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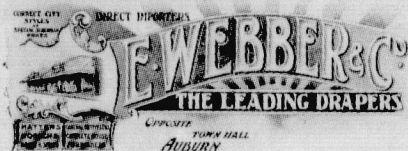
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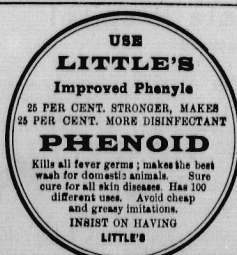
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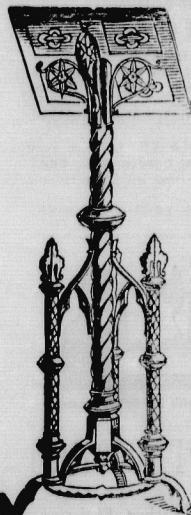
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Current Topics.

The situation is becoming more and more intense. Huge numbers of men and quite literally

The War Situation. mountains of munitions are being accumulated on the Western Front. The Germans are withdrawing every available man from other and weaker fronts in order to get their utmost of power arrayed against the enemy in the West—realising that on that Front the War will be won or lost. Meanwhile our own position is being enormously strengthened, not least by the "American invasion"—for the Americans are pouring into England and France by their thousands, and every day our position becomes stronger and brighter. As the daily newspapers describe it, there is now a lull before the storm. Men are wondering who is going to strike first, and where the first stroke of the colossal struggle is to take place. The position becomes more and more unthinkable as one contemplates the magnitude of the forces on either side, and the enormous sacrifice of life that is imminent, and the world crisis that is at hand.

Surely, if ever there was a time, this is the moment for a call to very earnest prayer to the God of Battles and the God of Righteousness. Is there not a danger lest we become obsessed with the greatness of our material resources, or depressed with that of our foes, and forget that the Arm of the Lord is greater and more powerful than both. It is to Him that we should be appealing, more than ever before, in this awful silence that heralds the impending storm. Is it too much to ask our leaders that at once they should give the Church and Christian people generally, the call to prayer.

"A day of crisis is a discovery of God," and it becomes the Church to discover or make known in no uncertain voice the great fact of God in this day of unutterable crisis.

"If the trumpet give an uncertain sound, who shall prepare himself to the battle?"

It is only natural that the greatness of the war, with its world-wide influence and nature, should call forth an abnormal amount of study in the prophecies of the Bible in relation to our Lord's Second Coming. Of course there has been much extravagance on the part of many, futile time-setting and hasty conclusions as to what events were imminent. But there are many men of sober and scholarly judgment who regard the times as pregnant with potentiality in regard to fulfillment of prophecy and important crises. Quite recently there has been issued in England a statement on "The Significance

of the Hour," by a number of ministers of standing, including Prebendary Webb-Peploe, Revs. J. S. Holden, F. S. Webster, F. B. Meyer, etc. The statement is as follows:—

The Significance of the Hour.

1. That the present crisis points towards the close of the times of the Gentiles.
2. That the revelation of our Lord may be expected at any moment, when He will be manifested as evidently as to His disciples on the evening of His resurrection.
3. That the completed Church will be translated to be "for ever with the Lord."
4. That Israel will be restored to its own land in unbelief, and be afterwards converted by the appearance of Christ on its behalf.
5. That all human schemes of reconstruction must be subsidiary to the Second Coming of our Lord, because all nations will then be subject to His rule.
6. That, under the reign of Christ, there will be a further great effusion of the Holy Spirit upon all flesh.
7. That the truths embodied in this statement are of the utmost practical value in determining Christian character and action with reference to the pressing problems of the hour.

N.B.—This is a general statement, which does not profess to decide on particular details of prophetic interpretation.

In the above statement there is a good deal that many of us will agree with, but even here there is displayed a tendency to a line of interpretation that is surrounded with a fair amount of uncertainty. Consequently the statement will divide many earnest Christians who hold decidedly and in common the hope of His Coming with all its scriptural certainty and uncertainty, and who regard the present catastrophe of nations as a sign of the consummation of an age and the birth-pangs of a new age. Whether that new age is to be inaugurated by one of those comings of the Kingdom of Heaven which have marked the closing of dispensations in the past or by the personal Return of our Lord, the Christian's hope and expectation, we know not. As Canon E. A. Burroughs, of Peterborough, has recently observed:—

"The fact is that, here as elsewhere in the Christian system, we need to combine the two alternatives, and yet be ready for either of them: to lay our plans for a long continuance of Christian warfare, yet hearten ourselves with the thought that at any moment the Prince of Peace may come; to work for the far future as if its fate depended wholly on our efforts now, yet to remember that our part is not to save the world ourselves, but only to continue striving 'until He come, Whose right it is.' If, in such conditions as surround us to-day, we had to base all our hopes of betterment on some slow 'creative evolution,' led though it were by the Spirit of God, it might well unnerve us for our task. If, on the other hand, we staked all on a speedy return of Christ, we might stand idle through presumption, and so have betrayed the future if our hope proved vain. In the wisdom of God we are left to reckon with both possibilities together. Faith is set her daily task of removing mountains, stone by stone, while yet bidden to pray that He who sets the task will in person 'rend the heavens and come down, that the mountains may flow down at His Presence.' 'Yea, I come quickly.' Amen: come, Lord Jesus."

Every year the Student Christian Movement of the World invites the Christian world to a special prayer on behalf of students generally.

This year February 24th is the day chosen, and we print elsewhere the message of appeal from Dr. Mott and his confrere in furtherance of the object. Student life in our days has become a very big thing; never before, were it not for the war, would there have been so many young men and women with lives full of promise and potentiality included in this call for prayer. Those who know what student life is with its tremendous advantages and no less tremendous temptations, will value the suggestion the Student Christian Movement has given, and we trust that a very general and generous response will be made.

The Bishop of Manchester uttered a salutary warning at the latest meeting of the Representative Church Council. The Church and State Report was under discussion, and, as is well-known, there are many important changes suggested in various directions. And there are not wanting evidences of a desire to foist upon the Church alterations of practice and doctrine utterly opposed to our present formularies. During a short speech of explanation, Bishop Knox said: "If we are out to obtain better government of the Church I am with you; if you want to alter the reformed character of the Church I am not." We are glad to know that some of the acutest of our evangelical thinkers are carefully examining, step by step, the proposals of the Report. The Report has been referred to a representative committee for further review and report.

In a paper on "Churchmanship and Christianity," read before the Bathurst Clerical Society, by Y.M.C.A. and S. C. O'B. B., there is the Churches, some rather strong criticism levelled against the religious value of the Y.M.C.A. The writer seems to be full of fear lest, after the war is over, our soldiers may, out of their gratitude, cause the Association to become another "form of religion." While here and there is sure to be found a Y.M.C.A. official who has lost or never had the true Y.M.C.A. point of view, and is over-emphasising the social and moral work of the Association, yet we feel sure that normally care is taken to keep men attached to their own denomination. But the reader of the paper, in setting out his fear, gives utterance to what we believe to be a libel on an association that has stood for Christ amongst men of all classes and shades of opinion. The reader said:—

"To them (i.e., Y.M.C.A.) a man by renunciation of evil and by certain attainments in well doing reaches a

position in which he has a right to call himself a Christian. They will admit, I know, that it is no doubt very nice for a man to be baptised. Attendance at Holy Communion is all right for those that see any good in it, but to them the essence and soul of Christianity, the thing which makes a man stand out from amongst ordinary worldly men as a Christian is morality."

We wonder where our critic has got his ideas from. Y.M.C.A. leaders are fairly well-known to be men who understand by experience that to be a Christian is to be linked on to Jesus Christ, and that while a moral life manifests the fact of a man's regeneration and is the fruit of his new life—yet "The essence and soul of Christianity" is to know Jesus Christ as Saviour and King and Friend, to be in living union with Him. We are as jealous for our dear old church as the reader of the paper is, but jealous that she should be found in the forefront of service, not selfishly anxious to be recognised above others, and utterly desirous for her by life and teaching to bear a true witness to her divine Head.

English Church Notes.

Personalia.

Rev. Bernard Herklotz, who has been Vicar of Shipley since 1914, and was formerly Vicar of St. Thomas', Kendal, has been appointed to St. George's, Leeds. It is interesting to note that the present Primate of Australia was at one time Vicar of that parish.

The Bishop of Bath and Wells (Dr. Kennon) has undergone a serious operation, but is making satisfactory though slow progress.

An interesting announcement comes from Cambridge. The Senate has authorised the conferment of the degree of Doctor of Divinity upon the Rev. E. C. Pearce, Master of Corpus, who is the new Mayor of Cambridge. His brother, the Ven. E. H. Pearce, Archbishop of Westminster, has also been approved by the General Board of Studies for the degree of Doctor of Letters.

Working Lads and Girls.

A great effort is being made in the London Diocese to reach the working lads and girls who form such an important class of the community. A strong committee was appointed by the Bishop early last year.

The scheme formulated by this committee was as follows: Meetings were held in the summer in rural deaneries or other suitable areas to which all lads and girls already in touch with the Church were invited. The message at these meetings was one of responsibility as Christian witnesses, and it was pointed out that the Church wanted their help in reaching those outside her influence at present. These were followed by conferences of lads and girls in the same areas, at which the following questions were discussed:—

(1) Why does the Church lose so many lads and girls when they leave Sunday School?

(2) What can we do corporately or individually to remedy this?

(3) How can we reach those lads and girls at present outside the influence of the Church?

A fear was expressed that the boys and girls would not speak out at these conferences, but this fear proved groundless. The delegates from the various parishes spoke freely, and in many cases the conferences adjourned two or three times before their reports were completed.

The results of these conferences are being tabulated, and will be issued as a pamphlet.

What the Chaplains are Doing.

A fine tribute to the work of the Chaplains in France, by an officer of high rank, has been written for the C.F.N. In it he says: "Chaplains serving in the British Expeditionary Forces endeavour to identify themselves with their soldier flock in every possible way. They love to share their discomforts and hardships in trenches and billets, and that they have also shared their risks is shown by the fact that on the Western Front seventeen Chaplains have been killed, twelve have died as the result of wounds or have been accidentally killed, and more than seventy have been wounded.

"The value set upon their work by the military authorities is shown by the fact that one Church of England Chaplain has won the V.C., at least nine have been awarded the C.M.G., fourteen the D.S.O., and nearly one hundred the Military Cross. Two chaplains at least have received both the D.S.O. and the M.C., and one of them—the Rev. R. Irwin—has been awarded a bar to his M.C. Five others have received a bar to their M.C."

"One of the best known Army Chaplains was the late Rev. the Hon. Maurice Peel, who twice won the M.C. and once was wounded. On one occasion he led his men against the enemy cheering them on stick in hand, but with no other weapon, and eventually he accompanied, down the long valley of the shadow of death, those who fell in action. But not before he had lit it up with a stirring message of courage and peace. The story is that whilst waiting for the signal to go over the top his voice was heard sending a message down the line from man to man:

"The Lord is my light and salvation, Whom then shall I fear?

"By the time it had reached the last man it had become:

"The Lord is my Shepherd, I shall not want."

"In the ranks of the Chaplains are to be found scholars of eminence from the Universities, former Presidents of the Oxford and Cambridge Unions, University "blues," and International footballers. Two at least were formerly barristers, two formerly Roman Catholics, and one—who received the Distinguished Conduct Medal while serving as a soldier and the D.S.O. since he became a Chaplain—was the skipper of a merchant vessel before he took Holy Orders. Another Chaplain, who also has been decorated, began life as a policeman. A large number of those now serving as Chaplains originally came out as private soldiers or as combatant officers, and a few who came out as Chaplains have felt that they could serve their country best as combatants, and have been transferred to other branches of the service. Although the Bishops at the beginning of the war deemed it right to advise clergy to stick to the spiritual work for which they were ordained, they do not look askance at a man who conscientiously felt it a call to take up arms as a combatant. It is worth mentioning that an officer-priest, a company commander, has been wounded no less than eight times, and is still serving at the front; and another officer-priest, a battalion commander, Lieutenant-Colonel P. W. Beresford, D.S.O., fell killed in action a few weeks ago, with the words on his lips, "Could a priest die better?"

The Colonies have sent their quota of Chaplains to France, several of whom are included in the statistics above.

Re-opening of Gaza Hospital.

Gaza hospital will always be associated with the name of Canon Robert Sterling, devoted missionary and beloved physician, who took charge of the Mission in 1893. Great was his joy when, in 1908, the new hospital, beautifully designed and built, and furnished with every modern requirement, was opened. The operating theatre, with its up-to-date fittings, hot and cold water laid on, and smooth walls, with rounded corners, in which not a microbe could hide its diminished head, was a delight to the hard-working surgeon, and the large airy wards were an object-lesson of cleanliness and efficiency.

On the outbreak of war the hospital was taken over by the Turkish authorities, and Canon Sterling, remaining at his post to the last, was interned. Later he was allowed to leave the country, and joining the R.A.M.C. was sent to the Palestine Front, where his knowledge of the country was invaluable. By the homeless, starving, half-naked refugees behind the British lines he was welcomed with touching devotion. They

literally fell upon his neck crying, "Ya bouna, ya bouna, towushstana!" "Our father, our father, how we have missed you!"

Last summer Dr. Sterling was sent into the advanced trenches and saw once more, from afar, his beloved hospital which he hoped soon to enter. But it was not to be. Stricken with a mortal disease he was invalided home, and passed away in St. Thomas's Hospital on October 16. Just a month later came a cable from Bishop MacInnes, of Jerusalem, "Military authorities urge immediate reopening Gaza Hospital. Serious damage; please appeal immediately five thousand (pounds)." The extent of the damage is not yet known; it may be that the beautiful hospital is but a wreck of its former self. The sons of Britain have shown what they can do; from the ends of the earth they have come to carry the flag of the Empire in triumph through the land. The Church must not be behind in sending forth her sons, and spending her resources, to plant the Cross itself in the land that was its home.

The Keswick Convention.

The Keswick Convention Council have unanimously agreed that all the necessary preparations should be made for holding the Convention in 1918 from the 22nd to the 27th of July, it being understood that all arrangements must be subject to national requirements at that date.

"Advent Testimony."

