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Current Topics.

The Great Mission of Witness and Repentance and Hope is gradually working its way through the Australian Church. In the Melbourne Diocese an auspicious day was chosen for the inauguration of the Mission, a beginning that was well calculated to impress the imagination of all who are at all capable of serious thought: for the opening of the fourth year of this devastating War may well make men pause in the midst of the pursuit of business, pleasure and other earthly concerns to ask whether there be any word from the Lord Who created all things and under Whose controlling hand the world goes forward in the accomplishment of its tasks and aims.

Some dioceses have finished with the actual carrying out of the Mission; some, like Grafton and Rockhampton, are nearing the close; others are just beginning, and others again still looking forward in the work of preparation. The Church of the whole Commonwealth is intimately interested in this work, consequently there should be increasing prayer ascending to the Throne of Grace, each for all the others, that there may be showers of blessing, that the power of the Lord may be revealed in our midst in the way of a truer repentance, living faith and more complete devotion of our Church to its special task of making ready, here in Australia, "a people prepared for the Lord."

It is one of the grimmest ironies of the War situation that the extreme Socialistic teachings which Labour and have caused very great misunderstanding and suspicion among the great masses of our Empire, and which have done and are doing so much to hinder our strong conduct of the War, have been "made in Germany," and foisted generally upon our own and other lands; whereas in those countries with which we are at war, and in which the upper classes keep such a tight hand on the other classes, so far as we can tell, the extreme Socialists are certainly joining in the struggle and carry little weight against the War so long as it is being successfully waged. It should be fairly patent even to "the man in the street" that German ideals would not make for the betterment of social liberties and conditions. And yet this grave state of events, evidenced by the many strikes that have taken place, constitutes one of the gravest dangers to our winning of the War. It is the old story of Troy and the wooden horse being repeated. The enemy in our midst is working his hardest and his subtlest to bring about our Empire's downfall; and if he be not recognised and dealt with the situation will be grave in the extreme. The present position calls for wise and

tactful leadership, both in England and in Australia. It must be frankly recognised that a large proportion of the community is labouring under a grave misunderstanding of the true situation, and great care must be taken to relieve the strain without leaving behind an aftermath of class-hostility such as will only provide greater troubles at some future date.

In view of a recent controversy in the Church in England in which, so far as our remembrance goes, the "Church Times" did not clearly reveal an attitude of opposition to the defiant attitude of the supporters of the modern "Millenary Petition," we hail with a certain measure of satisfaction the following Editorial Note from the Church newspaper:—

"We have received a glowing account of a procession of the Blessed Sacrament on Sunday last in the parish of St. Saviour's, Hoxton, with Exposition at the high altar throughout the day, and Benediction after Evensong. It appears to have been, as we can well believe, a magnificent and edifying ceremony, a genuine act of worship, in crowded and gaily decorated streets. These streets are normally the meanest and most depressing in London. The description is instructive and suggestive. It shows what a real help to evangelic religion these ceremonies may be. But it provokes comment of another kind also. All was done, not only without ecclesiastical authority, but in open defiance of authority. Regarding it in this light, we cannot abstain from severe condemnation, and we fear that all the good which may have been done by the stimulation of devotion will be more than counterbalanced by the harm that is done to the cause of sacred obedience, and by the further weakening of that spiritual authority, which is already in deplorable estate."

At the same time the openly-expressed approval of the Procession in itself, in an organ which has a very large circulation among Anglicans, is not ominous of good, and reveals to what extent many clergy, professing of the Church of England, are harking back to pre-Reformation idolatry.

The phrase is fast becoming stereotyped in a way that may or may not be for the advantage of the "The Lord's Christian Church. En Own Service," tiredly for its advantage if the service really represents the Lord's intention, for then it is the seal of His New Covenant of pardon and power for His people, rich in blessing for them because of His own blessed presence in their midst, dispensing to them, through the hands of His ministers, the pledges of His love and life; warming their hearts and strengthening their lives by the indwelling of His own Holy Spirit—the Friend and Comforter Who more than compensates His people for the Divine Master's bodily absence by communicating to them the power of that Master's spiritual presence. The richest title of that service is "The Holy Communion," for there the Lord's people meet in brotherly fellowship with one another and their Lord, while sharing together in outward sign and pledge and in inward reality all the precious

benefits of the Breaking of His Body and the Shedding of His Blood; their "souls refreshed by the Body and Blood of Christ as their bodies are by the bread and wine." Well may hearts that thus realise the Love that impelled His wondrous sacrifice for us glow with a responding love, and break forth into praise and singing. Consequently it was a true instinct that led the Church to make the Lord's Own Service—the Holy Communion—an occasion of thanksgiving in which those who had been just partaking of the "pledge of His love" might have the opportunity of pouring out to Him the praises of their hearts and offering the oblation of their lives.

