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Current Topics.

The Conference at Willochra seems to have been beautiful in spirit and yet productive of that narrowness of utterance (no doubt spoken with most loving and earnest intent) which utterly misinterprets the Church to which we belong. First of all what is the doctrine of Apostolic Succession which the Anglican Church is not likely to abandon? It is certainly not the doctrine of tactical transmission of grace, and it is certainly no episcopal succession theory which would "unchurch" any of those who love our Lord Jesus Christ in sincerity and truth, or would account invalid the Sacraments of any body of Christians because of this lack of episcopal leaders. Bishop White is reported as saying that he would not go to a Presbyterian Service, and would not communicate with them in what he called "the Supreme Act of Christian worship." Bishop White is far from Bishop Cosin's position, and he certainly does not represent in his narrowness of utterance the Church of England. It is a great pity that Evangelical Nonconformists, who yearn after re-union with the Mother Church of the English people, should take their idea of that Church from the utterances of men of the Bishop of Willochra's point of view. That Church speaks for herself in her formularies and Articles, and there is practically nothing in them to hinder the return to her Communion of men whose purity of doctrine and earnest love for their Master would tend to purify her of excrescences which are foreign to her nature, and strengthen her for the great object of world evangelisation.

The C.F. Newspaper recently published a true story of an Anglican and Roman Chaplain who were in close contact in Flanders. So close, indeed, did they get one to the other that they were able to discuss spiritual matters. After their return from Flanders, and some correspondence had taken place between them, the Roman priest wrote to his Anglican friend to the effect that the discussions of these questions had reached a point at which they had better cease. After all, he wrote, "we are seeking the same purpose and serving the same Master, you in your way and we in His." This fairly illustrates the attitude of Churchmen of the Anglo-Catholic school of thought towards the Nonconformist brethren; but it is an atti-

tude of exclusiveness which the Church of England does not assume and for which there is no Scriptural justification.

On other subjects as well as Church doctrine Bishops do not always represent Church thought and conscience in their utterances. The W.A. Bishop who has been holding forth on the Liquor Question, will get very little support for his strange ideas from the vast majority of Church people. Indeed it is difficult to take him seriously. The public conscience that has been aroused on this trite subject will hardly be satisfied with a mere revision of the laws of the country; it will also demand the due execution of the new regulations. In New South Wales the unwilling government has been forced to regard the public demand for a proper regulation of that traffic which at present is carried on in so inhuman a manner. But not only has the government been brought to see the error of its ways on this question, but the promoters of the traffic themselves, realising that the public are really in earnest and determined to see the matter through, are seeking to bring about a compromise by urging their supporters to vote for 9 p.m. closing. While we are extremely thankful to see this great change of front, we hope that the public generally will not be hoodwinked by the attempted compromise, but will record their votes, in vast majority, for the 6 p.m. closing. The police court records give only a faint indication of the large amount of good the limitation of the hours for selling drink has brought about not only in the streets of the cities affected, but in the homes of the people, a far more important consideration.

We confess ourselves impatient to a degree over the outcry in behalf of the barmen and barmaids who are threatened with unemployment if the 6 p.m. closing be carried. From a truer point of view it would mean the release of merely a few thousand persons from (to quote the personal testimony of one of the trade) "a most demoralising trade," and the release of some thousands of homes from the evil consequences of besotted parents. Too long this traffic seems to have enjoyed every consideration. It is just about time that its evil effects upon a people's prosperity should receive a due consideration; and such a consideration would probably mean not the extinction of a few thousand bar-

men and barmaids, but the extinction of the traffic itself.

The paper read by Bishop Watts-Ditchfield at the Islington Conference on "The Ambassador of Christ," has attracted much attention in England. We publish the greater part of it in this issue of the "Church Record." It will repay careful study both by the clergy and lay-people. It often seems to be forgotten that sermons are intended to save souls, and should result in conversions. We have heard sermons of the type to which the Bishop of Chelmsford refers, in which there was no reference to the Saviour, and in which the congregation were told they had the building up of their character and life in their own hands, without any reference being made to divine grace. If a more pointed Gospel were preached from our pulpits there would be more hope of the great spiritual revival for which many are looking and praying.

We have already had occasion to combat the idea, so often expressed by Churchmen of the Anglo-Catholic type, that Evangelicals are continually stirring up strife. As a matter of fact it is all the other way. Evangelicals are satisfied with the Prayer Book and Articles in their present form, and are only anxious to be allowed to go on with their earnest spiritual work without the hindrances which controversy always brings. But another party in the Church is continually seeking to undo the great work accomplished with so much difficulty and at so great sacrifice at the time of the Reformation.

The most recent instance of this perversity is seen in the fact that even in this time of War the Convocation of York has persisted in continuing its work of Prayer Book Revision, including the permissive use of white Mass Vestments, and the permission under certain safeguards for the Reservation of the Sacrament. We are glad to note that in England the Evangelical laity are taking the matter up (as well as the clergy) and are lodging a most emphatic protest. We trust that in Australia the voice of Churchpeople who are true to the Reformation Settlement will also be heard. But, of course, when the conflict waxed fierce, as seems inevitable, the aggressors will say that the Evangelicals are "stirring up strife" again, whereas we only desire to maintain our glorious heritage of divine truth against the detrimental attacks of those who would impair it, if not destroy it altogether.

Our London Letter.

(From Our Own Correspondent.)

London, January 27, 1916.

The National Mission.

One of the most prominent subjects before the Church at this time is that of the National Mission. It is thought that this will be occupying the attention of the Bishops at a conclave they are now holding. The "Record", it will be remembered, pressed the matter very hard a year ago. It made out then a strong case for immediate action, and the necessity of it has not decreased since. Nevertheless, but little progress has been made in arousing general interest in the project, and although the C.M.S. "Review", in its new issue, takes for granted almost, if not quite, that the mission will be fixed for this year, one can hardly think that that will be possible of realisation. To create the requisite atmosphere and interest an absolute twelve months' anticipation and preparation are needed; no period before Lent 1917 would be a wise choice. And there are other things. Many feel that the Mis-

sion should be held when the War is over, and not while it is in being. There are others, led by that fire-brand person the Secretary of the E.C.U., who are hostile to the "National" Mission including the whole nation; that is, they will not work in common with Nonconformists. Whether such conflicting views would disappear if the Episcopate gave a straight strong lead, it is impossible to say—we can only wait and see.

The Bishop of Chelmsford's Address.

Even more prominent at the moment is the address of the Bishop of Chelmsford at the Islington Clerical Meeting a fortnight ago. His searching words seem to have gone home to the clergy as few addresses could do. It is not that he has awakened them to a state of things of which they were unconscious, but that he voiced in a sure manner what they themselves were feeling. They are conscious of the weakness of the spiritual appeal in these days, and they want to get right about it. The fault is by no means entirely theirs. Laymen, not as a class, but individuals, had led them to think that new ideas and new presen-

tation of the Gospel message were desirable. The new message came, very much diluted, and sometimes without the Gospel altogether, in fact, much of it was hardly distinguishable from 18th century Latitudinarianism. It all meant a failure of spiritual courage. Of course there was a concurrent influence in the assertions of down-grade theology. Spurgeon hit the mark exactly when he pointed this out in that memorable phrase. But with such force was this influence already felt in his days that even he seemed almost to be out of date. Since then a good deal has happened, and preaching has developed with many beautiful thoughts and even helpful words. But the old evangel has been missing, and the thoughts and words did but little good to those suffering from spiritual thirst, and longing for real spiritual comfort and direction. I see that Dean Wace has taken the matter up in to-day's "Record," in an article on "Evangelical preaching."

Laymen's Islington.

The laymen for the third year in succession held their "Islington," on the Saturday following that of the clergy, their subject being "The Laymen and Common Prayer." Our members have not yet assumed the proportions which the older gathering has attained, but it was a strong body of representative laymen who met under the presidency of Professor Pite. The Professor is an outstanding man in London Evangelical Churchmanship, and both his introductory speech and the efficiency of his chairmanship were great factors in the success of the gathering. It is often laid to the charge of Evangelical Churchmen that they have put a non-possimus at the door of Prayer Book Revision. The address of Mr. Blakeney, Head Master of the King's School, Ely, demonstrated the untruth of this. He put before us various points with which in detail we may or may not agree. Many of them, however, would command general assent after a good give and take discussion. But Revisionist as he is, he was dead against going behind the Reformation. So in a general way he carried most of his audience with him. He had a strong argument for a definite Evangelical policy. He maintained that it was a duty on our side to press forward with a scheme of our own against those who, under the watch-word of "Catholic," were launching schemes which were in the nature of a return to pre-Reformation practices. "It is a duty," he said, "on our side to press forward with our own scheme of Revision to act as a necessary counterpoise. That it will be a work requiring the utmost

National Sins.

DESECRATION OF THE LORD'S DAY.

skill, the utmost courage, the utmost tact and faithfulness, he did not deny. "Of course," he said, "we may elect to drift, but assuredly if we do we shall have only ourself to thank if trouble comes upon us in the future." Mr. Blakeney thus presented a policy which may be a working policy for Evangelicals to adopt, and in this and other ways his paper or address was certainly an outstanding feature of the occasion, but to me all the papers appear to be striking and worth careful consideration, but I am afraid I must not say more about them now.

Vestments and Reservation.

The Committee of London Lay Churchmen, who initiate and carry out the arrangements for the "Laymen's Islington," do not confine their energies to that one effort. The Committee was called into existence to rally Evangelical laymen together for evangelical purposes and principles, amongst them being particularly the endeavour to obtain better representation in the Council of the Church, so far as laymen are admissible thereto. But the Committee went farther than that, when, in 1914, they called a meeting, principally of laymen, in the Church House, to protest to the Archbishops against the proposal then threatened to sanction the permissive use of Mass Vestments. They preceded this with a large memorial which, with the meeting, was thought to have considerable influence at the time with the powers that be. However, the adoption by the York Convocation Upper House of the principle of distinctive White Vestments (which are not likely to be white at all, for they are sure to have many coloured adornments), has necessitated a further protest effort before the Canterbury Convocation meets next month, when so far as this Province is concerned the matter seems destined to come to an immediate issue. A meeting is to be held next Tuesday at the Church House, over which Sir Edward Clarke will preside, for which the Committee of Lay Churchmen are responsible, and the speakers will be Sir Victor Buxton, whose father will be remembered as a Governor of South Australia; Mr. G. A. King, the Treasurer of the C.E.M.S., and a Master of the Supreme Court; and Professor Beresford Pite. Suitable resolutions have been framed, one with regard to Vestments, and the other as to Reservation. The meeting has brought out many of the leading clergy and laity whose position on these matters was not previously positively known, and the response so far has been of a most encouraging character. We are looking for divine blessing on the meeting and trust that it may be of some use in averting what would happen to the Church of England, indeed to the Anglican Communion, if collective Episcopal sanction were given to the practices discarded at the Reformation and illicitly re-introduced within the last 50 years.

A TRUE GENTLEMAN.

When you have found a man you have not far to go to find a gentleman; for you cannot make a gentleman till you have first a man. To be a gentleman does not depend upon the tailor or the toilet. Good clothes are not good habits; a gentleman is gentle, is modest, is courteous, is generous, is slow to take offence, as being one that never thinks it; goes armed only in consciousness of right. He subdues his appetites, refines his tastes, and subdues his feelings.—Doane.

