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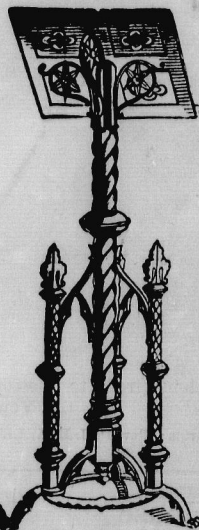
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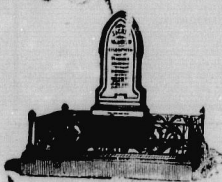
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The Church Record

For Australia and New Zealand.

A Paper issued fortnightly in connection with the Church of England.

With which is incorporated "The Victorian Churchman."

Registered at the General Post Office, Sydney, for transmission by post as a Newspaper.

VOL. III., No 2.

JANUARY 21, 1916.

Price 2d. (5s. per Year, Post Free.)

Current Topics.

There is no doubt that at the present time the Church of God is face to face

A Time of National Visitation.

with a great crisis, and an unparalleled opportunity. For many months, ever since the beginning of the War, God has been speaking to our nation, and there is much sad evidence that the people as a whole have not responded to God's appeal. It is a time of National Visitation, and it is a question as to whether the crisis is fully recognised. It will be sad indeed if our Lord has to say of the British Empire (and of the Commonwealth of Australia), "If thou hadst known, even thou at least, in this thy day the things which belong unto thy peace, but now they are hid from thine eyes." "Thou knewest not the time of thy visitation."

The responsibility of bringing the divine lesson home to the hearts of the people rests upon the Church, which in moral and spiritual things is appointed to be the witness and keeper of the truth. If our nation is to be brought back to God the Church must lead the way.

As we look round upon Australian life there is much to sadden our hearts. Multitudes, in spite of the War, are not solemnised. They are forgetting, neglecting,

A Sad Spectacle.

and defying God, and show no signs of repentance. Having abandoned any pretence of the worship or service of God, the natural result is that they are breaking loose from moral restraints. It is more than a coincidence that in this issue of the "Church Record" three writers, quite independently, and without any suggestion from us, have thought it necessary to speak of the moral decadence which is made plain in the theatres and picture shows of Australia. We naturally shrink from such subjects, but in the highest interests of the community it is necessary that Christian people should know what is going on. The majority of our readers are not likely themselves to be contaminated, for they doubtless have grace to avoid temptation, or to resist it if it must be encountered; but, in the interests of our young people especially, we must seek to invoke the aid of the law to protect those who are weak from the snares of evil.

But while our Governments should be called to do their part in preserving

A Spiritual Revival Needed.

the national character from degradation, there is a still better way, and that is to seek a Spiritual Revival. In the second half of the eighteenth century England had reached a much lower depth of moral degradation than we see around us in Australia now. All classes of society were corrupt; drunkenness, licentiousness, and gambling reigned supreme. Saddest of all, the Church which should have been the salt of the nation, had lost its savour, and was spiritually dead. Then the Holy Spirit breathed upon the dry bones, the Church awakened under the influence of the Evangelical Revival, multitudes of the godless and profane turned to Christ in true penitence and faith, and the social and religious life of England was revolutionised.

In Australia to-day, in spite of all the sad signs of decadence, there is considerable vitality in the Christian Church, there is a nucleus of spiritually-minded, earnest people ready to do anything they can for the service of the Lord, and the clergy as a whole are earnest, devoted men. Why, then, should we not seek a Spiritual Revival?

It has been well said that revivals have not been due to "personalities," but to "persons." We are thankful for great leaders when they arise, but let us not wait for them. Every humble Christian can help. We invite our readers to pray every day for a spiritual revival in our land. Let us ask God to begin the revival in our own hearts. Then, as opportunity offers we can meet with others to join in intercession. Every revival has resulted from the prayers of God's people. We rejoice to know that in several of the Australian States efforts are to be made either in the direction of Evangelistic Missions or Conventions for the Deepening of Spiritual Life. Let us do our utmost to support them, believing that through the power of the Holy Ghost, lukewarm Christians may become devoted followers of the Lord. Then when the Church of God is full of spiritual vigour there will be a real hope of commending the Gospel to those that are without, and a strenuous effort may be successfully made to go into the streets and lanes of our cities, into the highways and byways, to compel the people to come in (not by the compulsion of force, but by the compulsion of love) to take their places as honoured guests in the palace of the heavenly King, clothed in the spotless robe of the righteousness of Christ.

How Shall a Spiritual Revival Come?

Christian can help. We invite our readers to pray every day for a spiritual revival in our land. Let us ask God to begin the revival in our own hearts. Then, as opportunity offers we can meet with others to join in intercession. Every revival has resulted from the prayers of God's people. We rejoice to know that in several of the Australian States efforts are to be made either in the direction of Evangelistic Missions or Conventions for the Deepening of Spiritual Life. Let us do our utmost to support them, believing that through the power of the Holy Ghost, lukewarm Christians may become devoted followers of the Lord. Then when the Church of God is full of spiritual vigour there will be a real hope of commending the Gospel to those that are without, and a strenuous effort may be successfully made to go into the streets and lanes of our cities, into the highways and byways, to compel the people to come in (not by the compulsion of force, but by the compulsion of love) to take their places as honoured guests in the palace of the heavenly King, clothed in the spotless robe of the righteousness of Christ.

Mr. Athelstan Riley occupied the place of Lord Halifax at some special celebration of the E.C.U. in Reading in November last. In his quasi-presidential address he was perfectly frank in his admissions as to the working of the Union. After a (to speak mildly) disrespectful tilt at the Bishop of Carlisle, he eulogised that portion of the English priesthood which has been responsible for the Romeward changes in our Church. He said:—

"By the great mercy of God, the English priesthood occupies a position of singular strength. Had it not been for its quiet resistance to unlawful demands the position even of what is called 'moderate Churchmanship' would never have been won. Eucharistic worship, prayers for the departed, private confession, and in the sphere of ceremonial the eastward position, lights, mixed chalice, Eucharistic Vestments, and even the humble stole and choral service in Parish Churches have been won in the very teeth of Bishops now gone to their rest who ignorantly thought they were doing God service. Even now in some Dioceses Bishops are trying to banish hymn-books because they contain a few hymns mostly written by primitive saints and fathers, which invite the Blessed Mother of God and departed holy ones to remember us before the Throne in accordance with the Church's practice in every clime and every age."

Mr. Riley then proceeded to outline thus the general plan of campaign. "Our task is both to drag up the whole Church of England to our level and, also, I admit, to progress ourselves."

"Now there is plenty of scope for progress of thought and life on strictly Catholic lines; we might lay to heart, for instance, far more than we do the whole question of clerical marriage. Neither East nor West would tolerate what we, since the sixteenth century, have regarded with complacency; they would bid us return at least to the rule of the primitive Church. But much of the progress desired, if we may rely upon correspondence in the Church newspapers, is not really progress at all. Take the worship of our Lord in the Blessed Sacrament, a worship founded upon a belief in a change of the elements of bread and wine into the Body and Blood of our Lord, a change which is described by both the Greek and Latin Churches as Transubstantiation, though the word is used with slightly different meanings, and as such is not free from difficulty. Here we are on firm ground."

In view of the effect that victory in the present War may have upon the whole of "Catholic" Christendom, and the part our own Church of England should be able to play in the direction of the re-union of East and West, Mr. Riley appealed for a strong and united front on the part of the E.C.U.

"Let us go on, not only thinking of our individual parishes and congregations, but recognising that it lies with us to permeate and transform the Church of England until it is again a glorious Church, true to the Catholic faith, true to Catholic order, and true to that Lord and Master, who for our salvation stooped from heaven and Who, in

an hour that may be nearer than we think will come again to be our Judge."

When we remember the strength of the E.C.U. in the number of clergy who support its objects, we quite easily see that "a truce of God" is the last thing

that its promoters contemplate in the matter of ecclesiastical controversy. We have seen how advantage has been taken of misguided sentiment for the foisting upon an unwilling people prayers for the departed; and how true Churchmen who are loyal to their Prayer Book teaching have been pilloried as the bringers-in of controversy at such a time (!) because of their rightful protest against the re-introduction of medieval error. But here we have a quite open statement of the fact that the Romanising party in the Church intend to press steadily in spite of rather because of the War, for the transforming "of the Church of England until it is again (sic) a glorious Church," true to that pseudo-Catholic faith and order, for resisting which the great Reformation fathers were burnt at the stake. The speech we have quoted

above is from the "Church Times" report of the meeting, a paper which is practically the organ of the E.C.U. The insidious methods of the Union's working are the more dangerous because of the "laissez faire" policy that is prevalent in all departments of life. We need to be reminded that "the wisdom that cometh from above is first pure and then peaceable."

CO-OPERATION IN EVANGELISTIC WORK.

It is more and more becoming the custom in the mission field for the different bodies of Protestant Christians to unite in work. Thus at Hiroshima, a city in Japan, there is a preaching place at which all the missions in the city join, each mission being responsible for the service one evening a week. The hall is situated in the main street of the city, and really good crowds assemble night by night; if the weather is fine it is not uncommon to have audiences of 100 to 150. Again, last autumn there was a united campaign of preaching which lasted about a week. For the first three days the meetings were held in the town hall, at which inquirers' names were taken; the remaining meetings were held in the different Churches, taking the form of instruction meetings for those who had given in their names at the earlier gatherings.

Australian National Life.

(By "Native Born.")

[We intend to publish a series of articles on Australian "National Sins." We do not by this title imply that the sins are specially Australian, but merely that they are a serious menace to Australian life. It seems fitting that the series should be prefaced by an introductory article on "Australian National life," which has been kindly written at our request by "Native Born."—Ed.]

Before I obeyed the bidding of the Editor to discuss Australian National Life, it became my duty to assure myself that there is a real substance corresponding to my title. What doubt may have previously existed has been swept away by the events of the past eighteen months. There has come such a quickening to Australian consciousness in the days of war, that it has forced into outward manifestation that which was still dormant or latent. To ourselves and to the world as a whole we exist now as a people, and feel that we can appropriately speak and think of our National Life. Our sense of distinctive entity has marvelously developed, and along with it the recognition of a steadily maturing distinctive type. Whether or not along with this rapid quickening there has gone pari passu a deepening of National life, will be discussed later.

As evidence of the recognition of this distinction of type from the common stock whence we have sprung, I may quote the letter of an Englishman which has just reached me from the battle front. My correspondent is an observant man and has spent several years in various parts of Australia. He says:—

"I have been struck by the difference between the two (English and Australian) seeing them as I do now side by side, far more than ever before. The Australian soldier is, generally speaking, of far better physique, and far more resourceful than the average Englishman; but he has not learned discipline, and perhaps what accounts for it, self-discipline is rather lacking. The bad Australian is worse than the bad Englishman. An Australian officer said to me that he hoped that they would not all be sent to England after the war, as some of the men would disgrace the others." Elsewhere my correspondent says that the Australian has no fear of accepting responsibilities, but that the great trouble in the British Army is just this "fear of responsibility." "No one dares to do anything on his own. It is always 'Trv someone else.' Routine and red tape have bound them up so tight that

enterprise and initiative have been crushed out of the officers and men. We all feel that our one hope is in a stream of younger and untrammelled men being poured into the army." I give my correspondent's opinion for what it is worth; merely repeating that he is a thoughtful and skilled observer and his natural bias is towards things English.

These observations confirm one's impressions of a developing Australian type, and also suggest that the point of distinction is most clearly marked in the Australian exhibiting a swift readiness for action, which is nearly akin to recklessness. The comparison is drawn between men who would be markedly representative of the respective countries, and is based upon the more external manifestations of character. After making allowance for this, I think we will be able to find helpful guidance from it in the estimates of moral and spiritual values for which we are seeking. All moral qualities are closely related to activism as manifested in the ordinary affairs of life. I am convinced that one of the chief evils in our National Life is moral recklessness. The sanctions of conduct that bound our fathers and grandfathers have been relaxing at an alarmingly progressive rate. Still more is this true in the case of our girls and women. What we are face to face with is not merely a vague questioning of the truth of revealed religion, but a reckless insouciance on the matters that are fundamental to all ethics. Consciences are fast becoming insensitised; the sense of responsibility is vastly diminished; there is little awe and hush in the souls of our people.