But there is a use again becoming more and more prevalent as the days preceding the Reformation, which practically obliterates the Sacramental idea, as defined by our Church, and erects the Holy Communion into the offering up to God of a sacrifice which in some way is to gain for our prayers a reader hearing from the Father. Thus in the Rockhampton "Church Gazette" we are told that in one parish at least "the 10 o'clock Eucharist on Sunday is specially offered for the Mission." Where in the New Testament is there any indication of such a purpose in the institution of this Holy Feast? The writer in the said "Gazette" is complaining of the absence of men and boys from the service and proceeds to deal with possible or actual objections. "I do not like the service, is another excuse. Will such objectors press their objections further. Do they mean seriously that they do not like the service ordained by Christ Himself?" We query the writer's justice in commenting thus. In the first place, on his own showing, he is using the "Lord's Own Service" for a purpose quite distinct from the fundamental idea of the Lord's institution; and we are inclined to think it very likely that the concomitants of its celebration, with the ornate ceremonial which is so customary in some Churches, would make it rather difficult for the plain man to identify it with the simple rite of that Upper Room in Jerusalem.

The World Tragedy is the direct result of materialism, and materialism is the unconfessed creed of the nominal Christian. It is upon materialism that he builds his life. Deep down there are spiritual forces at work, and occasionally the nominal Christian yields to them when in moments of strain or distress they more urgently force themselves up into his consciousness. All institutions are to-day under the searchlight of persistent examination and criticism, and amongst them the Church. All that is best in the Church welcomes the efforts put forth to find the reasons of the weakness and the failure of the Church. With

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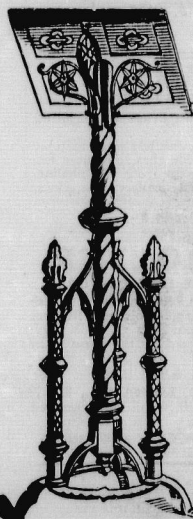
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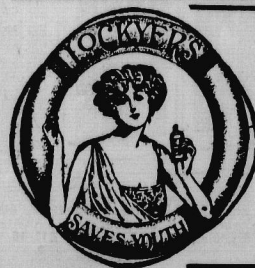
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exaggerated humility many see the failure of the Church in the failure of her best members. A learned Professor of Theology in Oxford tells us that from out the very sanctuary of the Church, from the Holiest of Holies, there has gone forth nothing to help or to heal. Upon the very Saints of God, the heroes and martyrs of the Faith, some would put the blame of the Church's failure. It would be as reasonable to lay upon the heroes of Mons and the glorious "contemptible" Expeditionary Army the early failures of the War. No! whatever blame earnest Church members may with Christian humility be prepared to take upon themselves, we must not allow for a moment that the failure of the Church is primarily the fault of the more spiritual of her members. To say that "the spiritual forces, gathered up in the sanctuaries, have remained in sterile isolation" is not only absurd, but closely approaches to blasphemy.

When a great enterprise, the joint effort of many, fails, it is neither commonsense nor honesty to suggest that the failure is due to those who strove the hardest. They will be the first to accept reproof in that their "best" was a very poor thing and certainly not good enough to make up the deficiency of those whose hearts were not in the task; but the real reason of the failure lies in those who failed to give themselves to the work in hand, from those who failed to give their best down to those who ignobly did their worst.

It is hard to find one qualified to enquire into the reasons for the failure of the Church. One in his blind zeal can see no fault in her; another in his exaggerated, if beautiful, humility blames the best in her; a third in his militant hatred of the Church sees no good in her and blames her for every ill that the world suffers from. If one could have an impartial, candid critic, it is certain that amongst his findings would be that the Church's failure to a great extent lies in the fact that her membership is for the most part purely nominal, or, in other words, that the Church has become so materialised in her faithless members, that all the spirituality of her best members is not sufficient for her world-wide task, and that it is only the heroic efforts of the few that have kept the flag flying. That this is true of all efforts for the common good goes without saying, but when splendid minorities in the State drag a reluctant people some few steps towards a better life, those who have borne the heat and burden of the day are not blamed because the success is only partial. So justice demands that upon the faithless many and not upon the faithful few shall fall the main responsibility for the failure of the Church.

It is impossible to account for the existence of the large nominal membership of the Church except from the prevalence of the materialism which Science itself is now repudiating. This gives point to the words of the Bishop of Winchester, who, in a recent charge, speaks of the attitude of members of the Church toward world problems as "stupid." "Shall we call it languid or lukewarm, or shall we be more really honest and searching if we call it stupid—stupid for want of thought and imagination; stupid by a dull unreadiness for the challenge of high possibilities and new opportunity."

It seems rather similar to the story of "Alice through the looking-glass," where she found the two finger-posts pointing along the same road, one marked "A Sense of Humour!" "To Tweedledum's House," and the other "To the house

of Tweedledee."—"I do believe," said Alice, "that they live in the same house." There are certain forms of raising money for Church purposes which are fairly generally admitted to be very inexpedient because of the weakness of human nature. There is the raffle, so harmless to the ordinary man's mind, but tending to a breach of the law against covetousness embodied in the 10th Commandment. There is again the promiscuous dance, such a favourite method in some parts of fostering the life of a Church and raising funds to keep things going, and yet tending so often to a breach of an almost more important command—the seventh. And so to hear a clergyman who quite openly utilises the latter method inveigh with much display of righteous indignation against the former, strikes us as verging on the ridiculous—we had almost said the insane. Yet this is what we are treated to in a very northern diocesan paper:—

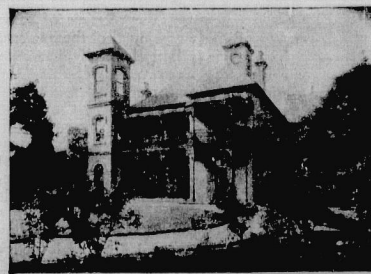
"We held a successful monthly dance in the Parish Hall and netted over £8. The feeling of all is that the monthly socials are what is needed to keep up the Church life."