The Divine Institution of the Sabbath promulgated in Paradise, confirmed and enjoined in the Decalogue, honoured, expounded, and exemplified by the Son of Man, Who claimed to be its Lord, has had a large place in the history of Christian Churches and Christian Nations. It cannot be questioned that it is an institution of priceless value to the welfare of mankind, whether from the point of view of a divine Magna Charta of rest for labouring men, or of the elevation and ennobling of character, bringing men into intercourse and communion with God, or of ministering comfort to the sorrowful and oppressed. Neither can it be doubted that the history of the whole Church and the formularies of the Church of England show that for us it is an ordinance divinely authoritative and of permanent obligation.

The old English Sunday was for generations distinctive of the nation, and a great means of producing national strength and character, but for years past its observance has been weakening, and in Australia, perhaps as much as in any part of the Empire, its sanctions have been disregarded and its sanctity desecrated.

This movement has been strengthened by the action of Governments. The divine sanctity of the Sabbath has been admitted as the basis of various English laws, and some of these have had force in the States of this Commonwealth. The cessation of work, the insistence on a day of rest, the prohibition of public entertainments on the Sabbath—these have not been regarded in past legislation as matters having their sanction in secular authority and the sovereignty of the State, in the same way as in these modern days some regard the regulation of the hours of labour, but rather as expressions and applications of divine law. But in their office as administrators, for some years past governments have exercised a suspensory power, overriding the law without legal authority. The present Chief Secretary of N.S.W. signalled his appointment by action of this character, referring to the law which he lawlessly suspended as "obsolete." It would seem that in this country where Parliaments and Governments are elected by the broadest national vote, their actions and policy must involve the nation in moral responsibility in the sight of God, even more than in past days, when rulers were appointed without much reference to the national will. Here also there is direct governmental and therefore national responsibility for the control and direction of railway and tramway services; and these services seem to be arranged without regard for the divine claims of the Lord's Day and the divine right of every man to have it as a day of rest. In this matter, however, the States differ. The State regulations with regard to Sunday travelling, the sale of newspapers, and the opening of shops are not uniform; Victoria has the reputation of more care and concern in such matters than New South Wales. The latter State has indeed a character which is almost notorious for its disregard of the Lord's Day, especially in its capital city. To its many pleasure resorts multitudes travel every Sunday. There is consequent labour exacted from a host of

public servants. There are vast numbers of shopkeepers who seldom or never have a Sabbath Day. There is amongst many suburban residents an open disregard of the sacredness of the day in their Sunday occupations. Various building operations proceed without shame; carpentry, painting, gardening, are pursued in some suburbs in the eyes of every passer-by. Not by the men who are working for wages probably, and whose hours are limited by law—but by many occupants or prospective occupants of suburban dwellings, some of them professing Christian men, and some parents of children who are sent to Sunday Schools. Time was when men would have had some regard for the public conscience, for the conscience of their neighbours, for the pain that their action might inflict on others; but it seems that to-day they are either unmindful or unconscious of these things. They neither fear God nor regard man. Yet if the Lord's Day is a divine ordinance, a divine gift, it is an act of ingratitude of open defiance and insult to trample on it and fling the gift back in the face of the Giver.

How is this prevailing sin to be met? Is there not a call for Christian men to be consistently careful of their own practice? Is there not need to appeal to some to avoid an example which might be perilous to others and especially to the young? Should not the subject and the sanctions of the Day have a larger place in the teachings of the pulpit and the Sunday School? Let us of the Church of England at least, remind men that the command stands as the law of God. There may be room for differences of opinion on some points as to things necessary or allowable on the Lord's Day—things concerning which no man may condemn his brother. The complexity and continuity of modern manufacturing processes, the facilities for travel—these and other changes have undoubtedly altered the circumstances and conditions in which the question has to be approached, but the greatest peril is the setting aside of the divine law. By that law men and nations must be judged, and not by some fancy or preference or convenience or profit of their own.

Thoughts on the Church Seasons.

Second Sunday in Lent (March 19).

THE CHRISTIAN'S WALK.

In the Epistle (1 Thes. iv. 1-8) St. Paul compares the Christian life to a "walk." "As ye have received of us how ye ought to walk and to please God, so ye would abound more and more." The Christian walk should have an aim; the servant of Christ is not to saunter through life aimlessly, plucking the flowers of pleasure as they come, without serious thought of the object of the journey. St. Paul sets our aim before us very clearly: "This is the will of God, even your sanctification." "God hath not called us into uncleanness but into holiness." There in the distance is the object of the Christian walk; to reach the holiness of God, to be like Him. The Lord Himself puts it thus, "Be ye therefore perfect, even as your Father in heaven is perfect."

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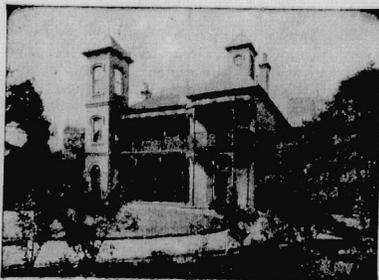
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All our life should be dominated by the desire for holiness. As we walk along our path day by day, we should carefully scan our habits, our methods of business, our chosen recreations, and ask, "do they hinder us in seeking holiness?" Not only the sin which so easily besets, but every weight must be cast aside. And if the task seems hard, too much for our strength, the Apostle reminds us we are not alone or unaided; "God hath also given unto us His Holy Spirit." The Comforter (one called in to help) will walk by our side, will dwell in our hearts, and by His help we shall begin to grow in holiness even now until the goal, once so distant, seems to draw nearer and nearer, and something of the likeness of Jesus begins to be seen in our daily life and character.

The Annunciation of the Blessed Virgin Mary (March 25).

A GLAD SURRENDER.

The Mariolatry, which in both the Western and Eastern Churches gives to the Mother of Jesus much of the adoration which should be His alone, undoubtedly tends to lead Evangelical Churchmen to depreciate the Festivals which are concerned with the Virgin Mary. Yet, her character as depicted in Scripture, shows many beautiful traits, which may be studied with great profit. The Gospel (St. Luke i. 26-38) tells how the angel Gabriel was sent by God to Nazareth to announce to Mary the wonderful tidings that she was chosen to be the mother of the Saviour. What an astounding message to a humble village maiden, "That holy thing which shall be born of thee shall be called the Son of God."

Looking back upon that Annunciation, surrounded as it is for us with the halo of heavenly glory, we are apt to forget the sorrow which must have mingled with the joy in Mary's heart; the terrible misunderstanding which made Joseph think of putting her away privily. The sword, even at the outset, must have pierced her own soul also. She must have realised something of this as Gabriel talked with her, but there was one over-mastering principle in her heart—to do God's will.

He would use her in His great work of world redemption, and beside this great privilege, what did her humiliation matter. "Behold, the handmaid of the Lord, be it unto me according to Thy word."

God wants to use us in making known the work of His redemption to all men, and He has a special task for each one of us to do. It may involve sacrifice, hardship, self-denial, but the one all-important thing is to do God's will. Let us each say from the heart as Mary did, "Be it unto me according to Thy Word."

Third Sunday in Lent (March 26).

DARKNESS AND LIGHT.

St. Paul in the Epistle (Eph. v. 1-14) contrasts darkness and light. To him darkness represents the supremacy of evil, as seen so plainly in the heathen world—"fornication, uncleanness, covetousness, filthiness, foolish talking and jesting, which are not convenient." Evidently social life, and even humour, were steeped in licentiousness. And for such evil-doers the Apostle had no smooth words: "No whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the Kingdom of Christ and of God." But, side by side with this darkness was the glorious light of Christ, into which the Ephesian Christians had come: "Ye were sometimes darkness, but now are ye light in the Lord." For them the Sun of Righteousness had arisen with healing on His wings." But this illumination involved a great responsibility—"Walk as children of light." "Have no fellowship with the unfruitful works of darkness."

The world in which we live is not quite so shameless as the world of the Ephesians, but none the less is there a kingdom of darkness seen only too clearly in the social life of our community. In that community we Christians must live, but we should live in it as children of light—clearly showing that we hate evil and wish always to please the Lord, leaving those around us in no doubt that we fight under the banner of the Crucified, seeking to let our light so shine before men that they may see our good works and glorify our Father which is in heaven.

Not what we give but what we share. For the gift without the giver is bare; Who gives himself with his alms feeds three—Himself, his hungry neighbour, and me.—Lowell's "Vision of Sir Launfal."

Personal.

The Archbishop of Sydney is expected to arrive in Sydney from Tasmania to-day (Friday).

Dean Talbot, who returned to Sydney by a military transport on Saturday, March 4, was welcomed home on the following Tuesday evening. There was a brief service in the Cathedral, conducted by Archdeacon D'Arcy-Irvine, followed by a crowded meeting in the Chapter House, at which the Archdeacon presided.

Rev. H. H. Crigan was presented with a purse of sovereigns from the parishioners on the eve of his departure from Gunning to take charge of the parish of Murrumburrah, Diocese of Goulburn.

Rev. H. Barden, on leaving Penrith, N.S.W., where he had been Curate for some time, was presented by the parishioners with a silver Pocket Communion Service.

A meeting of parishioners and friends was held in St. John's Parish Hall, Ashfield, Sydney, on Monday evening, February 28, to bid farewell to the Rev. A. and Mrs. Yarnold on their departure from the parish. The chair was taken by Mr. R. G. C. Roberts. Addresses appreciative of Mr. Yarnold's work were delivered by Bishop Stone Wigg, the Revs. H. J. Rose and C. H. Clark, and Messrs. A. W. Green and E. H. T. Russell. The latter, on behalf of the parishioners, presented Mr. and Mrs. Yarnold with a cheque for a substantial amount. Presentations of a wristlet watch and silver vases were also made to Miss M. Yarnold from the teachers of the Sunday School and the pupils of her class.

Lieutenant Philip L. Howell-Price has been promoted to the position of Captain of D. Company in the 1st Battalion of the famous 1st Brigade, A.I.F. He is the fifth son of Rev. J. Howell-Price, of Waterloo, Sydney, and was among the first to land at and the last to leave Anzac. He has been three times mentioned in despatches—on the latest occasion by Sir Ian Hamilton.

Miss L. Claydon, daughter of the Rev. E. Claydon, Rector of St. Luke's, Concord, and Miss E. M. Varley, of Armidale, have been accepted by the New South Wales Church Missionary Association for training for missionary service.

Our Melbourne Letter.

From Our Own Correspondent.

Chaplain Walter Dexter, D.S.O., has been gazetted Senior Chaplain of the A.I.F., with the rank of Major.

Rev. George Burns, a missionary of the N.S.W. Church Missionary Association at Nairobi, East Africa, is expected to arrive in Sydney from England to-day (Friday). He will remain in Australia for six months, and will engage in deputation work.

Archdeacon Batchelor, pioneer missionary of the C.M.S. to the Ainus of Japan, arrived in Sydney on March 6, and proceeded to New Zealand. He will return in time to speak at the Anniversary of the N.S.W. Church Missionary Association in the Sydney Town Hall, on Tuesday, May 9. Archdeacon Batchelor has worked among the Ainus for 40 years.

Dr. Bateman, of the N.S.W. Missionary Association, has been appointed to take charge of the C.M.S. Hospital at Omdurman, Sudan, for six months.