The regard for chastity among the women of a nation is a touchstone of general moral life. The writer has of late had experience of conditions of thought upon this question among the girls of the younger generation that were typical in selection and representative in their extent. Undoubtedly, there is cause for genuine alarm in the social conditions thus manifested. Throughout there was manifest a spirit of reckless disregard for moral laws, and an extraordinary absence of a sense of responsibility to self, society, the unborn or to God. The principles of action were regulated by a pleasure-seeking self-will and an utter ignoring of eternal principles of righteousness. I select this experience as being typical, and I believe that evidence of a similar loosening of moral control is to be found in the case of all other sins that have a strong and facile appeal to the senses. The flood has been coming in quickly upon us. Twenty years ago the writer witnessed most of the plays that were introduced to Australian theatres. In those days indecencies were speedily hissed off the stage, and almost invariably the hissing began and was vehement amongst "the gods." A younger generation inhabits the galleries now, and they applaud scenes that their forerunners would not tolerate. If they are questioned about these things, they reply in typical Australian phrase: "I don't see why I should." This reply is not only typical—it is symptomatic. Young Australia does not see why. That is the source of all our troubles. They do not see why they should go to Church. And as a consequence they are steadily losing their vision of God and goodness. With naive unconsciousness they confess they are suffering from lack of moral vision; they are afflicted with spiritual myopia. The

Church must wake up to the fact that a raw young land in a raw young way is taking nothing for granted. It is much too ignorant to really question on thoughtful or philosophic grounds, and yet its reckless self-confidence prompts it to sit quite loosely to the traditions that were sacred to the fathers. It is prepared at a touch to storm the Dardanelles or to abolish the Ten Commandments. This adventurous spirit has many excellencies, but it also has the defect of its quality. Our State educational systems are able to supply no genuine basis to conduct and duty; religious and moral training in the homes is rare and sporadic; the Church has not been able to adequately meet the enormous difficulty of teaching and disciplining the fast-growing life of the young Commonwealth.

Thoughtful minds are anxiously wondering whether this unrestrained spirit of adventure is taking us. It is taking vast risks in our political and economic life, where it almost seems to take a delight in scoffing at skilled counsels and trained intelligences. In the purely political sphere it shows no tendency to be outraged when men of dubious antecedents occupy exalted positions, nor to resent with the thunder of righteousness illicit compacts which are opposed to the public interest. If each is to seek his own material ends and these alone, why be surprised or annoyed that some seek them on a big scale? This would seem to be the attitude of vast numbers. The same tendency is bound to make itself felt in the realm of private morals, which in the final analysis are also public morals.

The need of Australia is the vivid, convincing and compelling message of the Word. She must be taught that God has given a Word to the world, and that that Word means righteousness. Blindly her young folk are asking an answer to their "why" and "why not," and the only answer that will avail is not to be found among the moral precepts of the State Schools, but in the revelation that God has given of Himself and of the eternal laws of righteousness.

AN ECHO FROM THE FRONT.

To a Mother.

Are they praying for us at home?
Are they meeting together in prayer?
Or going on still in the old way,
As they did when I was there?
We thank them for all their money,
We thank them for all their care,
But, oh! just tell them, dear mother,
We are needing so much more prayer.

Will you ask them to gather together,
To meet at our Father's Throne,
That we may be kept from faltering,
When we feel we are standing alone?
There are moments when courage fails us,
When dangers around us stare,
Oh! tell them again, dear Mother,
We are needing so much more prayer.

Surely their voices must touch us
As they echo from over the seas,
And call us away from our pleasures
To help them on bended knees,
We are sending them money and clothes,
And seeking their burdens to share—
But, oh! let our meetings be crowded
When kneeling together in prayer.
E.S. in the London "Record."

TRIBUTE TO BISHOP TUCKER.

It was a striking tribute to the work of the late Bishop Tucker, of Uganda, that when Bishop Willis, at the recent Synod of the Church, asked all present who had been confirmed or ordained by him to hold up their hands, nearly every African member did so.

Thoughts on the Church Seasons.

Third Sunday after the Epiphany
(January 23).

DUTY TO OUR NEIGHBOUR.

For the Epistles of the first four Sundays after the Epiphany, consecutive passages are chosen from Rom. xii. 1 to xiii. 7. Commencing with the consecration of body (as well as soul) to God, we are led to think of the life of service, and are taught our duties to our neighbour and to the State. St. Paul, though a staunch exponent of justification by faith, never forgets to emphasise the fact that as a result of a real trust in Christ the fruit of the Spirit must necessarily follow.

Our Epistle for this Sunday (Rom. xii. 16-21) deals with our duty to those around us. We are to have a humble estimate of ourselves, not being wise in our own conceits. We are also to watch our attitude towards others. In our business dealings it is not sufficient to be strictly honest in our own consciences, but to be careful that our methods are so open that none can suspect us of dishonesty. "Provide things honest in the sight of all men."

But, above all, we are to avoid quarrels, if it be practicable. It takes two to make a quarrel. "If it be possible, as much as lieth in you, live peaceably with all men." If there cannot be peace, let us see that the fault is not on our side. And, if in spite of all our endeavours, we still have enemies, there must be no spirit of revenge, for "Vengeance is mine, I will repay saith the Lord." The special apostolic injunctions which follow remind us in their loftiness of ideal of the Lord's teaching in the Sermon on the Mount. "Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."

Fourth Sunday after the Epiphany
(January 30).

DUTY TO THE STATE.

From the thought of our neighbour we turn on the Fourth Sunday after Epiphany to think of our duty to the State. In the Epistle (Rom. xii. 1-7) St. Paul makes the startling statement that "there is no power but of God: the powers that be are ordained of God." We do not imagine that the Apostle is asserting that every tyrant and usurper has the seal of God upon his rule, but rather that, from the point of view of the ordinary citizen, any government is better than anarchy, and that the principle of ordered government is ordained by God for the benefit of a society.

Even the worst government professes to put down evil-doing, and to support good citizens in their rights. The Christian's attitude to the State should be above reproach. "Wilt thou not be afraid of the power? Do that which is good and thou shalt have praise of the same for he is the minister of God to thee for good. But, if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger, to execute wrath upon him that doeth evil."

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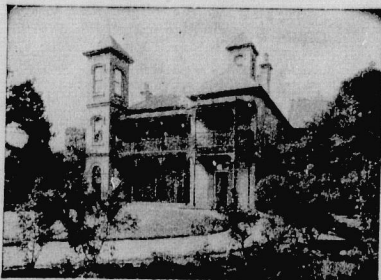
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Correspondence.

"Whither Are We Drifting?"

[The following letter reached us too late for insertion in our last issue. It occupies more space than we generally allow for any one letter, but the importance of the subject to the community justifies an exception being made.—Ed.]

(The Editor, "Church Record.")

Sir,—I feel impelled to say a few words on probably the most important subject which can occupy our attention to-day, for the undermining of morals going on means the undermining of religion and "Sans Dieu rien."

Those most responsible for the religion of the people do not attend places of public amusement, and so are ignorant of what is going on. If they did they would receive something of a shock; for at many of our theatres to-day the dialogue is obscene and the action brazenly immoral, and the general spectacle ingeniously devised to arouse the sensual passions of the spectators.

What is the result of all this? The "Daily Telegraph" of this date enlightens us. It says in to-day's issue, "One of the most difficult problems that the present Government has had to tackle is the repression of the Red Plague." Attendance at the night clinics of one of our hospitals alone are 1000 to 1500 weekly. This disease now exceeds all others. But whilst the Government is practically attacking what are really only symptoms of the disease, the causes are ignored. What are these? Plainly a wide spread promiscuity of intercourse. What is the cause of that? The people, young people, are being educated and incited to it in many of our places of amusement. The chief moral educators of the people should be the Church and the home; but they are not. The theatre and the pictures are exercising the influence these (the Church and home) should do. This is a pleasure-loving people, and practically everyone goes to the theatre and picture shows. Now, for several years past many plays and pictures have been produced wherein immorality is a small offence, a normal thing, deserving of no particular condemnation, and followed by no punishment. Things which have been stopped by the police in England are allowed in Sydney to-day. Theatrical managers have evidently come to the conclusion that they can do as they please in Sydney (how one deplores the departure of the fine and clean drama of 20 years ago); otherwise would they insult the majority of the people by pasting on the hoardings in most of our public streets the brazenly indecent picture, typifying a theatrical production now running.

I induced a leader of one of our religious bodies to attend a musical play at a principal theatre the other day to judge for himself—the piece has been patronised by nearly everyone in Sydney. It consists of the doings of a number of married people—every man with some other than his wife, and every woman with some man, in an assignation house and restaurant combined, with its immoral cabinets—particulars. Some of the dialogue was too obscene for me to quote, and the action too immoral for me to describe. I said to my friend, Look at the audience. Gallery packed, circle packed, stalls packed, not with rouses, but young girls and young women and young men. Look at their countenances; what

brings a feeling of disgust to you barely affects them. No, the moral poison disseminated the last year or two has done its work. My friend left the theatre feeling sick and ill with disgust.

Another piece running at another leading theatre elicited the following comments in the "Sydney Morning Herald":—"This is very bad (the dialogue) for Blanche, and worse for the crowd of girls in the circle, stalls and gallery, and the allusions to the night scenes in Broadway really should be expunged with many other illustrations." At another theatre ballet girls have discarded the usual tights; at another bathing girls are witnessed after undressing putting on bathing costume (they wear tights but appear naked). This bit of business was introduced in England a while ago and stopped by the police. At another theatre, the "Mirror" says of the play:—"There is a great deal of the bedroom about the play, and the characters spend most of their time in their pyjamas or nighties according to sex. The principal attraction appears to be in the opportunity offered of seeing a pretty girl go to bed in public. It is the only excuse for the play having been written, and the story is all written round this central picture. In marriage, the farce-writer seems to find prolific theme, and there is apparently no limitation to the extent to which he is allowed to make a butt of the marriage tie."

In another play now running in Sydney the interest centres on a couple exchanging wives, judging by the advertisement of the piece in the public press.

This is the kind of thing our young people by the thousands, nightly and at matinees, are being nourished on, and everything is devised to arouse animal passion. I have referred to the drama and musical comedy of 20 years ago. What a descent to degradation to-day—theatre managers of the day found the theatre clean; they leave it polluted.

Now the mischief of it is that this class of piece is chiefly put on at theatres the Old World, attended principally by the smart set and the demi-mondaine class to whom they are suited; here by practically the whole community.

I am aware that it would be useless to make any ethical appeal to persons who for gain are corrupting the community by producing these things—the only way to touch them is through their pocket. How can this be done? I think it is possible. I have made it a rule to allow my children to go to no theatre performance or picture show which I have not seen, for fear of the moral poison they might otherwise be exposed to. If our clergy would perpetually remind parents of their heavy responsibility in regard to their children and induce them to do likewise, I think it would make a difference at the attendance at these places. Let the producers understand that they lose a percentage of their patrons by indecency on the stage, and I think we shall see a change.

Good clean plays would be well patronised. Indeed, the greatest successes in musical comedy and the drama have been clean, and it is reversing the order of things to say indecency is what the public want—the fact is, the public have to take what is given to it.

The Church is the rightful leader in public morals, and I feel sure when our Church leaders realise what is going on, they will move unitedly in no uncertain manner. It is time!

Of course any protest will meet with the shouting down and ridiculing order of argu-

ment on the part of those making their profits out of these productions; but the evidence is too well founded, and the determination of those opposed to such debasing productions too great, I hope, to allow of this matter being dropped until an improvement is effected. Let the Churches lead, and the majority of laymen (who are clean-minded) will back them up.

LAYMAN.

Sydney, December 31, 1915.

Prayers for the Departed.

(The Editor, "Church Record.")