"There never was a time when demands on our loyalty to God and to our Empire were most pressing. That brings me to a second question, and it is better to be frank and to be done with it—Will our Church people be loyal to our Lord Jesus Christ and do their best to form a public opinion against the deadly gambling vice that is eating out the heart of the nation? Our Synod has forbidden unworthy methods like raffles and art unions to be used for raising money for religious objects. We have now the splendid example of the Cathedral Church in refusing money won by gambling even for a patriotic fund. Yet, in defiance of all this, our people go to Roman Catholic bazaars where the raffle and spinning jenny are among the popular methods for raising money for the extension of the Kingdom of God. Such procedure is disloyal to the commands of our Church; it is disloyal to Our Lord Himself. Is Our Lord's Kingdom to be extended by selling an article worth £5 for £100, or by encouraging the young life of a community to gamble by the use of the spinning jenny? Such unworthy methods are a shame on any Christian body who allows things that have an evil effect on the young life that is growing up and give to the thoughtful man an opportunity to sneer at the Christian profession when he sees no discipline and no difference in the life of the Christian."

This protest against gambling is excellent, but we think that it is just as bad, if not worse, to seek to "keep up the Church life" and extend our Lord's Kingdom by so doubtful a method as the public dance. The War is indeed a call to loyalty to God and Empire; that loyalty will necessitate an unrelenting fight against the vices that are corrupting our national life, and certainly impurity is not the least dangerous of them. It is time for the Church to cease pandering to worldly tastes in her anxiety to provide the sinews of war for her great enterprise.

"The Lord turned the captivity of Job when he prayed for his friends." Many still find the prison doors opened as they practise the ministry of intercession.

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English Church Notes.

Personal Pars.

Rev. E. A. Burroughs, Fellow and Tutor of Hertford College, Oxford, has been appointed by the King to be one of His Majesty's Honorary Chaplains, in the room of the late Rev. Henry Barclay Swete, D.D.

Prebendary W. I. Carr-Smith is leaving Grantham for Eastbourne, where he has accepted the living of St. Peter's. He went to Grantham after resigning the rectory of St. James', Sydney.

The King has presented the Rev. A. R. Buckland to the Rectory of Pulham, St. Mary Magdalene, in the diocese of Norwich. Mr. Buckland, since 1902, has been secretary of the Religious Tract Society.

The appointment of the Rev. J. K. Mozley, of Pembroke, to be vicar of Christ Church, Westminster, means a serious loss to the Cambridge theological teaching staff. There is no doubt that Mr. Mozley will find scope for his abilities in London, but he has done so much for the cause of dogmatic learning, orthodoxy, and sound Churchmanship in Cambridge that the gap will be hard to fill. In this connection it may be noted that Mrs. Mozley has just published a little book called "Eucharistic Fellowship" (Mowbray, 3d.) which deserves to be widely used.—"Church Times."

English Churchmen, in common with their brethren of the Free Churches, will deplore the death of the Rev. J. Denney, D.D., widely known as the Professor of New Testament Language and Theology at the United Free Church College, Glasgow. Dr. Denney was recognised as one of the foremost theological scholars of the day. His books on the Atonement are especially valuable.

Rev. E. N. Gowing was recently instituted and inducted as Vicar of Prittlewell by the Bishop of Chelmsford and the Bishop of Barking respectively.

It has been noted with great interest that, among the Birthday Honors, the Kaisari-Hind Medal for Public Services in India was awarded to Mrs. Whitehead, wife of the Bishop of Madras.

The resignation of the Bishop of Hereford recalls the fact that the late Bishop of Bristol resigned his See at the age of 81, though still in great vigour. Dr. Percival will keep his eighty-third birthday this year.

A Socialist's Tribute to War Chaplains.

Among the many fine tributes which have been paid to the Army Chaplains for their heroic and self-sacrificing service at the various Fronts, one of the most notable comes from Private G. Newman Stewart, a well-known Deptford Socialist serving with the Royal Welsh Fusiliers.

"There was a time when, mostly from the platform, I engaged gentlemen of the faith in controversy. I stigmatised them as being out of touch with that mighty, and mightier-to-be, force democracy. To-day, on meeting the clergyman I give him my best salute, knowing that he is indeed a helpmate and an uplifter to us lads who are engaged in this international crisis. I have said that the Army clergy are non-combatants. Would it not be wiser for me to say that whilst not using arms they are just as much engaged in fighting the forces of the Potsdam tyrant as the soldiers of the King? Their comforts, like ours, are very meagre. Then have left blessed home and dear ones to venture into the danger zone. We in the many moments of peril utter a good round oath; they simply smile courageously and carry on. There are men of God who have met death in this war. And only one way

can they meet it—by helping others. When the boys are making an attack it is not necessary for the padre to be there. He could if he so desired, conceal himself in the concrete dug-out. No shot or shell need reach him. But many—if not all—prefer to come forth with the sure grasp of God's hand which enables them to face death fearlessly and with a smile."