Rev. W. T. Strahan, Rector of Brighton, S.A., has resigned his parish and is going to the Front as a Chaplain.

Rev. J. S. Wells, of Diamond Creek, Victoria, who has been working as Chaplain at the Langwarrin Camp, and holds the rank of Lieut. Colonel, has been taken ill, and admitted for treatment at the Base Hospital, Melbourne.

Rev. L. Wenzel, Rector of Echuca, Victoria, who has been appointed to St. Philip's, Collingwood, Melbourne, is to be inducted early in April.

Captain Chaplain G. Green, of Rockhampton, Queensland, returned to Australia last week on sick leave. He has seen service in both Gallipoli and Egypt and hopes to return to the Front very shortly.

The condition of the Rev. T. C. Anderson, Vicar of Sunbury, Victoria, who was seriously injured in the recent railway accident at Campania, Tasmania, is still disquieting. It is hoped that he may be soon brought back to Melbourne by direct steamer.

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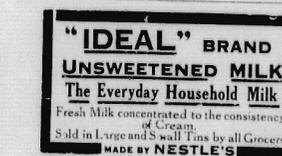
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amongst men, both at home and abroad, which has been done in this direction by a certain undenominational institution. All honour to them for what they have done and are doing, and it does not in any way take from their credit to say that they could not have done this great work had they not taken care to keep the public thoroughly well informed as to what they were doing. On the other hand, there are probably not fifty per cent. even of our clergy who could say precisely what work is being carried on amongst the soldiers by Anglican agencies at the present time. And yet that work is one of which the Church may very well feel proud. In view of the sudden way in which the demand came upon her, and the entire lack of any preparation beforehand, it is wonderful how the wants have been met.

To take the various camps in our own Diocese. At Broadmeadows there is a permanent institute and a resident chaplain (Rev. Canon Vanston), at Royal Park the same provision has been made, the Chaplain being the Rev. F. W. Newton; at the Maribyrnong Camp there is also a permanent institute, but as yet Flemington has to be contented with a large tent. To these two camps the Rev. Maurice de Burgh Griffith has been appointed as Chaplain. There is in addition to these the Institute at the Cathedral, in charge of the Rev. D. M. Deasey, and the Langwarrin Camp, to which the Rev. Stanley Wells has been appointed. Besides those which are within diocesan boundaries, our Diocese shares with Wangaratta the expense of supplying a Chaplain to the camp at Seymour. In all these cases, though the Chaplains themselves do not receive



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any additional pay, yet locum tenens have to be provided for their parishes from Diocesan funds.

Anyone reading the above list will realise that this work must mean a very large addition to diocesan expenses. During last year the cost of the buildings and their upkeep, in addition to the salaries of the living agents, amounted to just £3000, which was very largely raised through the parishes. This year it is estimated that to continue the work, even without extending it, will cost at least £1500. Surely the first step in securing this sum will be to let our people know what is being done. We have no fear that when they do know it they will allow it to fail for want of funds.

Correspondence.

The Sins of the Married.

(The Editor, "Church Record.")

Sir,—In last issue, "S.H.D." utters a strong indictment against the moral life of the nation, especially that part made up of the unmarried. Passing reference only was made to the sins of the married. Is there not a need in this latter connection for the Church to lift up her voice and say what she means. Evidence of a sinister character is before us:—(1) In the statistics of our Divorce Court, which show that a frivolous, selfish and immoral view of marriage is entertained by an increasing number of people; (2) in the knowledge which even ordinary pastoral experience affords to a minister; (3) in the simple but grave fact that in this young country of ours the birth-rate shows no appreciable buoyancy. Serious attention must be given to the last mentioned. We have a young and presumably virile people. We have a fairly even distribution of wealth and a corresponding absence of poverty. We have a genial climate conducive to health and physical fitness. Yet we have that which is one of the weightiest charges that can be brought against a nation—a stationary birth-rate. In itself, perhaps such may not cause alarm to some, but as a distinct decline can be traced for at least the last twenty years being defiled apparently by classes not always suspected of such a crime. Clearly a selfish view of marriage prevails—a view which finds expression in the refusal to accept the responsibility of a family, and which is working to its only end, namely, Race Exhaustion. The one-child family is a prevailing fashion, and it is not a harsh, unjust, conclusion which claims that the fashion is the outcome, in most cases, of an ungodly selfishness, which selfishness is pandered to by the well-known fact that

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means to avoid God-given responsibility are as easily procurable in the great cities and smaller towns as a penny stamp. This is plain speaking, but I trust not coarse. And the need for plain speaking arises from the fact that at this time the problem of Race-depletion is being forced on us by the War. Men—more men are wanted. But where can we look for them if a policy of extinction has been deliberately followed during the past thirty years? Leaders—more leaders are sadly needed in every department of life. But can we expect to find them in an impoverished nation? What gives our need a deeper and more sinister significance is this, that the "Cloud of Extinction" which has loomed larger and larger, and hung lower and lower over our people, has hardly made itself seen in the enemy country of Germany. (See Royal Commission Report as above.)

Such, then, is the situation. What must be done? Truly the whole nation must be aroused to the peril, and in that task the Church must be prepared to take the lead. If our Gospel has any Social value and dynamic, now is the time for us to reveal it and make it felt. If we have any teaching function, surely now is the time for us to exercise it. Three things, at least, then, suggest themselves:—(1) The Christian view of marriage must be definitely set forth. We need to make clear that marriage is not an accommodation to human weakness, but rather a holy estate—a divine institution. The natural, not only the social purpose of marriage (Genesis i. 28), needs emphasis. Attack should also be made on some of the prevailing conventions concerning marriage. It has been well said that "both biology and psychology prescribe marriage at the beginning of adulthood, and it would probably be some quite naturally if free from the meddlesome wisdom of older persons." Bluntly put, late marriages, now much favoured, do not make for the building up of the nation.

(2) There should be a little more courage in dealing with the subject in the pulpit. Mock modesty is no less dangerous than lack of modesty. Frequently clergy leave their remarks on the "holy estate" to the wedding breakfast, and then the subject is treated with feeble wit or funereal lugubriousness.

(3) Due emphasis should always be laid upon the three "causes" as they are stated in the Prayer Book service of Matrimony. The writer has been present at three weddings (each in a different Diocese) when the first two "causes" have either been omitted, or else weakly amended. One wonders whether that is not another prevailing fashion. If it is, well, we can see now how the present degrading and degraded view of marriage has arisen, or at least how it has not been checked in its growth.

A conscience is needed in respect of this matter, and that can only be produced in the nation by the faithful witness of the Church of God. If we refuse to speak and act, then we are as the salt which has lost its savour, and "fit neither for the land nor for the dung hill." FRATER.

A Chain of Intercession.

(The Editor, "Church Record.")

Dear Sir,—I would like, through your columns, to make public a suggestion received by me from a lady who resides at an isolated homestead in my district. The lady has friends in Canada who are members of the

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A NEED.—The Ladies' Committee are urgently in need of a suitable person, able to cook, for the C.M.A. Depot, Sydney. Monday to Friday. Any communication to be addressed to the Depot Secretary, Strand.

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"Women's Auxiliary" of the Canadian Church, and from them she has heard of a prayer scheme organised by that body. The scheme provides for continuous 12 hours intercession every day in connection with the War. Members of the "Women's Auxiliary" promise to pray at a stated time and for a stated period every day during the continuance of the War.

The lady by whom the suggestion was put to me expressed her conviction that many Churchwomen of Australia, especially those in the country debarrated from attendance at intercession services, would be willing to adopt the scheme so that on this side of the world the Chain of Intercession might be carried on where our Canadian sisters leave off, and the 24 hours completed.

Perhaps the day, say from 8 a.m. to 10 p.m., could be divided into sections of five minutes, and one or more such sections allotted, according to their own desires, to one or more prayerful Churchwomen of Australia.

I should be pleased to receive suggestions relative to the proposal, also communications from any willing to fall in with it.

(Rev.) J. H. BLUNDLE.

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The Clergy as Combatants.

To the Editor, "Church Record."

Sir,—Anent your able leader on the above subject, your strongest argument to the con-

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The Australian Mission Study Council.

The recent meeting of the Australian Mission Study Council held in Sydney, emphasised the fact that this is a day of world movement, and that new developments in the Old World quickly affect the New.

The Australian Council acts as a link between Mission Study movements established in each State of the Commonwealth, and the larger and older missionary educational movements in Great Britain and America. These movements have arisen through the growing consciousness in the Christian Church that its mission is really world-wide and that in order to meet this responsibility an equipment of knowledge is required. The Mission Study movement is now established in about fifteen countries, including many centres on the Continent of Europe. In the range of its activities both Home and Foreign missionary work are included, also missionary education in all grades, for childhood and adolescence as well as for adults.

Reports received from the various State Councils showed that last year about seventy Bible and Mission Study Schools with an average membership of over fifty, had been held in Victoria, both in metropolitan and country centres. These schools generally meet under the auspices of one local Church but are attended by members of all the Churches in the district, and the local minister is charged with the responsibility of conserving the results of the School and conducting Leaders' Training Circles immediately afterwards. Special efforts are also made to get into touch with the High Schools in each centre.

In New South Wales, 138 circles were held during 1915. Provision for co-operation between the united movement and the work of each denomination is provided by the appointment of Denominational Mission Study Officers whose special work it is to promote circles in their own Churches. Mission Study Committees are established in about 16 metropolitan districts, and three country centres. The work of training Leaders is based upon a curriculum in three grades, and 62 Trained Leaders' certificates have

been issued by the New South Wales Council to date, while an Honours course for Experts is also held annually. A Mission Study School is held at Springwood each Easter for training, and special efforts are also made to promote the formation of Missionary Study groups of children.

From Tasmania, South Australia and Queensland, development on a somewhat smaller scale is also reported, and each State Council has a definite programme of activities outlined for the coming year.

The Australian Council acts as a medium between the various State Councils for the circulation of information as to the best methods of training leaders, and the movement in Australia is noted for the special emphasis which it lays on this work. Literature needed by the whole movement is also prepared by the Australian Council and distributed throughout the various States, and a pamphlet on the history and progress of the movement since its inception 20 years ago is to be published this year. For some time past efforts have been made to secure a suitable writer for a Mission Study Text Book on Australian Home Missions, and the Rev. John Flynn, of the Australian Inland Mission is now engaged on this book, whereby the missionary educational activities of the various State Councils will be extended to cover the Home problem as well as the work abroad.

WHAT IS CHRISTIANITY?

"Christianity is first and foremost the personal revelation of God in Jesus Christ. The fundamental conception of a Christian is that of one who believes in Jesus Christ, worships Jesus Christ, loves Jesus Christ, follows Jesus Christ. It is in Jesus Christ that the Christian finds life; it is from Jesus Christ that the Christian gets peace; it is through Jesus Christ that the Christian receives power; it is with Jesus Christ that the Christian does his work; it is for Jesus Christ that the Christian is called upon to suffer; it is after Jesus Christ that the Christian is bidden to follow."—Dr. A. J. Tait.

trary seems to be grounded on the duty of the ordained man in regard to his "pledge to give himself wholly to the ministry, to draw all his studies that way and to take as his first duty and glory the ministrations of the Word and Sacraments." You argue for an absolutely unqualified "wholly." How will you defend the position of the ordinary Clerical School Master and College Don, so very very common in some lands across the sea? I quite admit the sanity of your argument in your final paragraph, for, after all, the main question for every patriot must be, Where can I be of most use to my country? Many a mechanic to-day is an unwilling absentee from the front because he is of more use in the preparation of munitions in the homeland. But to make an undertaking, given in ordinary circumstances, absolutely binding, without respect to a man's conscience before God, when the circumstances have completely changed and are absolutely abnormal, seems to me the height of absurdity.