Sir,—In your editorial note you give a sufficient reply to the main issue raised in Mr. Alrick's letter relating to prayers for the departed, but as his letter contains a number of other misleading statements calculated to create a false impression, can you kindly find space for a comment on some of them? He says, "Ellicott considered that Onesiphorus was dead. So did the early Church." Here are three points for consideration:—1. The value of Ellicott's opinion; 2. What Ellicott actually says; 3. The opinion of the early Church. Now, concerning No. 1: Ellicott was a great and careful scholar, but he is only one of many. His opinion is not decisive. He himself speaks with profound respect of Bengel, and Bengel says, "Onesiphorus himself was absent, or he was then already dead." "Ipse Onesiphorus, aber, vel jam tum obierat." The fame and authority of Bengel are such that if he had shown any leaning to the opinion that Onesiphorus was dead, we might have expected to hear his opinion much quoted in some quarters. But he holds the balance with even hand. He says all that a true scholar can say, and that is that Onesiphorus was not with his family, and as St. Paul bears witness that he was a man who travelled he may have been travelling at the time, or it is possible he may have been dead. With this opinion, Bishop Jackson agrees in the Speaker's Commentary. Dr. Bernard also, Archbishop of Dublin, no mean scholar, says in the Cambridge Greek Testament that the question is "impossible to answer," and it would be easy to quote other great names to the same effect. But 2: What does Ellicott actually say? He says, "It has been concluded, not without some show of probability, that Onesiphorus was now dead." He finds, then, after all, only "some show of probability," for the opinion. He does not say that he adopts it, but he leaves the question undecided. Like Archbishop Bernard, he finds it "impossible to answer." But Ellicott says something more, which Mr. Alrick judiciously refrains from quoting. He says that even if it were admitted that there is "some show of probability" in the arguments for the death of Onesiphorus, "it does not, however, at all follow that the Romanist doctrine of praying for the dead is in any way confirmed by such an admission." Coming now to the third point: Mr. Alrick says, "So did the early Church"—that is, consider that Onesiphorus was dead. Mr. Alrick should give his authority for this statement. Comparatively few early commentaries on this Epistle II. Timothy have survived. In a number of these the question of the absence of Onesiphorus from home is not discussed. Theodore of Mopsuestia and Primasius do not raise it. It is dealt with by Chrysostom and Theodoret, and they were both of opinion that Onesiphorus was with St. Paul at Rome. They were both learned men, and their evidence is sufficient to show that down to the fifth century the early Church did not consider that Onesiphorus was dead.

Mr. Alrick also resorts to the favourite but inconclusive argument about the practice of the primitive Church. The phrase "primi-

tive Church" is of vague signification. It may be applied to the Church of at least the first six centuries. In some of the later of these centuries prayers for the dead were certainly used. But there is no evidence of their use in the Apostolic or sub-Apostolic age, and it is the Apostolic Church to which we look for light and guidance, particularly in matters like prayers for the departed, which involve important questions of doctrine.

M. J. B. BENNETT.

Oakleigh, Victoria.

Interdiocesan Lessons.

(The Editor, "Church Record.")

Sir,—I heartily endorse your protest against the strongly party character of some of the lessons in the current number of Interdiocesan Lessons for our Sunday Schools, issued by the Sunday School Institute.

I cannot, however, support your suggestion for issuing separate lessons here, although the organisation to which you refer may think differently to me. Would it not be more reasonable for the parishes that object to the present lessons to join our local Sunday School Institute and so represent their views? There are other Lesson Books issued by the Sunday School Institute that are free from the objections regarding the present book. Why not adopt them?

I am sure the Secretary of our local S.S.I., who takes such a keen interest in Sunday School work, would welcome additions to the ranks of members. It is surely better to support existing organisations where possible than to start new ones.

CHURCHMAN

"Chains."

(The Editor, "Church Record.")

Sir,—As the writer of the letter in your last issue objected to the use of the word "chains" in the translation, I would like to draw your attention to Hymn No. 106 "Hymns Ancient and Modern," verse 2. The words are—

Ye choirs of new Jerusalem,
Your sweetest notes employ;
The paschal victory to hymn,
In strains of holy joy.
For Judah's lion burst his chains,
Crushing the serpent's head, etc.

E. PARRY.

A National Mission.

(The Editor, "Church Record.")

Sir,—Your Editorial Note in the last issue of the "Church Record," relative to the proposed National Mission in England, was timely and suggestive. It is to be hoped that the Christian Church in Australia may be led to plan and carry through such a National Mission in our fair land. Such a mission must not be a sort of "mushroom growth," projected and "accomplished" within a month or two. There must be well thought-out, adequate and prayerful preparation. It will need to be on lines calculated not only to rouse the careless and galvanise

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Personal.

The Archbishop of Sydney, during January, has been holding Confirmations in the Moss Vale district, and also preaching at different centres in the Blue Mountains. Next month he will leave for a holiday in Tasmania.

The Archbishop of Melbourne, accompanied by Mrs. and Miss Lowther Clarke, is spending a month's holiday at Buffalo.

The Bishop of Bathurst is spending a four weeks' holiday with his family at Stanwell Park, near Sydney.

The Archbishop of Melbourne has appointed Bishop Green (formerly of Ballarat) to be a Canon of St. Paul's Cathedral, Melbourne, in succession to the late Canon Gason.

We regret to learn that the Bishop of Armidale (Dr. Cooper) has again relapsed into ill health, and has been

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This passage also ends with an echo of the Lord's words, spoken to those who asked if they should pay tribute:—"Render, therefore, unto Caesar the things which are Caesar's and unto God the things that are God's." Surely St. Paul had those words in his mind when he wrote: "Render, therefore, to all their dues; tribute to whom tribute is due, custom to whom custom; fear to whom fear; honour to whom honour."

The Conversion of Saint Paul (January 25).


A SPIRITUAL MIRACLE.

Three times in the Acts of the Apostles we have a detailed account of the Conversion of Saul of Tarsus. In our Epistle (Acts ix. 1-22) the first of these is set before us. It is a remarkable story. The persecutor, "breathing out threatenings and slaughter against the disciples of the Lord," journeyed toward Damascus to carry out his cruel work. But on the way he saw Jesus, and that made all the difference. He bowed his whole being before the Crucified, and said, "Lord, what wilt thou have me to do?" From that day forward he was a humble follower of the Nazarene, and devoted the rest of his life to preaching the faith which he had once destroyed.

In his first epistle to Timothy, St. Paul sets his conversion before us as a pattern of other conversions. "Howbeit for this cause I obtained mercy, that in me as chief (of sinners) might Jesus Christ shew forth His long suffering for an ensample of them which should hereafter believe on Him unto eternal life."

All need a conversion, for all are sinners. It may not come in the dramatic way it came to Saul. Many influences may prepare for it, as was the case in his life. But the conversion itself must be sudden, the work of a moment, for it takes place in the heart. It is the definite turning of the heart and will from sin to Christ, and the surrender of the whole life to the service of the Lord. It would be well for us to satisfy ourselves that we have experienced this great change of heart, else we have not yet taken the first active step in the Christian life.

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ordered a complete rest by his medical adviser.

Rev. W. E. Dexter, late of St. Barnabas', South Melbourne, and now a Chaplain at the Front, has, for his gallantry, been awarded the D.S.O.

Rev. S. E. Maxted, formerly Rector of Haberfield, New South Wales, who went to the Front in the Medical Army Corps, has been appointed Chaplain to a hospital in Egypt.

Rev. R. G. Nichols, B.A., Curate of Grenfell, N.S.W., has been appointed by Bishop Pain to be Warden of the Gippsland Divinity Hostel at Sale. He will probably commence his new duties at the end of February. Mr. Nichols has been two years at Grenfell, where he has done excellent work.

Rev. E. H. Gallop, Vicar of Taumarunui in the Diocese of Auckland, has returned to England to take up work as Vicar of St. John's, Walham Green, London, in which parish he was formerly for many years a Curate.

The Bishop of Labuan and Sarawak (Dr. Mounsey), who is now in England, is, we regret to say, in very indifferent health. He has been ordered complete rest for an indefinite period.

Dean Talbot, of Sydney, has relinquished his work as Army Chaplain and has gone to England.

Rev. W. T. C. Storrs, Vicar of St. Matthew's Prahran, Melbourne, has been in N.S.W. for a fortnight. He presided at the C.M.S. Summer School at Wollongong, and subsequently at the Katoomba Convention.

Rev. Francis Morton has accepted the living of Moonta, with Wallaroo, S.A. Mr. Morton was formerly a lay missionary on Northern Yorke's Peninsula and Kangaroo Island. He went to England to read for Orders and was ordained in 1911. He held two English curacies before returning to the Diocese of Adelaide.

You want to be true, and you are trying to. Learn these two things, never to be discouraged because good things get on slowly here, and never fail daily to do that good which lies next your hand. Do not be in a hurry, but be diligent. Enter into that sublime patience of the Lord. George Macdonald.

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Our Melbourne Letter.

From Our Own Correspondent.

Many of the clergy are away on well-earned holidays, hence Church life is jogging along quietly, and there is little to record. The most interesting piece of news in this issue will be the report of the Geelong Grammar School. The C.M.A. is under deep obligations to Rev. H. S. and Mrs. Hollow for their generous hospitality, particularly for the most enjoyable garden party in Christ Church grounds at which a large number of visitors, including a goodly sprinkling of clergy, were present. The Mayor of Geelong welcomed the Summer School once more to Geelong, and the Bishop of Bendigo took occasion in replying to make a much-needed appeal for men and women to enlist in the ranks of those who were carrying on Christ's battle at home and abroad against sin and error. He urged Christian people to face the hard fact that heathenism was growing with more rapid strides than Christianity.

The general impression of the School itself was that it was intellectually stimulating, though not spiritually as intense in its atmosphere as former gatherings. The intellectual stimulus came from Rev. H. N. Baker's lectures on Hebrews. We say lectures, for they could hardly be described as "Bible Readings." Mr. Baker wrestled with the great ideas of the modern social situations by the guiding light of the message to the Hebrews. To many these ideas were new and disconcerting, they meant a revolution in conventional thinking, but on further considerations they were not disposed to dispute Mr. Baker's insistence that Christ's Kingdom must be looked for here. "Thy Kingdom come on earth."

That Kingdom involves an individual and corporate idea, and the appeal of the Gospel must be addressed to men in their corporate and social consciousness as well as in their individual capacity. He pleaded for the preaching of a larger Christ, Who could be the Saviour of society and the nation as well as of the individual soul. Christ was coming to the world continually in judgment, and in fresh revelations of His wisdom and power.

Mr. Baker ran counter to our most cherished convictions when he interpreted the hope of Christ's personal bodily return as realised in His coming to the consciousness of His people and in the growing acknowledgment of His power in the world. This abandonment of the most precious feature of "the blessed hope," the manifestation of Christ as seen formerly in His Incarnation, was a shock to many minds. We cannot see that it is a necessary deduction from the doctrine of the Kingdom, nor does it satisfy the New Testament language of promise. Above all, it leaves out of sight Christ's prediction of an end and a crisis when the final judgment will be given and the Kingdom established in fulness of power. "So shall it be in the consummation of the age." While we found ourselves unable to accept all Mr. Baker's conclusions, we were devoutly thankful for his rugged protest against softness and conventionality in our thinking. "Be hard on your minds," he said, "think, think, think! The best that can be said of a speaker

is that he makes his audience think. Mr. Baker's audience will continue to ponder his ideas, and we are inclined to think they will be even more thankful as time goes on, that they heard a strong presentation of a new vision of the Kingdom of Christ.

Recruiting is going on apace. The best men are still the first to go, hence the ranks of our Church workers are being more and more thinned. Should the Church be allowed to suffer thereby? The older men and those who cannot go to the War should at least come forward to fill the places of the absent Sunday School teachers and parish workers. Fill up the ranks and do the work of the men who have gone to the front. This call should be trumpeted forth, else many a parish will be understaffed and the work of God will suffer.

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"We need money for buildings and other requisites to divert the minds of our troops from the scenes of horror and suffering with which they are surrounded, and fill weary hours with occupation. The Y.M.C.A. is the only organisation rendering this service with our troops. All Chaplains use the Y.M.C.A. All creeds are fused in this practical Christian work. Our Australian troops are inadequately served by us. The Army and Navy Department of the National Committee of the Y.M.C.A. of Australia has affirmed the principle that Australia should send Y.M.C.A. men and money in proportion to the number of troops sent from this country. The evacuation of Gallipoli does not lessen, but increases, the need.

"With Australia's 300,000 men at least sixty secretaries should be sent, with sufficient equipment. The cost of each secretary, salary and personal needs is about £200 per man per annum. One island (Mudros) urgently needs ten buildings, to cost about £350 each, and another to cost £1750, apart from men and equipment. There is scarcely a home in Australia that is not interested in someone at the Front, and whose inmates would gladly provide the needed service if they could. The Y.M.C.A. offers to do it for you, and its service is efficient.

"Millions of letters to homes in Australia have been written in Y.M.C.A. tents on paper supplied freely. Tens of thousands of men have had their spare time filled with wholesome entertainment and social privileges in Christian surroundings. Strong men have found fellowship and service, while weak men have been strengthened and kept clean and fit through the Y.M.C.A. Hosts of men have been brought under the influence of personal religion, and have been preserved from falling into temptation. Opportunities have been given for the delivery of the Gospel message, and facilities for Chaplains' work have been provided. Hospital visitation is being carried on. Hundreds of inquiries regarding missing or wounded men have been freely made by the Y.M.C.A. Inquiry Bureau in Egypt, London, and internationally through the World's Committee, Geneva, Switzerland.