800th Anniversary.

St. Mary's Church, Goudhurst, Kent, kept its 800th anniversary in June. The Archbishop of Canterbury preached in the morning and the Dean of Rochester in the evening. The first record of a church in this large Weald of Kent parish is in the year 1117, although it is possible there may have been one earlier. Domesday goes back to 1086, but it is not always complete in Church information.

Towards Re-Union.

It is interesting to hear that Professor Cooper has been invited to preach in Belfast Cathedral. It is not the first time that a Presbyterian has preached from the pulpit of the Church of Ireland, for Sir George Adam Smith has preached in the Chapel of Trinity College, Dublin; but it is the first time that this has happened apart from the special circumstances of a University. We do not think it at all possible or desirable for individual incumbents, or such authorities as a Dean and Chapter, to indulge in exchange of pulpits without full authority representative of the whole Church, but we exceedingly desire that from time to time outstanding preachers of other denominations should be by proper authority invited to speak in our Churches. Why should the Church be deprived of the benefit of that prophetic gift which God has undoubtedly given to many of them?—"The Challenge."

National Mission Committee of Enquiry.

On Whit Monday and Whit Tuesday a Conference was held in connection with the work of the Archbishops' Committee of Enquiry into the home evangelistic work of the Church. The Conference was attended by a number of men and women experienced in Mission work, including the Bishop of South-west (chairman), the Bishop of Dover, Archdeacon Hough, Canon Hefner, Canon Robinson, Canon Barnes-Lawrence, Prebendary Webster, the Rev. Paul Bull, and the Rev. Cyril Bickersteth, of the Community of the Resurrection, Head Deaconess Siddall, and Mrs. Montgomery.

Study is being made not only of methods of evangelistic work generally and among special classes, but also as to the character of the message which is needed to-day, and the evangelistic approach which is likely to be most successful. The work of the Committee also embraces the training of the clergy and laity in evangelistic work, the fostering of the evangelistic spirit, the evangelistic service of women, the part which literature has taken, and is likely to take, in this region of the Church's activities, and the lessons to be learnt from the Mission-field for evangelistic work at home.

Bishop Prohibits Preacher.

A special service was announced to be held at the Church of St. John the Baptist, Tuebrook, Liverpool, on "the eve of the festival in honour of the Blessed Sacrament commonly known as Corpus Christi." This service the Bishop of Liverpool forbade, and he prohibited the Rev. Harold E. Burder, vicar of St. Oswald's, Chester, from preaching the sermon, on the ground that the festival is Roman and not Catholic, and was founded in connection with the doctrine of transubstantiation, which the Church of England has repudiated.

The "Church Times" is quite puzzled over Dr. Chevasse's action, for "so far as its origin and intention are concerned, the feast of Corpus Christi is as innocent as a harvest festival, far more edifying and many centuries more ancient. . . . Why any bishop should forbid it we are unable to imagine." Evidently, to most Churchmen, the editor of the "Church Times" is afflicted with a curious lack of imagination!

America and the War.

Dr. Griffith Thomas, in a letter to the English "Record," has made the following interesting reference to America's entry into the War:—

"I have just returned from a brief visit to the United States, where I have been speaking and preaching in various churches and gatherings. Everywhere I went I found the heartiest interest in the war, and a uniform satisfaction that America had at length decided to cast in her lot with her Allies. Indeed, it is already clear that America means to do the work with all possible thoroughness, and very little is heard of anything else than the keenest sympathy with the cause of the Allies. Bishop Acheson very rightly pointed out that whatever we may say about the action of America during the last two years, it is difficult for people outside the

United States to appreciate the position of President Wilson in securing unanimity for a war policy. A well-known American doctor pointed this out in a very vivid way quite recently, when he said that in his home the maid was Swedish, the man who attended to his fires was English, the letter carrier was Irish, one of his helpers Italian, the ice man Albanian, the fruit man a Greek, the barber a Portuguese, another helper a Pole, yet another an Austrian Jew, a tailor a German Jew, the laundry man Chinese, and the policeman a Yankee. And yet, he added, the entire dozen were all good Americans."

The Mission to Seamen.

Churchmen will be glad to hear that after eleven years of unremitting effort in Buenos Ayres a large Seamen's Institute has been built and opened in this huge grain port. Bishop Every dedicated the new building, and Sir Reginald Tower declared the Institute open.

At the Front.

Evening Communion and Fraternal Action.

A young clergyman of the Church of England, in charge of a hut within shell-range of Western Front, has written thus to a friend:—

"There is always an Evening Celebration; even very extreme padres take it, and it is looked upon here as an essential thing. Several padres have told me that they think there will be an increase in Evening Communion after the war."

