ii. 20.—"Ye have an unction from the Holy One, and ye know all things."

1 John ii. 27.—"The same anointing teacheth you all things."

1 Cor. ii. 9-10.—"Eye hath not seen nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for them that love Him, but God hath revealed them unto us by His Spirit, for the Spirit searcheth all things, yea the deep things of God."

Summary.

Mark ix. 23.—"If thou canst believe, all things are possible to him that believeth."

"Lord, I open wide my heart,
Write Thy precious truths therein,
Neither let me from them part,
Nor forfeit them through sin."

REVISED LECTINARY.

April 21, 3rd Sunday after Easter.—

M.: Pss. 122-124; Deut. iv. 1-22 or Isa. lvi. 15; Acts iv. 1-30 or 1 Pet. ii. 1-10.
E.: Pss. 125-128; Deut. iv. 25-40 or Isa. lix.; Jno. v. 19-29 or Rev. xiv. 1-7.

April 28, 4th Sunday after Easter.—

M.: Pss. 132, 133; Deut. vi. or Isa. lx.; Luke xvii. 19 or Acts v. 12. E.: Pss. 134, 135; Deut. vii. 6-13 or viii. or Isa. lxi.; Jno. iv. 5-42 or Rev. xix. 5-16.

Notes on Books.

The Coal of India, by Rev. W. E. S. Holland, published by United Council for Missionary Education, London (our copy from C.M.S. Bookroom, 51 Elizabeth-st., Sydney. Price 2/6 or 2/9 post free).

If we are to judge from the eulogistic reviews in practically all the English Church papers, Mr. Holland has written the missionary book of the year. We are reading it with increasing interest and are confident that it will receive a warm welcome, especially for Study Circle purposes, for which it was specially written. The intense affection of the author for India, where he has for many years been labouring as a C.M.S. missionary, is manifest throughout; in his foreword, Mr. Holland says, "To be allowed to write of India is rare honour. To seek to reveal to others something of the spell India has over my own soul, that they too may be moved to love and serve her, has been a task of pure delight." As an illustration of the entrancement of the book we may adduce the opinion of one English reviewer that "Mr. Holland is the Ian Hay of India." We commend the book most confidently to our readers.—First notice.

Sydney Diocesan Director, 1918, price 1/6.

Our copy from the Registrar). This useful Directory contains fairly full information concerning the Church's organisations in Sydney, together with lists of the names and addresses of all clergy in the Commonwealth. The new C. of E. Trust Property Act 1917, consolidating various Acts relating to Property Trust and Sydney Church Ordinance, are also printed therein. For information as to sale, see advt. in another column.

The Church Missionary Society of Australia and Tasmania.

THE ANNUAL MEETING

will be held at

The Chapter House, Sydney,

on

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.

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WANTED—CURATE for St. Paul's, Chatswood, from 1st April, 1918. Single man preferred. Apply Rev. E. Walker.

ARCHDEACON ALLNUTT MEMORIAL FUND.

Contributions to the above Fund, which is being raised for the purpose of erecting a memorial to the late Archdeacon Allnutt in St. Stephen's Church at Portland, will be thankfully received and acknowledged by

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(By Spermologos.)

It is reported that a distinguished prelate of our communion recently stated that Anglicans enjoyed a great privilege in possessing a married clergy. Apparently this sentiment is not universally entertained; since, for some weeks past, an advertisement has appeared in a well-known ecclesiastical journal bearing this legend, "Curate wanted. . . Single man preferred." In fact so persistent has the appeal been for a cleric with such a qualification, that we are left musing within ourselves as to what the disabilities of the married state might be as particularly affecting unbeneficed men in Holy Orders. May be, of course, that some overburdened rectors, depending on their colleagues for instant help, have had the occasion to remember ruefully the character in the parable who excused himself by saying, "I have married a wife and therefore cannot come." The creature comforts which the holy estate is supposed to bring may indeed hinder ministerial activity, and thus the efficiency of a married curate may be seriously impaired. On the other hand, the care-free single curate is deemed to be able to devote all his time and energies to his duties, and thus his efficiency is rather enhanced by his estate. But here the perverseness of the situation displays itself. Finance (so sundry churchwardens apologetically inform us) is the controlling factor. Married men might be accepted if funds were available; but since they are not, then (and here is heaved a sigh of regret) needs be that a single man be sought. But in view of the fact that the latter is supposed to work just as much, if not more than the former, this solicitude is not as tender and heartfelt as at first sight appears. Thus the legend "Single men preferred" leaves the reader—especially if he be seeking a Curacy—in a fearsome sweat of doubt and dilemma. If married, his chances of securing the position are straightway at a discount, if single (and he obtains the curacy) he will have the peculiar satisfaction of knowing that he is not being adequately paid for the work he does. We leave it to folk with gifted imagination to tell us what will befall him if, after a few months' service the said curate should, like St. Peter, take to himself a wife.