"An urgent appeal is now made for £25,000. Money is wanted immediately, and will be cable to Egypt as received, so as to meet the needs of present winter conditions there. The work in our Camps within each State must be maintained, and so to avoid confusion a small percentage of the amount contributed in each State will be retained for home work, but contributions may, if desired, be earmarked for work abroad. Contributions may be sent to the local Y.M.C.A. or direct to the Hon. Treasurer for Australia, Mr. A. H. Sargood, 238 Flinders-st., Melbourne.

I. HENRY LANG,
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The Church in the Home Lands

The Islington Conference.

The subject chosen for the Islington Clerical Conference is "The Call of the War to the Clergy." The Conference was to meet in the Islington Parish Church on January 11. Rev. C. J. Proctor, in his letter of invitation, spoke of the momentous character of the assembly. "If," he said, "our Church of England is to rise in its unparalleled opportunities furnished by the present war, and if it is not afterwards to fall back again into ways of slackness and apathy, then the work of Divine Grace must be deep and real in the hearts of those who have been called to this spiritual leadership. To impress upon each one of us a conscientious sense of individual responsibility, coupled with a vision of enchanting possibility, this is the purpose of our day, and for this we will constantly pray." The subject, says the "Record," assuredly is one that will provide material for deep thought and the most careful examination, for so much depends upon the spiritual position and aspirations of the clergy. This subject is pressing itself home upon clergy of all schools; men are longing after something higher and deeper and truer in their own spiritual experience, and we believe that what will be said and done at the Islington Clerical Meeting of 1916 will be calculated to strengthen them for life and service.

A Repentant Clergy.

"A clergy moved to deep repentance will not fail to reach the hearts of the nation." These words, says the "Record," are from a particularly vigorous letter issued by the Bishop of Manchester in connection with the preparation for the Day of Prayer on January 2. He declares that what is needed is the spirit of prayer, but he insists that "the first steps must be taken by the clergy." For they "are God's messengers, ambassadors, prophets," and it is for them "to hear the Voice of God and to speak the Word which God puts into their mouths." "If we do not repent, we shall not move others to repentance." These are solemn and moving

words; they go to the root of clerical efficiency at a time like this, when there is need for strong protest against the evils of the times. A repentant clergy will deal faithfully with national sins; placing the first things first, we shall call our people back to the duty to God. Who can say that as a nation we have sincerely given to God the honour which is His due? The Sunday has been replaced by the pleasure-seeking weekend; family worship at home or in Church has almost disappeared; the Bible has been criticised, made a text-book for examination, dramatised, but has it been revered as a message of God, as the supreme authority in all matters of faith and doctrine? Neglect of the majesty and Mastership of God is the first and greatest of all our national sins.

Vestments Again.

The Upper House of the Convocation of York has shown its disregard of the crisis through which we are passing by persisting in carrying on its work in revising the Prayer Book, and raising controversial issues. The Bishop of Carlisle protested, so also did the Bishop of Liverpool, but to no purpose. A resolution permitting the use of White Eucharistic Vestments was carried. We are glad to note that this was strongly opposed by the Bishops of Liverpool, Manchester, and Sodor and Man. Finally the resolution was carried by a bare majority of five to four.

PROHIBITION IN MAINE.

Some liquor advocates dare to say there is more drinking in prohibition territory than anywhere else. The best about Maine is now to be told. A generation has grown up in Maine knowing nothing about liquor. An Australian gentleman, Mr. T. W. Glover, visited Maine a few weeks ago, and in a school of about 750 asked any child who had ever seen a drunken man to hold up his hand. Not a hand went up. He asked the same question in a school in Sydney, and a forest of hands went up at once. Yet we are told prohibition increases drinking.

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EDITORIAL NOTES.

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

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The Church Record.

JANUARY 21, 1916.

THE MODERN SOCIETY PLAY.

A little over ten years ago Mr. Samuel Smith, M.P., made a stirring speech in the House of Commons, London, in which he gave a startling indictment of the lowering tendencies of the modern society play, showing at the same time the grave need for a strict supervision of the play both before its printing and during its acting.

Just such a ventilation of the modern play is needed in Australia to-day, for it cannot be said that the theatre, as seen in our fair land, is at all elevating and ennobling. Rather does it seem that every effort is made by theatre managers to stage such things as will appeal to the mere mob. The jesting borders on the obscene, the whole of the adjuncts of the plays are sensuous, while the doings of the different characters are full of veiled suggestiveness.

Opinions differ among Christians as to whether the theatre (as it exists among us to-day) is a form of amusement in which they should take part, but we all should join in emphatically raising our voices against the staging of plays which are calculated to lower the morals of our people, especially of our young people. We appeal to Parliament to safeguard the community—a service which is nothing more nor less than their bounden duty.

From the time of the Reformation, Parliament in England has systematically asserted and exercised its authority over the stage, and that the relation between the government and the drama is a recognised one is attested by the fact that all plays must now be censored. The Church of England has not failed to utter her words of warning in the past, and as occasion arose has exercised her undoubted influence. Indeed, the Church never did a better work in this connection than when Jeremy Collier, the Non-Juror, attacked the stage in his own day. The "Short View of the Profaneness and Immorality of the English Stage" was published in 1698, and from the time of its appearance may be dated a marked improvement in the moral tone of the English drama. We can safely say that the stage has never since sunk to the moral degradation of Collier's experience; yet as a journal standing for certain great moral and spiritual principles, we are bound not only to watch

the tone and influence of the stage, but also to raise our voice in stern protest as occasion demands.

We gratefully note that the Primate, in his Cathedral on January 2, spoke in no uncertain way relative to a play now appearing in Sydney. Of course there was a burst of indignation from interested quarters, but we dare not shrink from laying bare such happenings, especially as we have been called to safeguard the highest well-being of our land.

But it is not Church dignitaries or the religious press alone which raise their voices in this respect. The secular press has not failed to speak and that plainly. Their words carry weight because we cannot say that the press of Australia has ever lent itself to quixotic support of a hypercritical morality. Yet the "Sydney Morning Herald" recently in its criticism of a certain play now running in Sydney, went on to say that "Remonstrance with the dramatists who prepare this kind of nonsense is always thrown away as long as there remain people who rush to see it, after realising the perils of its absurdities by perusing their newspaper. More serious, however, is the low toned conduct and conversation of a one-time cabaret singer, more especially in the scene in which she wrecks Blanche's chances of happiness by pouring into her ears all the evil knowledge of marital infidelity springing from her middle-aged experiences with a giddy young husband. This is very bad for Blanche, and worse for the crowd of girls in the stalls, circles and gallery; and the allusions to the night scenes on Broadway really should be expunged." After such words as these from what may be termed a disinterested party, should not the Church speak out?

As long ago as December, 1894, an outburst of public indignation against the type of play then recently introduced in England (and similar to those now being forced upon us in Australia), found expression in the "Times." The correspondence attained to considerable dimensions. There was a unanimous and general protest against the gross and sordid details of the evils of people with a past, being forced upon the public with persistent assiduity. Such general protest was not without result. Then in May, 1900, when the gloom of the Boer War was over the nation, Mr. Samuel Smith raised his voice in the House of Commons. He said:—"I was convinced that unless public opinion could be powerfully moved through Parliament, nothing would be done," and he moved his motion, "That this House regrets the growing tendency to put upon the stage plays of demoralising character." Sir Edward Clarke, the great Evangelical leader, raised his voice in vigorous protest, while the "Times" remarked that the play was "a sign that the public grows less and less particular as to the aim of the playwright, so long as he provides something spicy to whet their jaded palates."

But except for the remarks made by some of our religious leaders and some of the newspapers, the public as a whole here is not voicing any disgust or protest at the extremes to which drama is going in Australia! Perhaps this is an indication of the low moral and spiritual outlook of the people generally. Parliament does not seem to care to in any way safeguard the morals of the people!

Surely the Church, then, must raise her voice in protest. We resent and rebel against the spirit of indelicacy, prurience and irreverence that has invaded the stage. In this day of national crisis there should be a healthier tone. We cannot expect God's blessing while the demoralising plays are crowded by the people. Surely the national conscience ought not to tolerate this condition of things. Surely there should be a determined effort on the part of the whole Christian Church to purify the moral atmosphere of the theatre, and so educate the taste of the people for something higher and healthier than much that, in recent years, they have been feeding upon. Cannot the heads of the Churches confer and do something? Where are our Social Reform Committees? What about our Christian laymen, have they no word to say? There is no desire to interfere with any rational and decent provision of amusement; but we have reached a solemnising time in our Empire's history. We have recently been supposed to be on our knees. When the War is over, are we to rise from our knees and resume life as if nothing had happened? Rather let us resolve that this solemn season of anxiety and distress shall not pass away without a strenuous and persistent effort to cut out everything which will not raise the moral standard of the world.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

First Service in Australia.

Arrangements are being made to commemorate the First Christian Service held in Australia by the Rev. Mr. Johnson, in February, 1788. An Open-air Service will be held in Macquarie Place on Sunday afternoon, February 6, after a procession from the Cathedral. The C.E.M.S. will, as usual, make the necessary arrangements. The Archbishop will be present, and has invited the clergy to meet in robes at the Cathedral with their choirs, members of C.E.M.S. and other Churchmen, to assist in emphasising this historic celebration.

C.M.A. Summer School.

The C.M.A. Summer School at Wollongong (January 1 to 8) was very successful. The general opinion is that it was one of the best Summer Schools yet held. The Rector (Rev. C. A. Stubbin) did his very utmost to ensure the success of the School, and in this he was assisted by the Church officials and Church people of Wollongong. The proceedings commenced on Saturday evening (January 1), when Mr. Stubbin welcomed the School to Wollongong, and an address on "The Christian's Responsibility" was delivered by Mr. Meredith Atkinson, followed by a devotional address on "The Call to Sacrifice."

The Sunday coincided with the "Day of Prayer and Penitence," in connection with the war. The Church was crowded both morning and evening, and appropriate sermons were preached by the Revs. P. J. Bazeley and A. A. Yeates. Canon Charlton held an open-air Children's Service in the afternoon, and at 4.15 Mr. Meredith Atkinson addressed 150 men on the "Problems of the War." Many questions were asked by the men, and satisfactorily answered by Mr. Atkinson.

The School really got to work on Monday morning. The total membership was about 200. Each morning at 7.30 there were missionary intercessions with a meditation, by the Rev. A. J. H. Priest. The Bible Readings, which were most helpful, were taken by the Rev. G. H. Cranswick. After the Bible Reading, some practical questions were introduced and discussed, the selected speakers being the Revs. A. A. Yeates, F. C. Philip, P. J. Bazeley, and S. H. Denman. The Study Circles, under the leadership of Rev. F. C. Hall, were well attended.

In the evenings, important topics were dealt with:—"The World Situation," Rev. S. M. Johnstone; "The Ministry of the British Empire," Rev. G. A. Chambers, and "The New World State," Rev. S. J. Kirkby. On the Wednesday evening Miss Barber gave an interesting account of the sorrows of Chinese Women and their joy when brought to Christ. The addresses were followed each night by a closing meditation given by the Rev. C. Hughesdon.

The Chairman, Rev. W. T. C. Storrs, could not reach Wollongong till the Tuesday, but from that time forward he was able in his seasonable words, to drive home lessons dwelt upon by the various speakers, and on the concluding evening he gave the final address on "Consecration." Several persons expressed their readiness to go out as missionaries if God opened the way.

Each day shortened Evening Prayer was said in the Church, and on the Epiphany the Holy Communion was celebrated at 7.15 a.m. At all the services the attendance of worshippers was large.

The social side of the School was not forgotten. In the middle of each morning there were pleasant gatherings for "Morning Tea." The beach, with its facilities for bathing, was a constant attraction, and on one afternoon an expedition to Port Kembla was arranged. The ladies of St. Michael's Church entertained the School at afternoon tea at Stuart Park on the Wednesday afternoon.

In another column we publish some "Impressions of the School," by a visitor.

Wollongong Ruri-Decanal Meeting.

On Wednesday, January 5, a meeting of the Ruri-Decanal Chapter was held in Wollongong. The Holy Communion was celebrated in St. Michael's Church at noon, when the Rev. A. J. H. Priest gave an address on "Spiritual Renewal." In the afternoon the Rev. P. J. Bazeley spoke on the "World Situation," and also emphasised the need of Spiritual Renewal. It was resolved that steps should be taken later in the year to bring this important question before the Church. People of the Rural Deanery. Rev. C. A. Stubbin (Rural Dean), entertained the visitors, who were also able to attend some of the meetings of the C.M.A. Summer School.