ANTI-PAPAL.

A Ceremonial Question.

(The Editor, "Church Record.")

Sir,—Would you kindly explain through the columns of your paper why it is that in some of our Churches, the Church Wardens who are chosen by the people are not allowed to take the offertory beyond the chancel steps, while one from the Choir, who is not chosen by the people, is permitted to take it and hand it to the officiating minister? ENQUIRER.

[The question raised by our correspondent appears to us to be a matter for arrangement in each parish. There is no special significance in the practice alluded to.—Ed.]

The Friends of Armenia.

We acknowledge with thanks the following donations for the relief of the distressed Armenians:—Mrs. D. Houston 5/, M.K. 10/. Further donations will be gladly received by Miss M. E. Searle, 695 Malvern Road, Toorak, Victoria, or by the Editor, "Church Record, 64 Pitt Street, Sydney.

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By Christ is open'd wide,
Unless we each one take a step
And safely find inside.

'Tis not enough—salvation full
By Christ is offer'd free,
Unless we kneel at His dear feet
And plead, "Lord, grant it me."

The robe of Christ's pure righteousness
Imputed, covers sin,
But what avail to know of this,
Unless we're safe within?

Great God forbid, in stumbling haste
We seek for Mercy's Gate,
To find in darkness of dismay
That we are come too late!

To-day! to-day! lov'd Mercy's Gate
Is flung wide open still;
God's glorious invitation rings,
The "Whosoever will."

And lest through hesitation
We ever know despair,
"Saviour, receive us! entering now,"
One step and we are there.

W.E.M.

To say that religion has nothing to do with politics is to assert that which is simply false. It were as wise to say that the atmosphere has nothing to do with the principles of architecture. Religion is the vital air of every question. Directly, it determines nothing; indirectly, it conditions every problem that can arise.—F. W. Robertson.

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

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The Church Record.

MARCH 17, 1916.

A NATIONAL MISSION.

It has been announced by the Archbishop of Canterbury that the way is now open for a National Mission in England, and plans are being perfected by which an evangelistic campaign, on a greater scale than has ever been attempted before, will be carried out in all parts of the country. We naturally ask, "Why should we not have a National Mission in Australia?" The Bishop of Grafton in his "Diocesan Chronicle" recently raised the question and we trust it will not be allowed to drop.

There are many signs that Australia is ripe for such a Mission. The Church is beginning to take action in the different States. Queensland and Adelaide are having a General Mission (the former in 1917, the latter in September, 1916). Sydney has just decided on a similar effort, "this year"; Gippsland is holding Missions in Lent, and others will shortly be held in Hobart.

But we should like to see the movement general in every State and Diocese in Australia—not necessarily at the same time, but as the Bishop of Grafton well puts it, "Every Diocese in Australia flooded for a brief period with a band of devoted Missioners." We confess that we desire a still wider scope for the Evangelistic campaign. Why should not all Christian Churches in the Commonwealth take part in this great effort? Not that we wish for a united Mission. In our opinion far more good will be done by each denomination conducting its own Missions in its own way and in connection with its own Churches. But surely there might be a unity of effort, with diversity of method. It would be a great witness to the careless and ungodly if the whole of organised Christianity were at one in desiring at this time of national crisis to bring home both to those who attend the Churches, and to those who are without, the glorious Gospel of the Blessed God.

We require a lead on this matter and naturally look to our Bishops for that lead. We understand that they are meeting in Sydney in May. Surely no subject could be of more vital importance to the members of the Episcopal Bench than the uplifting of the spiritual life of the people of Australia. It is

a subject beside which the questions which ordinarily occupy the attention of the leaders of the Church (and which are of great importance) pale into insignificance.

There are many signs that people are awaking. Arrangements are in hand for Quiet Days and Conventions, many are meeting to pray for a Revival and are also praying privately. Still more are solemnised by the bereavements, sacrifices, and sorrows caused by the War. Now is the time for a National Mission to begin. It may extend for two years or more, but it should be put in hand without delay. We look with confidence to our Bishops to give the matter their earnest consideration and to take any action which may seem to them to be practicable.

What a vision rises before us as we think of a great campaign with the object of winning Australia for Christ; devoted preachers of the type commended recently by the Bishop of Chelmsford, expecting their sermons to save souls; the Holy Spirit convicting and converting sinners, and building up the true servants of God in the faith and fear of His Holy Name. Let us keep this vision before us, pray that it may become a reality, that the windows of heaven may be opened and that God may pour out upon us a blessing altogether transcending our most confident expectations.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

General Mission.

A second meeting of the clergy of the Sydney Diocese to consider the question of a General Mission was held on Friday, March 10. The Holy Communion was celebrated in the Cathedral at 10 a.m. The Dean gave an address based on our Lord's High-Priestly Prayer in St. John xvii. A meeting was subsequently held in the Chapter House, at which the Dean presided. The report of the Committee was submitted, and its salient points were discussed at great length. It was felt that any spiritual movement should begin with the clergy, spread to the communicants, and finally reach those who are without. To this end it was at once decided that two Quiet Days should be held for the clergy on March 30 and 31 (the Archbishop having indicated his willingness to conduct a Quiet Day on March 31). The communicants are to be reached by Conventions between June 1 and 11 (i.e., between Ascension Day and Whit-Sunday). Differences of opinion were expressed as to whether the Conventions should be parochial or in some central place. Finally, it was understood that both methods should be adopted.

On the question of the date of the Conventions there was much divergence of view. The Committee, by a majority, recommended October 15 as the date for commencing; some wanted a postponement till 1917, while others desired an earlier date. At last it was decided that the effort should be made "this year." The Committee advised that the Mission should be conducted in two sections, city and country, and that "in each section the effort be simultaneous." It was pointed out that to hold missions simultaneously in city and suburbs was impracticable, unless all the missionaries came from elsewhere, and that if this course were taken great difficulties would arise. So the idea of simultaneous missions was abandoned. The Committee was re-appointed, with the addition of the following clergy:—Principal Davies, Rev. W. L. Langley, and Rev. H. J. Noble. All the clergy present were entertained at lunch.

Farewell to the Rev. Donald and Mrs. Haultain.

Rev. Donald Haultain, who was recently accepted by the N.S.W. Church Missionary Association for work in British East Africa, left Sydney (with Mrs. Haultain) in the

"Malwa," on March 15. Before their departure two meetings were held to bid them God-speed.

At the C.M.A. Depot on Friday afternoon, March 10, a large number of clergy assembled, and also lay members of the C.M.A. Committee, and a few representatives of the Ladies' Committee. Mr. C. R. Walsh presided. Rev. E. Clayton read the instructions, and the Rev. D. Haultain told how he had been called to the work. He and his wife were then commended to God in prayer.

At Wahroonga on the same evening another farewell gathering was held. Mr. Haultain was Curate at Wahroonga for two years, and has been adopted by the parish as its "Own Missionary." A short service was held in St. Andrew's Church, and afterwards there was a meeting in the Parish Hall. The Rector, Rev. S. E. Langford Smith presided. Addresses were delivered on behalf of the parish by the Rector and the Senior Church-warden. Rev. A. J. H. Priest spoke on behalf of the C.M.A. Committee, and told something of the conditions in British East Africa, and Mr. Haultain briefly replied, expressing his gratitude to God for permitting him to go to the Mission Field, and thanking his many friends for all their kindness.

Lenten Group Conventions.

Two of the Lenten Group Conventions have been held. The first was at St. Barnabas', George Street West, and there was a fairly good attendance of people from the various parishes. On the final evening there was a great "six o'clock closing" meeting in the Sydney Town Hall, which materially affected the attendance at the Convention. Much interest was shown in the meetings by those who were there, and we believe that spiritual results were achieved.

The second Convention was at St. James', Crofton, and the attendance throughout was most encouraging, being well maintained to the last. A special service was held for the Crofton parishioners on Ash Wednesday evening, while the Convention Meetings took place on Monday, Tuesday, and Thursday.

There is every reason to believe that this movement will be a real help to the spiritual life of the Church. The subject dealt with is Spiritual Renewal—its need, its possibility, and its conditions. This week a Convention has been held at St. Clement's, Marrickville, and next week there will be another at St. Anne's, Ryde.

Lent Services at the Cathedral.

Special services have been arranged to take place in St. Andrew's Cathedral during Lent. On Sunday mornings a series of sermons on "Salvation" are being delivered by selected preachers; while in the evenings the subject is "The Armour of the Christian Soldier," the addresses (except the first) being given by the Archbishop. On Wednesdays, at 1 p.m., missionary intercessions are being held, and on Thursday mornings at 11.30, Services for Women. On Thursday evenings there are meditations on "Sin, the Sinner, and the Saviour," and at mid-day on Fridays, intercessions for the War.

League of Family Prayer.

At St. Paul's, Chatswood, the Rector (Rev. G. H. Cranwick) has instituted a League of Family Prayer, and is making a special parochial effort during the present year to have Family Prayer introduced into homes where the practice has not been observed. A number of names have already been enrolled in the League.

The Deaconess House, New-own.

The tender of Mr. H. J. Thompson has been accepted by the Trustees for the new Deaconess House at £3,746, and £1,122 for Lecture Hall, Jumble room and laundry. About £2000 more is required to cover this expenditure. One gentleman has generously offered £100 on condition that nine others give that amount. We trust that every effort will be made to provide the necessary funds for this excellent work. Donations may be sent (if desired) to the Editor, "Church Record," 64 Pitt St., Sydney. The work carried on by the Deaconess House will re-open on March 22. Three new students will enter then for training, two of them in connection with the Church Missionary Association.

NEWCASTLE.

Sunday Schools and Missionary Study.

At the Annual Meeting of the Newcastle Sunday School Union it was decided to give

the Study Circle method a trial during the next few months. The first book chosen for study is the "Daybreak Call"—a missionary study book.

St. Mary's, West Maitland.

In the Annual Report of St. Mary's, West Maitland, we note that there has been a quickened interest in Mission Work during the year. The parish is partially supporting the Rev. and Mrs. Warren at the Ropey River as its own missionaries. The "Missionary Statement" shows that £122 9s. 10d. has been raised during the year for world evangelisation.

In his "Notes" the Rector (Rev. Arthur Killworth) suggests that an endowment should be provided to produce enough annual income to keep the Church property in decent repair.

COULBURN.

Parochial Districts—Changes.

The Bishop has placed the Rev. E. S. Robinson, formerly in charge of the parochial district of Michelago, in charge of Lake Bathurst. The Rev. Frank Ingle, previously at Lake Bathurst, will go to Michelago. On his departure from Lake Bathurst, Mr. Ingle was given a cheque for £10/10/ from the congregation, with the request that he would purchase a set of Holy Vessels.

Cathedral Council.

The Council met on March 7, the Bishop presiding. Matters dealt with were mainly of parochial interest. A notice of motion was tabled which, if carried, will have the effect of abolishing pew rents on June 30 next.

Bishop's Engagements.