Some months ago Sydney Diocese suffered all the woes and throes of a canony election. Five clerics entered the lists, and eager and exciting was the discussion concerning their chances. The honour and responsibility of the position were duly placed before synodsmen, as they were bidden to select one out of the five blushing candidates. The privilege of preaching from the Cathedral pulpit was a high one, and upon the successful candidate would it be preferred. Well, the election was held and the clerical flutter has subsided. What causes this somewhat querulous paragraph to be written is that some ordinary folk are beginning to wonder whether Canons do really preach in the Cathedral at all. Perusal of the "Religious" advertisements in the Saturday dailies reveals the fact that their homiletical eloquence is rarely heard in that sacred fane. Is it that the Canons will not take their turn and occupy the pulpit, notwithstanding all the aforesaid woes and throes which harassed synodsmen endure to put them there? Peculiar reading are some chaplains' letters, especially the one in last issue containing the candid and breezy salutation of a Presbyterian padre, who, among other preparations for his "meensistry," had put in a year at Moore College. More peculiar still is the letter before the writer headed with the representation of a gaudily dressed "altar," and the superscription "Australian Military Church (Church of England)," in which the chaplain and scribe thereof duly informs the recipient that " . . . knelt before the above altar and received the blessing of the Church, also one of our small crosses." Just what is this "blessing of the Church"? God's blessing the believer prays for and in faith claims. But the "blessing of the Church" is apparently something different. And of what Church? The good old Church of England? If so, what is the chaplain about as he trifles with gaudily dressed "altars." Further, what is the peculiar virtue attending the act of "kneeling before the altar"? It is not easy or pleasant to write in terms of criticism concerning work amongst Australian soldiers, but it appears to many people that some misleading practices are being promoted in their midst which are inimical to the principles of our Church, as well as to the growth of a robust Christian faith.

An Important Memorandum.

The following Memorandum is addressed by the Council of the Church Missionary Society of Australia and Tasmania to its Members throughout the Commonwealth of Australia. The unanimity which has prevailed throughout all the processes of this legislation, and the spirit of consideration which has been manifested, augur well for the administration of the Determination in our ordinary Church life.

The passing by the General Synod of the new Determination entitled "Amended Rules for the Constitution of a Board of Missions of the Church of England in Australia and Tasmania" which has now become law throughout the Dioceses in the Commonwealth—save two which are certain to accept it eventually—marks an era in the missionary work of the Church which is striking and important. The unanimity which has prevailed throughout all the processes of this legislation, and the spirit of consideration which has been manifested, augur well for the administration of the Determination in our ordinary Church life.

A position has been established which is acknowledged to be a very happy one, and has not been reached elsewhere. On the one hand, the Church Missionary Society of Australia and Tasmania is specially recognised as an Agency of the Church in her Missionary work in connection with the Board of Missions and is entitled to representation on the Board. Its right to live is therefore fully acknowledged, whilst it is brought into such relationship with the Board, that its work which it is already doing, in its own way, becomes a substantial part of the work of the Board, and thus, in a very true sense, that work is the work of the Church: This is further emphasised by the fact that a statement of the funds raised must be published by the Board, and also a report of the work undertaken, and the Missionaries maintained.