A meeting of unusual interest was held at Sion College, London, on November 15 in connection with the Prophecy Investigation Society. The promise of the Government regarding the settlement of the Jews in Palestine was felt to be an event of great importance.

Dr. F. B. Meyer was present, and explained what he and his friends were doing with regard to "The Advent Testimony Respecting the Present Crisis," which has appeared in the press. It is proposed to hold a great meeting in Queen's Hall very shortly to bring before the Christian public the probable imminence of the Lord's Coming. The Rev. E. L. Langston stated that the Prophecy Investigation Society would heartily co-operate in promoting this object, and would assist in providing the necessary funds. The seven statements which have been brought forward by Dr. Campbell-Morgan and his friends were read to the meeting, and were cordially agreed to by all present.

National Church League.

Mr. Guy Johnson met over seventy clergymen in Manchester in December last, and laid before them the special course of sermons for next Lent, suggested by the N.C.L. authorities, on War and Peace Problems. It was unanimously agreed to adopt the course. Mr. Johnson said that the course would answer some of the questions that were being asked as to God and the war, such as "Has the war introduced any difference as to the relationship between God and man?" and would also deal with the problem of suffering and world evangelisation. Speaking of the League, he said its membership had increased by 2000 members during the past year. It had a membership of over 2000 clergy. He described how it acted when 1000 clergy petitioned in favour of allowing "reservation of the Sacrament" for purposes of adoration, by immediately organising a counter petition, which was signed, in less than a fortnight, by 2050 clergy, objecting to "reservation" for any purpose whatever. The League had the petition printed with all the signatures and sent to each Bishop.

C.M.S. Memorial.

The conference of C.M.S. officials and sympathisers, at which the recent memorial was discussed, has naturally drawn forth criticism in other quarters. The "Guan-

dian" had a Leader on the subject, in which certain queries were suggested in case the memorialists were not successful in their appeal to the C.M.S. Committee. Those queries have occasioned the following interesting letter, which sets the right example for others in all such cases. It reads:—

The C.M.S. Memorial.

Sir,—In your sympathetic leader on the crisis in the C.M.S. you give yourself to wondering what the memorialists will do "if their views are definitely rejected." May one of them, whose church has sent up some hundreds a year to the C.M.S. for many years, and produced not a few of its missionaries as well, give you his plain answer?

He and his people will continue to support the C.M.S. as wholeheartedly as before. He thinks some features of the Society's attitude to the current thoughts exceedingly unfortunate, and increasingly costly to the Society itself in possible candidates. He has joined in an emphatic protest, and has faith enough in the future to leave it there. Meanwhile the Society he has loved from his boyhood he will love and serve to the end. A rival Society is unthinkable; nor would he turn over to the S.P.G. nor to any other existing missionary Society at the expense of the C.M.S. One does not throw over one's mother because she does not find it easy to approve the way women now generally dress. This memorialist has tendered very seriously-meant advice. He has not acted the spoilt child by issuing an ultimatum. In all this of course he can only speak for himself, but he knows enough of his fellow memorialists to believe that he is not alone in his intention.

Another "Memorialist," whose church supports the C.M.S. more largely still, has just seen this letter, and desires to associate himself with the attitude taken in it.

ONE OF THE MEMORIALISTS.

The Hon. Secretary's Statements.

Rev. C. C. B. Bardsley, Hon. Secretary of the C.M.S., writes tactfully in regard to the unrest thus indicated:—

"There is agreement as to the essential Evangelical character of our Society, and to the necessity for maintaining that character; as to the necessity of having spiritual men for spiritual work, and of selecting our own candidates. We are agreed that the Society can best fulfil its vocation by continuing to be a self-governing lay society. There has been and is no suggestion or thought of amalgamation with other societies. No suggestion has been raised that the Society in any way should lose its identity or cease to carry its own responsibilities."

"Surely there is a vast region of conviction and hope and purposes which we possess in common. We must guard against exaggerating our differences. Rather let us magnify our agreements. Let us seek to gain the true perspective."

There are a few very definite things which I would add:—

(i) Do not let rumour disturb your trust in the Committee. We have learnt through the war how baseless rumour can be. The Committee consists of experienced and good men, who are united in seeking to know and do God's will. The fact that there are so fully representative of the whole evangelical school of thought should strengthen confidence.

(ii) Foster a spirit of patience. This will assist the sub-committee in its responsible task, and will help to create the best atmosphere.

(iii) Stick to your work and encourage everyone else to do the same. We are cheered by the receipts so far this year. If we all persevere and press on earnestly and bravely, we may hope for very happy results at the end of the year.

(iv) Keep your eyes on the front. Remember the missionaries and unite in strengthening their hands. Souls are far too precious, the cause of Christ is far too important, for us to allow His work to suffer loss. Rather, now more than ever is the time for us to manifest our love for the Mohammedan and heathen world. A great struggle is being waged all the world over between good and evil, between spiritual forces and materialistic forces. "Eyes front!"

Let us master this great and simple truth—that all rich materials and productions of this world, being God's property, are intended for God's service; and sin only, nothing but sin, lures them to a different purpose. God allows us a large range. He afflicts us not by harsh restrictions. He gives us a discretionary use, for which we are answerable to Him alone. Still, after all permissions, on the whole we must not take what we do not need. We may take for life, for comfort, for enjoyment; not for luxury, not for pride.—Dr. Newman.

Lenten Messages.

REPENTANCE.

(By the Rev. W. Hay M. H. Aitken, M.A., Canon Residentiary of Norwich.)

"There is joy in the presence of the angels of God over one sinner that repenteth," and, though there will be sorrow within the repentant sinner's heart, yet that sorrow will carry with it the presage of a joy that angels cannot share—the joy of pardon. What a happy world this would soon become if sinners the wide world over would only repent!

It was with the call to repentance that the mission of Jesus Christ began; and the importance of repentance is illustrated, not only by our Lord's insistence upon it, but by the impressive fact that, in the providence of God, a special forerunner of Christ, John the Baptist, was "sent of God" to prepare the way of the Christ by preaching repentance. We notice that it was amongst the disciples of John that our Lord found His first disciples, and this shows us that when the heart has been prepared by a sincere repentance, the seed of the Gospel will fall upon congenial soil, and may be expected to bring forth an ample harvest; but where the fellow ground has not been thus broken up, even the Christ Himself will preach His good news in vain. Thus St. Luke tells us that all the people that heard this preacher of repentance, "so heard him, that is to say, as to receive his message, and the publicans," "justified God, being baptised with the baptism of John." But the Pharisees and lawyers rejected the counsel of God on their own behalf, being not baptised of him." Small wonder then that they were equally unresponsive to the message of Christ, and that He had to say of them, "Ye will not come unto Me that ye might have life."

Important Questions.

But if repentance occupies such an important position in Christian revelation, it is surely most desirable that we should have clear views about it. We need to know what it is, and how it may be brought about, and to understand how far we ourselves are directly responsible for inducing it, or how far it is to be regarded as a state of mind or of feeling over which we have but little control, induced by strong religious and emotional influences. Observation points to the conclusion that there is a good deal of confusion of thought on the subject, and this is largely due to the fact that repentance is by many people supposed to be only another name for sorrow for sin.

Under the influence of this mistaken view of what repentance is, some are kept back from accepting God's pardon by faith in Christ, under the impression that their repentance is not adequate, because they do not feel as deep a sorrow for sin as they think they should, and they cannot make themselves do so. While, on the other hand not a few are disposed to let the call to repentance pass unheeded, because they do not feel any such inward sense of distress, and so draw the conclusion that their time (for repentance) is not yet come.

Let us say as emphatically as possible that repentance is not sorrow for sin, neither is sorrow for sin repentance. St. Paul tell us that godly sorrow worketh repentance—it is one of its causes, but a cause is, of course, a different thing from its effect. If it works repentance, it is not itself the thing that it produces. Let us further observe that no less than ten times in New Testament Scripture the call to repent is uttered in the form of a command (namely, in the imperative mood). But surely our feelings of sorrow are not even

at our own command, much less can they be produced at will in response to the command of another. How absurd it would sound to say to any man, Be sorry! Sorrow comes without any bidding when there is occasion for it, but you cannot produce it by a mere effort of your will.

Repentance, on the other hand, is something for which we are ourselves responsible—something that God has a right to demand of those who have broken His law or been false to His claims, and He does demand it, for St. Paul tells us that He "now commandeth all men everywhere to repent." Undoubtedly sorrow for sin is closely connected with repentance; it may lead to repentance, or it may accompany it, or it may flow from it, and indeed it is not easy to see how there can be a real repentance without the presence along with it of more or less of what might be called sorrow for sin, though this may vary in intensity from a mere reasonable sense of regret to downright anguish of heart; but it is important to see that this is not repentance, but a state of heart that usually accompanies it, and that therefore we have not to wait for this more or less emotional experience, but should promptly obey the divine call, "Repent ye, and believe the Gospel."

But if repentance is not sorrow for sin it remains for us to consider what it is. And here we surely can have no better instructor than our Lord Himself. Tennyson has truly taught us that

"—truth in closest words shall fail,

When truth embodied in a tale

Shall enter in at lowly doors,"

and Christ has embodied His teaching of repentance in a tale—the most touching of all His parables, the story of "the prodigal son." A careful consideration of the lessons taught us there upon this particular subject will lead us to see that there are three essential elements in a true repentance, first (as is implied by the original significance of the term in the Greek), a change of mind;—a new view of things; second, a definite moral decision; and third, a personal humiliation of soul before the person sinned against.

"He Came to Himself."

The first step in the right direction taken by the prodigal, after many in the wrong, is described in the graphic phrase, "He came to himself." The long delirium of a misspent life came to an end at last, and he saw himself as he really was—lost, ruined, starving, dying. True repentance begins with this new thought about ourselves. We have been possibly on very good terms with ourselves, and perhaps have plumed ourselves on being a good deal better than other people; but when we see ourselves as we really are, all this fatal self-complacency begins to give way, and we seem to see sin everywhere. "I went to that Mission," said one to the writer, "a self-righteous Pharisee, but I had not been attending it long before I found myself a broken-hearted sinner, smiting on my breast and crying, 'God be merciful to me a sinner!'"

It is the work of the Holy Spirit to convict of sin, but when that inward conviction comes, we may either yield to it or resist it; and only when we yield to it can repentance follow. It is not difficult to escape from conviction and to silence the voice within, and relapse into spiritual insensibility; but it is also possible here, as elsewhere, to be workers together with God, and when we do listen to His voice, and are no longer willing to justify ourselves, conviction deepens, and our false and shallow views of sin and righteousness give place to a truer estimate of our condition in His sight. Not all sinners have occasion to charge themselves with sin that the world recognises as serious, or with gross offence against the moral

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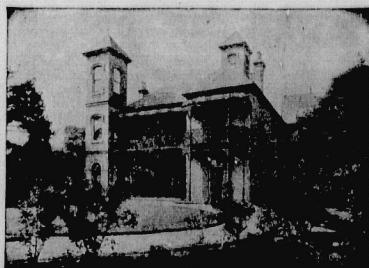
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law; but let a man reflect on all that God has done for him, and then recall his own forgetfulness of God, his base ingratitude to the Best of friends; let him think of what the Cross stands for, and then remember how he has been amongst the number of the passers-by; let him dwell on the wasted hours and the lost opportunities of an ill-spent life, of sins of omission, as well as of sins of commission, and he will soon find good reason to smite upon his breast and cry, "God be merciful to me a sinner!"

"I Will Arise."

The second and all-important step in a real repentance will be the decision to forsake sin and to yield oneself to God. Without this, all apparent repentance will ultimately have to be repented of. Thus in our story of the prodigal, the son who arrives at a definite decision with regard to his immediate action. "I will," he exclaims, "arise and go to my father." We make no progress towards a real repentance until this point is reached. So long as we hesitate and waver, we get no further, however strong our desire, however keen our remorseful regrets.

This decision will be twofold: it will involve our definitely breaking with all known forms of sin, and an equally definite surrender of ourselves to the claims of God. Thus in the story of the prodigal is represented as determining to turn his back on "the far country," with all its unholy associations, by deciding to arise and go to his father. Upon that "I will arise and go to my father," everything turned, and so it is with each of us to-day. The decision to repentance without moral decision, the "I will" has to rise from heart and lip, before the way can lie open to our Father's home.

Our Church Catechism is very clear in its teaching here, when it describes repentance as that "whereby we foresake sin." The phrase is particularly well chosen. The word "foresake" exactly indicates the moral attitude on which we are insisting. It is one thing to forsake, and quite another to overcome. We must not fall into the mistake of supposing that we have to overcome our sins first, and then claim the pardoning grace of God. It is only by that grace that we can obtain the power to overcome our sins; but unless we forsake them, that is to say, are willing to part company with them, we are not in a position to claim by faith the intervention of divine grace to give us the victory over them.

But if repentance involves the forsaking of all other forms of known sin, surely it will include the definite repudiation of that which is the greatest sin of all, because it is the parent of all other sins—the apostasy, or turning away, of the heart from God. Hence, as we have seen, the decision that is called for is a double one, a decision not only to forsake sin, but also to return to our proper relations with God. It is on this last element in the decision that the teaching of the parable lays stress; for, while the forsaking of the "far country" and of the old life is implied, yet it is not specifically referred to. It is the decision to return to the father's house, and to his proper relations with his father, that is the prominent feature of the story. We do not truly repent until our repentance is "to wards God," and bring us to His feet.

"Against Thee Only."

But when we have thus turned our back on sin and set our face Godward, the third step that renders our repentance complete will naturally follow. No sooner did the prodigal make up his mind to return, than there rose up before his mind's eye the vision of Him whom he had treated so badly, and the thought of all his base ingratitude and cruel wrong wrings from his heart the confession of his guilt, and leads him to humble himself, as in the dust, before Him against Whom he has sinned. True repentance will ever be personal in its character, it is not satisfied with a mere admission of guilt, or a promise of amendment. "Against Thee only have I sinned," exclaimed the repentant Psalmist, forgetting for the moment the grievous wrong that he had done to Uriah the Hittite, in his overwhelming sense of his flagrant sin against the very heart of God.