The Bishop's engagements this month, in addition to his Lenten engagements in the Cathedral, will include Confirmations at North Goulburn, Binalong, Bowming, and Burrenjack. The Mission arranged for Casula Camp to commence on March 27 will now, at the request of Colonel Miller, take place at Liverpool.

BATHURST.

The Bishop on the Liquor Traffic.

Bishop Long, writing in the "Church News" on the mutiny among the soldiers at Liverpool, concludes with the following drastic words with regard to the attitude of the N.S.W. State Government towards the liquor traffic:—

"It is shameful to think that a traffic that saps the vitality of the nation at the time of deadly need should be so vehemently championed lest it should be made to forego any of the huge and unclean profit it makes at the price of our national security and our national honour."

The Church's Work Among the Soldiers.

Good work for the soldiers is being carried on in the Diocese. At Bathurst the Rev. David Creighton has been set apart by the Bishop to act as Camp Chaplain to the 2,000 men stationed there. The main Parish Hall of All Saints' Cathedral has been converted into a comfortable Soldiers' Club. At Dubbo the Rev. L. Dawson Thomas is faithfully working among the soldiers in addition to carrying on his ordinary parochial duties.

ARMIDALE.

The Bishop's Letter.

In the "Diocesan News" the Bishop, referring to his illness, says:—

"In a measure I shall be obliged to remain very quietly, and have, therefore, adopted the suggestion of my Council to take what will practically be a year's holiday, spending most of the time at home, so as to be available for any matters upon which light can be thrown. The Ven. Archdeacon Johnstone has been appointed Vicar-General to act in my absence. The question of Confirmations is a serious one. At present only two—Tenterfield and Glen

Innes—are arranged, and for these the Archbishop of Brisbane has kindly made himself responsible. Let us hope that all these matters will run smoothly, and God's blessing rest upon them all."

CRAFTON.

(From a Correspondent.)

Conference at Alstonville.

The Clergy of the Richmond and Tweed Archdeaconry met at Alstonville in Conference on Tuesday and Wednesday, February 20 and March 1. Archdeacon Tress presided. Papers, followed by full discussion, were read by Archdeacon Tress on "Penitence in the Personal Life of the Clergy;" Rev. A. S. Homersham, "Penitence in the Church;" Canon Ware, "Penitence in the Nation;" Rev. Geo. Watson, Warden of the Brotherhood, gave a Greek Testament reading on the various words translated "repentance," which proved most helpful and instructive to all who were privileged to hear it. The clergy discussed a proposal, suggested by the Bishop, with regard to a Mission of Help to Australia in 1917. The following resolution was passed:—"That the clergy of the Archdeaconry of the Richmond and Tweed assembled in Conference, believe that the time is now ripe for consideration of a Mission of Help to the Church in Australia, and pledge themselves to assist in every way such a movement if brought forward."

Holy Communion was celebrated on Wednesday morning at 7.30 a.m., and Evensong was said at 7.30 p.m., Canon Whyte, of Lismore, being the preacher. It was decided to meet in Conference twice yearly, and in all probability the next meeting will be in July, at Lismore. The clergy and their wives were hospitably entertained by the parishioners, who have their heartfelt thanks.

Clerical Conference at Kempsey.

A meeting of the Hastings and Macleay Archidiaconal Council and Clerical Conference was held at Kempsey on February 29 and March 1. Archdeacon Knox, who presided, gave an earnest address on "Ordination Vows." The Rev. C. J. Chambers was elected Council Clerk. Under the general head of Repentance, the subject of "War Matters and the Church" was well discussed.

Rev. G. D. Frewin read the first paper, subject—"National Repentance," in which were brought out a large array of authorities and facts demonstrating the degeneracy of the times, but showing that there was a faithful remnant looking and praying for the blessing of God on a repentant people.

Rev. C. J. Chambers read a paper on Repentance and Missionary Enterprise in which missionary elements were shown to be involved in true repentance. Letters from the three largest Missionary Societies in Australia showed that since the war the Societies' incomes had increased, offers of missionary service were about normal, and increased vitality amongst Christians was observable. It appeared that outside the Church there was absolutely no Godward movement.

Rev. H. E. Rogers' paper on "Repentance and Corporate Life and Worship" developed the idea of Christian Unity and its result in regard to Common Prayer, the two Sacraments and Missions, particularly Parochial Missions.

The best enjoyed item was a Bible Reading, Greek Testament, Rom. xii., by Canon Morrish.

The following resolution was carried unanimously:—

"That the Archidiaconal Council of the Hastings and Macleay, etc., records with shame (1) its sense of national degradation brought upon the nation by the recent deplorable military indiscipline and disturbance, (2) its endorsement of Senator Pearce's declaration for closing hotels, like other trading establishments at 6 p.m., and (3) emphatically affirms the desirability of limiting to the utmost the sale of intoxicants at least during the progress of the war."

Choral Evensong closed a happy and a useful gathering.

VICTORIA.

MELBOURNE.

(From Our Own Correspondent.)

Belated Foundation Stone.

Although begun 31 years ago, when a portion of St. Andrew's Church, Clifton Hill, was begun in blue stone, it was not until Saturday, March 4, that the real foundation stone was laid to mark the completing of the building in the original material. The ceremony was performed by Lady Helen Munro Ferguson, who congratulated the parishioners upon at last obtaining a worthy Church.

St. Paul's, Fairfield.

The old Church having been once again moved to a different site, the way has been made clear for the erection of the projected new building, for which a contract has been let. The foundation stone is to be laid by the Archbishop on Saturday, April 8, at 3 p.m.

Annual Gatherings.

The annual business meeting of the C.M.A. on Monday, March 6, was only moderately attended. The financial statement shows a total deficit of £2300, which will necessitate economy and restriction of expansion. The only change in the office-bearers was the election of the Rev. J. T. Baglin to fill the vacancy caused by the death of Canon Gason. After the business session, Miss C. B. Hillier, of Auringabad, India, spoke on the work there, particularly in the Orphanage and Boarding School.

The opening meetings of St. Hilda's Missionary Training Home were well attended, both afternoon and evening. Mr. James Griffiths presided, and Rev. W. T. C. Storrs gave very helpful addresses.

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Harvest Festival Celebrations.

In both town and country Harvest Festivals have been observed with more than ordinary thankfulness and with good cause, since there is such a good harvest of all varieties of "the kindly fruits of the earth." Would that there were a corresponding increase in the Spiritual Harvest! The Archbishop, after administering Confirmation at Winchelsea, preached at the Harvest Thanksgiving at Barrabool.

Cathedral Services.

In addition to the Lenten courses arranged for Sundays, there are to be week-day series from 1.30 to 1.55 p.m. From March 13 to 18 the Dean is to preach on "The Love of God."

Conference of Clergy.

The quarterly gathering of Evangelical clergy was held at St. Hilary's, East Kew, on Monday, March 13. Beginning with the Holy Communion, two papers were read on "Revival," the Rev. C. W. T. Rogers dealing with "The Lessons of History," and the Rev. W. T. C. Storrs speaking on "Present Needs and Spiritual Conditions." Prayer and discussion ensued, in which the desirability and urgency of revival were emphasised.

C.M.A. Annual Report.

Missionaries.—The 24th Report of the Victoria Church Missionary Association (for the year 1915) was presented at the Annual Meeting. It states that the additions to the Missionary Staff were as follows:—Mrs. H. E. Warren and Mr. A. J. Dyer, to the Roper River; Mr. H. C. J. Asche, temporarily to Ceylon; the Rev. T. L. Lawrence and Miss Mabel Miller to Uganda; and Miss Hilda Beaver, located to India, who was unfortunately unable to leave through a breakdown in health. Miss E. E. Martin, of Mosul, Turkish Arabia, was the only member of the staff who had to withdraw from her post by reason of the war. She is at present in Switzerland, hoping that she may ere long be able to return to her work.

Candidates.—The number of enquiries made and of definite offers received from Candidates has been well maintained. Nearly all the men volunteers have felt it their duty to enlist in the defence of the Empire. Five ladies (the Misses Beaver, Miller, Cooper, Malcolm and Macfie) have been in preparation at that excellent Missionary Training Home, St. Hilda's.

Finances.—The total income for the year was £7641, as compared with £8774 received in 1914—a falling off of £1133 for 1915. The total expenditure for the 12 months was £8889. This left a deficit of £1261, which added to the indebtedness at the end of 1914 makes a total deficiency of £2323. The Committee gave the closest attention to this side of their responsibilities. They decided that it was not possible to make further reductions in expenditure without impairing the work at home or withdrawing some missionaries from the field. It is very evident that there must be an immediate and large increase in the revenue of the Association. In the meanwhile, the Committee most reluctantly decided that no new missionaries could be accepted by them until the financial situation had markedly improved.

C.M.A. Commonwealth Council.

A meeting of the C.M.A. Commonwealth Council was held in Melbourne this week. The Archbishop of Sydney presided, and clerical and lay representatives from Sydney, Melbourne, Hobart, and Adelaide were present. Much important business connected with the general work of the C.M.A. throughout Australia was dealt with.

BALLARAT.**Appointments.**

The following parish appointments have been made:—The Rev. C. E. Smith to Clunes, the Rev. J. A. Macqueen to Willaura, and the Rev. C. Kirkpatrick to Boort.

A New Bishop.

No definite decision has been arrived at yet by the Board of Electors with regard to the appointment of a Bishop in succession to Bishop Green. It is understood that the Board are awaiting information from England.

C.E.M.S.

The Ballarat Federation of C.E.M.S. have arranged to hold a combined Lantern Service in the Mechanics' Hall on Good Friday evening. An address will be given, illustrated by pictures, of the Passion, and also pictures of the War. The service will be for men only. Canon Davies, of Maryborough, will give the address.

WANGARATTA.**Departure of Canon Cue.**

Our little Diocese (says the Church "Chronicle") has already given a very large proportion of its clergy to minister to the gallant lads who are defending our country against its enemies. Now the Cathedral parish has given its only clergyman to join his brethren at the Front. Revs. F. W. Wray and G. W. Carter are already there; Rev. J. E. Stagnage is on his way; Rev. J. C. Herring is in camp at Seymour; Rev. C. P. Brown has just returned from active service; Rev. W. B. Beaver fell a victim in camp to meningitis; and now Canon Cue has been called upon to go. He will act as chaplain on the transport "Ulysses" and expects to be sent to the Front as soon as the men go from Egypt. He was given an enthusiastic send-off by his parishioners, and presented with a substantial purse of sovereigns. Although his departure is greatly regretted, the parishioners generally feel that, in view of his fitness for the work and its importance, they should loyally accept his decision as the right one. It is hoped that he may be free to return to his duties in the near future. For the next three months his place at the Cathedral is to be filled by the Rev. Canon Pitt, M.A., of Broken Hill.

QUEENSLAND.**BRISBANE.**

(From Our Own Correspondent.)

Ash Wednesday.

The Bishops of the Province decided to ask their people to take the opportunity of observing Ash Wednesday as a Day of Penitence and Prayer, in preparation for this and the approaching season of Lent. The Archbishop addressed some earnest words to his clergy. He said, "I have certainly no right to preach to my brethren. You have hardships, physical and spiritual, that I know not of: in the loneliness and trying heat some of you have a cross to bear which may well (and does often) put me to shame. But I am only passing on to you what I know of my own needs. Christ has chosen and ordained us His priests that in us He may be glorified: that in us His grace and power may shine through to men. And we cloak and veil His light by our formalism, our selfishness, our love of outward things. We all need a new detachment from the accustomed routine, a new scrutiny of our outward relations with the world; a new adventure in the spiritual realm; a new finding of Christ in our own souls."