On the other hand the authority of the Diocesan Missionary Committee in the arrangement of Missionary Campaigns, constituted under the authority of the Determination, is recognised; and further, all disputes arising in any Diocese concerning Missionary work under the Determination are to be decided by the Diocesan Missionary Committee, subject to an appeal to the Board whose decision shall be final. It is thought that it may be helpful to the supporters of the Church Missionary Society, to have the new position somewhat fully explained, and that such explanation may help to prevent any misunderstandings and misapprehensions on the part of those who are more intimately connected with the general work of the Australian Board of Missions.

The following points should be carefully noted:—
(1) The C.M.S. loses none of its characteristic features. Its principles remain the same that they have ever been, and it is entirely unfettered in regard to its Constitution, which it may vary from time to time, provided that such variation is not inconsistent with the Determination. As it is also unfettered in its method of working and the disposal of its funds. Branches may be established throughout the Commonwealth. Gleasers' Unions, and Sowers' Bands, and other Parochial C.M.S. organisations will continue to exist and to work as hitherto, and new ones may be formed.
(2) The obligation imposed directly or by implication by the Determination, on all members of the Church to take part in the Missionary work of the Church is fully met by working as heretofore under the auspices of the C.M.S., and in pursuance of its rules and with a due regard to its principles.
(3) So that, in this respect, no change has been brought about, and it would be contrary to the letter and spirit of the Determination were any Parish to be taught that existing C.M.S. organisations must now disappear, and in their place others be formed of a more general character.
(4) The full liberty of every Bishop and Clergyman and Parish must be cordially recognised, and every care should be taken to avoid, as far as possible, friction or irritating competition.
(5) Any C.M.S. supporters or others may send through any of its organisations funds which they wish to contribute to any part of the work expressly undertaken by the A.B.M. In like manner, any of those who are working under the direction of the A.B.M. are at liberty to receive funds for the C.M.S. In both cases such funds will reach the destinations intended by the contributors. But this does not mean a fusion of A.B.M. and C.M.S. nor an absorption of one by the other.

A fair and honest all-round recognition of these leading features of the Determination, thus briefly explained, should lead to harmony rather than division, and should greatly promote that which all have at heart, viz.: a large increase in the zeal, prayerfulness, and liberality with which the great Missionary work of the Church is carried on.

ARTHUR W. PAIN, Bishop.
Hon. Sec. of The C.M.S. of A. and T.,
Headquarters, 51 Elizabeth-st., Sydney.
March, 1918.

England in War Time.

(By Rev. G. A. Chambers, M.A.)

Having meetings this afternoon and evening in Bristol, I am taking the advantage of this morning in writing to the "Record" to let you know of my movements since you last heard from me. I am staying here at Emmanuel Vicarage, Clifton, as the guest of the Right Rev. Bishop Stileman and Mrs. Stileman. Bishop Stileman was for over 20 years Bishop in Persia, and is now vicar of this parish. It is indeed an honour and privilege to meet the bishop and his wife, who have such a noble record of heroic missionary service.

To go back to my doings since my last writing you. I spent the Sunday before Christmas, in the morning, at St. Paul's Cathedral, where the Bishop of London held an ordination, when among the men ordained was a graduate totally blind; and when I met one of our Sydney Law Readers, Mr. Barwick, of St. John's, Balmain, now a Y.M.C.A. officer at the Australian Military headquarters. At the Abbey in the afternoon the wonderful eloquence and charm of Bishop Boyd Carpenter were a real treat, as he preached a most powerful, evangelistic sermon in the simplest language, holding the people spell-bound all the time, and with a strong, personal appeal that reached many a heart.

The City Temple was about one-third full at 6 p.m., and Miss Royden conducted the service with reverence and dignity, and preached on Christmas as the festival of home life, and the possibility of fellowship with those who have departed this life and are now in the spirit world. I spent Christmas with the Rev. E. A. and Mrs. Colvin at their beautiful home at Red Hill, Surrey, and realised something of the tradition that gathers round the thought of English home-life. On Boxing Day we went for a walk along the Pilgrim's Way to Canterbury, with snow on the ground and a beautiful landscape to admire all around the country.