All sin is primarily sin against God, whoever else may be injured by it; for indeed it is the existence of God in His righteous and holy personality and the nature of our relations with Him that gives to sin the particular characteristic that is indicated by the term. Were there no God there might be indiscretion or vice or wrong, but there could be no sin. And thus we notice to-day that side by side with practical denial of the personality of God, there is prevalent amongst us a disposition to refuse to recognise sin as such. But when God stands forth before us, revealed in all the fulness of His fatherly love towards us, commended by the death of His own Son on our behalf,

sin becomes exceeding sinful, because it is sin against a Father's heart against all His gracious purposes of love, and mercy on our behalf,—sin against the true dignity of the manhood that He has given us, and against the glories of our destiny. The charge that Isaiah voiced against Israel of old comes home to our heart with a still deeper meaning. "I have nourished and brought up children, and they have rebelled against me!" and humbled and overwhelmed with guilt and shame we fall at His feet, "Father, I have sinned in Thy sight and am no more worthy to be called Thy son!" It is when we have got thus far that we can pass from repentance to that faith in redeeming love that saves, and claim our pardon through the Cross. And then indeed "there is joy in the presence of the angels of God over the sinner that repenteth."

Personal.

Canon William Buckton Andrews, for more than 60 years a clergyman of the Church of England in South Australia, died at Crafer's, near Adelaide, last week. He was born in 1830, and was widely esteemed. He relinquished the parish of Norwood three years ago after 50 years' service.

Archdeacon G. T. Geer, late of the diocese of Bathurst, died on Saturday, February 2, at his residence, Magic-street, Mosman, N.S.W. He was born in London in 1844, and came out to Victoria with his parents as a boy. He was ordained by Bishop Thornton at Ballarat. His early ministry was in Victoria, from whence he went to Condonbolin, N.S.W., holding in succession the parishes of Coonamble, Cowra, Carcoar, Bourke and Gulgong. Whilst in Cowra he was appointed canon of All Saints' Cathedral, Bathurst, and Archdeacon of the Lachlan, and when he removed to Bourke, Archdeacon of Bourke. At the end of 1912 he retired from active work, taking up his residence at Mosman. He has left a widow, three sons and four daughters. One of his sons is at present on active service in France.

Miss Ursula Saumarez Smith, youngest daughter of the late Primate of Australia, is engaged to be married to the Rev. John Thompson Perry, of the diocese of Brisbane. Miss Saumarez Smith is at present head matron of the Girls' Home at the Yarrabah Mission, Cairns, North Queensland.

Major (Dr.) A. E. Colvin has resumed practice in Orange, and was given a reception there on his return. Dr. Colvin left for the Front almost at the beginning of the war, and has seen much service in France and England. He gained the Military Cross in France for special service and bravery, and latterly was appointed Assistant Director of the Military Hospital, London. Dr. Colvin was educated at the King's

School, Parramatta, and Sydney University. He is the son of the Rev. Edmund Colvin, Red Hill, Sussex, England, and nephew of the late Edmund Colvin of the Royal Navy, and the late Dr. Huntley.

Archbishop and Mrs. Wright, who have been spending a holiday in Tasmania, returned to Sydney on Monday.

Ven. Archdeacon D'Arcy-Irvine, of Sydney, has received advice that his son, Sapper Tom G. D'Arcy-Irvine, who was invalided to England with trench feet, and subsequently returned to the front, has received an appointment as an engineer officer in a Royal fleet auxiliary vessel in the Royal Navy. We heartily congratulate the Archdeacon and his family.

Rev. F. T. Perkins, M.A., headmaster of the Armidale School, has been unanimously elected headmaster of the new Cranbrook School, Rose Bay. Mr. Perkins was formerly in charge of the Monaro Grammar School.

The sad news has come to hand that the wife of the Rev. R. R. Macartney Noake, of Moruya (Goulburn), was killed in a motor car accident on Wednesday last. The other occupants of the car, including Mr. Noake and his little son, were severely shaken and bruised.

Rev. H. E. Taylor, of Tamworth, has accepted the curacy of St. John's, Ashfield, in the Sydney diocese.

Rev. J. W. Watkinson, curate of St. Michael's, Surry Hills, has accepted a curacy at St. Luke's, Concord, Sydney.

Rev. C. S. Hamlyn Harris, M.A., of St. Paul's, Maryborough, has just returned to his parish after six months' absence, quite restored to his usual health.

Rev. F. Rooke was inducted as Vicar of Cleveland (Brisbane) on January 8.

A cable has been received from Canon Garland stating that he had visited Jerusalem in connection with his work for the troops. By the date of the cable it seems certain that he spent Christmas in that city.

Rev. J. E. Norman Osborn, C.F., rector of Pittsworth (Brisbane), has been awarded the Military Cross.

Rev. C. J. Collins has been appointed assistant minister of St. James's, Sydney. Mr. Collins was for some five years in Borneo, and more recently engaged in work in the diocese of Rockhampton.

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The friends of the Rev. J. Kay Hall, formerly of Wangaratta Diocese, will regret to learn he is dangerously ill.

Mr. E. W. Molesworth, of Roseville, Sydney, a well-known veteran in Sydney Church life, has recently undergone an operation in Lister Hospital. We are glad to learn that he is making a good recovery. Mr. Molesworth has gone for a short holiday to Tasmania with his eldest daughter, the wife of the Rev. H. G. Howe, of Leichhardt.

The Chairman of the A.B.M. has received the following letter from the Bishop of Willochra:—"I enclose cheque for £20, being the amount of the royalty I have received from S.P.C.K. for my new book on Australian Missions, entitled, 'Round about the Torres Straits.' I desire to give this to A.B.M. as a thank-offering for the first meeting of the new A.B.M., and for the spirit which prevailed at that meeting. I desire it to be allotted at the discretion of the Chairman."

The Archbishop of Sydney, Dr. Wright, stated on Monday that he had had under consideration the appointment of a precentor of St. Andrew's Cathedral, to succeed the Rev. R. E. Freeth, who has resigned, and had decided to offer the position to the Rev. Clement Henry Lea, who is at present chaplain of St. Peter's College, Adelaide.

Canon James Norman, M.A., has been appointed sub-Dean of St. James' Cathedral, Townsville, in place of Archdeacon Crozier, who has resigned.

Rev. K. L. McKeown has been appointed to Holy Trinity, Bowen (Q.).

The Ven. Archdeacon and Mrs. Crozier were entertained at a Farewell Social on January 5. They are at present spending a short time at Leura (N.S.W.), before leaving for England.

The Most Reverend the Archbishop of Sydney and Mrs. Wright returned from Tasmania by the "Moeraki" on Monday morning. All well.

The Need of the Jews.

Why Should One Help Them?

1. Because they are God's chosen people, and He commands us to pray for them.—Ps. cxxii. 6.
2. Because they have preserved the Bible for us, and it records their history.
3. Because the Lord Jesus Christ was a Jew, and all His disciples, the Patriarchs and Prophets also were Jews.
4. Because God's promises to the Jews, recorded in the Bible must be fulfilled.
5. Because they are ignorant of the Gospel.
6. Because God is blessing Mission work among the Jews.

The Jews and Russia.

In the Annual Report of the L.J.S. for 1917 we read: "In the Medical Mission throughout the land the Jews have been coming to realise that Christianity is a religion of love." Again, "During the past five years the Rev. H. C. Carpenter has baptised about 250 Jews in Warsaw." Again, "Never since the birth of the Church of God has the evangelist had such glorious opportunities in the world as now. The last great barrier to world evangelisation is now broken down as a result of the Russian Revolution." (The reading in the Jewish Chronicle of the benefits to the Jews of the Revolution would occupy hours, it makes a thrilling story!)

Belgrave College, Wolgast Road, Moosman

Principal: Miss SQUIRE, (Cart.)

Events are moving very rapidly in Russia, and it is impossible to forecast the future. What does seem certain, however, is that Jews will be found all over the Russian Empire, and will be taking ever a more important place in the life of the country. No longer will they be concentrated in the comparatively small area of the "Pale of Settlement." This will mean more widely spread mission stations, and will call for a whole army of colporteurs.—Jewish Intelligencer, Sept., 1917.

Jewish Patriotism.

The Bishop of Chelmsford, in his able and interesting address at the Annual Meeting, says the Jews are good citizens, sober and dependable workmen and splendidly patriotic. Before conscription came in thousands and thousands volunteered, and many have gained the Military Cross, and every week the Jewish Chronicle records the names of those who volunteer, of the fallen, and the grand spirit of loyalty to Great Britain. Throughout the paper is enough to stir one's very heart. To quote the Bishop of Chelmsford again, he says: "I believe the Church of England can appeal to the Jew as possibly no other Christian organisation in the world can." What a call to us as members of the Church of England!

Surely their present awful suffering is sufficient plea for our wishing to send help to them.

Jewish Sufferings.

Rev. E. L. Langston, Secretary of the L.J.S., was sent in February, 1916, to see how to send help to the suffering Jews in Russia. He says: "In the houses were 300 herded together under the most revolting conditions. It was the depth of winter and a heavy snow storm was falling. The air in the house was simply awful, and the stench indescribable. Yet men, women and children existed there. In one room was a woman seriously ill with an infectious disease. The children were almost dressed."

News such as this reaches us constantly from many quarters. Many of us have seen the Bishop of Jerusalem's appeal to send money to relieve the sufferings and the starving as soon as the way is opened, and now that Jaffa has come into British hands may we not hope to see the purpose carried out?

Men, women, and children are falling dead in the streets every day, and a fate worse than death befalls thousands of young girls.

Lord Bryce says the conditions of the Syrians is worse than that of those who have suffered in other countries, because the cruelties are perpetrated by the Government of the country itself.

Starvation.

"[The population] is starving. This is no figure of speech, but the literal truth. We passed women and children lying by the roadside, with closed eyes and ghastly pale faces. It was a common thing to find people searching the garbage heaps for orange peel, old bones, or other refuse, and eating them greedily when found. Everywhere women would be seen searching for eatable weeds among the grass along the roads."—A Neutral writing in "The Times."

Chinese Help

For 17 years the Christians among the Chinese in the Province of Fukien have been praying for the Jews, often denying themselves good rice and giving the money thus saved into the collecting book, and since 1900 a sum of £60 to £70 is yearly sent from the missionaries and Chinese Christians in Fukien (and a few in another Province) to help to send the Gospel to the Jews. Shall we let them put us to shame? Much is also being done in Japan on the same lines.

What Australians Propose.

As soon as the Allied operations permit, we hope to pour supplies of goods, clothing and medicine into the country from Egypt, which is but a few hours distant by sea or rail.

These supplies can be bought in Egypt now and stored free of charge, awaiting the glad moment when they can be forwarded to Jaffa, Haifa, or Beyrout, for distribution among Christian, Jew and Moslem alike.

So there is a sure hope that we shall soon be able to relieve these sufferers, whose sob and moans reach our ears from behind the dark curtain at the moment cutting off Syria and Palestine from our eyes.

Donations and subscriptions may be sent to Mrs. Bragg, c/o Church Missionary Society, 51 Elizabeth St., Sydney.

Boarders receive special care—a limited number only being received. Pupils are trained thoroughly—mentally, morally and physically—and much attention is given to individual development. Musical Exams. are a special feature. Qs. dates from entrance. Fees mod. Prospectus forwarded.

Our Melbourne Letter.

(From our own Correspondent.)

The results of the public examination for Junior Scholarships and Teaching Scholarships provided by the Education Department, should set Protestant educationalists thinking. Practically all the scholarships open to schools outside the department have been gained by pupils of Roman Catholic Schools. Remembering how the Roman Catholics used to agitate for the throwing open of these scholarships, and noting the zeal evinced in gaining them, the conclusion is that the Roman Schools have adopted a set policy of capturing all the State can offer. There seems to be a further objective to place these pupils in positions in the Education Department, and thus give the Church a big influence in the schools of the State. One example will show that this is a serious outlook. Before long it is hoped to get a referendum on the Bible in schools question. Should this prove successful the presence of a disproportionate number of Roman Catholics on the teaching staff of the State Schools may present a serious difficulty. The Victorian proposal differs from the N.S.W. system in one important particular, there is to be a conscience clause for teachers. This, we believe, is a mistake; but it is there. Can there be any doubt that Roman Catholic teachers will develop a characteristic ecclesiastical conscience, and say they cannot teach the Bible lessons? In this way Rome will find an opening to defeat the will of the majority. The remedy is not to demand a limitation of the number of R.C.s in the public service, as the Protestant Federation contemplates, but to see that Protestant candidates are prepared for these positions and pupils from non-Roman schools are sent up for these scholarships. We must beat Rome in the open field by fair competition, and there is little doubt that we can do so if we only try.

The Social Questions Committee has wisely adopted a policy of education, and has issued plans for a series of lectures on Monday evenings in the Chapter House, on problems to be faced by the Christian Democracy after the war. Unless we are to go on for ever trying to muddle through, British citizens must think (the hardest thing you can ask the average citizen to do), and do conclusive thinking. In other words an ideal is wanted, and a plan, and this in a Christian State must be found in the Church. The speakers are all to be men of repute—Bishop R. Stephen, Rev. H. N. Baker, Dean H. Archdall, Professor Meredith Atkinson, and Archdeacon Davies. The subjects include "The Future of Democracy," "The Social Movement," "The Labour Problem in Australia," and "Social Reconstruction after the War." We appeal to the laymen of Melbourne not to vote the subjects dry and stay away. The greatest menace to democracy is ignorance, and on these subjects there may be more ignorance in the Church than out of it. The interest shown in these lectures will reveal where we are.

Ridley College will re-open in March. The College Council is faced with the twin difficulties of the dearth of men and money. The former is the most pressing need. We may comfort ourselves with the plea that the War has robbed the Theological Colleges of their men. But there are men available among those who cannot go to the front, and among the returned soldiers. Every earnest Churchman

should be on the lookout to suggest to likely men this high vocation, and to encourage them to seek training in a college such as Ridley. Under Principal Aickin it gained a reputation for sound work and good results, which will be well maintained under the new Principal, Rev. E. V. Wade, B.D. There are good men ready to come in to residence, but lacking means. Will not our laymen, who are constantly demanding a highly-educated ministry of an evangelical type give the financial help needed by the College if it is to meet a great need.

Correspondence.

Orders and Unity.

(The Editor, "Church Record.")

Dear Sir,—The Rev. Donald Baker's letter in your issue of February 1 raises a most important point on which I hope there will be a good discussion. It involves various theories of Apostolic Succession, and it not only divides the various Christian denominations, but is a point of keen controversy within our own Church.