"The other thing I notice especially is the way in which various denominations work in together. Our hut, for instance, is open to services of any denomination, and it is so arranged that services of various denominations follow one another. This morning we had a Wesleyan Parade service and a Presbyterian. At the latter the Presbyterian padre took the service and gave the address; I read the Lessons; one of my colleagues played for the hymns, and the other acted as sidesmen, giving out books, arranging seating, etc. This is a fair sample of what happens out here."

The colleagues thus referred to are also clergy of the Church of England.

A Chaplain, in sending the Bishop of South-west particulars of a service of Holy Communion in the second line, says incidentally: "I found that we could hold this service morning and evening, with a Bible class in the afternoon. We must always remember that, on active service, evening Communion is more of a fasting Communion than in the early morning. Breakfast is eaten as soon as the men awake."

A Proof of Lunacy.

Dr. Paget, Bishop of Stepney, has been fulfilling a round of engagements in Scotland. He delighted the General Assembly of the Church of Scotland by addressing them on work among the Jews in East London. He remembered the English lunacy case, where the lawyer, after many proofs of suggested lunacy, finished up with the clinching argument that "the defendant must have been of unsound mind, for he gave large sums to the scheme of converting the Jews." "Yes, I know all about that," said the judge, "for I happen to be president of the Society. Proceed with your argument."

Lay Readers and the Army.

A test case of considerable importance to diocesan lay readers holding Bishops' licences was recently decided at Camberley. John Christopher Elliott, a lay reader licensed by the Bishop of Winchester and in charge of a mission church at Camberley, was summoned for failing to appear in answer to a calling up notice under Military Service Act. The defendant contended that he was a regular minister of a religious denomination, as all his time was devoted to the work, and that, therefore, by the Military Service Act, he was exempted. The military authorities argued that, belonging to the Church of England and not having been ordained, the defendant was not a minister. The Bench decided that the defendant was a regular minister of a religious denomination, and was, therefore, exempted from military service.

The Power of the Presence

and
ITS RELATION TO THE HOLY COMMUNION.

(By the Right Rev. Handley Moule, D.D., Bishop of Durham.)

(A paper read at the meeting of the London Clerical and Lay Evangelical Union, May 24.)

II.

From these more general reflections on the Presence, and on the relation between the Presence and worship, I pass naturally to some great questions more limited and particular. I mean, as you will anticipate, questions connected with the great Sacrament of our Redemption by Christ's death; if I may denote the Holy Communion in the words of the XXVIIIth Article.

With reverence and fear I approach this theme. With reverence, of course, for here is the holy institution of the dying Lord. With fear, lest words on such a theme should only bewilder, or only divide. But the fear itself prompts prayer and hope.

It is very widely taught and held, and the tradition of the teaching is old, that one supreme purpose and function of the Holy Communion is to effectuate a Presence of the Lord with His Church, peculiar, of its own kind. Whatever else it was given for, it is held that it was given for this. It was to procure and secure, by its due celebration (I omit on purpose all extreme refinements of statement, which would confuse our present quest), such a Presence of the Son of God in His full incarnate glory, in mysterious connection with the hallowing and the presence of the elements, that it should be the believer's duty to think that the whole of Christ is then and there present as He is not, not so fully, not so magnificently, certainly in a normal way, otherwise and elsewhere. So strongly by some devout Anglicans is this held that they allow themselves to speak at times as if the glorious Presence were not to be had at all otherwise. One good man, pleading for a full provision of great celebrations for our soldiers when they return, has said that they will think little of Morning Prayer, for they will not find there the Presence of Christ.

A further step of doctrine, as we well know, takes men to the position that consecration so identifies the elements, or the element, with the Lord in His Presence, incarnate and glorified, that the identification lasts while the element is preserved intact, apart from the occasion of celebration and reception. The Presence, in an ineffable speciality, is bound up with the hallowed object. The incarnate God, inscrutably but really and uniquely, is there. To be near the sacred Thing is to be near Him, in a sense apart and infinitely important. To pray before it is, in a sense apart and infinitely important, to pray to Him in an intense and prevailing proximity.

No Christian who has learnt anything large from life's work and sorrows, from its temptations and its failures, its immeasurable need of the Christ, whole and near, will bear to think or speak hardly about such beliefs. Probably he personally knows amongst those who cherish them such humble and holy disciples of His Lord that he has a great fear of offending the generation of God's children. Yet in love and candour we may ask, for ourselves, for our own faith and our own responsibilities, whether the words of the Lord and His apostles really give such convictions the ground which their gravity and importance demand for the full assurance of faith.

Approach first the more general and far more widely-held tenet that the Holy Communion is emphatically the Sacrament of the Presence. With all reverence for the thought and faith of my countless fellow-Christians who so think, I am constrained to say that I cannot find, after earnest study, followed through many years, that this belief is either "read in the Scriptures or to be proved thereby" (Article VI.). I may quote, with respectful agreement, some

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words of my illustrious predecessor at Durham, whose vast knowledge was held and used by a mind singularly detached from "party." The sentences are quoted from his "Memoir" in my friend Dr. Tait's recent book, a book of whose high and distinguished value I can hardly speak too warmly. "The Nature and Function of the Sacraments," Bishop Westcott writes: "One grave point I am utterly unable to understand—how 'the Body broken' and 'the Blood shed' can be identified with the Person of the Lord. I find no warrant in our Prayer Book or ancient authorities for such an identification. . . . The circumstances of the Institution are, we may say, spiritually reproduced. The Lord Himself offers His Body given and His Blood shed. But these gifts are not either separately (as the Council of Trent), or in combination, Himself. It seems to me vital to guard against the thought of the Person of the Lord in or under the form of bread and wine. From this the greatest practical errors follow. . . . The elements represent His human nature as He lived and died for us under the conditions of earthly life."