On my arrival back in London I had the pleasure of meeting three former Moore College students, now military chaplains—Major K. S. Single, Captain T. Terry, and Captain Reg Noble. It was a very happy time of fellowship we had with one another as we recalled old memories and discussed present and future problems. I was present at St. Paul's, Portman Square, on the occasion of the evening meeting for the Keswick in London. Dr. Stuart Holden the vicar, had just gone to France for a month's service to some of the camps. The Rev. F. B. Meyer spoke on the "Times of the Gentiles, and gave a most masterly brief, history of Jerusalem, with an exposition of portion of St. Luke's Gospel. It was inspiring at this Church to see a board erected with the names of twenty-four members of the Church who had gone forth as missionaries. I was amused also to notice an intimation on the doors of the Church asking members of the congregation to refrain from coughing during the service. A notice such as this might not go amiss in some of our churches for use in winter.

My first visit to our Australian Camp at Fovant on Salisbury Plains, was to bid God-speed to Mr. Robert Anderson, a former member of my staff at T.G.S., known perhaps to some of the readers of the "Record" as the son of the late Mr. Anderson, of Christ Church, Enmore. I was glad to meet him and Mr. Arthur Hill, of Annandale, and it was well worth while the journey to have the privilege of kneeling together with Anderson in the Church Hut, and asking God's blessing upon the future. While waiting for the connecting train for Fovant, I had time to have a peep at Salisbury Cathedral, which stands so beautifully in its quiet and restful close.

Next day I was preaching all day at the military town of Aldershot; at night speaking to a congregation mostly of soldiers, all of whom were intensely interested in Australia. The following week found me at Brighton, London-by-the-Sea, and here I

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had the privilege of going to St. Margaret's Church, where the Right Rev. G. H. Cranswick, Bishop of Gippsland, was formerly curate. The people here were most interested in their former curate and his present work, and already I am in touch with a wounded soldier whose name has been given me by the vicar of this parish as likely to come out and be trained for the ministry in one of our Bush Dioceses.

At Brighton, I met Miss Snowdon Smith, sister of the late Archbishop of Sydney, Dr. Saumarez Smith. We recalled old memories of Sydney together, when Bishopcourt was at Randwick, and though it is now a good number of years since Miss Snowdon Smith was in Sydney, yet very tender and happy recollections are with her of the time she spent with us at Bishopcourt, Sydney, and she was glad to hear of the progress of Church life since.

I was interested to see a small tablet on quite an unpretentious Church in Brighton, built right up to the roadway, recording the fact that there in Trinity Church the late Rev. F. W. Robertson ministered from 1844 to 1870. We need not despise the ordinary church as a sphere in which to do a big work. Sometimes I think it is the simpler the building the greater the work.

The following Sunday was the great day of national prayer concerning the War. It was well observed throughout the country, and was the occasion of many united services of intercession.

Things are moving fast in the direction of re-union with Nonconformists. Bishop Browne, formerly of Bristol, has written to the press urging the recognition of Nonconformist ministers and their congregations by invitations to Church gatherings, and by the Bishop of the Diocese taking official knowledge of them, and also a further step is proposed which I do not quite understand, "corporate ordination" of Nonconformist ministers who desire Episcopal Orders. The letter has created a deep impression, and has advanced the movement for re-union forward, as has also the consecration of Dr. Henson as the Bishop of Hereford. The new Bishop's attitude to Nonconformists is one of real friendliness, and it is to be hoped that his elevation to the Bench of Bishops will mean a distinct contribution of thought in welding together the Protestant forces of England, making the Church of England more truly the Church of the nation than she is at present.

I was preaching at Bridgewater, near Bristol, on the specially appointed Day of Prayer, at a Church where the old stocks were still left standing in the Church-yard as an heirloom of a past form of punishment.

On the Monday I made my way to the ruins of Glastonbury Abbey, the home of English Christianity, associated with the name of King Arthur of Legendary fame. The sun was shining on the old ruins, and it was a beautiful picture. I was glad that the property was now vested in the Church for all time. A short journey further on brought me to the beautiful Wells Cathedral, with its magnificent Western front, its Vicar's close, and its perfect moat round the Bishop's house. Here it was my privilege to meet the Dean, Dr. Armytage Robinson, whom we know so well as the writer of the commentary on the Epistle to the Ephesians.