Being away in the country at present, I am not able to deal with it historically, as I cannot verify certain references that are necessary. But I would recommend Mr. Baker to read carefully the paper of the Rev. H. A. Wilson, the learned vicar of Cheltenham, who has made a special study of the question. Mr. Wilson's paper has been printed in the last issue of the "Church Record," and represents the views of a large number of Church-people, not all of whom are evangelicals. I need only mention such different men as the late Prof. H. M. Gwatkin, and the Rev. A. W. F. Blunt, Lightfoot, Westcott, and Hort, are still standard authorities on the historical points involved.

One point, however, can be dealt with at once. Mr. Baker uses the term "valid." May I remind him that the Archbishop of Canterbury, in his pronouncement upon the Kikuyu Controversy, preferred to use the word "regular." He used it in speaking of the sacraments. The word "valid" suggests too easily that spiritual efficacy depends entirely upon outward conditions and tends to exalt the mechanism above the power of grace. I must reserve other points to a future occasion, probably in the following issue. However, as Reunion is a consummation much to be desired, and prayed for, and some form of federation a not remote possibility, and a better mutual understanding a near probability, a discussion of the points raised by Mr. Baker can do nothing but good if correspondents will keep to the facts.

Yours sincerely,
DAVID J. DAVIES.

(The Editor, "Church Record.")

Sir,—I am glad to see in your columns that the Rev. D. Baker has brought forward the important subject of Unity.

The present world strife has brought together so many of different religious opinions operating in a common cause, that the study of the comparisons of religious belief has been forced to the front. The Church of England has now a unique opportunity of setting forth a view of religious and church organisation, based upon the reasonable and scriptural statements of the XXXIX. Articles, which ought to attract to itself many whose spiritual awakening has taken place at the present time.

The difficulty in the way of union with other Churches lies often in the way the doctrine of the Church of England is represented (or rather misrepresented) by many within her borders, and also the vague and incorrect views of her teaching by those outside.

So far as I have been able to grasp, the difficulty at first hand through intercourse with those of other Churches, their difficulty is not so much with Orders, or episcopacy in themselves, but rather the want of a clear, reasonable, and above all a scriptural statement of what we mean by these. I think it can fairly be stated that there is a growing discontent in many nonconformist bodies with their own systems, and a longing for something more akin to the diocesan administration. To present a view of episcopacy which would not go beyond the statements of scripture in its essentials would, in my opinion, do much to pave the way towards unity. A Presbyterian minister once put it to me in the following way: "To ask us to believe that our orders are invalid and consequently our sacraments without grace, when God has so richly blessed one's ministry is unthinkable." We must be willing to acknowledge the working of the Holy Spirit, and consequently divine approval upon the

ministry and labours of those outside episcopal Churchmanship.

The crux of the position seems to lie in this, whether we regard episcopacy as a "devolution from the apostolate" or an "evolution from the presbyterate." Scripture does not appear to go beyond the latter, and our Articles and the conduct of many of the bishops of the reformation period, and subsequently, who admitted clergy to livings holding Presbyterian orders, without re-ordination, points towards this as being the standpoint of the Anglican communion.

According to this view, the power of ordination resides in the Church, and is performed through its representative in the person of the bishop. This is borne out by the fact that the consent and approval of the Church gathered together is asked for by the bishop before the actual ordination, when opportunity is given to them to object to any person who, in the mind of the Church, is unfitted for ordination. There is the further question of the gift of the Holy Spirit for the work of the ministry, and apart from the full consideration of this, the divine side, as the other is the human, I do not think we shall gain that comprehensive view of the subject which will help all Christian people to be of one heart and one mind. I fear I have already transgressed beyond the limits of a letter, but I shall be glad to see the divine side of the matter taken up also. If God gives His seal upon the ministry of others in the turning of souls "from darkness to light," then to deny their right to proclaim the gospel would be to fight against God. I am, Sir, yours, etc.,

THOMAS SMITH.

The Rectory, Hagley, Tas.

"A House Divided."

(The Editor, "Church Record.")

Sir,—The Rev. H. A. Wilson, whose interesting paper at Cheltenham you have reproduced with approval, endorses a pungent though pathetic warning of Sir J. R. Seeley: "We see religion suffering verily the catastrophe of Poland, which found such a fatal enjoyment in quarrelling, and quarrelled so long, that a day came at last when there was no Poland any more, and then the quarrelling ceased." That men should be thinking so much about the disgrace and disaster of a splintered Christendom gives ground for hope that better times may be in store. What seems to have been uppermost in Mr. Wilson's mind is a re-union of Protestant Christians. But of course ideal re-union has to look further afield. There are Romans and Greeks, as well as Anglicans and Nonconformists. How and when shall the miracle be wrought which shall bring together in a peaceful unity all the jarring fragments of an outwardly shattered Church? Early disciples disputed as to which of them was greatest. Perhaps later disciples have not quite forgotten to dispute about that; but they dispute with still greater vivacity as to which of them is truest. Understanding and conciliation might come if each could achieve the very difficult feat of taking a look from the other's point of view, and so of seeing the thing as the other sees it. Less promising is the habit of throwing bombs into one another's trenches, or of addressing one another in Johnsonian fashion, "Sir, I perceive you are a vile Whig." Anyway, uniformity is not the thing to be sought. It is because there is everywhere variety in unity that the world is so lavishly rich in beauty and interest. A sorry sort of "re-union" it would be for the plants of the field, if all were converted into yews or stringybark, or even into oaks or cedars of Lebanon. Variety is not likely to be wanting in the unity of an ideal Church. Meanwhile something in the way of preparation might be done if a holiday were given to the manufacture and defence of "theories"; and if the spare time were put in by sitting at the feet of facts. Theories are handy lurking places for endless fallacy. Assumptions may have nothing solid to stand upon; premisses may be unsound; inferences may be at fault. But a man may "keep, and ponder" the sayings of the Christ, albeit he makes shift to get along without a rigid and precariously articulated "theory" of the Church. The story in the Gospels shows forth in high relief, at a definite time and place, the character of a spiritual conflict which is perpetually going on; and it carries on its face a tragic warning against the perils of over-formulation of belief and rules. For it blazes the fact that Churchmen in whom "humanity has been killed by religion" have qualified for the fearful position of protagonists in the effort to ward off the approach of the Kingdom of God.

ARTHUR W. PAIN, Bishop.
Felmersham, Bedford,
February 2, 1918.

Moore College Appeal.

(The Editor, "Church Record.")

Dear Sir,—Some time ago I wrote to the "Record" announcing the splendid offer of Mr. J. M. Sandy, the lay Trustee of the College, to give £50 a year for three years if nineteen others would do likewise. The work of Moore College is well known to your readers. The war has seriously affected our finances and the accumulated deficit of income against expenditure on current account is now over £750. Our stock of capital is small and we cannot possibly afford to reduce it. The fulfilment of Mr. Sandy's offer would put us in a sound financial position on our present basis.

I am more than glad to say that already one cheque for £50 has come in; the College is deeply grateful to the donor, Mrs. B. M. Daking Smith. I am sure there are plenty of Church-people able and willing to follow her excellent example, and I ask them to do so in order to maintain the work which is so vitally important to the Church. The theological college is the key to the efficiency of the Church, and yet in Australia it is the Cinderella among Church institutions, without Cinderella's good fortune as yet. Bis dat qui cito dat.

Yours sincerely,

DAVID J. DAVIES,
Principal.

Appointment of the First Chaplain, etc.

(The Editor, "Church Record.")

Dear Sir,—Much credit is due to you for the prominence given in your last issue to

To Correspondents.—With regret we have held over several interesting letters from lack of space.—Editor.

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The Church Record.

FEBRUARY 15, 1918.

THE SEASON OF LENT.

Why should we in the Church of England have this annual observance of the forty days of Lent? Certainly there is no Scriptural injunction or example of such an observance. The Mosaic dispensation had its solemn Day of Atonement, and other days with minor sanctions were observed in later times. Our Lord left few rules and fewer ordinances for His Church, and there is no trace of any observance of the Season of Lent in the days of the Apostles. In sub-apostolic days there are local observances of periods of fasting, varying in their lengths, but not until the fourth century do we find the season of Lent; and the full forty days were not observed until the seventh century.

At the Reformation the Church of England, discarding false doctrines, superstitious ceremonies, and multiplied Saints' days, carefully provided for the observance of the Christian year, and included therein the forty days of Lent. The services of the Prayer Book with the Articles and Homilies, give a monumental presentation, appropriation, and use of the doctrines of Grace. And the great men to whom British Christianity owes these treasures felt it perfectly consistent with their vital and fundamental principles to continue the observance of the season of Lent. They placed it in the calendar. They provided its course of instruction in collect, epistle and gospel. They found authority for it in the summons of the ancient prophet, and need for it in the sins and temptations of men. In the earliest Lenten observance there is no indication of any express connection with our Lord's forty days' fast in the wilderness; nor do the Reformers indicate that as their reason. They found the observance in existence; they judged as to its use and value; they freed it from superstitious practices; they gave it the authority of the Church.

It is clear that every Church must have authority for the guidance of its own members. The existence of the Church as a visible organisation is scarcely conceivable without it. The loyalty of members will require that they should respect it; but there is this limitation in the twentieth Article: "It is not lawful for the Church to ordain anything that is contrary to God's Word written . . . so besides the same ought it not to enforce

anything to be believed for necessity of salvation."

Now what purpose does the Prayer Book indicate that the season of Lent is to serve? The observance of Church seasons secures the remembrance of great facts in the life and work of our Lord. The season of Lent has regard to the members of the Church and the whole community. The manner and purpose of its observance is indicated in the Communion Service. It is first to recall men to a sense and conviction of sin, and of God's anger and judgment against sinners. It does this in the words of Holy Scripture, gathered into an exhortation of cumulative force and power. It requires no man to denounce his neighbours (though some ignorantly suppose the contrary). It is the man himself that is in view. It leads on to repentance and concludes with the divine blessing. There is a tendency in these days to ignore the stern words of judgment and to object to their use, but from no lips have they come more plainly than from those of the Saviour of Mankind, and to set them aside is to be untrue to Him and unfaithful to men.

The temptations and scriptural conflicts of Christian men have evidently a large place in the Prayer Book conception of the use of Lent as indicated in the Epistles and Gospels for several of the Sundays. Is it not well that, while in all seasons these must be met, a special time should be given to consider and overcome them? Not that this time may be preceded by a carnival and followed by a relapse, but that the Christian's life through the whole year may be brought more closely into fellowship with the sufferings of Christ and into the experience of the joy and power of His resurrection.

In close connection with this is the subject of fasting. The Prayer Book classes the forty days of Lent as "days of fasting and abstinence." It teaches us to pray to Him "Who for our sakes fasted forty days and forty nights to give us grace to use such abstinence that our flesh being subdued to the Spirit," etc., and that righteousness and holiness are to be the outcome of such discipline. There may be some Church folks who will regard any suggestion of fasting as unscriptural, unprotestant, and superstitious. Yet the custom was clearly sanctioned by our Lord as one that His followers would use. It was practised by the Apostles, and unquestionably it had the sanction and approval of the compilers of the Prayer Book, men of robust Protestant principles, and their successors, the leaders of the Evangelical Revival at the end of the eighteenth century. Surely, therefore, it must be regarded as a practice not to be ignored by members of the Church to-day.

Yet it is needful to remember the liberty of Churchmen, which supposes also the use of conscience, discretion and judgment. The Church of England has nowhere given a definition binding upon all members. Neither Prayer Book nor Homilies prescribe a stipulated abstinence as to number of meals or kinds of food. Nowhere is there required one uniform type of fasting. Neither is there authority given to Bishops or clergy to regulate these matters by making rules for the Church, though some Bishops have assumed this right. Nor is abstinence from food the only form of fasting. It has been well suggested that in these days when so much time is given to amusements, Churchmen should fast from some of this in the days of Lent.

In regard to all these points, the

position and principles of the Church of England call for the conscientious thought and resolution of Church members, not for the ignoring of duty because of the lack of penal consequences.

There is one thing more to be remembered. In Holy Scripture fasting and prayer are always associated. The check and restraint on appetite are to give men liberty to seek the Lord, to set them free for devotion. With this the instructed Christian will combine the study of Scripture, and, so used, fasting will not be unfruitful. A wise keeping of Lent, honest and conscientious, not without regard to conditions of labour, age, and health, will greatly conduct to the profitable use of the sacred season to which Lent leads us, but a fasting that advertises itself, or a gloom that belies the Gospel will repel the young people of the Church and the masses that stand outside.

Day of Prayer for Students.

At the request of the Secretary of the Australian Student Christian Movement we print the following Appeal.

Call for the Observance of the Universal Day of Prayer for Students.

The universities of all lands are now sharing, as never before, the common lot of their countrymen; everywhere the undergraduates have offered their lives with the glorifying enthusiasm which befits the noblest traditions of ancient seats of learning and which has planted these ideals in the educational foundations of the younger Western World. The sacrifices of these students and professors are not greater than those less favoured; and yet, beside having their full share in the common abatement of comfort, the common grief, the common danger of the nation, many have seen arduous years of training go apparently for naught and the fruitful investigations of peace turned to the perfection of the engine of destruction. The college hall is a hospital, the laboratory is testing explosives, the campus is a drill-ground. Never before have students so earnestly translated academic propositions into grim action. Thousands of undergraduates are dead; thousands can never attend lectures again.

But the universities are not stagnant pools; they are living streams and new generations with vigor undiminished are coming into them. The boys and girls now in the schools are the hope of the universities; they too are the hope of the Student Christian Movements. They must be enlisted in the great task of making the universities vital centres of pure religion, for the leadership will pass to them.

They are in grave peril. Laxness of discipline follows in the train of war. There is a weakening of moral fibre and a lowering of standards of conduct unmistakably apparent. The supervision of youth is diminished and the high emotional tension reacts on them unfavourably. Regarding this period as a time of opportunity, as well as of danger, the officers of the World's Student Christian Federation appoint Sunday, February 24, 1918, as the Universal Day of Prayer for Students, and call upon Christians everywhere to join in prayer that God will lead the youth in the schools and the students in the universities into paths of Christ-like power, toward unselfish ambitions, and out into large opportunities for the service of men. Let us pray also for the Christian Student Movements that in spite of their contracted resources and reduced opportunities they may carry forward the task of helping the students of the world to become true Christian leaders among their brethren. To this end the Committee urgently requests the clergy, editors, and other leaders of opinion to press the claims of the student communities upon the thoughtful and prayerful attention of the Church of Christ.