Va'dictory at St. Anne's, Ryde.

On Wednesday, January 12, a meeting was held in St. Anne's Parish Hall, Ryde, to bid God-speed to Miss Ruby McIntosh, who is leaving for China as a missionary of the C.M.A., and who will be the "Own Missionary" of the parish of Ryde. The Rector (Rev. S. J. Kirkby) presided, and in his opening remarks, urged the parishioners to prayer, interest, and support on behalf of Miss McIntosh. Rev. P. J. Bazeley, General Secretary, read the instructions of the C.M.A. Committee, and Miss McIntosh gave an earnest account of the way in which God had called her to the Mission Field. Subsequently there was a celebration of Holy Communion in the Church, at which the Rev. A. J. H. Priest gave an address on the Holy Spirit's influence in calling, locating, and equipping missionary workers.

Great Collection at Leura.

For some years past it has been the custom to hold a Sale of Work at Leura during the summer, for the maintenance and extension of the work of St. Alban's Church. This year, however, it was decided that instead of a Sale, a Gift Sunday should be observed on January 16, and the Rector (Rev. A. J. A. Fraser), with the Wardens, invited the parishioners and visitors to give special offerings on that day to meet the liabilities of the Building Fund Account (amounting to £80 for the current year). The Gift Sunday proved to be a very hot day, but the congregations were large, and the gifts amounted to no less than £112. (It is interesting to note that the net proceeds of the Sale of Work last year were £111.) Rev. Alfred Davies, of Toowoomba, Queensland, preached in the morning, and the Rev. J. Jones, of the A.B.M., at night.

Katoomba Missionary Exhibition.

In connection with the Missionary Exhibition which has been held this week at

Katoomba, special sermons were preached last Sunday at St. Hilda's Church by the Rev. P. J. Bazeley, General Secretary of C.M.A., and Miss Barber addressed the children in the afternoon. The Exhibition was opened in the Parish Hall on Monday evening by Mrs. Ernest Young. The Rector (Rev. E. Godson) spoke a few words of cordial welcome. The Rural Dean (Rev. T. J. Heffernan) was also present. There were various courts representing China, Japan, India, Africa, and Palestine; also stalls for the sale of books and Eastern goods.

GOULBURN.

(From a Correspondent.)

Our Bishop.

In the first three months of his Episcopate our Bishop has travelled by train, car or sulky 4080 miles, and confirmed over 980 candidates in 40 Churches. He has visited 24 parishes out of the 48 that constitute the Diocese, and hopes to complete the visitation of the Diocese by the end of June.

Military Camps.

The Camp is to remain in Goulburn after all, but is to be enlarged to accommodate 1200 men. To some extent the good work of the parochial organisations of the Cathedral parish in catering for the welfare and entertainment of the soldiers will have to merge in the larger efforts of the townsfolk, but the responsibility and opportunity for work among the soldiers of our Communion will be greater than ever. The Bishop points out in his letter in the "Southern Churchman" the advantage of what will really be a diocesan battalion, i.e., that all Churchmen enlisting in the Diocese will be drafted to Goulburn and to that extent it will be possible to keep in much closer touch with the men.

Direct Giving.

Direct giving is becoming more the general rule in the Diocese. In the Cathedral parish strong feeling exists that the time has come for the abolition of pew rents. At Bombala the parochial Council of St. Matthias' Church, in view of the many calls made upon people this year, decided to forego the annual bazaar and in its place ask the faithful for a straight-out gift towards the maintenance of the Church's work in the parish. The result was most encouraging, the sum of £50 was offered upon the special Sunday appointed. At Pambula the same success was achieved—a direct-giving effort instead of the usual social and bazaar realised £32.

BATHURST.

Ordination.

At the Cathedral Church on the fourth Sunday in Advent, the Bishop ordained Mr. James Benson to the diaconate. The sermon was preached by the Bishop. Mr. Benson has been appointed Curate of Portland, and his special sphere of work will be mainly in the Capertree Mission.

A Generous Gift.

Mr. C. Burcher, J.P., of Condobolin (says the "Church News") has made the offer of a most generous gift of a new Rectory to the parish of Condobolin, and has instructed Mr. J. H. Bates, architect, of Forbes, to prepare plans of a building estimated to cost £1000. The existing Rectory at Condobolin is in a dilapidated condition and was only purchased in the first place as a makeshift to do duty for a brief time until funds were forthcoming for a proper Rectory. Like most makeshifts, the temporary provision became a permanent tribulation. Successive Rectors have endured it with stoical resignation, and ever-recurring drought has dried the springs of each fresh hope for a better house. Now Mr. Burcher, with splendid generosity, has come to the rescue and another outstanding trouble in the Diocese will be removed. In the name of the whole Diocese we tender very hearty thanks to Mr. Burcher, and congratulate Archdeacon Neild upon this forward step so early in his ministry at Condobolin.

ARMIDALE.

Ordination.

St. Thomas' Day, upon Letters Dimissory from the Bishop of Armidale, the Bishop of Newcastle, in his Cathedral, admitted Mr. Charles Elliott Thomas to the Diaconate, and the Revs. Junius Wilfred Schomberg and Charles Arthur Leopold Lucas to the priesthood. On the previous day a devotional meeting for the candidates was conducted by the Dean of Newcastle, and an address given to them in the evening by the Bishop. Mr. Schomberg will take charge of the Parochial District of Pilliga, replacing the Rev. G. A. Sanders, who goes to Wee Wee. Mr. Lucas remains Curate of Quirindi, and Mr. Thomas will be licensed to the Curacy of Gunnedah, vice Mr. Schomberg.

CRAFTON.

Appointments.

Rev. H. A. Haslem, Curate of Fern Tree Gully, Melbourne, has been appointed to the Curacy of Murwillumbah; Rev. H. E. Rogers, Curate of Cook's River, Sydney, to the Curacy of the Lower Macleay; and the Rev. G. O'Keefe, of St. John's College, Armidale, to be Curate of Alstonville.

The Railway Mission.

An encouraging start has been made by the Railway Missioner at the Red Hill Camp, near Coff's Harbour. A most suitable site has been found for the little encampment of the Rev. C. R. and Mrs. Wilson, overlooking the canvas town. The Chief Engineer has been most kind in furthering the work, and the men have rendered assistance in putting up the Missioner's camp. The children of the Camp are already being gathered together for instruction. The Public Works Department will soon have a Social Hall erected.

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ected in the Camp, which has been placed by mutual arrangement between the Department and the Norton Griffiths Co. under the supervision of Mr. Wilson. The Hall will be a useful centre of social work among the men and be employed for Sunday School and Church Services, a keen desire for all of which has been expressed by many of the railway men.

VICTORIA.**MELBOURNE.****C.M.A. Summer School, Geelong.**

Impressions of a Layman.

The Church Missionary Association's Summer School of 1916 has just closed. It was held at Geelong, where the buildings and grounds of Christ Church were kindly placed at the disposal of the School by the Vicar, Rev. H. Stanley Hollow. The Chairman of School was the Bishop of Bendigo.

The School was opened on Saturday, January 8, by a reception to members tendered by the Rev. and Mrs. Hollow. In the evening the Rev. A. R. Ebbs expounded "The Present Position among the Aborigines of Australia," and the Rev. F. A. W. Kilbey commenced a series of closing meditations on "The Fruit of the Spirit."

Thus the School opened very auspiciously, and Sunday, the 9th, was a great day indeed. The Chairman preached in the morning at Christ Church, where the writer attended. It was a very helpful service. In the evening the Rev. H. N. Baker, of Launceston, delivered a powerful discourse on "Nationalism," and showed that it is the duty of our nation to serve the nations, and that, in sending the Gospel to the heathen, we are fulfilling a national obligation.

On the afternoon of that day, Canon Colebrook, of Ballarat East, conducted a quiet hour in the grounds. Four of the minor incidents in connection with the death and raising of Lazarus of Bethany were considered, and this hour proved an inspiring and helpful preparation for the main work of the School which was to follow.

Special sermons were preached that day in other Churches at Geelong by the Rev. H. N. Baker, Canon Colebrook, the Rev. F. A. W. Kilbey, and the Rev. A. R. Ebbs.

On Monday morning the Rev. H. N. Baker commenced his daily Bible Readings on the Epistle to the Hebrews, his subjects being "Revelation," "Dominion," "Hope," "Faith," and "Obedience."

Miss G. L. Bendelack, of Hongkong, delivered two stirring addresses on "The New Era in the Far East," and "The Call of the Far East." Rev. A. E. Ingham, M.A., and Canon Snodgrass told of work in Africa and India respectively, and Miss I. S. McNamara and the Rev. J. S. Beasley dealt with "The Call of Africa" and "The Call of India's People." Plainly were shown to us the deep need for the Gospel's message and uplifting influence, and the way in which whole bodies of people are being prepared by God to receive that message.

On the Thursday morning the Rev. A. C. Kellaway read a thoughtful and informative paper on "The New Era in Moslem Countries," and in the evening the Rev. A. R. Ebbs dwelt on "The World Situation—Our Responsibility."

On Friday the "last great day of the feast," "Inter-racial Problems" was the subject of a lucid paper by the Rev. H. T. Langley, and the School was brought to a close in the evening by a Thanksgiving Service, when a large congregation gathered in the Church. The Bishop of Bendigo was the preacher, and after some simple and helpful words based on the opening verses of Psalm ciii., he proceeded to touch on the main features of the School, and to emphasise "the call" which had been so plainly uttered.

About 220 members were enrolled, and the School proved a time of definite spiritual help and uplift. A delightful spirit of fellowship pervaded the social intercourse of members. The afternoons were reserved for recreation, and were spent in a variety of ways. The arrangements for the School worked most satisfactorily, and great credit is due to the Hon. Secretaries (Revs. C. H. Raymond and E. C. Frewin), the Committee and a large band of willing helpers.

May the School be used to produce "labourers" for the harvest fields, and may God's name be glorified through it. May its uplifting influence be lasting and widespread.

The writer had not previously been to a Summer School. He came away with a feeling that he would like to be at the next, and the following ones also.

BALLARAT.**Bishop Green as a Canon.**

The "Church Chronicle," commenting on Bishop Green's appointment as a Canon of St. Paul's Cathedral, Melbourne, says:—"It scarcely needs to be stated that the position carries no emoluments of any kind, but it gives our former and honoured Bishop a seat in the Chapter of Melbourne, and associates him closely and actively in the life and work of the Cathedral. He will be asked as Canon to take his regular and frequent turn as Cathedral preacher. We imagine that the Bishop will also become a member of the Melbourne Synod, and it can be readily understood with what great advantage to the whole Church. The Diocese of Ballarat, while affectionately wishing the Episcopal Canon of St. Paul's a long, happy, and vigorous term of office, will undoubtedly appreciate very highly indeed the Archbishop's action, which is as graceful as it is sagacious. We think the appointment is without precedent in Australia, though in England several Bishops, after resigning their Sees have accepted similar posts of service and honour."

Diocesan Missionary.

The Dean of Ballarat is completing arrangements for the dismissal service in the Cathedral, at 8 p.m., on St. Paul's Day, Tuesday, 25th inst., to mark the departure of the Rev. A. S. Webb to the Mission Field of Melanesia. The Rural Dean of St. Arnaud Chapter (Rev. J. W. Davison) was, unfortunately, not able to accept the Administrator's invitation to preach the sermon, and the pulpit will be occupied by the Rev. G. E. Downton, of Ouyen, a former member of the New Guinea Mission Staff. The collection at the service will be given to the equipment fund for the departing missionary.

QUEENSLAND.**BRISBANE.****Intercessory Services for the War, 1916.**

In common with the rest of the Empire, intercessory services were held in the Metropolitan and country Churches, on Sunday, January 2. At the Cathedral large congregations attended throughout the day. The Archbishop being absent from Queensland for the first three weeks of the New Year, the Diocese is administered by the Bishop-Coadjutor. Bishop Le Fanu is now in residence in the Deanery and Mrs. Le Fanu and he have already begun to show that kind hospitality which brings them in close touch with quite a number of Church workers. We trust that they may have many happy years in their new home.

Mr. Gordon Gall.

The news that our Diocesan Registrar has enlisted as a private in the Expeditionary Force has an interest for the Diocese, in every part of which he is known at least by correspondence. Mr. Gall, who is at present enjoying a preparatory holiday, goes into camp at the end of the month, and is to serve in the artillery. He will carry with him the best wishes of all who know him.

The Cathedral.