My next place of interest to visit was the old town of Winchester, and here again the Cathedral was full of history, and also standing witness to the wonders of modern engineering, for the foundations have been replaced and strengthened, for the building was sinking on the peat base, and with buttresses and new foundations the threatened collapse of the Cathedral has been averted. It was a big task, and £130,000 was spent on it.

I went over Winchester College, founded by Bishop Wykeham, and made observations for future use in Australia. I have since visited also Clifton College, at Bristol—where Sir Douglas Haig and General Birdwood were educated—and Monckton Combe School, near Bath, where E. Claydon—now serving at the Front—was a prefect. It was remarkable to see the growth of both these schools, which are only fifty or sixty years old—and the way people in England are willing to pay for education, especially for their boys as boarders, for all these schools are quite full.

The Islington Conference last month was a great inspiration. It was held in the Islington Parish Church, where the various speakers, who were robbed, read their papers in the pulpit. I heard that the Bishop of London was present in the congregation. Dr. Guy Warman and Canon Burroughs, of Oxford, were most powerful. The former's comparison of the Church as an army of salvation and not an ark of salvation, was telling, also was his insistence of Church life being the life of the family. Canon Burroughs thrilled everyone with his quotation from a letter from a friend in India, speaking in the name of a group of thinking soldier Christians, who said: "What we want to see is action: and our opinion is that a

new Church is the only thing that can or will supply the world's need. Can't you leaders start it now—a new united Church of Christ. Start the thing itself—active, real, Christianity." Then in that part of his address on the Religion of Love, the practical bearing of the Atonement on human life in bearing the sins of others, was most profound and prophetic in its scope and consequences. The Bishop of Chelmsford made a convincing appeal to apply the principles of our Faith to the economic and social needs of the times. This side of things must be taken up more vigorously than ever if the democracy of the future is to be Christian.

On my journey to Newcastle a fortnight ago I had the privilege of visiting St. George's, Leeds, and the Parish Church at Bradford, where our Archbishop ministered, and I also visited Durham, with its glorious castle and Cathedral next to each other, and here I met Professor Dawson Walker, one of the Commissaries of the Archbishop of Sydney. He spoke most hopefully of the prospects of Christian re-union, and also gave it as his opinion that the introduction of compulsory private confession to a priest on the part of some of our clergy in their churches, will be stoutly resisted by English Church-people all the world over. Our laymen will never tolerate their wives revealing the secrets of their hearts to another man. It was interesting to hear Professor Dawson Walker speak of to me Moore College students at Durham, mentioning specially the Youngs (Bendigo), and Hordern.

On my return south, I broke my journey at York and spent a couple of hours in this old city and in an inspection of the Cathedral. The following week found me at Bournemouth, the guest of Dr. and Mrs. Eugene Stock, who were intensely interested in the Diocese of Sydney, and especially Bishopcourt. Here I met Canon Barnes Lawrence and Mrs. Burns, wife of the well-known O.O.M. of All Souls', Leichhardt, the Rev. Canon Burns.

The Isle of Wight was my next rendezvous, where I held three meetings, charmed with the beauty of the island, and with the warm sunshine, which is so scanty in London.

Crossing to Bristol, I stopped a night at Warminster with Mr. W. J. Edwards, B.A., Y.M.C.A. Officer in the Australian camp there. I was anxious to see the possibility of organising educational lectures for our soldiers at their camps on similar lines to the Canadian Khaki College. At Bristol I preached at Emmanuel Church and the Parish Church at Clifton, where the Rev. H. C. De Candolle is the Vicar, who was formerly Archdeacon Davies' Vicar at Cambridge. It was pleasant to be a link between two Cambridge men.