On behalf of the General Committee of the World's Student Christian Federation,
KARL FRILES, Chairman.
JOHN R. MOTT, Gen. Sec.
November 25, 1917.

Grounds of Thanksgiving.

Let us thank God for the continued revelation of the capacity of educated men and women for unselfish service.

For the abiding result of evangelistic appeals to students in the Far East, in North America and elsewhere.

For the willingness of boys and girls to contribute according to their ability to the relief of those whose sufferings they cannot yet understand.

For the unrecognised sacrifices of those who, daily, in home, in school, and in university, competently train the youth who will be the leaders in the great days ahead.

For the large place which the Student Movements have had in ministering to soldiers on active service and to prisoners of war and to those suffering in the hospitals.

Objects for Intercession.

Let us pray for the parents, for the schoolmasters and administrators of educational projects that they may wisely guide boys and girls in their care during these times of special peril to youth.

Let us pray for leaders in Sunday Schools, in Christian Associations, and Unions, and all who are responsible for the training of youth in the things of Christ, that they may not be turned aside from their high calling by the appeals of more popular service.

Let us pray for the Student Christian Movements that with faith and courage they may plan to take advantage of the opportunities presented to them as new classes of students come within the range of their influence.

Let us pray for all leaders of thought in the world of educated men that they may grasp the true message of Christ for this generation and may lead thinking men and women into fellowship with God.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Deaconess House.

Those who have any responsibility in our Deaconess work must be very thankful to God for His continued mercies to us as we enter the new year. The house has been well filled during the year, and we have the prospect of being quite full after our vacation in March. The debt on the building, which was about £2000 when we opened the new house, is now down to £1200. The money has come in without any special effort on our part, with the exception of our Annual Sale, which was a record this year and realised £181 9s. 4d after all expenses had been paid. But we must keep in mind that our Deaconess work stands for spirituality. It is not enough to have a good financial position. We must seek to be true witnesses of our Master—we must win souls for God, we must care for the wayward, the weak, the tempted; we must teach the great truths of the inspired Word of God; we must ever go forth with the spirit of self-sacrifice and loving service for others.—(The Deaconess.)

Moore College.

The Lent term begins on Friday, March 15. The number of entries is not quite certain at present, but already there are sufficient to maintain the strength of the College at something over a score of students. So far the numbers have been well maintained, although no candidate is accepted who is eligible for active service. But the finances of the College have, naturally, suffered severely from the rise in the cost of living. The deficit on current account now amounts to over £750, and the Principal appeals for help to meet this, as the capital of the College is small.

Progress at Hurstville.

The foundation stone of a new church for South Hurstville will be laid on Saturday, 9th inst., by the Very Rev. the Dean of Sydney, at 4 p.m.

King's School Commemoration.
An Unique Message.

On Saturday last in the King's School, Commemoration Day was held. There was a reunion of old boys, who met the present scholars in the cricket field. Parents and relations were entertained at a garden party, and, before departing a service for parents and boys was held in the school chapel. In the cricket match the old boys' team was successful, scoring 174 (Blackland 60, Sheppard 37) against 147 (Forsyth 26, Bettington 20, Walford 20).

At the service in the school chapel, Bishop Cranswick, of Gippsland (an old King School boy), preached, and was assisted in the service by Canon Pattinson and the Rev. W. G. Hilliard. The Bishop referred to the great sacrifices made by the old boys, who had so nobly responded to the call of the Empire, thus forming a new bond of life between all old boys and the school, the centre of which was the school chapel. They, as a school, were proud, most of all, because, at the call of duty, 505 of them went, smilingly,

gladly, with T.K.S. spirit. They humbly honoured and shared in the 26 distinctions, and the 14 mentioned in despatches, and respectfully mourned over and loved to think of the noble 64 who had not hesitated to give life itself in the great cause.

During the service special prayers were said for the old boys at the front, and the complete roll of honour was recited.

At the conclusion of the service, the cricket teams, past and present, had tea together with the headmaster and staff and a few friends, and the headmaster took the occasion to read a letter received from a number of old boys, now on active service in Palestine. The letter started with the word "Savilah" (the Arabic word of greeting). Then followed:—

"We, a group of old boys of the school, having by the chances of war found ourselves in the same neighbourhood, have taken the opportunity to have an old boys reunion. We meet in General Ryrie's Headquarters. All of us have taken part in the recent great push, which has just been crowned by the capture of Jerusalem. Three old boys have been killed in it—E. W. Warren, H. E. Williams, B. T. Barton.

"We have just held a memorial service. Many were wounded—D. Baird, C. Capel, Drummond, Carmody, Best, Coward, de Salis, Mort, Ralston, R. W. Warren, A. A. White, E. K. Downes. One old boy, T. L. Willsallen, has gained the D.S.O. for service in this advance, and four the Military Medal—F. Arnott, D. Baird, C. Capel, and E. de Salis. This is probably the first gathering of the old boys of any Public school on the soil of the Holy Land. As we talk together we think of the school just breaking up for the Christmas holidays. Some of us have spent many years since at some such breaking-up we were 'torn.' Some of us only left quite a short time ago. But we are all alike in our memories of extremely happy times at the old school, and in heartfelt good wishes for the present and future. "Schalom" (the Jews' greeting).

Granville Ryrie, O. B. Mackenzie, T. L. Willsallen, H. S. Ryrie, N. D. Barton, M. C. Mackenzie, N. R. Dowling, F. L. Ridgway, A. Douglas Milson, C. L. Ferrier, Gordon C. Cooper, W. A. Walford, F. Arnott, Leslie R. Bradley, Cecil R. Truill, R. A. Glasson, F. B. Egan, George H. Milson, A. W. Farquhar, Keith Goddard, R. N. Gilmour, M. A. Johnson, C. H. Shedden, H. Cobb, E. L. Chancey, H. L. Windham, S. B. Finlayson, A. R. Reynolds, R. M. Black, P. G. Lamb, B. F. Capel, F. H. Coward, Stacy Waddy.

Chinese Mission.

The opening of the new Hall took place on Wednesday, February 6th. Mr. C. R. Walsh was in the chair. The speakers included two Chinese ministers of the Presbyterian Church, the Rev. J. Young Wai, of Sydney, and the Rev. Fung Kam I, of Newcastle.

We would like to repeat the request made in our last number for men to volunteer as teachers, when the school re-opens on the 18th inst. We wish to reach new students who require more advanced tuition. Mr. Walsh in his remarks mentioned some of the ways in which Christian people had shown an interest in the Chinese in our midst. Let the men now prove that this interest must increase. Particulars as to what is required can be obtained from the General Secretary, C.M.S., 51 Elizabeth Street.

C.E.M.S. and The Social Problem.

At a meeting of the C.E.M.S. recently held in the Chapter House, the Rev. A. A. Yeates read a paper on "The Church and the Social Problem." After outlining the problem that exists, and the history of the church's failure to tackle it, the speaker said:—"The C.E.M.S. is to be congratulated for having arranged a course of study on Dr. Scott Holland's book 'Our Neighbours.' No Christian could read it without his conscience being quickened as to his duty in the matter, and without gaining an inspiring vision of the glorious goal that beckons us to patient and unwearying service, in the fellowship of prayer and thought, and practical activity. The whole trend of his argument is to show that one cannot be a Christian and remain indifferent to efforts of social amelioration, when one's eyes are opened to the real facts of our social life. Men's lives are so largely moulded by the social and economic system around them. They are all our neighbours, and we each contribute in our measure to make the system what it is. If the system presses injuriously on them in any way, we cannot abstain from participation in effort to improve the system or to change it without being guilty of indifference to their welfare.

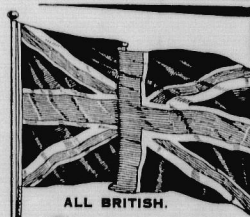
"The impersonal nature of the workings of modern capitalism helps us to understand the unrest that keeps Australia in

a continual state of industrial fever, and upheaval. In spite of all reforms made in the working of the system, shorter hours and better conditions, the working-man feels that he is largely a pawn in the economic game, very much a piece of the vast industrial machinery.

"We must not imagine that there is no problem to be faced because the working-man is better off in Australia than in any other part of the world. We cannot read their literature or attend the meetings, or get into personal touch with the leaders without realising that they are dead in earnest in the conviction that our present economic system is all wrong, and that justice demands that a way should be found to put it right. We may think, possibly that they are quite deluded in their ideas; but, at least, we must treat them with the respect due to earnestness. Nor are we justified in referring to the Labour movement in Australia as merely materialistic, because its attention is directed to the righting of natural conditions of life. The motive is rooted in a sense of justice, and in a real, if inadequate conception, of the ideal of the brotherhood of man. The movement needs both the inspiration, and the restraint of a definitely Christian basis; but we shall the better succeed in supplying that basis if we recognise and deal with whatever spiritual basis it possesses, instead of condemning it root and branch as belonging to 'the world, the flesh, and the devil.' What can we do? We can, by informing ourselves on the point, and by deepening our convictions in the fellowship of study and prayer seek to awaken the conscience of the Church to this grave question. And what can the Church do? 1. Seek patiently to understand each side. Capital has its point of view as well as labour. If the worker is largely restricted and controlled in his union, the capitalist is to a certain extent the playing of the Stock Exchange, of Combinations and Trusts, and is largely moulded by his Chamber of Commerce. 2. Interpret each to the other. The gap widens because misunderstanding increases. The greatest service is to be rendered in this way. We can show each the best side that the other possesses, and tell them both of their faults. 4. Inculcate the spirit of brotherhood, by showing that the true spirit of brotherhood to all that can only be expressed by those whose lives are in real fellowship with the Divine Elder Brother. This is the problem of personal consecration. 5. Inspire to the great idea of working out a solution in common."

Obituary.

ARMSTRONG.—Sunday, January 6, 1918, saw the passing into the presence of her



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Maker of Frances Emily, widow of the late Robert Montgomery Armstrong, of "Strathmore," Summer Hill.

This lady's life has been one of quiet influence and witness for Christ, and her last hours were spent in earnest prayer for those near and dear who had gathered round her bedside. Her last utterances were, "Joy, comfort, peace; until the day break and the shadows flee away." A short service was conducted in the house by Revs. Canon Vaughan and Langford Smith, and the latter accompanied the funeral by road to Rookwood, where the body was laid to rest in the family vault. Mrs. Armstrong leaves a family of five, a son and four daughters, most of whom are earnest Christian workers. She had been left a widow at an early age with seven children, the eldest being only thirteen.

There are many who will remember her late husband, Mr. R. M. Armstrong, as the originator of the Church of England Association, which has been such a powerful organisation for Protestantism in Australia. He was also the originator of the Pastoral Finance Trust and Agency Company of Australasia, Ltd., which he believed would ultimately become one of the most profitable and profitable companies in the Australian colonies; and in Sydney to-day at least one building stands as a monument of his labours. At the time of his death he was the valued secretary of the Company he had originated.—Communicated.

NEWCASTLE.

Reverend Suffering.

We have lately held in many of our parishes Teaching Missions of the Holy Spirit. I am sure many of our Churches have learned their lesson. We ought to be better able to read the meaning of the sufferings of Christ. First, surely we should learn that we have no right to demand, or expect a peaceful and comfortable time. All through Scripture, in every Book, is written large the word, Conflict. In Lent, we shall have our thoughts drawn to our Blessed Lord, and His life from beginning to end one of Conflict. His Word is of amazing sternness: "Whosoever doth not bear his cross and come after Me, cannot be My Disciple." On Mt. Calvary, the Lord Jesus practises what he preached—He takes up for us His Cross.

And it is not only His Act, it is the Person Who is revealed. There were two crucified with Him. Scripture says "they were malefactors." The difference was in the character of the sufferer.

Suffering is almost universal, but we have to learn that the difference lies in Character. Of Jesus, and Jesus only, we can say, here is the Word's Saviour, Who suffered all this for us.

We are at war to gain peace. We desire to be peace-makers. But are we fit for this great privilege? Are we peace-makers in our own homes; among what we can hardly avoid calling, the various classes of our community? Whether in England or here, whether in Church or State, can we claim to be lovers of Peace? We cannot, like Tolstoi, proclaim the universal duty of non-resistance, but manifestly, resistance must be defended, and it is a terrible responsibility. We are learning at great cost, what the Author of the neglected book, *The Great Illusion*, taught most strongly, that war enriches nobody. Not that the truth, which our empty harbour forces home upon us, will keep any nation from a passion for war, but it will in the end make people think. Is there no one among us who has the smallest complicity in the profits of war? We know the suffering; will Lent teach us that suffering is not in the smallest degree profitable or helpful unless it is Jesus Who suffers. Of the Lord Jesus, we can say on Good Friday: "He shall see of the travail of His soul, and shall be satisfied." We must learn to accept the position that our whole grief of the world can only be a good for us provided it is good for God. Whether we can hope to see the nation, as such, on its knees, it is hardly possible to say. A conquering nation on its knees would be a worthy offering to Almighty God.

We desire victory, or we should not be fighting. As Christians let us remember that our part, the much greater part, is to pray, and do what in us lies, that we may be worthy of victory.—The Bishop's Letter.

Missionary Exhibition.

At a meeting of the clergy of the Newcastle District, held in the Bishop's Registry, on Monday, January 21, it was resolved to take up a suggestion, emanating from the Diocesan Missions Committee, and to hold a "Missionary Exhibition" in Newcastle

during the week May 20-24. The Rev. W. A. M. R. Campbell, Rector of Waratah North, was appointed secretary, with the Dean, and Revs. P. de L. Musgrove, F. V. Drake, W. J. Ritchie and E. H. Burgmann as an executive committee. A general committee is being formed of all the clergy in the Newcastle District, together with many more lay representatives from each parish or district.

COULBURN.

Church of England Girls' Grammar School.