At the Cathedral the Archbishop was present throughout the day and conducted special services of penitence at 8, 9 and 12 a.m., and 3 and 6 p.m. The preacher at night was the Rev. Arnold H. Otway, Vice-Principal of St. Francis' College, Nundah.

Canon Batty.

Owing to indisposition, Canon Batty (Sub-Dean of the Cathedral) has been obliged to postpone the beginning of his course of Sunday evening sermons at the Cathedral until Sunday, March 19, and of his course of lectures on Isaiah until the following Monday. Canon Batty has been an inmate of St. Helen's Hospital for the past week, but has now returned to Bishopsbourne. The trying heat, extra services, and other numerous duties which he generously undertakes have proved a little too much for his strength.

SOUTH AUSTRALIA.**ADELAIDE.**

(From Our Own Correspondent.)

The Excommunication Case.

At the calling of the roll on the opening

Wood, Coal, Coke, Chaff, Wheat,

Oats, Pollard, Bran, Straw,

Furniture Carefully Removed.

day of last Synod, when the name of Walter Gooch was called. The Rev. H. C. Bourne, the then Rector of Belair, rose in his place in Synod and announced that on the previous Sunday he had excommunicated Mr. Gooch. Later in the session Mr. Bourne apologised to the Bishop and to Synod for taking to himself powers which he now understood resided in the Episcopate alone; but no apology was offered to Mr. Gooch. The sequel was an action, just concluded, in the Civil Court, before Judge Gordon, in which Mr. Gooch claimed damages. The evidence showed that when the Rev. F. J. Price resigned from Belair, the local patronage committee met and unanimously chose the Rev. J. W. Stringer. Mr. G. R. Laffer, M.P., one of the committee and a churchwarden, wired to Mr. Stringer saying that the local committee unanimously wished to nominate him to the Bishop. This proceeding, however, did not evidently commend itself to the Bishop and the two Synod nominators. Objections were raised, and eventually when the full committee met with the Bishop in the chair, there was a division of opinion, and Mr. Bourne was elected through the Bishop exercising first a deliberative and then a casting vote in his favour. From the large number of letters that were submitted in the case covering a number of years it was evident that there had been deep dissatisfaction regarding former elections in this parish. Mr. Bourne had no knowledge of all this, or that he was only elected by the casting vote of the chairman. This, as the judge pointed out, was most unfortunate; but it was more unfortunate still that Mr. Bourne should think it his duty to pronounce words of excommunication on one of the best known and most highly-respected merchants of Adelaide simply because he fought for what he thought to be his rights as a layman. The case lasted for three days, and Mr. Gooch obtained a verdict in his favour. The Dean, as one of the Synod nominators, has written to the papers seeking to exonerate the Bishop from the charges made in the evi-

dence and implied in the judge's summing up. Letters of reply have appeared putting the case for the laymen.

Scriptural Instruction.

The Methodists are very strong in South Australia. At their recent Conference an unfortunate blow was struck at the movement in favour of a referendum on the subject of Scriptural Instruction in State Schools. The Retiring President, Rev. O. Lake, said:—"The league did not aim at Bible reading in the schools, but at Scriptural instruction, which was not the same thing. If they were to ask Canon Wise, for instance, what was meant by Scriptural instruction they would get an interpretation that probably Dr. Spence would gratefully accept. The movement originated with the Anglican Church, and it aimed at Anglicanising the State Schools. The Anglican Church was not to be trusted in the matter. They had seen some strange things in connection with that Church during the last few months. They saw that it embraced an Evangelical element, and the latter was in the majority so far as the priesthood was concerned. Other speakers followed Mr. Lake in the same strain. An amendment moved in favour of selected Bible Readings only (that is, one-half of the N.S.W. system) was lost by 70 Votes to 31. And the original motion in favour of the N.S.W. system was carried by 74 votes to 19.

Church Extension.

The foundation stone of the extension of St. Columba's Church, Hawthorn, was laid by the Bishop on Saturday last in the presence of a large gathering. Hawthorn is part of the parish of Mitcham, of which Archdeacon Clampett is Rector.

NEW ZEALAND.**AUCKLAND.****Death of Archdeacon Willis.**

By the death of Archdeacon Willis, says the "Church Gazette," the Church has lost one of its most devoted sons, and one who was a familiar figure from quite the early days. He will best be remembered not so much by his public work, valuable as that was, as by the extreme attractiveness of his personal character. Known as he was to most of the younger generation by his work in connection with the statistics of the Diocese, and to the older men by his work as Archdeacon and as parish priest of the important town of Cambridge, he was known by a still wider circle as one of the most lovable of men, one who was a true friend to all, and it will be hard to find another so zealous in his office, so gentle in his manner, so loyal in the following of his Lord.

Open Air Services in Lent.

The Evangelistic Council has again made arrangements for the "Lenten Witness of the Church" this year. The Intercourse Services are being held as a preparation for active work, and each Tuesday and Friday during Lent addresses are being delivered in Quay Street East from 12.20 to 12.50. During Holy Week addresses will be given on the four days before Good Friday.

Church Missionary Association.

The receipts of the N.Z. Church Missionary Association for 1915 amounted to £4108 3s. 5d. This means that the deficit of £2535 has been removed, three workers have been sent to the Field, and all liabilities have been met.

DUNEDIN.**Diocesan Notes.**

Archdeacon Richards arrived in New Zealand from England in February. He is feeling very well after his long rest. It is with great regret that the Primate has received the resignation of the Rev. Harry Blathwayt, who has done most valuable work in the Waitaha Plains district. Mr. Blathwayt has received an important appointment in England.

NELSON.**The Bishop's Exciting Experience.**

Writing in the "Diocesan Magazine" an account of a recent Episcopal Visitation, Bishop Sadlier says:—

I shall remember my first visit—and I hope it will not be the last—to Stephens Island all the days of my life. Leaving Mr. Evans in charge of the boat with the engine going, Mr. Dry landed me from the dinghy. The track seemed a good one as we looked at it from the sea. Some children had been bathing, and I asked them to show me the way up. Now, "the way up" was nearer to the vertical than any track I had been on before. I had brought my robes, five Prayer Books (which had been given me by the S.P.C.K.), and four apples, in a small brief bag. Carrying this I followed the children, but soon found that tufts had grown on the greater part of the track and there were sharp stones on the rest. Also I had no nails in my boots, and the soles soon became as smooth as glass! As for the children, they were "like the roe or a young hart upon the mountains of Bethel." I was now slipping badly. I had reached perhaps 200 feet above the sea. I lay down and took off my gaiters, shoes and stockings, and made a first attempt. This did not last long. I then lay down on my hands and knees and tried to crawl. The blunder of omitting the mid-day meal began to tell its tale.

I now began to realise that it was impossible for me to go any further without help. I asked the children if they would leave me and go on and ask Mr. Sanders, one of the keepers at the Lighthouse, to come to my aid. After their departure I bethought me of the apples, and on looking down I found that one of my stockings had dropped some distance down the track. I felt dizzy and sick, but determined to recover the lost garment, so I crawled down feet first to where it was lying. The place was favourable to lying down. I opened my bag to get an apple, which I seized with avidity; but just then my bag slipped from my fingers and began to roll down the cliff. I watched it with some amusement. It opened as it rolled, and my chimeric was shot out, then my rochet; my hood was shot in a different direction; then I saw the Prayer Books bounding through the air; and finally I beheld the apples dash on the rocks at the ocean's edge and splinter into pieces. It was indeed a predicament for a Bishop to be in, but the humour of the situation saved me, and I lay perfectly still.

"The Lord is my Shepherd." What other thoughts could have come but the care of Him on whose work I was engaged. It was a strange place in which to meditate, but the circumstances gave the twenty-third Psalm a very practical application. After resting thus for about three-quarters of an hour, I heard a cheery voice above me. It was Mr. Sanders, who was picking his way down the track with the aid of a stout stick. He soon reached me, and on my explaining the loss of my bag he descended to the shore and recovered it and robes and two of the Prayer Books. The S.P.C.K. must be told what became of the remaining copies! With Mr. Sanders' help I was able to climb the rest of the track in bare feet.

LOVE.

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

On Faith's firm rock my soul is fixed,
 No flood or flame I fear;
 No clouds with flash and thunder mixed,
 No billows bursting near.
 For Jesus died my soul to save,
 And life soars shining o'er the grave.

For me the world has lost its charms,
 His grave has lost its fears;
 His gentle voice my spirit calms,
 And heals the fount of tears.
 In earth beneath or heaven above
 The sweetest thing is Jesus' love.

Be very hopeful, because of the love of God. He will bless every feeble work if it be your best.

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Young People's Corner.

Cathering the Children.

(By Una, in "Our Empire.")

One Saturday evening a message came to Miss Lessiter, from a neighbouring village, asking if she could possibly play for the Sunday services, as the organist had been suddenly taken ill. She gladly consented, and Ethel, who was staying with her aunt and whilst her parents were abroad, was very pleased to go with her, for the sake of the walk, although, as she sorrowfully confessed, "she couldn't get on very well with Aunt Letty."

She often said to herself, "I dare say it is my own fault, but she doesn't seem to know what little girls are made of," as darling mother does, and then she is so very good, she never forgets or makes mistakes. I do wonder what she was like when she was 12 years old."

Ethel was quite right when she said that Aunt Letty was good, and, alas! quite right, too, when she said she did not understand girls, but she did not know what a real sorrow it was to auntie that she could not gain her niece's confidence.

Before the service began, Ethel heard the vicar say to her aunt, "This will be an exciting day to our quiet villagers; not only will they have a new organist, but a strange preacher, for my cousin, who has been ill, is staying with me. He is a wonderful man for work, and wants to preach to-day. I have had to give in to him for the sake of peace."

After this, Ethel looked with some interest at Mr. Wilson as he entered the pulpit. It was the first Sunday in Lent, and his sermon was very earnest and loving. Ethel listened breathlessly; hitherto, she had thought of Lent as a matter which had to do only with grown-up people.

The preacher, this morning, had the gift of putting great truths into simple language, and the power of appealing straight to the hearts of his listeners.

Ethel was strangely moved; the one allusion Mr. Wilson made to children especially touched her.

He said, "Lent speaks to all who love our dear Lord, of whatever age or station, so boys and girls have their part in it; the Ash Wednesday Epistle tells us to 'gather the children for the solemn fast.'"

When the sermon was over, and the hymn "Forty days and forty nights" was being sung, it had a new meaning to her, especially the verse which begins "Shall not we Thy sorrow share?" and, in a glow of fervour, she made up her mind she would really keep Lent this year.

Of course, she asked God to bless and help her as she made this resolve; but, with her impulsive, self-reliant nature, I fear she thought it chiefly a matter for her own strength of will. During the walk home, Ethel went on first; she gathered some flowers, and seemed to like being alone, so her aunt did not talk to her.

If her pennies could speak, they might have told you that they no longer bought chocolates, but went across the road to another shop, where they were exchanged for stuff which made warm garments for some poor children, in her aunt's district, who had no mother.