I venture to add, on my own part, what has long seemed to me eminently true and significant, that the whole action and utterance of the Lord at the Institution connect the eucharistic rite with the sacred Death as the immediate and supreme matter of reference. The elements are kept apart, not blended. The one is broken, the other is poured out, before consecration and reception. They are thus, first, the Body and the Blood separate from each other; that is, in the death state. They are, further, the Body as broken and the Blood as shed; that is, in the state of the Crucifixion hour. The Cup is the New Covenant, in the life blood, say, the death-blood, of the most holy Covenant. The ordinance "spiritually reproduces" an hour, a state, which, while its effects are for ever, has for ever ceased to be.

The Holy Communion, as to what is for certain read in Scripture and can be securely proved thereby, without importations into the matter from quite other sources, is thus precisely this, the Sacrament of our redemption by the Death of Christ. As such, assuredly, our Consecration Prayer regards it.

The divine Ordinance, with all its grace and power, is thus emphatically a Rite of Covenant, rather than a means to effectuate a unique mode of Presence. As we will presently remember, it is a holy occasion full of the certainty, joy, and glory of the Presence. But the Presence on that occasion is not a something effected by the Ordinance. Rather it is just that propinquity of the Lord which He promises to His people in all their holy gatherings. Only He is present here for a special purpose of blessing—to make, as it were, His whole covenant of grace ever again concrete, tangible, vitally, and vividly real, to all His own; to make, as it were, a thing which they can feel. It is, in brief, a Sacrament. And a Sacrament, when we come to think of it calmly, and anew, what is it? I venture to say, with Dr. Tait, as he reiterates the point in his admirable book, that Sacraments are things given not to add to the mysterious element of religion, but on the contrary to clear thought, and quicken imagination, and add faith to lay a direct and simple hold on the eternal verities. They are to assist the believing spirit, by outward and visible signs and seals related to the hidden things signified, and true to a common law of human language, called freely by their names. They are Signs, so as to help the worshipper to treat the invisible as veritable. They are Seals, so as to validate the grasp of faith upon its possession, under the "better covenant," of all that is ours through the Incarnate and Crucified Redeemer.

Of course, this is no mere matter of natural perception, of common sense. The Holy Spirit alone is able to give thought and faith their true direction and to reveal to them the glory of their object. But as He uses the Word (for it is only words), so, uses its sacramental Seal, never to be discovered from it, to the uplifting and the assuring of the soul.

It was, I believe, Archbishop Temple who said that the work of the Holy Communion is not to effect a Presence, but to seal a Promise.

May we not fairly expect that, if the effecting of a unique Presence were the Lord's purpose in the Institution, the Acts and the Epistles would contribute unmistakable illustration of it, not in teaching only, but in incident? But I cannot for myself trace such illustration anywhere. In one memorable incident I seem to see a negative to it. St. Luke, as we all feel, in the Acts, records not only events, but selected and significant events. One such is given us in that prominent narrative of immortal beauty, the conversion and baptism of the Ethiopian. The man, taught first by Isaiah, then by Philip, who for him is the New Testament, believes, rejoices, is baptised, and then goes on, utterly alone of Christian fellowship, to the African mountains. He needs, if human

being ever needed it, the Presence. How is he to enjoy it? Not on any strict Church theory, through eucharistic means at all. He is but a layman, just baptised by a deacon. His sole means of grace are Isaiah, Philip's word, and baptism. Must he not turn back to Jerusalem, and get the Apostles somehow to make good the tremendous need? Nay, he goes on his way rejoicing. He has the whole new-found Christ with him. Neither Philip nor Luke is, it would seem, disquieted about his spiritual provision.

This means no dishonour to the Passover of Christ. But it seems to me silently to suggest that the Presence has not that unique connexion with it, which so many earnest Christians take for an article of faith.

III.

Upon the further question, the reservation of the consecrated Bread for worship, I will speak but briefly. The late Mr. Freestone, of the Mirfield Community, has shown, in his book "The Sacrament Reserved" (a book which appeared after his brave death in Mesopotamia), that such a practice was not known in Christendom for a thousand years. And the Bishop of Oxford has handled the subject, in the like direction, in an essay of characteristic power. He writes from his own point of view—a point far different from mine. He emphasises as a great function of the Eucharist that it is ordained to convey into the Christian the glorified humanity of the Lord. But none the less weightily he warns Anglicans of the tendency of Adoration of the Host to blur and distort the fullness of faith in the Lord's indwelling in His disciple—whose being is the one true pyx or tabernacle of the sacramental Body. The title of the essay precisely is "The Theological Bearings of some extra-liturgical Uses of the Blessed Sacrament"; it is reprinted from the "English Church Review," and published by Longmans. There are some great premises in the Bishop's masterly discussion with which, as I have said, I am quite unable to go; while fully recognising the amount of ancient (I cannot think primeval) belief and teaching which is with him. But I find it the more impressive that he should thus urgently insist upon the spiritual risk, as well as the unhistorical texture, of the tenets which would find a divinely given help to faith and prayer in acts of worship, collective or single, offered in the presence of the reserved and tabernacled Sacrament of the Body—used as it is, in such a case, without the very best evidence that this was a use intended by the Lord.