The one diocesan Church boarding school for girls is making progress at a rapid rate. It is just two years old, and has just commenced the first term of its third year with 50 day-girls and 17 boarders, an increase of 10 boarders on last term's number. Its staff has been strengthened from the ranks of the daughters of the clergy. The place of Miss Bailey, kindergarten mistress, who resigned for family reasons, has been filled by Miss Marjorie Moxon, a graduate of the Kindergarten Training College, Sydney, and a daughter of the late Archdeacon Moxon, of Grafton, one of the best known and best loved of the Australian clergy; and the headmistress has been relieved of the Latin and part of the English work of the upper school by the addition of a visiting teacher, in the person of the Bishop's daughter, Miss Margaret Radford, University of Sydney, who will take charge of the French work also after her final honours degree examination in March. The school only needs more capital now to enable the directors to enlarge the present accommodation or procure larger buildings for the purpose of coping with the increase of boarders which is to be anticipated in the near future. Church-people interested in the progress of the Church secondary education should contribute to the necessary capital by taking up shares or by giving donations.

BATHURST.

Church of England Men's Society.

At a special meeting, January 21, authorised at Synod time, Canon Wilton (chairman) the rector of Portland (Rev. E. A. Homfray) was unanimously re-elected diocesan hon. secretary, and Mr. W. Jamieson, of the Cathedral Branch, was elected diocesan hon. treasurer.

It was decided at Synod time that renewed efforts should be made to galvanise this great society within the diocese; that we should be affiliated with London direct; that all communications should pass through the diocesan hon. secretary; and all literature of the Society be ordered and obtained through him.

All Saints' Cathedral.

A recital of sweet music, given by Mr. Joseph Massey, organist of St. Andrew's Cathedral, Sydney, on January 15, was an event of considerable importance to the many lovers of music in Bathurst. The player included in a recital that was all too short a suggestion of the world's sweetest organ music; Chopin, Jaell, Mendelssohn and others who were called upon, all served to bring out the beauty, compass and varied power of the splendid organ. Mr. Massey was equally at home and immensely enjoyed whether interpreting the minds of great composers, or accompanying the services, as he did on the preceding Sunday, January 13, or bringing out the splendour of the boys' voices he has trained.

Captain Glossop, C.B., was married to Miss Allison McPhillamy in the Cathedral on January 19, by the Rev. S. C. O'B. Ball, assisted by the sub-Dean. The bridegroom was in naval uniform and his best man was Mr. Massey. The bride, who was given away by her father, was otherwise unattended. The Cathedral was crowded. As the Captain and Mrs. Glossop drove away the bells chimed out, English fashion, their ringing message of goodwill and of "good luck" in the Name of the Lord.

CRAFTON.

The Passing of Canon Whyte.

"For the first time in the short history of our diocese the Angel of Death has visited one of our parishes and taken hence its vicar. We have experienced with sincere regret the removal of other spheres of labour in the church of many devoted priests, but the passing hence of Richard Atheny Whyte, vicar of Lismore, is the first gap in our clerical staff created by what we call 'death.' 'Lismore,' said the Roman Catholic Bishop of Lismore, most

feelingly, 'is all the poorer for his loss.' We would add that our whole diocese, to which Canon Whyte gave 14 years of devoted labour, is the poorer. There are but few instances in our midst when a clergyman has remained so long in one place, but doubtless, when it is possible, it is the secret of the most effective work for God. In such a space of time he sees a whole generation reach years of maturity, and so become a trusted confidant in the homes of his people, in days of sorrow and of joy. This was eminently true of Canon Whyte. We thank God for his ministry, so faithful and 'unostentatious,' as it was well described in the daily press. We offer as a Diocese our loving sympathy to Mrs. Whyte and family—and especially to the absent members, Theo and Allen, away on active service.

"The call of Canon Whyte to higher service renders vacant not only one of the most important ministerial spheres on the North Coast, but also a canonry of the Cathedral and a seat upon the Diocesan Council; his mature experience was no small asset both in the Chapter and the Council. The Canon also rendered willing and valuable assistance to me as an Examining Chaplain for the admission of Licensed Lay Readers and Honorary Lay Helpers."—Bishop's Letter.

ARMIDALE.

True Fasting.

"For many centuries the season of Lent has been solemnly observed as a time of fasting, almsgiving, and prayer. In the Middle Ages the duty of abstinence was faithfully maintained. One remembers how in the siege of Orleans, in 1429, the British garrison was nearly reduced to starvation, although there was at its disposal an ample supply of meat, which the soldiers were forbidden to touch. The great battle of the Herrings was fought to cover from attack the convoy of fish, despatched to the British troops. This year all over Europe there will be not merely a Battle of the Herrings, but a battle for any food at all. Millions are at the brink of starvation. There is no longer any fine distinction between flesh and fish. Butter and margarine are unobtainable even in London. Munition workers are complaining that they have been without meat for three weeks, and others declare that they are working sixteen hours a day on bread and jam. And yet Lord Rhondra, the Food Controller, states that the condition of England now is no worse than the condition of Germany two years ago. The next forty days will be a time of trial and struggle for all of us. Here in Australia we have scarcely felt the pinch of war, and yet, we are more restive and more rebellious than those who are bearing its full burden, and depressed to the limit of exhaustion.

Christ in the wilderness fought His battle with the powers of evil. He fasted and overcame. This Lent we are fighting not only the German devil, but our own devil, and we, like our Master, if we are to win the day for our democratic ideals, must conquer through self-discipline. Fasting is not eating fish. Fasting is fighting the flesh. It is keeping our selfish passions under. Germany, in spite of all her famine, is determined to make a last desperate effort and strike her deadliest blow. If we are to win, we, too, must hold on with the same grim tenacity. "We must go on or go under," said Mr. Lloyd George, when pleading with the Trade Unionists for his Man Power Bill. Surely we must all pray this Lent that God will in more senses than one increase our man power, and give us grace to endure unto the end."—The Bishop's Letter.

VICTORIA.

Church Missionary Society.—The total income for the year 1917 amounted to £9303, the income for 1918 was £8057.

New Missionaries.—Sister Pethybridge and Miss Veal have been located to British East Africa, and it is earnestly desired that they may be able to leave in April next. Their financial requirements are as follows:—Sister Pethybridge, cost of passage, £70; Miss Veal, £25. It has been promised by a Gleaner towards her allowance of £110, surances of support for £85 and £100 for passage and outfit are required for Miss Veal's outgoing.

We appeal for prayer and for gifts, that they may be enabled to go out without undue delay.

Lenten Self-Denial.—It has been suggested that the offerings this year be devoted

to the provision of a boat for the Roper River Mission. This is a very urgent need, as our missionaries there have several times been almost without stores, owing to the Government boat failing to come at the expected time. A boat, costing about £500, would place the Mission beyond the risk of dependence on others, and by relieving the mental strain, enable the missionaries to do more effective work.

Cleaners' Re-union.—This will be held on Saturday, February 23rd, by the kind invitation of our President, in the grounds of his residence, "Monnington," Adeyevanue, Kew, at 2 p.m. Every town-brother is asked to be present in as large numbers as possible.—(From Our Correspondent).

MELBOURNE.

Archbishop Clarke on Church Schools.

The Archbishop speaking at a meeting held at Blackburn Hall on Saturday afternoon, said that churchmen and churchwomen must prepare themselves for changes and developments in the methods of work, as the result of the examination of their position which the events of the past few years had forced upon all thinking men. The Church had to lay hold of the imaginations and thoughts of a new generation, now with them. She had, therefore, to have eyes and ears open to the thoughts of that new generation, and if she was to Christianise and influence those thoughts her people must study more closely some of the great problems of democracy. No one should be able to say the Church of England was timid when approaching great social issues. He desired to direct attention to the absolute necessity for more church schools. One fact which must cause them to think seriously was that many parents sent their girls to convent schools, because the education was good, and relatively cheap.

Convent and other Roman Catholic schools were cheap because the teaching was given by devoted teaching orders of men and women, who took up teaching on its religious side. On the day on which the Church of England could command the services of their own devoted men and women in the teaching orders, she would be able to provide similar schools.

Social Questions.

To assist in reconstruction after the war, the Social Questions Committee has arranged for a series of sermons in St. Paul's Cathedral and lectures and conferences in the Chapter House, to be delivered in the Lenten Season.

Dr. Stephen, Bishop of Tasmania, preached in the Cathedral on Sunday evening, and on Monday evening, at 8 o'clock, he will lecture in the Chapter House. Others who will assist in the movement are the Rev. H. M. Baker, of Launceston, the Very Rev. the Dean of Newcastle, the Rev. A. A. Yeates, M.A., of Sydney, Professor Meredith Atkinson, M.A., of Melbourne University, the Ven. Archdeacon Davies, M.A., Principal of Moore College, Sydney, and Canon E. S. Hughes, of St. Peter's, whilst the final sermon of the series will be preached by the Archbishop on Sunday, March 24.

Shilling Fund Established.

With the object of obtaining money to build a new church, the parishioners of Holy Trinity, Kensington, have established a Twenty Thousand Shilling Fund. The present buildings are inadequate for the work of the parish and the vestry believes that many former parishioners will help in the movement as soon as they become aware of it. The Rev. H. J. Norwood is in charge of the parish, and he will be glad to receive donations, which should be addressed to him at the Vicarage, Kensington.

The Cyclone.

St. Andrew's Children's Home, Brighton, has suffered damage to the extent of £100. The Rev. A. Law, chaplain of the home, states that two chimney pots were blown down, and crashed through the roof of the new baby ward, which was recently opened. Considerable damage was also done to the sleeping-out portion of the buildings, the south gable end being torn completely off and a large number of slates blown away. About 320ft. of fencing was levelled to the ground.

WANCARATTA.

A Snake in Church.

A rather unpleasant experience at Willemavin was the appearance of a snake in the school during the service; the men despatched it quite effectively. There is something to be said after all in favour of some primitive seating provision in snake places; boards resting on boxes are easily made use of in such like cases of necessity. Perhaps, too, one can see a sort of allegory

in it, the great enemy's protest against the greater news of Christmas Day—that the Saviour is more than a match for that old serpent, the Devil—"Church News."

QUEENSLAND.

BRISBANE.

St. George's Church, Bald Hills.

A harvest festival was held in St. George's Church, Bald Hills, on Sunday, January 27. The church had been beautifully decorated for the occasion. The Curate-in-Charge, Chaplain Maxwell, was the preacher. There was a large quantity of fruit and vegetables and other produce, which the Chaplain forwarded to the Soldiers' Hospital at Kangaroo Point. The collection was given to the Mackay Flood Relief Fund. During the evening Chaplain Maxwell presented Mrs. F. Fredericks, the honorary organist, with a silver chain bag and wristlet watch as tokens of the esteem and appreciation of the congregation for many years of faithful service.

TASMANIA.

Synod.

The next session of Synod is to be summoned for the week, beginning April 14th.

The Chief Service.

A controversy is proceeding in the columns of the "Church News" on the above topic. Mr. Thomas de Hoghton has written in the issue in which he rightly deprecates the desire for "a solemn and dignified celebration on Sunday morning" with a non-communicating congregation. The Editor of the "Church News" has taken up the gauntlet in his leading article and practically admits the indictment. He proceeds to justify the encouragement of non-communicating attendance by some curious history, both of the early church and of our own Prayer Book. We recommend to the Editor's notice some strong words on the subject written by the late Bishop Gott—he will there find that objections to that unscriptural and uncatholic custom do not proceed only from Evangelical Churchmen.

NEW ZEALAND.

DUNEDIN.

The Cathedral Controversy.

In the year 1894 the Dunedin Diocesan Synod passed a Statute conferring upon the Church of St. Paul, Dunedin, the status of a Cathedral, and declaring the parish area a Cathedral District. This change, which substituted government by Dean and Chapter for government by Churchwardens and Vestry, was made with the consent and at the desire of the parishioners. An alternative course adopted in some cases elsewhere, that of erecting a Cathedral within a parish already fully equipped, involves not only needless doubling of agencies but a competition possibly disastrous to the parish church. A third course, that of dual control, wherever tried has generated friction and strife. In Dunedin the central parish church has been made the Cathedral, and from it all the parish agencies are worked as before. However, there have been attempts of late to nullify the legislation of 1894 and restore the parish. The Standing Commission has just been engaged in hearing an appeal against the Dunedin Cathedral Statute. The appellant—oddly enough, a vestryman of St. Matthew's Parish—had previously petitioned the General Synod; also had promoted an appeal before the Standing Commission of 1914. The appeal has been finally discussed, and it is confidently expected that the matter will be allowed to rest for all time.

REVISED LECTIONARY.

Feb. 24, 2nd Sunday in Lent.—M.: Ps. 119 (1-32); Gen. xxvii. 1-40 or Eccus. ii.; Mark ii. 1-12 or Jas. ii. 14. **E.:** Ps. 119 (33-72); Gen. xxviii. or xxxii. 1-30 or Eccus. ii. 17-29; Matt. xviii. 1-14 or Heb. i.ii. 4.

March 3, 3rd Sunday in Lent.—M.: Ps. 119 (73-104); Gen. xxxv. 3 or xxxix. or Eccus. iv. 10; Matt. xvi. 21 or 1 Pet. i. 3-16. **E.:** Ps. 119 (105-144); Gen. xl. or xlii. or Eccus. v. 1-14; Luke x. 25 or Heb. iv. 14-v. 10.

Notes on Books.

Paul, a Character Study for Bible Circles in Secondary Schools, compiled by J. A. Haslam, B.Sc., Prince Alfred College, Adelaide (published by the Student Movement Press, Collins St., Melbourne). Price 9d. Our copy from the publishers.

The book consists of ten studies in St. Paul's life, each broken up into seven portions forming daily studies for ten weeks. The aim of the book, as stated in the foreword, "is not to consider the life of St. Paul as such, but rather to discover and understand those qualities which made Paul CHRIST'S MAN and enabled him to live the VICTORIOUS LIFE." The studies are well-arranged and the student is led in unconventional ways to try to reconstruct the circumstances of the apostle's early life, conversion and ministry, so as to get the right view of God's providence in Paul's life—the man who was "separated to God from before his birth." That the studies are intended for school boys is apparent in many of the studies by the arresting use of modern school expressions, e.g., "Was Paul dux of his college?" "Barnabas and Saul became Paul and Barnabas. Fine example of team work," etc., etc. We are sure that the book will be found of great value.