The Archbishop, who, together with Canon Batty, has been spending a few weeks down south, will return to Brisbane for the third Sunday after the Epiphany, when he will preach at Evensong. The Canon will be installed as Canon Residentiary and Sub-Dean on the following Tuesday (Feast of the Conversion of St. Paul). There will be a reception in the Cathedral School Building to welcome the new Sub-Dean at the close of the service.

Soldiers' Church of England Help Society.

Not only is this excellent society working well in the metropolis, but the parishes outside are sending substantial support. The Warwick branch notified that it had decided to forward a definite amount monthly, and the Maryborough branch stated that it was considering what amount it would forward. The formation of a new branch at Ipswich is being undertaken. Toowoomba is also the forerunner, a soldiers' rest room has been provided.

NORTH QUEENSLAND.**The Hope of Spiritual Renewal.**

The Bishop, writing in the "Northern Churchman," on the "Day of Penitence and Prayer," says:—

"The Church and the nation are not transformed in a moment any more than you or I can be. But God does answer prayer. 'Wherefore let us beseech Him to grant us true repentance and His Holy Spirit'; these are gifts God cannot refuse if we really want them."

"We must not let this hope fail, that God may indeed be able to use the Church to speak and act for Him, and that the heart of the nation may be turned back again."

"We may trust that the Holy Spirit, through the opportunity given Him by our earnest desire, will be able to begin one of those wonderful movements which from time to time have taken place in history, bringing men and nations to the feet of Christ."

"And I will remind you that we look for a special fulfilment of these hopes through the General Mission in Queensland, which is to take place in 1917. It was originally fixed for 1916, but the arrangements for procuring the missionaries were all thrown out by the War. The plans for this Mission are now fairly complete. Two priests, who will act as Pioneers, are to arrive in Queensland at the end of May, and they are going to devote the month of July to work in this Diocese. One of them will conduct the Annual Retreat for the clergy, and we shall have them with us at the Synod. They will visit, as far as possible, all the centres where it is hoped that special missions will be held in 1917. About all this I hope to write again next month, but in the Intercessions for January I am asking for your prayers for the Pioneers and for the work of preparing for the Mission."

WEST AUSTRALIA.**PERTH.****Missionary Facts.**

At the recent Missionary Conference at Perth Canon Adams quoted numerous authorities on the need for missionary work, the effect of missionary work, and the disgraceful nature of the arguments used by those who said they could not afford to support missionary work. For instance, last year in

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West Australia the Church of England people contributed only £341 to outside missionary work—4d. per head—and during the same period £2,600,000 had been spent in strong drink. They had an imperial duty of building up the kingdom of God, and they ought not to be disloyal to their trust.

BUNBURY.**Diocesan Notes.**

Rev. H. S. Needham, Rector of Busselton, has been appointed Rector of Narrogin.

Rev. John Frever, Rector of South Bunbury, has resigned, and will be admitted to the Brotherhood of St. Boniface. He will be succeeded at South Bunbury by the Rev. H. H. Harper, at the end of January.

SOUTH AUSTRALIA.**ADELAIDE.**

(From Our Own Correspondent.)

C.M.A. Summer School.

There is no doubt that Brighton is an ideal place for a Summer School. The Committee had secured the house in Jetty Road known as "Yanalla," and the meetings were held in the town hall. The attendance was about the same in number as last year. A spirit of deep seriousness pervaded all the gatherings. At one impromptu meeting held in the dining room of "Yanalla" a total of some £40 was promised towards the outgoing of Miss Mabel Miller. A great want was felt this year in the absence of visiting clergy from the Sister States, but God graciously raised up unexpected help. Rev. J. F. Snee (C.M.S.), of Amritsar, happened to be passing through on his return journey from New Zealand to his Mission Station. He gave two evening addresses of deepest interest. His picture of work among the outcasts was most vivid and realistic. We could almost see the great heaps of manure piled before the doors of the dwelling houses of the poor "outcast" labourers. We could hear their suppressed complainings when enduring persecution for Christ's sake at the hands of their Brahman and High Caste masters. We could almost smell the heated atmosphere of the Church-gatherings thronged by these poor neglected and down-trodden serfs. Mr. Snee had known personally of over 100 cases of severe loss unjustly inflicted on them by their heathen masters because of their religion, but nobly borne by the sufferers for Christ's sake. Not one case had he known where the persecuted had renounced Christ or denied the faith. Mr. Snee also took a leading part at some of the Study Circles. The study book this year happened to be "The Outcasts' Hope." A distinct contribution was also made by Miss Bendelack (C.M.S.), of China, who happened to be in South Australia in connection with the Students' Conference. Rev. W. H. Irwin, Chaplain of St. Peter's College, presided throughout the Bible Readings were on the Gospel of St. John, and were taken by the Rev. D. J. Knox. The closing meditations were given by the Rev. J. T. Phair. Papers were also given by Miss Erwood and Miss Beevor.

TASMANIA.

(From Our Own Correspondent.)

New Church at New Town.

For some long time past there has been felt the need of a new Church at New Town, and when a handsome donation of £1000 was received, it was realised that the time had come to make a start. So now a fine site, facing the main road, has been secured, plans have been drawn, and a tender accepted. The building is designed with a view to future enlargement, the portion now being commenced comprising four bays of the nave, 35 feet wide, chancel, vestry, organ recess, and entrance porch. The exterior and interior walls will be finished in stucco brickwork, with freestone facings, and the roof will be covered with Marseilles

tiles. The cost of the building will approximate £1600.

Clerical Changes.

Rev. Stewart Wall, Rector of Bellerive, has been appointed to St. Paul's, Launceston, taking the place of the Rev. J. Bethune, who goes to camp as a permanent military chaplain. Mr. Wall has not been with us so very long, but has won the high regard of all by his unceasing labours for his parish, and his unfailing generosity. The parish he vacated is a peculiarly difficult one, Bellerive and Lidesfarnie, are both growing to important centres, and alone would try a man's strength, but added to these (indeed the Parish Church is in neither) are several out stations, the whole comprising a parish difficult in the extreme. Another of our clergy to leave Hobart is the Rev. W. J. Foster, curate of St. George's, who, after a fruitful ministry of only 15 months, goes back to the mainland at the doctor's orders. His work has been singularly acceptable, and the parish loses him with real regret.

NEW ZEALAND.**AUCKLAND.****Diocesan Notes.**

An exchange of livings has been effected between the Rev. E. Dobson, Vicar of Pukekohe, and the Rev. J. P. Cowie, Vicar of Paeroa.

Rev. A. A. Kempthorne, Vicar of Inglewood, has been appointed Vicar of Taumarunui.

Rev. E. L. Harvie, Curate at Hamilton, has been appointed as successor to Mr. Kempthorne.

Rev. C. A. Vaughan has been instituted to the Cure of Pokono-cum-Bombay, and the Rev. L. Foulkes has taken charge of the new district of Takuau.

CHRISTCHURCH.**More Chaplains for the Forces.**

At a conference of the Church of England Men's Society in Christchurch the following resolution was carried unanimously:—"That this Christchurch Diocesan Conference of the Church of England Men's Society earnestly recommends the Dominion Conference to suggest to the Bishops of the Province that they should ask the Government to allow them to send at the expense of the Church, priests to act as assistants to the Chaplains at the front." Mr. Hewland, who moved the resolution, suggested that there should be two Chaplains to every thousand men. The present proportion was much less, probably less than half. Many clergymen were anxious to go, and the men at the front should not be permitted to think that their spiritual welfare was being overlooked. The speaker gave details in regard to a scheme by which parishioners could grant their clergymen leave of absence, and reference was also made to the matter of finance. The clergy would be under military direction, and if unable to act in the actual fighting line, could be fully employed in the hospitals, camps and elsewhere.

NELSON.**Summer School for Sunday School Workers.**

(From Our Own Correspondent.)

The new venture of a Summer School for Sunday School workers was an unqualified success. Commencing on Boxing Day, the programme concluded on Friday, December 31, after five days of strenuous work and enjoyment. Delegates, teachers, and clergymen were present from all parts of the Nelson Diocese, and several groups arrived from Wellington, Auckland, and Waipatu, all bent on gaining help and light for their work among the young.

The Bible Study section was conducted by the Bishop of Nelson, who also occupied the chair at the various meetings. The Bishop's enthusiasm was largely responsible for the good spirit pervading the whole School. The programme was rather a full one, but was strictly adhered to, the educational part

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covering the whole ground of the Reform Movement in Sunday Schools, and showing conclusively the need of reform and the soundness of the methods advocated, as well as the vision of the great future that awaits the Church through the proper training of the child.

Seventy-seven students attended the Training Schools held every morning in good numbers, and there were more than enough fresh teachers for each day. The practice Schools were led by Miss Ada Clarke and Miss Winnie Turner, who also demonstrated the working of the Primary and Junior Grades most successfully.

The educational side of the programme was under the direction of Mr. G. Rollinson, while the Rev. A. J. Carr proved a most efficient secretary, and the whole camping arrangements worked smoothly.

The final meeting of delegates enthusiastically resolved on having a similar camp next Christmas (D.V.), and with plenty of time to prepare we are expecting a much larger enrolment.

WAIAPU.

Diocesan Notes.

On Sunday, December 19, there were ordained at Holy Trinity, Gisborne, the Rev. E. A. McCutcheon, and the Rev. Patihana Kōkiri to the priesthood, and the Rev. Wiremu Turia Pūha to the diaconate. The sermon was preached by the Rev. Horace Packe.

Rev. Douglas Malcolm has arrived from England, having been ordained deacon by the Bishop of Lichfield, for this Diocese. He has commenced work as Curate of Holy Trinity, Gisborne. Mr. Malcolm, who has received his training at St. Paul's College,burgh, Lincolnshire, has come out with the intention of taking up work amongst the Maori people, and will study the language during his time as Curate at Gisborne.

Australian Student Christian Movement.

Annual Summer Conference.

The Annual Summer Conference of the A.S.C.M. was held this year at Katoomba, January 18 to 15. It had been originally planned to be held at Lawson, but certain difficulties prevented this. It was a most successful gathering in the face of unusual circumstances. The various denominations lent their Churches freely and gave other assistance. Rev. M. Scott Fletcher, Warden of the Methodist Hostel in the University of Queensland, was the Chairman, and, in addition, the Rev. T. H. Paton and Rev. G. H. Cranswick were the principal speakers. The outstanding feature of the Conference was the keen devotional spirit and intensity of conviction that pervaded the meetings. Remarkable testimony was forthcoming at the final sessions on Friday morning. The Bible Circles were productive of much fruitful discussion, and more than one definite result. A deepened sense of personal responsibility was the final note of the Conference, with a strong emphasis on the prayer life as the true safeguard of loyalty to Christ. The missionary interest was strong, and the problems raised by the War evoked a tendency to search out our own national and individual sins in order to apply the remedy the Gospel has to offer. It was indeed good to be there, and many will look back with thankfulness to the Katoomba Conference as the turning point in their

lives. About 130 were present. New South Wales sent 58, Queensland about 24, Victoria about 25, and South Australia about 20. The effect of the War was seen in the small number of men present. Over 400 members (at least 40 per cent) of the men of the A.S.C.M. have gone to the Front. The social side of the Conference was particularly noticeable and many friendships were formed and pleasant memories created and revived.

A Summer School.

A Visitor's Impressions.

Being able to secure a few days' rest from the duties of daily life, I thought it well to spend them at Wollongong, a little town on the South Coast of New South Wales. It is evidently a settlement of many years, as such things count in Australia, and appears to be supplied with substantial Churches of various denominations, and considerable antiquity. St. Michael's Church is a good stone building worthy of the Church of England. The Rector, the Rev. C. A. Stubbin, one in a succession of good men, represents our ancient Church with earnest activity, unflinching devotion, and able and spiritual ministrations.

My object in visiting the place was to see something of the C.M.A. Summer School and to learn by observation what Evangelicals, and especially their missionary organizations, are doing and proposing to do. There were, I believe, some 200 members of the School, and as I glanced at their badges, I learned that they came from various parishes, city, suburban, and country. They were of both sexes, women being in the majority, and many of them young people. They had evidently come together for the work of the School. It was clearly that which occupied their thoughts. Some, I noted, went for a morning dip in the sea, but returned in time for the early prayer-meeting. All the meetings—these early gatherings, those in the forenoon, and those in the evening—were well attended, and all seemed to come with deep purpose. There was a great and impressive gathering at the Holy Table in St. Michael's early in the morning on the Feast of the Epiphany. It was a simple spiritual celebration, a Memorial Feast, significant, strengthening, unifying the many members of the one body.