That Lent was a very happy time for Ethel. She really tried to spend it with our dear Lord. He taught her much about her own failings, and about His love, which would enable her to overcome them. Then, when it was over, because she had been with Him in His sorrow, she entered truly into His Easter joy.

"Do not be put about by reason of the scorers who will call you a hypocrite because you are religious. Without strength of mind you can possess no virtue, you cannot fulfil any high duty.—Pellico.

So circumstances helped Ethel to make a beginning, and she dined off a potato and a

little milk pudding. She did not know that she was making a great mistake in "fasting" on Sunday, for this day is always a feast, even in Lent.

Aunt Letty was very busy with her patient, and all that day and the next was often late or absent from meals; so, without much difficulty, Ethel managed to take no meat and to eat scarcely anything.

She had a governess, who came every day for her lessons; and, on that Monday, Miss Taylor could not imagine what had happened to her pupil, who was usually so sunny faced and sunny tempered. She was irritable, made no effort over her lessons, and, worst of all, answered quite rudely when poor Miss Taylor's patience at last gave way, and she said, "Ethel, what is the matter with you to-day? Are you not well?"

Then Ethel cried out, "I am quite well, but I think you are very unkind, and it's no use trying to do anything good."

With this she laid her head on the table and sobbed bitterly, whilst her unspoken thought was, "I shan't try to keep Lent any longer." Poor child! No wonder she was irritable and disinclined for work, she had eaten scarcely anything for two days.

Miss Taylor was puzzled, but she said, quietly, "I will leave you now, and I hope things will look brighter to-morrow."

Then she left the room; but, before she went home, she sought Miss Lessiter, and told her all about it.

Of course, they both thought Ethel could not be well, and her aunt went to the school-room at once. With an earnest prayer for guidance, she resolved to make a loving appeal to her niece. At first she did not respond, but when Aunt Letty drew her into her arms, the reserve gave way, and she sobbed out her story. Aunt Letty kissed her again, and said, "Dear child, don't be so down-hearted; you have been trying to do a right thing in a wrong way."

Then she talked to her about Lent, and made her understand that God does not expect children to "keep Lent" by going without meat from Ash Wednesday to Easter. She told her, too, that people when they made rules for Lent asked advice of some wise friend, generally of their clergyman.

She ended by saying, "Ethel, dear, Mr. Wilson is going to pay us a visit to-morrow; as his sermon meant so much for you, would you like to have a talk with him?"

With a lightened heart, Ethel said, "Yes, please, auntie dear."

So the next day she took counsel and advice, and Mr. Wilson showed her how she could make her offering of prayer, fasting, and almsgiving.

Lent resolutions are loving secrets, but, of course, people who write stories know everything! So I can tell you that Ethel found time to go to her room each day for a few minutes' prayer at noon, and she asked that she might be helped to be kinder to her aunt, and be helped to learn the right way to keep Lent.

When they reached home, Miss Lessiter's maid was waiting for her at the gate; a woman in the village had met with an accident, and had sent an urgent message, asking for help.

Aunt Letty was practically both village nurse and doctor. She said, "I must go at once; it sounds serious. Don't wait dinner for me, Ethel, dear. I will have mine when I come in."

So circumstances helped Ethel to make a beginning, and she dined off a potato and a

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The Ambassador of Christ.

(By the Right Rev. J. E. Watts-Ditchfield,
Bishop of Chelmsford.)

Bishop Watts-Ditchfield read a striking paper at the Conference of Clergy held at Islington in January last. His subject was "Ambassadors of Christ," and we are sure that the following extracts from the address will be of great interest to our readers.

The Great Task.

Think of the great task entrusted to St. Paul, "to beseech men in Christ's stead to be reconciled to God." Our Lord Himself had said, "As Thou hast sent me, even so have I sent them." God's purpose in sending the Christ was also the purpose of Christ in sending the Apostles, that the world might be won to God through the Cross. We are in the true Apostolic Succession when we proclaim the glorious Gospel of the Blessed God."

The message of the Apostles was always the same. "We preach Christ and Him Crucified." Is this the one message of the Church to-day? Alas! it is not true that the Church has been largely led aside from her message and her task? She has thought and taught too much about herself, the Bride, and this has frequently obscured her Lord. She must get back to her One Message, "We preach Christ."

The less we hear to-day of the Bride and the moans of the Bridegroom, the stronger will the Church become. "Preach the Word," is the exhortation in the Ordinal, and "the Word" is Christ. If science, or philosophy or politics invite your attention, tell them that you have a greater message to give than theirs, and you cannot come down to them. In the lower sphere they may do good, but all of them combined cannot save a soul, purify a heart, or make a single sinner fit for Heaven. "It is," said Mr. Gladstone, "the preaching of Christ our Lord which must be the secret and substance, the centre and heart, of all preaching." He was right.

Sermons Should Save Souls.

The old Evangel is not being preached as our fathers preached it, or as St. Paul preached it. Some time ago I heard a sermon in which the words God, Christ, Jesus, Sin, Faith, Heaven were never once used. This, no doubt, was an extreme case, but do we determine when we ascend the pulpit "not to know anything save Jesus Christ and Him crucified"? The pulpit may be the centre of overwhelming power, and it may become the scene of tragic disaster. Now, brethren, if last Sunday night, as we ascended the pulpit stairs, an angel had challenged us, "What is your aim to-night? What do you expect to be the result of your sermon?" what should we, what could we, have replied? Go back to Sunday night? What was your text? What was your sermon? What was the result? Was it a sermon to save souls? The title of one of Newman's addresses was, "The Salvation of the Hearer, the Motive of the Preacher." Was that your definite motive? If some recruit had come into the Church for his last Sunday night in England before going to the Front and perhaps to his death, with the thought in his heart, "What must I do to be saved?" what help would your sermon have been to him? Spurgeon, when he preached, always remembered that hearts might be changed for ever as he preached. Did you and I so remember? Henry Ward Beecher, on his death-bed, said, "The greatest object of the preacher is not to teach theology, is not to engage in controversy, but it is to save souls." We believe that, but do we preach that kind of sermon? Moody on one occasion said to Dr. Chapman, "You are making a mistake in your ministry. What you are doing does not count for much. Your preaching—I say it in all kindness—does not save souls." Would anyone be justified in saying the same words to us? "Do our sermons save souls?" If they do not, what are they worth? Such sermons are nowadays looked down upon. I remember some years ago I was asked to preach

at a certain Church, and on hesitating was told, "You need not really preach; a simple Evangelistic address will do." What would St. Paul have thought of such a statement? Is a sermon one fit to be preached by the ambassador of Christ in the House of God unless it is really and truly Evangelistic, unless it not only contains, but is the Gospel, and the Gospel is Christ, and the centre of it all is the Cross? Ought we not to be ashamed to preach the sermons we do when we have such a glorious Gospel to proclaim of a salvation without limit or extent or power? The Arabians have a proverb—"He is the best orator who can turn men's ears into eyes." The best preacher is he who can make his hearers "see Jesus only." The famous preacher Jowett tells how one Sunday he went out to a prayer-meeting outside New York, at which he was to speak, when one engaging in prayer, said, "O Lord, we thank Thee for our brother. Now blot him out. Reveal Thyself." Sirs, we would see Jesus—preach Christ. If the Apostles of old would not leave the preaching of the Gospel even to "serve tables" on which provisions were laid for widows, how closely ought we to keep to our one text, "Jesus Christ and Him crucified"?

The Death of Conversions.

There is something wrong with the Church, for her ministers are not winning souls. I know some may be called teachers, others Evangelists, but by whatever name he is called, every minister of the Gospel is called upon to "win souls." A clergyman said to me one day, "My temperament is such that I could not preach an Evangelistic sermon." My reply was, "Christ, who could turn a Boanerges into the Apostle of Love, can make you a soul-winner if you wish to be one." Such preaching may disturb your congregations as they are at present. It was to the Greeks foolishness, and to the Jews a stumbling-block, but it saved souls. We clergy have to make our choice. We have to decide whether we will be what are known as "intellectual preachers," "popular preachers," or "soul-winners." What are we? There is a dearth of conversions, says one. The result of higher criticism, says another. The growth of ritualism, says another. While a third replies, "The social conditions of the people." Brethren, do not let us excuse ourselves. The dearth of conversions is owing to none of these things. The Apostles had to meet these things in another form and worse than these things, but they got conversions. Wesley and Whitfield had a Church and a nation worse to deal with than we have, and yet they got conversions. Why do not we get conversions? Do we? How many in this Church had a conversion that he knew about last Sunday? How many conversions did you know about last year? It is all very well to talk about the silent majority, but even a Lydia is known sometimes. What about the drunkards in your parishes? How many were saved last year? If Evangelical cannot save drunkards, harlots, and prostitutes, then I say there is something wrong with Evangelicals, and the sooner we find out what it is the better. Some would say it is our surpliced choir and semi-musical services. It is not, for I have known good soul-saving work done under those conditions and deadness and coldness elsewhere. The cause is deeper down than that. We have ceased to regard sin as our fathers did. We have discarded hell. We have not kept in the Cross. We have not a personal experience of sanctification, and we have lost the power of the Spirit. This is a strong indictment, and I would be the last man to make it unless I believed it true. If it is true of our school of thought it is true of the Church generally. We have built Churches, multiplied services, and largely ceased to win souls.

I ask you, each one of you to look round and tell me how many Churches you knew where there are clear definite conversions as you and I understand conversions. Have we not even ceased to expect conversions? If we had an enquirer, how should we deal with him? Do we know how to point a soul to Christ? Have we a doctrine of assurance to preach? Forgive me, what books do we read? Modern Thought must be studied, but side by side with it let us keep our Bunyan, our Finney, and such books as "The Cross in Christian Experience," by W. M. Clow; "The Twofold Life," by A. J. Gordon; and even "Broken Earthenware." These books will help us to let our congregations know and feel that God loves them all, that Christ died for them all, and that the Holy Spirit is present to renew and sanctify them all.

The Power of the Holy Ghost.
But above all we must remember that, although in a sense in the Cross we find all

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we want, there is a sense in which it will not suffice. Christ was on the earth for forty days after the Cross had been lifted up, but it was only after the Holy Ghost had come that we find men saved through it being lifted up. The great need to-day is the outpouring of the Holy Ghost. The Cross can never be fully seen until the Light of the Holy Ghost is thrown upon it. That may be one reason why our Church lays down the rule that when we draw near to the Holy Table we must not only have been baptised, but also confirmed, so that, coming as men filled with the Holy Ghost, we may see Him. That, surely, is the reason why before we are commissioned to "dispense the Word of God," we pray, "Come, Holy Ghost, our souls inspire." Our Church recognises to the full what the New Testament so strongly emphasises—that we only receive power to see the Cross and to preach the Cross after the Holy Ghost has come. Do we believe that? The ambassador's instructions are clear. He must be guided by the Holy Ghost. Are we so guided? What influence has He upon our lives? Are we men sanctified by the Holy Ghost and moved by Him? The other day I heard of a clergyman who was not a great preacher as the world calls preaching, but whose Church was packed to the doors, and to whom God gave many souls, and an old curate gave surely the secret when he said, "We could always hear him saying softly as he mounted the pulpit, 'I believe in the Holy Ghost, I believe in the Holy Ghost!'"