The Oppressed English, by Ian Hay (published by Messrs. Angus and Robertson, Castlereagh St., Sydney, price, 1/-). Our copy from the publishers.

The title is striking and at once betrays the humorous vein running through the book. The writer cleverly displays the Englishman's strong and weak points in general, and gives an illuminating and breezy description of the Irish trouble. The *New York Times* reviewer hits it off well when he says "It is a spectacle of dry Scotch humour Ian Hay's little book is unrivalled in its way, though it is, perhaps, not exactly the 'sense of humour' that is likely to appeal to ardent Irish patriots."

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What to do, and what to say:
Where to go, and whom to meet
Up and down life's busy street.

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This Fund has the support of the Church in Australia, and at the Synod held in September last it was commended by resolution to the support of the Clergy and Laity.

Funds are Urgently Needed and will be gratefully acknowledged.

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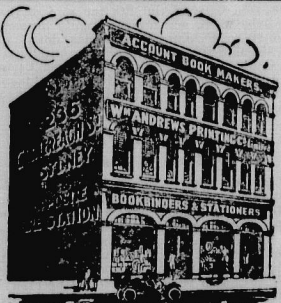
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"Longitudinal bulkheads, watertight and self-contained." It sounds nautical, but it is really ecclesiastical and diocesan. The phrase, borrowed from our newspapers, represents a new idea amongst our naval architects, but it is an old one amongst our clergy. It is the principle upon which that most catholic branch of the Catholic Church, namely, the Anglican, arranges and orders the location of its ministers in Australia. Our continent is really divided into twenty-four ecclesiastical "bulkheads," styled dioceses; and for all general intents and purposes, a diocese on one side of the line, geographical or imaginary, knows not what its neighbour doeth. The aloofness of the Jews and Samaritans was only a circumstance when compared to that which prevails in our midst. Inter-diocesan movements or appointments of clergy are about as frequent as the appearance of Halley's comet; with the result that a diocese is apt to become only a larger sort of parish. Each has its own centre, its own paraphernalia to maintain. We betide the parson of another diocese if he should (even on invitation) show a willingness to stretch forth unholy hands and touch the sacred ark of diocesan exclusiveness. This sort of thing is not good for the life of the Church or for the efficiency of the ministry. Look at it like this! There are some men in the cities whose general conception of a parish is that of row upon row of respectable brick cottages, and whose Sunday work involves nothing more strenuous in the matter of travelling than a hurried walk from Rectory to Church just as the last bell ceases. The larger, breezier life in this country of magnificent distances, the mingling and mingling with men of the soil are experiences beyond their ken. They are the losers, especially the younger clergy, whose outlook would be widened, whose ministry would be enriched, and whose angularities would be chipped off by a couple of years' service outback. The difficulty often is that if a young man decides to obtain that experience he generally has to pay a big price for it. He may discover that a few years' service in one diocese does not count for much in another. To make a change he must begin all over again. Then it is also found that the average parson who has held rectorships in a country diocese is about as much chance of securing a similar position in a city diocese as Dives had of bridging the gulf between himself and Lazarus. There are exceptions, of course, but these are rare and generally the outcome of strong parochial preference in which so-called diocesan interests have been resolutely over-ridden. A curacy is about the only opening to such a man whose orders appear to bear that strange and mysterious defect of having been conferred in another diocese. No! the "bulkhead" system is fine, but after all, the bulkhead doesn't constitute the whole ship. The diocese is the unit of Church organisation, as sometimes people blandly inform us, but it would appear to some as the whole concern, lock, stock and barrel; that is, speaking ecclesiastically.

What a curious thing it is in these days to find sober, peaceable sons of the Church "boggling" over that word "Protestant." One such, writing recently to the Melbourne press, disowned the term as "undesirable, nebulous, negative." He then laboured through an explanation which, it is hoped, proved entirely satisfactory to himself, even if it did fail to enlighten his readers. Of course we have read the like before, and in the nature of things, will doubtless have to endure reading the like again. Still we muse within ourselves and wonder why anyone should vex his righteous soul (leave alone other people's) on the matter of a name. It is the thing that counts. And if the formularies of our Church do not stand for something singularly like Protestantism then they don't stand for anything definite at all. Moreover, most churchmen and churchwomen do not see any necessary opposition between "Catholic" and "Protestant." They have a sneaking regard for both terms, and like to think that their Church is well described by them. This does not involve them in a contradiction. They have been taught from their youth up until now that the opposite of "Protestant" is "Papist." So their souls rest calm and undisturbed if anyone should characterise them as Protestants. They leave press illuminations to others not so well taught.

Through America to England.

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

Having rashly promised the Editor to send something to the "Record" while away, I am taking the opportunity on board the American ship "St. Louis," crossing the Atlantic to write some of my impressions on the journey so far.

The strike in Sydney prevented my getting the Canadian ship for Vancouver, and kept me waiting eleven days, which I very pleasantly spent at Austimere, prior to my embarking on the Oceanic Steamship Co.'s ship "Ventura," bound for San Francisco. I was disappointed at the prospect of not going over the Rockies, but time was important, and we left Sydney on October 17. The voyage on the Pacific was uneventful. We had a small passenger list of varied nationalities, Dutch, French and English. The first port of call was Pago, in the Samoan group, which was reached after seven days at sea. It was delightful to see the land after its absence from our view, and especially the beautiful and stately palms fringing the island. We landed here for a few hours and saw something of the happy and contented life of the Samoans, and the beneficent effect of American administration, for the place was well drained and laid out, and there seemed an air of general well-being everywhere. It was here I noticed one of the native women sitting on the grass with other women and their babies, one of them having a small pig on a rope as a pet. Native boys were enjoying cricket, the round stick for a bat and afterwards swimming in the bay, their ordinary attire suiting both land and water. I rather wished I could be among them diving from a little boat one after another reminding me of school scenes among Trinity boys.

After Pago we came to the tropical calms and had good seas to the end of the voyage. Flying fish accompanied the ship and relieved the monotony of the day's routine as we watched these shoals flying with their fins outstretched some three or four feet out of the water for quite a distance.

Our watches seemed useless as time-keepers, for we were altering the time every day, and the climax was reached when we had two Mondays next to each other, and then called what was really Wednesday, Tuesday.

On the second Saturday at sea a wireless message was received from Washington from the President of the United States fixing the next day, Sunday, October 28th, as a day of prayer for the American troops. We had service on board using our intercessory prayers. In my address I could not help remarking on the declaration on American coins which we noticed at Pago, where we first used them—"In God we trust"—and the message of the President of the U.S. calling the people to pray, which was subsequently read in a Honolulu paper, was most inspiring and uplifting. If the Americans only rise to the faith expressed on their coinage no one can say what vast achievements will be made by them in the future.

We reached Honolulu on Tuesday, November 30. I was rather disappointed at the approach, but places must never be judged from their first impressions, for the wharves and oil tanks were hiding a most fascinating and busy city full of interest and charm. We took a taxi, as we had only a few hours, and saw some of the beauty of the island, its luxuriant vegetation and its brilliant colourings, and its bizarre population; Japanese numbering 90,000 out of the population of 200,000 on the island. This seems to me to promise a problem for the future. The Cathedral was airy and well ventilated, with windows opening outwards. It was not a large building, but centrally situated, and a boys' high school belonging to the Church was in the Cathedral grounds. We walked round the business part of the town. The markets and fish supply within reach of the people were interesting sights, as the people came and bought fresh goods of all kinds in small amounts, something of the kind being needed in the different suburbs of Sydney instead of being concentrated at the Haymarket and only the early morning. We appreciated the cleanly safeguarding in the use of cardboard tumblers inside the glasses in table use.

Tired and hot we rejoined the ship and steamed away the same afternoon, having taken on more cargo and additional passengers, and having had the comfort of a meal on land.

On Monday, November 5, we reached San

Francisco, glad to get on land again, and thankful that one stage of our journey had been safely accomplished. Human nature shows itself on board ship. It was humiliating to see on the way over so much drinking and gambling. It takes a great deal to solemnise some people and make them give up their selfish indulgences. It was quite a contrast on reaching America—the absence of facilities for obtaining liquor. It was not available on the train nor at the stations going across the continent, and the sobriety of the people was most remarkable.

The United States people have realised that the drinking habit is a most serious bar to efficiency, and they seem to have practically banned it from their midst; several of the States are absolutely "dry," and among the "wets" the saloons, which we call bars, are in back streets, and not at the street corners in the best business positions as with us. Further, in America it is a crime for a soldier to drink intoxicants or for anyone to give a soldier a drink, and no saloon is allowed within five miles of their military camps. The Americans have tackled this problem, and are going far to solve it by prohibition without giving any excuse for such solution. In crossing the United States, alighting at the different stopping places and passing through the towns none of our Australian party saw an intoxicated person the whole time. We can learn from the Americans in this.

The harbour at San Francisco did not appeal to me as very wonderful. It may be my own innate love for our own, but having heard of it as a very beautiful harbour, I was looking for something extra good, but probably Sydney spoils us. The city of San Francisco is a much busier place than Sydney, more up-to-date and cleaner. We caught the quick train across the continent to Chicago the day we arrived; having got rid of our heavier baggage on the wharf, and by the check system—which is a great convenience—did not see the baggage again till we were about to embark on the ship at New York, when we found it on the wharf there.

On boarding the Pullman car we found negro attendants, a heated atmosphere which, to the Australians was almost stifling at first, and especially with double windows all shut. All the trains and business places and private houses are artificially heated, which with us in Sydney would keep the doctors busy attending to pneumonia cases, as the people go out into the cold air afterwards. Two days and three nights on the train brought us to Chicago, having crossed the Sierra Nevadas with their snow-capped peaks, the Great Salt Lake and desert, and numerous drab-looking wayside towns, besides many big and well-laid-out cities.

Printed notices in the train dining car informed us of the very strong effort of the United States Government to conserve the food of the people, urging all to use beef, mutton and wheat sparingly, and to avoid waste of every kind. At Chicago a big poster greeted us at the railway station with the announcement, "He who wastes a crust of bread prolongs the war." Tuesday is observed in many restaurants as a meatless day, and Wednesday as a wheatless day, and private homes are being canvassed to join in the movement, and on my last morning in New York sugar was brought to me in a small envelope about as much as would go on a small afternoon teacup. I shall probably find in the old land that even this scanty allowance will be no longer. But no one minds any restriction nor any self-denial if it will in any way help to win the war or provide better for the boys at the Front.

A striking feature of Chicago was the constant stream of automobiles (as they call motor cars here) on the Michigan Avenue. They all seemed to be having joy rides, and we had to wait and watch our chance to cross the road, as there were so many and they were in such close succession. Everyone seems to have a motor car in Chicago. In fact, in one country town we passed through—by no means a prosperous-looking place—I counted 40 cars near the railway station and saw only one horse in a vehicle.

Leaving Chicago we arrived at Niagara Falls next morning, and were delighted with the magnificence and grandeur of the Rapids and the Falls. Words are inadequate to describe the scene, so vast and majestic the whole thing is. It was well worth breaking the journey here for a few hours, and on passing the Falls en route to Canada in the train, our final view of the Falls had a glorious rainbow in the mist and a splendid sight it was.

(To be concluded.)

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Some Personal Recollections of Bishop Thornton.

(By Dr. Eugene Stock.)

My recollections of my dear old friend Bishop Samuel Thornton go back almost 60 years. In 1858 he was appointed by Bishop Taft to be a diocesan home missionary for North London, and he came to live two doors from the house in which I was then living as a paying guest. I presently approached him with a request for a lecture to a working men's institute of which I was honorary secretary. He took as his subject the Battle of Waterloo, and gave a capital lecture with the aid of a blackboard and drawing pins. In the following year he became Vicar of St. Jude's, Whitechapel, the parish which afterwards became famous through the work of Canon Barnett and Toynbee Hall. Thornton did not anticipate their methods. His ideas of evangelisation were quite different. He preached the old Gospel, and, moreover, he extended his sympathies to the free-lance missions in the neighbourhood. It was he who first took me to George Yard and introduced me to that incomparable evangelist and social worker, George Holland, one of the favourite proteges of Lord Shaftesbury. A few years later he was appointed to the rectory of St. George's, Birmingham, and I several times visited him there. He was the first to put me up as a speaker in a big hall, at a crowded meeting of Sunday School teachers in Birmingham Town Hall. When I was editing the "Church Sunday School Magazine" I asked him for a series of articles, and he undertook them under the title "Wounds from a Friend," intending to point out all the faults and failures of Sunday Schools; but he only sent me the first paper, never finding time to write a second.

A specially grateful recollection is that he one day brought to my own house his brother-in-law, the Rev. W. E. Littlewood, for it was Mr. Littlewood who in 1873 introduced me to Henry Wright, the hon. sec. of the C.M.S., which led to my being invited to Salisbury Square. Mr. Littlewood was then Vicar of Ironville, near the famous village of Swanwick and the house and grounds belonging to the Student Christian Movement, where so many conferences take place. That house was then occupied by the Wright family, and their ironworks are not far off.

In 1875 Thornton was appointed first Bishop of the new diocese of Ballarat, carved out of that of Melbourne. From there he wrote to me inviting me to go out to Australia and be ordained by him for work in his diocese. But I was then absorbed in the C.M.S., and also preferred to remain a layman. In 1883, in England, and with the sanction of the Rev. Churchill Julius, then Vicar of Holy Trinity, Islington, I asked him to preach the annual sermon to boys and youths in that large church, which was in those days a great function, some 3000 attending. (En passant, in the following year I secured Dean Davidson, of Windsor, now Archbishop of Canterbury.) The Bishop and Mrs. Thornton stayed with me for the week-end, and Mr. Julius dined with me to meet them. When they returned to Australia the Bishop wrote to Julius asking him to go out and become Archdeacon of Ballarat. This invitation was accepted, and led, a few years later, to the election of Julius to the bishopric of Christchurch, New Zealand, which has now held for 27 years. But I must just mention Thornton's sermon to the boys. The text was "which few men would have chosen for such an occasion: 'Through Him we both have access by one Spirit unto the Father' (Eph. ii. 18). 'Boys!' he began, 'what's the name of this church?' 'Trinity, sir!' burst from a thousand throats. 'Well, I want to talk to you about the Trinity,' and splendidly did he expound the full Gospel in such language as they could take in and appreciate.