The tendency of this whole type of teaching, so I feel reverently convinced, does not run with the main stream of New Testament truth. More or less it goes to make less sure, less luminous, less restful and strengthening to the believer, the certainty of the un-failing and ubiquitous Presence, entire and perfect, of the crucified and risen Lord Incarnate, in all the glory of His Person, in all the grace of His deity and His manhood. It goes to put out of the foreground that truth which flows like a river of life through the Apostolic teaching, the truth of the work of the "other Comforter," who was to supply, and more than to supply, the loss of the amazing gift of the literally corporal companionship of the Christ. In the Scripture it is by the Spirit that we have the Son, in all His life and power. The manner is inscrutable; it transcends infinitely alike analysis and imagination. But the fact is simplicity and certainty of faith. "He that is joined to the Lord is one spirit." The bridal bond of the soul and the Saviour, in which the disciple is not only with but in the Master, and He in him, is by the Holy Ghost given to us. It is such that, at every moment and in every place, the Master is closer to the man than breathing, nearer than hands and feet.

As to the public worship and life of the Church of God, a serious tendency of the teachings in question seems to me to be, as we have seen, a discredit of extra-sacramental worship, such that the traditional treasures embodied in Morning Prayer, for example, the Lessons, the Psalms, the Te Deum, are becoming unfamiliar to many churchpeople. Surely the glory of the Sacrament should rather be shed over all other times of worship and of the Word, as the seal of covenant blessing upon them all, than be supposed to depress them and leave them in the cold.

IV.

But now I close. I have tried, imperfectly, but to my best, to give reasons against certain misuses, as I think them, of the glorious sacramental institution, the holy Passover of our Redemption. Let me conclude all the more gladly upon the positive note. For all that it is given to be, as the Divine memorial, in the soul and in the Church, of the Atoning Passion—that central fire and light of the Faith, that supreme magnet to the believing sinner's worshipping love—let the Holy Communion be more to us than ever, always more gracious, beautiful, venerable, dear. For all that it is given to us to be, as the imperial seal of Heaven upon the whole eternal Covenant of abundant pardon and victorious holiness, for all that it is as the authentic and certifying adjunct of the Word, from which it is never to be parted, let it seem always more desirable to us, more light-giving, more life-giving, to receive in worshipping wonder the hallowed Bread and Wine, as from the hands of the blessed Christ Himself, so the better, in the heart, by faith, to feed on Him. Let our conduct of the great Rite, and our use of it, be steeped in the tranquil but profound reverence of faith and love, and also in the glory of that blessed hope of which it is full. For we "show the Death" with a perfectly definite terminus ad quem in view: "till He come." So let us go forth from it strengthened and refreshed in our whole being pledged anew to an unreserved surrender to our once surrendered and suffering King, and better able to recollect to adore, and to use, everywhere and every hour, "all the days and all day long," in the assemblies of the Church, and in our own most solitary or most crowded time, the entire and real Presence, living, life-giving, human, divine, of our Lord Jesus Christ.

CHRISTIANITY IN JAPAN.

The following figures, taken from the statistics of the Nippon Seikokwai for the year 1916 are full of interest, and have a great message of encouragement for the Church in this country: Japanese clergy, 110; baptised on roll, 25,626; communicants—men 4898, women 5164. Of church buildings there are 144, together with 120 preaching places. There are 390 Sunday schools, 71 boarding and day schools, 3 theological schools, and 3 Bible women's schools. This in a country where little more than sixty years ago Christianity was utterly proscribed, and to be a Christian meant the hourly risk of life.

They say the world is round, and yet I sometimes think it square, So many little hurts we get From corners here and there.

But one sad truth in life, I've found, While journeying East and West, The only folks we really wound, Are those we love the best.

We flatter those we scarcely know, We please the fleeting guest, And deal full many a thoughtless blow To those who love us best.

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Personal.

Rev. H. S. Begbie, of St. Stephen's, Newtown, Sydney, has been appointed Commissary in Sydney for the Bishop of Bendigo.

Mrs. B. Phillips, who had resided for 51 years at the Lansdowne, New South Wales, where she and her late husband were amongst the first settlers, has died suddenly. She is mother of the Rev. Arthur Phillips, of Temora, and was 72 years of age.

The many friends of the Bishop of Grafton will rejoice at the restoration to health that has been granted to him. It will be remembered with interest that, towards the end of last year, the Bishops of the Commonwealth, assembled for General Synod, combined in a very solemn service of prayer and laying-on of hands for Dr. Druitt's recovery. His Lordship is in Sydney for Provincial Synod, and preached on Sunday at Cremorne, Wahroonga, and St. Thomas', North Sydney.