What a privilege it is to be the ambassador of Christ, beseeching men in Christ's stead, to be reconciled to God! To have the one, the only, message which can put the world right; stop all wars; cure all hearts; purify all lives; and save for all eternity the souls of men. Oh magnify such an office, but magnify it upon your knees! It is not the office that will save you. That can only be the Gospel which you preach to others. Has it saved you? Oh forgive me if I ask solemnly this question: Do you, who preach to others, know your sins forgiven? Do you yourself see the Cross? Have you received the Holy Spirit? Do you rejoice in victory over sin? If not, here is the secret of failure.

Once more, brethren, let us return to the work to which we were called—"To preach Christ and Him crucified," to aim only at winning souls, and every moment ourselves to realise:

This is all my hope and all my plea,
For me the Saviour died.

SIR JOHN FRENCH'S FAITH.

Rev. J. H. Squire, a London Nonconformist Minister, told a story at a Plymouth meeting of Sir John French. He was some years ago in a railway carriage in which some military officers were discussing the question: Who was the better strategist, Wellington or Napoleon? They were not agreed, and put the question to a superior officer who entered the compartment. The officer said Napoleon was the better strategist. "But how could that be, seeing that Wellington won the battle of Waterloo?" "God won the battle of Waterloo," was the unhesitating reply, and the officer who made it was Sir John French.

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A Remarkable Prayer.

The following, perhaps one of the cleverest things of the kind that ever saw print, was written a generation ago, and was found in the pocket of a soldier who had been killed on the battlefield.

Thou to the mercy-seat our souls dost gather
To do our duty unto Thee,
Our Father.

To whom all praise, all honour should be given,
For Thou art the great God,
Who art in Heaven.

Thou, by Thy wisdom, rul'st the world's
whole frame,
For ever, therefore,
Hallowed be Thy Name.

Let never more delay divide us from
Thy glorious grace, but let
Thy Kingdom come.

Let Thy commands opposed be by none,
But let Thy good pleasure
And Thy Will be done.

And let our promptness to obey be even
The very same
In earth as it is in Heaven.

Then, for our souls, O Lord, we also pray
Thou wouldst be pleased to
Give us this day.

The food of life, wherewith our souls are fed;
Sufficient raiment, and
Our Daily Bread.

With every needful thing do Thou relieve us,
And of Thy mercy, pity
And forgive us.

All our misdeeds, for Him Who Thou didst
make an offering for
Our trespasses.

And forasmuch, O Lord, as we believe
That Thou wilt pardon us
As we forgive.

Let that love teach, wherewith Thou dost
acquaint us,
To pardon all
Those who trespass against us.

And, though, sometimes Thou find'st we
have forgot
This love for Thee, yet help
And lead us not.

Through soul or body's want to desperation,
Nor let earth's gain drive us
Into temptation.

Let not the soul of any true believer
Fall in the time of trial,
But deliver.

Yea, save him from the malice of the devil,
And both in life and death keep
Us from evil.

Thus pray we, Lord, for that of Thee from
Whom
This may be had,
For Thine is the Kingdom,

This world is of Thy work, wondrous story,
To Thee belong,
The power and the glory.

And all Thy wondrous works have ended
never,
But will remain,
For ever and ever.

Thus we poor creatures would confess again,
Amen.

Those who love God are encompassed with gladness on every side, because in every passing moment they see and feel a Father's love, and nothing of this world can take it away or lessen it.—Lear.

Notes on Books.

A Syrian Love Story, and other sermons, by Dr. J. Paterson Smyth, 4/6.
Our copy is from Angus and Robertson, Castlereagh St., Sydney.

Archdeacon Paterson-Smyth has a gift for writing interesting sermons. He has a power of taking the old Bible truths and setting them before us in a form which appeals to 20th Century readers. This volume maintains his usual high standard, and is free from the unscriptural doctrines with regard to the hereafter, which have, in our opinion, marred some of his earlier books. The "Syrian Love Story," which gives its title to the book, is the story of Isaac and Rebecca, and it is made to yield some useful lessons on the choice of a wife, and on family religion. On the question of "Novel Reading," the author gives most sage advice, which is well worth pondering. His sermon on "The Church," preached before the Synod of the Diocese of Huron, is an earnest plea for re-union, and breathes a broad and liberal spirit throughout. Another on "Doubts" will be most helpful to those doubters who really want to find "the way home." Altogether this is a most valuable and interesting volume.

MAGAZINES.

The International Review of Missions. In the January number the Editor, Mr. J. H. Oldham, publishes his usual review of the previous year. This extends over 70 pages and is most valuable. Owing to the war it is written in a minor key, but is by no means pessimistic. He says: "The record of the year is not all dark. Through the dark clouds there are gleams of sunlight to strengthen faith and quicken hope. The injury to mission work is by no means so general and widespread as might have been anticipated." Among the articles is one on "Hope," by Dr. D. S. Cairns, in which a very high ideal of simple, believing prayer, is held up before his readers. It is a message for the present crisis. A Chinese writer, Mr. C. T. Wang, contributes a valuable paper on "The Importance of making Christianity Indigenous," so that it may not be regarded by the people as a foreign religion. Anything by Dr. R. E. Speer is always worthy of attention. He contributes an article on "The Present Political Environment of Missions in Siam," in which he shows how much has already been accomplished by Christianity in that land. There are also other useful articles of a more technical type, e.g., "Capturing a Language," "The Education of Missionaries," and "Physical Education and Missionary Work."

The Churchman is not quite up to its usual standard of interest this month. Rev. G. Estwick Ford contributes a splendid paper on "The Permissive Use of Vestments." We have seldom seen the question so clearly put, and we marvel all the more that one who sees the danger so clearly can advocate the permissive use of vestments under any safeguards. Dr. Guy Warman writes thoughtfully on "The Sunday School and Confirmation." His words deserve the closest attention, for he deals with vital questions. "Loveless Charity" is a devotional story reprinted from "The Practice of the Love of Christ," a new book by the Rev. Harrington Lees. The Editorial Notes are mainly concerned with the New Year and the Day of Prayer. The Missionary World is interesting as usual.

The East and West is also rather below its normal level of excellence. Perhaps the most interesting article is that on "The Position of Women in South Africa," by Miss Margaret Wilson. A sketch is given of the work of Dr. Marks, the pioneer missionary in Burma. Canon Nash deals in an interesting way with "Education Problems in South Africa," and Canon Bullock-Webster explains the bearing of the new scheme of Church Finance on the Missionary Enterprise. Other articles deal with Pantheism and Hinduism.

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The Music of a Parish Church.

The importance of music in the services of a Parish Church is so patent that it is needless to labour the point, and we may therefore pass on immediately to consider the many helpful hints given by Mr. A. E. Floyd, the organist of St. Paul's Cathedral, Melbourne, during the recent "study week for clergy."

Although for many years engaged in Cathedral work, Mr. Floyd pointed out that charge of parochial choirs gave the experience necessary for a lecture bearing the above title. Church music, he said, is based upon two fundamental principles—1, to express worship; 2, to edify the people. Cathedral music makes no allowance for the congregation; except in the hymns, village Churches make no attempt at elaborate work; the problem of the Parish Church is to combine the two methods. The best method of treatment is to take separately the various factors to be considered, so we have them.

1. **The Organist.**—After remarking that he should not be chosen simply and solely because he was a musician without regard to his beliefs, the lecturer proceeded to outline what should be the parson's attitude to his organist, suggesting that the parson should give discriminate encouragement in order to maintain enthusiasm, talk over the details of the services, especially when anything special is contemplated; in a word, be on terms of friendship with his organist.

2. **The Parson.**—If the service is choral the officiating clergyman should prepare his part; if unmusical it is far better for him to say it, and in this case the responses should also be said.

3. **The Congregation.**—As a rule the congregation is averse from singing for three reasons:—(a) Lack of Religion, which makes people disinclined to sing, c.f. the outbreak of hymnody and congregational singing after the Evangelical Revival and Oxford Movement. (b) Professionalism, which engenders a fear to obtrude one's untrained efforts lest the harmony be disturbed. (c) Choir tyranny, by the use of difficult chants, or undue emphasis of expression marks, e.g., sudden cessation of sound in piano passages which startles and silences the congregation. The presence or absence of choir members when certain music is to be sung.

4. **The Hymns.**—(a) Character.—They should have life, wholesomeness, and some poetical nature. (b) Choice.—(1) Always have one of religious character, i.e., one expressing the personal attitude, as distinct from narrative or office hymns; (2) Keep the balance right by addressing the various Persons of the Trinity. (c) Treatment.—Do not over-emphasise the expression of marks—the sudden drop from *f* to *p*, upsets the musical matter, and is not art but melodrama; the congregation is a religious question not a musical matter, and the people should be allowed to thus express themselves. (d) Vary the key, metre, and length, and so avoid heaviness and monotony. (e) Unison singing may well be adopted in suitable passages, e.g., fourth verse in "Abide with me."

5. **The Choir.**—The introduction of choral services, monotonous, surpliced choirs in parishes are a product of the Oxford Movement in imitation of Cathedral usage. This, by calling for more than ordinary resources, has often caused the employment of irregular help, and too much is often sacrificed in order to maintain inefficient services.

Boy choirs are also new and before being formed three things should be available:—(1) a steady supply of recruits, (2) a skilled trainer, (3) male altos. Bad boy-singing is worse than bad mixed singing. It should also be remembered that choir boys have souls, e.g., it is harmful for boys to be present at the Three Hours' Service even if they

divide the time, or at a Choral Celebration, unless the service has been carefully explained and they are given something to do during the time of administering, e.g., a hymn to sing. Where there are not the foregoing three essentials a mixed choir is preferable and the problem of apparel could be overcome by placing the choir at the West End. There, too, the necessary preparation of books could be less visible, and the sound be better produced, and so be more helpful. An important fact to be remembered in these days when musical knowledge is more widespread than in former times is that more silence is desired by many, especially if the music is poor. The ultimate solution of the matter is less music and that better done.

Albert of Belgium and the Children's Prayer.

The following touching story sent by a correspondent from the Front appears in the "Living Church," with the comment that it is too good not to be true.

From Furnes, near the firing line in free Belgium.

After the War we must learn to forget, otherwise life in Europe will become intolerable. To-day the very children—His smile depreciated my surprise.

Eh bien, mon Capitaine, what of the children?

A grave glance acknowledged the challenge. Permit me to tell you, he answered, a tiny, true, Back-of-the-Front bit of war. While we fought for Ypres I rode for conference to Furnes, on the Belgian frontier. That countryside is chaos. Winged death is everywhere. Bleak walls and heaps of rubbish mark the sites of 50,000 homes.

At the cross-roads of Oost Capelle I met a dozen children, nervous, suspicious little people, lean from semi-starvation, roughened by prolonged exposure. The party walked in single file, not talking, obviously in charge of the eldest girl. Anxious eyes scanned the sky for enemy airmen or falling missiles. They were scholars from some cellar school, delayed in their home-coming by the Ger-

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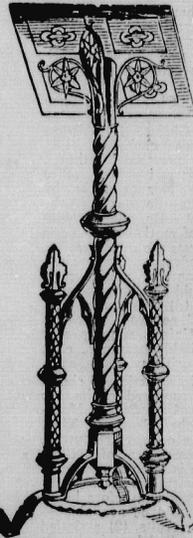
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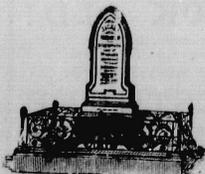
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