The list of speakers was to me a matter of much interest. They were evidently chosen, with a few exceptions, from the younger—not the youngest—clergy of the Sydney Diocese. The older men, the mentors of the Evangelical School, were not there. There was one dignitary, content to fill with grace and helpfulness a secondary position. The speakers seemed to represent unity in principle, with variety in points of view, in personal quality, and in mode of expression. The majority of them were present or past officials of the C.M.A. The Association has evidently confidence in itself and may be congratulated on its staff. The solid character of its work, the effectiveness of its missions, the financial offerings of its supporters, its success in calling out and sending forth men and women whose hearts God has touched, may in some measure be accounted for by its ability to bring together such a number of able speakers—members of its own Staff and Committee. Doubtless there are among the clergy in sympathy with it many others not inferior in ability.

I do not feel disposed to comment on the various addresses. Those given at the early morning prayer meetings were by one of the older clergy, who has learned by experience the art of effective brevity, which younger men sometimes find it difficult to combine with exuberant earnestness. The foremost place was given to the Bible Readings by the Rev. Geo. Cranswick, and very well was that place filled. With wide and deep knowledge of the Scriptures, facility of illustration, simplicity and definiteness of statement, with manifest experience of the

spiritual life, and steadfast adherence to the Evangelical principles of the Anglican Church, these illuminating addresses held the sustained attention of the hearers. They were so full of matter for thought that many seemed scarcely ready to pass immediately to addresses and discussions on other subjects, for which the appointed speakers had carefully prepared.

The Study Circles evidently had great interest for the members, but I had no opportunity to observe the methods on which they were conducted. The addresses at the evening meetings were all instructive and impressive. Perhaps some of them might with advantage have been briefer, but I felt that these young Evangelicals were practical men: seeing, feeling, and responding to the needs of their day, the opportunity before them in the Kingdom of God, the urgent call of this time of War, and of the peace that is to follow. Rev. W. T. C. Storrs presided with much ability. I came away with the conviction that there is a great future before the Church of England in New South Wales, that Evangelical principles will be maintained in the days that are coming, and that by their power the Church will fulfil its missionary vocation.

A holy life is the very gate of heaven; but let us always remember that holiness does not consist in doing uncommon things, but in doing everything with purity of heart.—Manning.

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Why Worry.

(By the Rev. G. Lacy May in "Home
Words.")

The Habit of Worry.

Perhaps no sin—not even that of ill-temper or drunkenness—mars the happiness of so many lives as worry. In thousands of homes the happiness of the whole household is destroyed by the fretful peevishness of the husband or the wife, who is always "worrying" over little anxieties. It is wonderful how many there are of both sexes who have comfortable homes, a good husband or wife, and the gift of children, who yet are never happy, but always anxious. You may get some idea of how common this fault is if you stand for a few moments in a London street, and watch the faces of the passers-by. On how many of them will you see written that quiet peacefulness which cannot exist side by side with worry? The man who has learnt the habit of worry listens to no reason, does not see, and therefore is not thankful for, all the good things of life, is always discontented; and, not satisfied with making himself miserable, does what is worse—makes everybody round him miserable too.

This being so, it is easy to see why our Lord especially taught "Do not worry." Take no thought for the morrow." It is a pity that the Greek words are translated "Take no thought" for surely our Lord would have us take thought about everything. The words really mean "Do not be over-anxious about the morrow" (that is, about the future)—or in modern English, "do not worry about the future."

The Sinfulness of Worry.

Now, why is worry wrong, so wrong that in the first line of this article I called it a sin? Worry is wrong, and sinful, for the simple reason that it is distrust of God. It is a constant fear for the future, a fear that God will be less gracious and loving to us than He has been in the past; and it is this mistrust of God that is wrong, after all the love that He has so abundantly showered upon us.

"Oh, but," you may say, "how can I avoid being anxious and worried about our money matters when they are in such a difficult state, or about my delicate husband or my young boy or girl working in the midst of danger, or with undesirable companions?" Well, it is clearly your duty to be anxious about these things—that is, to think much about them, and about safeguarding the welfare of your loved ones, so far as you can. And it is clearly your duty to remember their needs earnestly before God in prayer. But that is not worry. A natural anxiety, coupled with an earnest trustful prayer, is quite a different thing from that fretful anxiety which never trusts God from hour to hour, and frets rather than prays.

However, to banish this over-anxiety is easier said than done; for it is natural to most people, and especially to

the thoughtful, to worry a bit, and even to let worries grow upon them until they altogether drive out of the soul all cheerfulness and happy trustfulness in God. And therefore—since it is so easy to fall into the habit—we must often remember that it is a Christian duty to fight against it.

Our Lord's Remedy.

Our Lord has told us how to fight against it. He has given us a three-fold antidote to worry.

First, He bids us remember how useless worrying is. "Which of you by taking thought (i.e., by being over-anxious) can add one cubit unto his stature?" When we have done our best to provide against possible troubles, and have prayed about them, it is useless, and worse than useless, to make ourselves unhappy by fretting over them. By far the greater part of our fears about the future are about troubles which never happen. "My dear friends," a well-known preacher once said to his congregation, "my life has been full of troubles, and most of them have never come." Isn't that true of most of us? The troubles that have come have generally been unexpected; and the troubles that we have fretted and feared about most have often not come; and all our worrying was just waste of time and happiness. We might far better have rested quietly trusting in God.

Then the second remedy which our Lord offers us is—to realise the Fatherhood of God. Notice how He Himself, in talking to God, always called Him "Father," and, in talking to the disciples, spoke of God as "your Father." That is one of the great truths which He came down to teach the world—that God is our heavenly Father, upon Whose unfailing love and tenderness we can absolutely and surely rely. "Your heavenly Father knoweth that ye have need of all these things." If we really believe that God loves us as—yes, and infinitely more than—we love our children, and that He is not only ready, but able to give us all that is best for us (though that may not be what we ask Him for), we shall learn to check undue anxiety by saying to ourselves, "Whatever comes will be for the best—I am leaving it all in His hands—I can trust Him." Such trust kills worry. A good motto is: "If you worry, you do not trust; and if you trust, you do not worry."

A great help towards this habit of trustfulness is to make an act of faith a regular part of our daily prayers—that is, to say, each night or morning (and also sometimes during the day), some such short prayer as this: "O my God, I trust in Thee and in Thy love, for now and always. Help me to trust Thee more."

In the same way, it increases our trustfulness if we make thanksgiving a part of our regular prayers. If every night we think over the blessings which God has given us during the day, and thank Him for them, we shall learn to trust better Him Whom we have found to be so constantly good to us.

And, thirdly, the Saviour tells us not to be anxious over to-morrow's troubles, since to-day's troubles are always enough to bear. "Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day (i.e., each day) is the evil thereof." God gives us only one day's trouble at a time; and it is our fault if we add to it unnecessarily. George MacDonald says somewhere—"No man ever sank

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under the burden of the day. It is when to-morrow's burden is added to the burden of to-day that the weight is more than a man can bear. Never load yourselves so. If you find yourself so loaded, at least remember this: it is your doing, not God's. He begs you to leave the future to Him, and to mind the present."

So—and only so—can we learn, instead of being always full of worry and anxiety, to walk day by day as God's trustful children, placing our hand in His, and letting Him lead us and support us hour by hour.

A tender child of summers three,
Seeking her little bed at night,
Paused on the dark stair timidly,
"O mother, take my hand," she said,
"And then the dark will all be light."

We older children grope our way
From dark behind to dark before,
And only when our hands we lay,
Dear Lord, in Thine, the night is day,
And there is darkness nevermore.

THE FLAMING SWORD.

(Translated from a Greek Legend by E. Parry, Ryde.)

The angel stood at Eden's gate,
And held the flaming sword;
Commanded them to watch and wait
By Great Jehovah's word.

A pilgrim came with lifted cross
And sought the gate to pass;
The angel struck the cross, the sword
Fell shivered, as 'twere glass.

And then the Cherub knew his Lord,
And straight obedience made;
And Jesus passed among the flowers
And fruits that never fade.

And so the gate of Paradise
Stands open now to all
Who lift their eyes to Jesus' cross,
And on His potency call.

A TEACHABLE PEOPLE.

A C.M.S. missionary who has had fourteen years' missionary experience among the Kikuyu people, of British East Africa, says that they are very teachable. "In a few years' time they will out-distance all other East African tribes save the Baganda," he writes in the "C.M.S. Gazette" for November: "Kikuyu workmen are now found engaged in all kinds of employment to the satisfaction of their employers. Perhaps no other tribe in East Africa save the Baganda can show such a record of service by members of their tribe. Kikuyus are found working in the engineering workshops, at the carpenter's bench; as High Court interpreters, in the Medical Department of the Government; as clerks in government offices; in the post office as telegraphists, etc."

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Adventures in the Religious Instruction of Children.

(By a Middle-Aged Vicar, in "The Challenge.")

II.

The next landmark in my progress as a Sunday School teacher was a lecture at Wells, where I was at that time a theological student, by the Rev. Spencer Jones, on the Method of St. Sulpice, which thrilled me through and through. I shall never forget how he formed us into an imaginary class of children: made us answer questions with complete statements embracing a whole truth:

Q.: What is grace?

A.: Grace is help and strength freely given us by God.

And repeat jingles such as this one, which has struck ever since in my usually unretentive memory:

"Speak, for thy servant heareth."

Were the words little Samuel said,

"Obey!" is the lesson of Samuel,

As he listens intently in bed.

Then came my ordination and first curacy, and I was given charge of some 400 babies under 12 years of age at a Junior Catechism (in a large Mission Chapel) while a colleague took some 600 others in the Senior Catechism, at the Parish Church.

What fun it was! Week after week one got out one's three points for the instruction, one scorched round on a bicycle to the chosen children with the set questions; one cudgelled one's brains for rhymes, one made up thrilling homilies about Tommy and Mary, who were only saved from becoming impossible prigs when Lent came round, and they had to be extremely naughty in order that they might learn how to repent. I well remember my teacher's relief when Tommy became a real boy at last, and stole a penny, then remorseful, and at last (under the life-giving influence of the imaginary and ideal Curate of his parish) was brought to true repentance!

How popular I was, too, at this time with my day-school teachers. Diocesan inspectors lost all their terrors. Every subject had its own separate catechism of questions and answers, for was not the power of memorising the chief intellectual power of childhood? So with really indefatigable industry I drew up a catechism on the Acts of the Holy Apostles, another on the Sacraments, yet another on the Baptismal Service, and so on and so forth. And when "the day" at last arrived—a day which I would have toasted as eagerly as any Prussian officer—when the inspector arrived he was welcomed with open arms, and with consummate tact on the part of the head-mistress, he was informed that Mr. M— had taught such and such a subject. Then perhaps Mr. M— would like to ask the class a few questions, while I listen? This was exactly what Mr. M— was there for. Out came the questions, "What happened on the Day of Pentecost?" Every hand in the class eagerly stretched itself heavenwards. "Well, Mary, you tell us." "On the Day of Pentecost the Holy Spirit descended on the waiting Apostles." "What is the Day of Pentecost sometimes called?" "The Day of Pentecost is sometimes called the Birthday of the Church," and so on. Every hand up! Every child's memory stocked with truth in tabloid form ready for use in every emergency of later life. What a vision of the Church of the future in that parish filled the mind of the enthusiastic Curate, and soon almost equally enthusiastic inspector, whose reports reached the utmost limits of eulogistic language. Alackaday! Where are those children now? How many of them have indeed retained a memory of those old lessons? How many have bridged the gulf between things learnt by heart and things practised in life? Certainly the method—the only method!—had its strong points, and one humbly hopes that no enthusiastic work among children is ever wholly thrown away, but the fact remains that only a tiny proportion of those so taught became in fact the faithful and instructed Churchpeople of whom one's dreams were so full. And those faithful ones—were they not, after all, in most cases, the least active minded; belonging to a type which is less common than it once was and is not likely to grow more common as "knowledge grows from more to more," the type which accepts without question dogmatic assurance on the part of the teacher?

There is no doubt that, in capable hands, "the method" produces wonderful tempor-

ary results. The sight of five hundred children, conducted by the upraised hand of the Catechist, the feeling of thoroughness and painstaking which it inspires; all these are good, but the fatal defect of treating children of from twelve to seventeen as though they were all alike, and all at the same level of attainment; a defect due to the imperfect understanding of child psychology on the part of the originators of the method, made its abandonment, or at least its drastic reformation, as certain as, I believe, it was well-advised.