Everywhere I find the imperial message of the Colonial and Continental Church Society listened to with the greatest of keenness, and the wide outlook and breadth of vision which the Society gives to the Church is a tonic in these days. The war is not only developing the most red-hot socialism in food control and communal kitchens, but is extending the view point of the average Englishman, so that the Empire which, before the war, was but a name is now a living reality, seen in the streets of almost every English town in the soldiers from the Dominions across the seas. It is for us in Australia to make ready even now for the great rush of immigration that is sure to come immediately the War is over.

Feb. 4, 1918.

Young People's Corner.

English Essays by Chinese Boys.

[The following essays have been written by two former pupils of St. Paul's School, Siangtan, who are now in the Fifth Form at Boone School, Wuchang, where they hope at the end of year next to enter College. They, with four others of my old pupils at Siangtan, have been on a visit to me at Hengchow, and, amongst other tasks, I suggested they should write an essay. The result is given as it left their pens, and does not small credit to boys of seventeen who, five years ago, had not the slightest knowledge, either of Christianity or of English. It is a great pleasure to say that both these youths are earnestly looking forward to the time when they will be fitted to take up definite work for God in this Diocese. They are both fellows of sterling character and high resolve, and with God's blessing, could we in this Mission pursue a vigorous educational policy, the results seen here might be multiplied indefinitely. That, however, is a subject of sufficient weight for a long article which cannot be inserted here.—J. Holden.]

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

Why did Christ come down to the earth? Why are His followers willing to die for

Him in any way, if necessary? These are the questions I should answer before I realise my debt to Christ and His Church and the way to discharge it.

Abraham was called by God to establish a nation of which the people were the priests to Him. God wanted the Jews to teach the peoples of the world to worship God as the only Creator of the Universe but in vain, because they were too proud and too selfish to accomplish that purpose and despised all other persons. Being the source of love, God sent His only Son to deliver mankind from destruction. Christ came to save human beings by sacrificing His life to God as a permanent atonement for the sin of every one. Therefore every Christian has a debt to Christ and is bound to make some return for his or her salvation. As I am one of the members of the Christian church I should do my duty to Him. The best way to repay the debt to Christ is to perform what He tells me and all His followers to do. He has said so much that it seems impossible for any earnest Christian to do all exactly. Many things He has said indeed, yet we may choose the main point. Christ says "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind and with all thy strength: This is the first commandment and the Second is like unto it, namely this, Thou shalt love thy neighbour as thyself." Should I be able to do every thing under these two commandments my debt to Christ and His Church has already been discharged.

In order to put the former in force there are three points every Christian must consider. First of all we ought to worship God only and no other. He says "No man can serve two masters; for either he will hate the one and love the other; or else he will hold to the one and despise the other. You can not serve God and mammon." Secondly we should love Christ more than anything else. He says, "every one that has forsaken houses, brethren, sisters, father, mother, wife, children or land for my name's sake shall inherit everlasting life." Thirdly, we must we ready to do everything for Christ. He says, "Whoever will come after me let him deny himself and take up his cross and follow me."

We have three points to think of that we may perform the latter. In the first place we must improve our character till good is better than evil is best. He tells us to be perfect as our Father in heaven is perfect. In the second place we should love and serve every man. He Himself came to minister but not be ministered unto and to give His life a ransom for many. More than that, we ought in the third place to treat kindly our enemies. He says, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." Above all we have to try our best to do these two commandments that we may build our house upon a rock. This depends upon the grace of the Lord our God. Amen! Tan Ban Sui.

But all through life I see a Cross
Where sons of God yield up their breath;
There is no gain, except by loss,
There is no life, except by death.
—Walter C. Smith.

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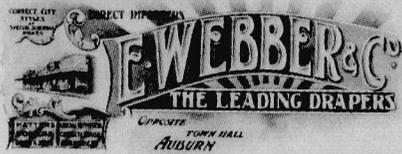
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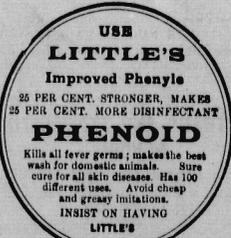
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Current Topics.

One of the curses of any country is the politician-minister who is ready, under pressure, to sacrifice principle to expediency. 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 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.

thousands of our finest 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 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-