When I went to Australia and New Zealand in 1892 with Robert Stewart I was welcomed by both Bishops Thornton and Julius, and was put up to preach in both their cathedrals. Both of them had been thorough evangelicals in England, but both had become strongly averse from anything savouring of "party." Bishop Thornton amused me by telling me in all sober seriousness that he was wont to "take the Eastward position at evening communion," in which he resembled Bishop French, of Lahore. He was evidently a vigorous and untiring bishop, and extremely clever in saving and doing unexpected things if he thought he could effect some good thereby. On one Sunday that I was there he appointed me to preach morning and evening in two churches and also asked me to go with him in the afternoon to another church, where he was to preach to children, and to give them a second address after his. In due course he went up into the pulpit and gave out as his text Eccles. iv. 9, "Two are better than

one!" He told of Moses and Aaron, David and Jonathan, Peter and John, Paul and Barnabas, referred also to Damon and Pythias, and then added "Stock and Stewart," explaining what we were doing in Australia. Then he exclaimed, "To-day also two are better than one, the Bishop and Stock!" and informed the children that they were to have a second sermon from "Stock." On another Sunday he had after lunch to go and take services in three villages out in the country, involving a drive of thirty miles. He would naturally have taken his covered buggy with driver and pair of horses, but as I had churches and schools to go to in the city, he insisted on leaving for me the said buggy and driver and one horse, and drove himself in a light open gig with the other horse. It rained heavily all the afternoon, and he returned in the evening wet through.

I will not add anything about his later years in Lancashire and London. These personal jottings may suffice to indicate the bright energy and generous unselfishness of a good and able servant of his Divine Master.—From "The Record."

Good Friday and the Show.

The whole Church should surely stand behind the Prime Minister in his effort to correct the abuse of Good Friday that the Royal Sydney Show perpetuates each recurring Lent. It is to be hoped that the Petition now circulating in the Diocese will be widely signed. Every parish needs to be strongly represented, but more particularly, we think, the country parishes, for it is to them that the Show makes its strongest appeal, and from them it derives its greatest support. In apportioning the blame for "a practice which brings discredit on Sydney and New South Wales," let us as churchmen shoulder — albeit with shame — our part of the burden. It is more than probable that the Church's past neglect of the proper observance of this solemn day opened the way to the committee's grave abuse of it. Had we, as a Church, been faithful in the keeping of the Black Fast of the Christian year, public opinion would have been sufficiently educated to resist such a deplorable abuse. The Petition will serve to keep our view before the committee, and may even tend to educate public opinion in the right direction. We must remember, that the most effective weapon in our hands, is the increasingly careful observance of Good Friday by church people themselves. Slow the method may be, but its sureness is in the inverse proportion to its speed. Without the Petition backed up by the practice of the whole Church, the Petition itself will be worse than useless. How pressing is the need for this due observance of Good Friday is revealed by the fact that 100,000 people were at the Show on that day in 1917! The 100,000 may be a measure of "success" to some, or a measure of the gross desecration of the day to others — it is conceivable that it may measure the result of our past negligence! It depends on your point of view. But whatever it may be, it most certainly should act as the most effective spur to clergy and laity alike to live Good Friday more as our Church — and we believe Almighty God would have us live it — Newcastle Churchman.

Young People's Corner.

A Lion Adventure.

(By the Rev. H. T. C. Weatherhead, Uganda.)

You ask me for a lion story? Well, I had my first lion adventure a couple of years ago. I am, you know, in school work at Budo, quite near the capital of Uganda, but during the school holidays I have to make long journeys to other parts of the protectorate to inspect mission schools, or to help in establishing them in the surrounding kingdoms.

In order that I may make these journeys of inspection and also run in and out from Budo to Mengo for the Board of Education meetings, the young King of Uganda and some Christian chiefs and old Budo boys very kindly presented me with a motor-cycle, a handsome gift, and one showing their keenness for our work. It was on my way back from Toro, the kingdom the west of Buganda, the capital of which is 200 miles from the capital of Buganda, that I had the lion adventure. It was four o'clock in the afternoon, and I was swinging along a road that zig-zagged up the side of a hill, so that for some time I was continually turning corners. Just at the top I rounded the last corner to find myself on the top of a lioness and three cubs basking in the sun on the

roadway. I jammed on the brakes and was not more than twenty yards from her when I stopped. She did not seem in the least excited. When the cubs showed alarm and began to run away she leisurely got up, and looking round at me in a casual sort of way, trotted off after them.

But to insure that I should have due excitement, before she had disappeared over the top with her cubs, two young lions got up on the hillside above me on my flank and even closer to me; and they were distinctly excited. I moved to the other side of my bicycle and stood still. They glared at me for a moment, moving restlessly, and then both jumped down on to the road in front of me and followed in the track of the lioness. I felt nervous as I restarted my machine, for I knew that, with the curiosity that all animals exhibit, they would be standing by the side of the road looking at me, and as I passed the spot where they had disappeared, I put on the low gear to make as much noise as possible. Sure enough, there they were, all standing together. But when they heard the "piki-piki" (as the Baganda call a motor cycle), they all turned tail and scampered down the hill, and I put on the high gear and flew!

That night I stayed with two Englishmen who were coffee planting some twenty-five miles from that spot. The next day when I was in a wide stretch of uninhabited country an important part of my engine broke. Luckily there was a gang of native men at work on the road two miles off, and I was able to spend the night in the African foreman's hut and partake of his hospitality, and also borrow his push cycle to continue my journey. On my way to Toro I had stayed a night with a most interesting Muganda clergyman, himself a convert from heathenism. Like St. Paul of old, he has suffered imprisonment on a false charge; he has been dragged out of a village and left for dead by the heathen to whom he had brought the Gospel message. This was when he was a pioneer missionary to a primitive tribe of people away across the Ruwenzori mountains. The first use he made of a holiday which the Church Council gave him last year was to visit that tribe which since the days when they ill-treated him have become largely Christian.

We "lionise" our heroes, and I think he was the real "lion" of my journey!

"Watchman! What of the night?
No light we see—

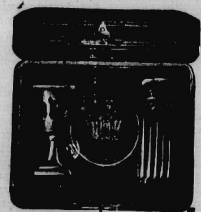
—Beyond the war-clouds and the reddened ways.

I see the Promise of the Coming Days!
I see His Sun arise, new-charged with grace
Earth's tears to dry and all her woes efface!
Christ lives! Christ lives! Christ rules!
No more shall Might,
Though leagued with all the Forces of the Night,

Ride over Right. No more shall Wrong
The world's gross agonies prolong.
Who waits His Time shall surely see
The triumph of His Constancy!
When, without let, or bar, or stay,
The coming of His Perfect Day
Shall sweep the Powers of Night away;
And Faith, replumed for nobler flight,
And Hope, aglow with radiance bright,
And Love, in loveliness bedight,
Shall greet the Morning Light!"

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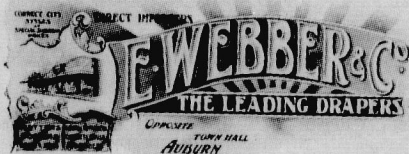
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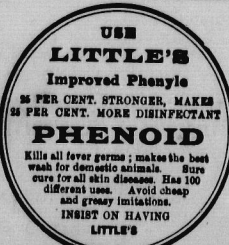
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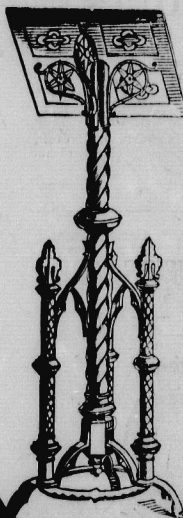
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Current Topics.

The passing of Jericho into British hands calls up to the memory the many Biblical associations of that historic spot. It was the gate through which the children of Israel entered the Promised Land, and the place where David commanded his messengers—who had been maltreated by the Ammonites—to remain until their beards should have grown again (2 Sam. x. 5). Here Rahab hid the spies under the stalks of flax upon her roof and here Joshua saw the Captain of the Lord's Host. When Joshua had utterly destroyed the city he pronounced a solemn curse upon the man who should rebuild it (Jos. vi. 26), and that curse fell upon Hiel the Bethelite in the days of Ahab (1 Kings xvi. 34). Nevertheless the place became inhabited again, for we hear of Elisha healing the waters at the request of the "men of the city" by casting salt into the spring (2 Kings ii. 19); it was through this city, too, that he passed with Elijah just before the latter's translation by chariot of fire, and it was to this city that he returned when Elijah had gone. The captives of Judah, taken by the Israelite Army under Pekah, were set free in the city of Jericho, and it was in the neighbouring plains that Zedekiah was captured when fleeing from the forces of Nebuchadnezzar. In the early years of Herod the Great the Romans plundered Jericho, but Herod subsequently restored and beautified it, building a palace there, which was afterwards more splendidly rebuilt by Archelaus. It was on the road from Jerusalem to Jericho that our Lord laid the scene of the parable of the Good Samaritan; here He gave sight to Bartimaeus; and here Zachaeus had salvation brought to his house. The road from Galilee to Jerusalem passed through Jericho, and along this road Jesus passed on His way to the passion and sacrificial death to which our thoughts are turned at this time.

From the attenuated press reports the Council of the Royal Agricultural Show of N.S.W., while still adhering to their lamentable policy of opening the Show on Good Friday, have treated the Primate with slightly more courtesy this year, for which churchmen generally will be duly grateful. We hope that it is a sign of a more conciliatory attitude, notwithstanding their statement that they "do not consider that there is any justification for closing." The statement is almost ridiculously sweeping considering the many strong reasons that would find a fairly general acceptance against the prostitution of the Day of the Cross for the purpose of money-making. If the Council had been humble enough to say that they saw no sufficient justification for closing, we could have better appreciated their position. They

know very well that they have against them the strong convictions of a large section of the community who count for a good deal, in work for the moral uplift of the people of the State. Meanwhile, we trust, that the Christian Church will keep on protesting year by year, so that it may not be thought at any time that we do not view with the utmost sorrow and alarm this disgraceful disregard of the most sacred association of Good Friday and callous contempt for the feelings of fellow citizens.

The Dean of St. Paul's Cathedral has given utterance to a much-needed warning against the neglect of the Bible Study. In a recent sermon, to quote one of the English Church papers, he

"boldly stated that the clergy of to-day do not study the Bible as their grandfathers did. He deplored the fact. No one who is acquainted with the amount of knowledge of the Scriptures possessed by the average Ordination candidate can be satisfied with the depth or width of his study of the Bible. The Church of England is pre-eminently a Church that bases its doctrinal outlook on the Bible. In our services we employ more Scripture passages than any other Church. But we have neglected to study the sacred volume. The Bible is more widely distributed than it ever has been, and it may safely be said that never were so many copies unread by those who possess them. Too often Bishop's Chaplains consider a knowledge of critical theories and external historical facts a substitute for knowledge of the text of the English Version. Unless we have a clergy steeped in the revelation of God to man we cannot expect the Church to make its full progress among our people. To understand and value criticism the words of Scripture and its message must be known, and mere text-book cramming for examinations will never take the place of study of the Bible."

The Dean's reference to Ordination Candidates of course goes to the root of the difficulty. "Like the priest, like people." If the "Tabloid" shepherds do not know where the true pasturage is how can they guide and feed their flock. And to any ordinary thinking Christian the Dean's criticism is absolutely true. We are living in "hustling days" when men are encouraged to take their intellectual and spiritual food in "tabloid" method. Small text books are the fashion in preparation for examination, books that hand out in hard dogmatic pellets food for mind and soul that really needs the most careful mastication. Big books by men of massive intellect are carefully avoided, and even the text of the Bible itself is looked upon as too solid or too cumbersome. We wonder how many theological students of the present day have read books like, e.g., Browne on the Articles, Goodwin on the Creed, or Commentaries of the size of Lightfoot's or Westcott's! The great majority of them are more than content with, say, the Cambridge O. and N. Testament, for Schools and Colleges and the Oxford Text Books.

No wonder we are troubled by the depredations of the various cults and "isms" that are thickening around us. Their propagandists know our Bible well, so far as it suits them, and they play havoc with a non-Bible-reading Christian public, who are left to their tender mercies by pastors too ignorant to instruct their flocks.

The C.F. Newspaper is responsible for the following account of an incident which, although it had its humorous side, illustrates a dangerous tendency in modern Church life:—

The "Hustling" Bishop.

The Bishop of Chelmsford has apparently acquired among the clergy of his diocese the sobriquet of "The Hustler," judging by an allusion made to him by the Rev. F. A. Adame at the adjourned Diocesan Conference. The speaker, in moving a resolution embodying the principle that aged clergymen on retiring should receive £200 a year, quoted the case of an aged cleric who wished to retire, but did not do so because of his fear that an allowance would not be forthcoming. The aged incumbent referred to had stated that he could not keep pace with the "hustling" methods of to-day, and Mr. Adams, turning to the Bishop, said it was needless to mention who the "hustler" was. There was loud laughter at the remark, in which the Bishop joined.

Of course, for the moment, the "case" was lost sight of, and probably afterwards the incident demanded pause for thought. It was pathetic in the extreme. We can well understand the temptation that might come to a Bishop in the prime of his life to forget the handicap of the weight of years, and show or even express impatience with the slower methods of a faithful pastor, grown old in the Master's service, and still possessed of an ardent desire for service in the preaching of the gospel. Aged clergy contribute one of the Church's gravest problems; for no want of consideration for his faithful servants on the part of other and younger servants, can be pleasing to the Lord to whose work they consecrated their lives. The demand for resignation is easy—it cuts the gordian knot; but how often it would inflict grave hardship and a heart-breaking leisure upon men whose one desire is a sphere of work in the ingathering of souls, as long as their physical strength makes work at all reasonably practicable.

The Roman Catholic Archbishop of Brisbane is to be commended for his outspokenness upon this difficult and yet oppressive "Legalised Concubinage" ing menace to our common life. In his Lenten Pastoral, Dr. Duhig says: "To seek to regulate the number of one's family after marriage is a sad desecration of a sacrament so holy that it represents the union of Christ and His Church. But the supreme horror is the ignoring of the right of the unborn child to its life. And yet that right is ignored and violated with a freedom and callousness that are truly appalling. Means to attain this base and wicked purpose are, it is said, openly traded