And even such child psychology as one had learnt in those days one so often misapplied. To hold the attention of the children, to keep them interested, that, even now is far too often the test applied to the Services and Instructions for Children. The casual visitor sees a huge congregation of children hanging upon the words and gestures of an enthusiastic Curate, and is filled with wonder and admiration. Too rarely does he go on to ask, "What is it which is holding the attention? Is it the essential? Is it the picture or the thing the picture is meant to teach?" I well remember giving a lesson on the Epiphany to a school in Australia and illustrating it by a lightning sketch of a camel on the blackboard. The children were enthralled; the Rector of the parish enthusiastic, but I learnt what I hope was a salutary lesson, when I found a few minutes later that the whole point of the lesson had vanished from the children's minds, but that I myself was remembered merely as "the bloke what drew a camel."

But now those happy days when one was a light-hearted and irresponsible curate are left behind, never to return; and now, as Vicar of a large parish, one rejoices in the enthusiasm and the growing efficiency of the new school of curates, with their greatly improved methods—their graded lessons, their models and modelling classes, and all the paraphernalia at which old-fashioned Sunday School teachers can scarce forbear to sneer. A future age, no doubt, will find much to satirise and much to amend even in these methods, but one great superiority of present over past methods consists in the recognition of the fact that we have not already attained the best possible method but are committed to what is really the only method in these days; the method of progress through constant experiment and equally constant self-criticism, in the light of new and ever-growing knowledge of child psychology.

Young People's Corner.

We have received the first copy of a new magazine; it is called *Our Boys' and Girls' Magazine*. It is for Australian boys and girls; it is beautifully illustrated, and will be published every month. The price is sixpence per number, and it may be ordered through any bookseller, or from George Robertson and Co. Prop. Ltd., Sydney and Melbourne. The Editor says: "It will be conducted in the right spirit—that of an earnest desire to be helpful, instructive and inspiring, as well as in the best sense, thoroughly attractive and entertaining." The following story of a little dog is reprinted from "Our Boys' and Girls' Magazine":—

BRUCE.

The Story of a Little Dog on a British Warship.

Told by Himself.

Perhaps you will remember that the late King Edward had a little terrier dog of which he was very fond. Caesar, for that was his name, had a place in the King's funeral procession. Soon after a book appeared called, "Where's Master?" by Caesar, the King's Dog. Now the author of that book has written another about Captain Loxley's dog.

Perhaps you have forgotten how Captain Loxley was. He was the commander of a British battleship, the "Formidable," which was torpedoed by a German submarine on New Year's morning, 1915. One of the survivors, in telling the story afterwards, said, "Captain Loxley's terrier, Bruce, was standing on duty by his side on the forebridge at the last." Bruce really belonged to Captain Loxley's son, Peter. At the outbreak of the war the Captain was appointed to the command of H.M.S. "Formidable" and he thought he would like to have Bruce with him to remind him of home. That was how the dog happened to be with him when the torpedo struck the ship. Captain Loxley signalled that no other ships were to try to help him because of submarines. Over five hundred lives were lost, and the Captain, doing

what brave British sailors have done over and over again, went down with his ship.

The author of the book makes Bruce give his account of what happened. Captain Loxley is spoken of as Big Master, and Peter Loxley as Little Master. You must read the book for yourself, if you want to know the whole story. This is the account of how the Captain and Bruce went down. Already the waves were breaking over the bridge, and the Captain said:

"Steady, Bruce, old boy. Don't be afraid."

Bruce was watching Big Master's face. It was very tired, very set. Not stern, not unhappy, only tired.

And his voice. Yes, there was Trouble still in his voice, and Sorrow, but the Duty voice drowned all else as he called out:

"Now, boys. No panic. Everyone for himself now. Jump clear of the ship and swim for one of the boats. . . . And, Bruce, you too!"

Bruce was not afraid of the water. It wasn't that. He hated a bath, but he loved a swim. Every summer that Big Master had spent at the seaside Bruce had gone swimming with him every day. He played a hundred games of his own with the waves, he loved being tossed about in the water. Little Master had to produce many biscuits on the shore before he would consent to come out.

"Now, Bruce!"

Bruce was hard pressed against Captain Loxley's legs, trying to comfort, for he still heard the trouble note in Big Master's voice; trying to find comfort himself, for there was something terrible here, close to him, closing round him, that he could not understand. And little dogs, you know, are always very afraid of things they don't understand.

And so it was that Captain Loxley, feeling through the warm touch of comfort the little cold shiver of a dog's fear, ceased for a

moment in his orders to the signaller beside him and bent down and caught Bruce's head between both hands. Such firm, such steady hands. The light of the signal flare fell on Bruce's face as Big Master looked straight into his eyes. There he saw wonderful things; saw devotion, saw his King, his Country, saw all a sailor lives—and will die—for; saw Love—home, Little Master's mother. And then, as he felt the collar round Bruce's neck and touched the brass plate where "Peter Loxley" stands engraved upon it, saw—

Little Master! Little Master!

"You can swim, old chap. One of the boats will pick you up. No little dog can jump like you—you can clear it easy."

But Bruce gazed back at Big Master's eyes.

He saw wonderful things, too.

The signal flare died out. They were in darkness.

"It's the end, Bruce boy. . . . All right, old man, you shan't leave me. . . . I won't leave you."

Big Master, with Bruce's head still in his hands, bent still lower, till his dear face was close to his little dog.

And they both understood and neither was afraid.

The fore part of the "Formidable" was deep under water.

The water reached the bridge.

"Better dive now," said Captain Loxley, very quietly to the officer beside him.

"And you, sir?"

No trouble in Big Master's voice now.

"I go down with my ship," said Captain Loxley, looking so proudly, so lovingly at the row of his men below, up to their knees in water, whose eyes followed him, whose hands followed his, as, facing the Union Jack still waving at the masthead, he saluted the Flag.

Then, remembering Little Master's little dog, his eyes dropped to Bruce—rigid at his feet.
"You and I, Bruce: We go down with our ship."

SUCCESS AMONG CANNIBALS.

A member of the Cambridge University Missionary party—a band of Cambridge men—who went out to the Bauchi Highlands, in the Northern Provinces of Nigeria, in 1906, gives in the December number of the "Church Missionary Gleaner" a graphic description of work among the Angas. These people by tradition are cannibals, but the custom of eating human flesh has been stamped out by British Government action in all but the remotest villages. Considerable success has attended the work of the party, not only among the Angas but among the neighbouring tribe of Suras. Of the opening of a new station at a place called Per, the most important town in the Sura country, we read: "On every occasion of passing through on tour we had been asked to stay and teach, and deputations had come to our headquarters with the same request. The chief had always been very friendly. In July of 1914 I paid a visit, living in a tent and receiving a great welcome. Numbers of visitors came, though men and women were busy in the fields, this being the farming season. Numerous children came round and a small school was started. In February of this year the Government gave permission to us to settle at Per; a small station was built—helpers turning up well for the building—and I began to live amongst the people. In a few months an inquirers' class of nineteen members was formed. Two other small out-stations have been started this year in charge of evangelists."

C.M.A.

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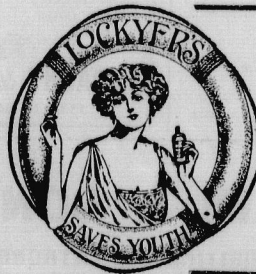
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Vol. III., No. 3.

FEBRUARY 4, 1916.

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Current Topics.

We suppose that on Sunday next, in most of the parishes of the Diocese of Sydney, there will be some special reference made to the first Christian Service in Australia, held "under a great tree,"

shortly after the official landing of the representatives of the British Government, in the year 1788. Some highly critical discussion took place in a recent Synod as to the exact date of that Service, and the Synod, in its collective wisdom, decided that the second Sunday following Anniversary Day (January 26) would be the most suitable day on which to commemorate the first Service. With all due respect to the learned gentleman who conducted the case, there seems to us another consideration that should have weighed in the settlement of the matter. "The Day" of the moment is the Anniversary Day itself, and it might well be argued that more practical good would result in the "sacring" of that day by special services and preachments on the Sunday nearest or next following it. For, after all, the important thing is to impress the imagination of the people generally with the religious aspect of so notable a day in the history of their land and people.

The function of the Christian Church, or any part of it, in relation to the community of which it forms a part, is to extend its consecrating influence as far as possible throughout the community. The Church exists not for itself but for the Great Head Whose Body it is and through which He seeks to work upon the world of saved and unsaved mankind. In utter self-forgetfulness that Church is to bear witness to the Saviour Christ and to minister for His sake, again in utter selflessness, to the world that needs Him, and for which He died. It is not by spectacular and demonstrational display, but in lowly service amongst men and in the self-obliterating manifestation to them of His Spirit and power that the world is going to be won for Jesus Christ. Again and again we need to be reminded of those words of the Master, "The kingdom of God cometh not with observation." The simple, quiet, and spiritual methods of the earliest preachers, and indeed of all the leaders of great spiritual movements in the Church seem strangely out of harmony with the tendencies to the demonstrational of the present day

throughout practically the whole Christian body.

The great "National Mission" that is quietly realising in the British Isles gives hope that the Church of Jesus Christ is getting back again to the Apostolic type of waking. A great spiritual movement is being prayed and prepared for in the Church itself. "The Lord's remembrancers" realise the need that exists of deepening in the spiritual life of the Church throughout its communicant members, that so an effective witness may be borne, and effective intercession may prevail in furtherance of a great consecration of the Nation's life.

Signs are not wanting that the revival in the spiritual life of the Church for which many are praying will soon become an accomplished fact if we are faithful. Among the latest evidences in this direction is the publication of two little books of the greatest value, both of which should have thousands of readers. The first is entitled "Studies in Revival," which will be a great help in guiding the earnest aspirations of many souls. The Archbishop of Canterbury in a Foreword, says: "No day passes without bringing to me evidence of the widespread wish among all sorts of men for something which might, by God's grace, strengthen and guide the rather vague spiritual cravings and aspirations which are astir at an hour without parallel in the history of England or of the world." The book itself includes contributions from various writers, including the Bishops of Durham and Stepney; we rejoice that already its pages are being prayerfully scanned by many readers in Australia; and we believe it will do much to create that atmosphere of prayer and expectancy which will, from our side, prepare the way for showers of spiritual blessing.

The other book is entitled, "When God Came," and the Rev. C. C. B. Bardsley is the author. In the Foreword, he (like the Archbishop of Canterbury) bears witness to the great possibilities of our time. He says: "The Spirit of God is stirring in many hearts to-day. Among His people there is a widespread desire for that renewal of life and increase of spiritual power which the Church so greatly needs if the solemn opportunities of these days are not to be lost." The book consists of

four chapters. The first three deal with certain great spiritual movements in history: "The Franciscan Movement," "The Friends of God," and "The Evangelical Revival." The concluding chapter, "To-day, if ye will hear My voice," is most powerful, bringing before us the lesson that what God has done for others in past times, He is willing and ready to do for us now. Mr. Bardsley puts the matter in a nutshell thus: "The World, the Church, wait for a new inflowing of the life of God: God waits to pour out His Spirit as in the ancient days: one thing, and one thing alone, will decide whether we see in our time a mighty manifestation of His wonder-working power—are God's people ready to co-operate with Him?"

In these words Mr. Bardsley sums up the situation. We believe in God the Father Almighty; He is waiting to bless us on certain conditions; "are God's people ready to co-operate with Him?" This is indeed a reaching question, and one which we all ought to face. The Lord when on earth never hid from His followers that His service would involve sacrifice. "If any man will come after Me," He said, "let him deny himself and take up his cross and follow Me." The Church can only be re-invigorated by the power of the Holy Spirit. When Christ's servants are ready to surrender themselves wholly and at whatever cost to His will. As Mr. Bardsley puts it elsewhere: "The cost of revival must be paid. The law of cost is an inexorable law of the Kingdom of God. It is utterly useless to think and talk about revival in our own lives, in our parishes, in the Church, unless we are prepared for a new obedience, a sterner self-discipline, a braver grappling with every sin of which the Holy Spirit convicts, or ever has convicted us. The sign of the Cross must be stamped on our souls." If there is to be a time of spiritual renewal Christian people must be ready to listen to Christ's call to heroic service. And to such a call we believe that in this time of crisis, a great response will not be lacking.

At a send-off in the Sydney Town Hall last week, Professor David, who is going to the Front as a Major in a Mining Engineers Corps, made a notable speech. Among other things, he said:—
"As sure as there is anything good, pure, and holy in this world the power of Germany will in the long run go down. I will not say that it will go down before a people who are absolutely clean-handed and above reproach, because none of us is that. We all

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