Rev. G. A. Chambers, M.A., is proceeding, in September, to England to advocate the claims of the Bush districts in connection with the work of the Colonial and Continental Church Society. Mr. Chambers is going to Grafton for a few days to gain some experience of the needs of the bush work. Rev. F. Phillips, M.A., is to act as Locum Tenens at Dulwich Hill during the Rector's absence.

Rev. N. Mackenzie, of South China, is at present in Sydney. He has worked in different parts of Southern China for 19 years, and is taking an extended furlough, during a portion of which he will be working amongst the Chinese inhabitants of Sydney, under the auspices of the C.M.S.

Rev. W. E. K. Burkitt, writing to the Rector of St. Paul's, West Maitland, N.S.W., under date of April, 1917, from "Somewhere in France," says:—"Easter is here again already. It seems no time since the last, when I celebrated Easter in St. Luke's, Mosman, and all the family were present. This Easter I hope to celebrate again and have arranged to hold our Eucharist at 6.40 in our Mess-room. No Chaplain is available for us, nor has been for a month past, so I am glad to fill the gap again. There are quite a number of fellows in the ambulance who are glad of the opportunity, eleven turning out before reveille last Sunday week, including one Presbyterian. I have seen Rev. B. C. Wilson (Rector of Merriwa) several times since he has come as Senior Chaplain to this Division, and on his recommendation have

cabled to the Bishop for appointment as Chaplain. This work is alright when we are really at it, but seems an awful waste between times; and opportunities do come my way to fill in gaps, etc., and to show that the parson can hold his own on any odd job that is going. I was glad in the latter respect to come top of the poll in a recent exam. for surgical dressers in our section, with 90 per cent."

Rev. F. Lynch, B.D., Rector of Williamstown, Vic., after conducting the Mission of Witness at Altonville, has kindly consented to act as "Advance Messenger" to some of the parishes included in Group 5, Diocese of Grafton.

Miss M. J. Thorp, of the Auckland Diocese, has been appointed by the C.M.S. for service in the Mission Field, and it is hoped war conditions will permit her to leave before the end of the present year.

Mr. R. S. Murray, late secretary of the C.E.M. Society, is leaving for Tasmania to assist the Rev. W. G. Thomas, Rector of Queenstown.

The Bishop of Wangaratta presided at an enthusiastic meeting of the Scripture Campaign Council in the Auditorium, Melbourne, on Monday evening last.

News has been received of the death in New Guinea of Miss Gertrude Robson. Miss Robson joined the staff of the New Guinea Mission in 1913. Her furlough was overdue. The late Miss Robson is a sister of Mr. E. Robson, B.A., late Headmaster of the C.E.G.S., Sydney.

The Bishop of Ballarat has appointed the Rev. T. P. Bennett, Vicar of Warrnambool, and the Rev. M. C. James, Vicar of St. Peter's, Ballarat, to be Archdeacons under the new Diocesan Scheme of Finance.

Rev. P. J. Bazeley, Secretary of C.M.S. of N.S.W., has returned from Townsville, in which town he has been engaged in holding a Mission.

The death is announced of Mr. A. C. Blackwood, Diocesan Secretary of C.E.M.S. in Tasmania.

Rev. J. B. Woolnough, M.A., of Tasmania, died on July 16, at the ripe age of 83. He was ordained some 60 years ago in England, and was for over 20 years chaplain to the Tasmanian Defence Forces.

Rev. R. H. Bootle, Curate of St. John's, Sydney, has accepted the position of Senior Housemaster of Holy Trinity Grammar School, Dulwich Hill, and will enter upon his new duties on October 1.

We regret to announce that Canon Beck, of St. John's, Darlinghurst, Sydney, has been ill and unable for duty.

Rev. H. D. Salmon, M.A., Hon. Head of the Cambridge Medical Mission Settlement in London, is in Sydney. Mr.

Salmon has been acting as Advance Missioner in connection with the Grafton Mission of Witness, and is about to proceed to England as Chaplain on a transport.

Rev. William Green, of Melbourne, has resigned his position as organising secretary of the Australian Clergy Provident Fund and as a member of the Board of Directors, to take effect at the end of this month. He has also resigned his position as director of the Clergy Widow and Orphans' Fund after 30 years' official connection with the Board of Management.

Dr. Charles Todd, a late warden of St. Peter's Cathedral, Adelaide, left £500 in trust to the Bishop and wardens for its benefit.

Rev. W. Norman Higgins, late Rector of Maylands, South Australia, has been appointed Vicar of All Saints', Landport, in England.

Our Melbourne Letter.

(From Our Own Correspondent.)

The C.E.M.S. Council held its annual meeting in the Chapter House on July 30. His Grace the Archbishop showed his interest in the society by presiding. Representatives of 35 branches were present, some parishes being unable, through pre-occupation with the work of the coming mission, to send delegates. Considering the chequered financial career of the central executive, it is creditable to have a credit balance of £20. Mr. Rigby dwelt on the value of the society's work among the soldiers, and to him and his colleagues on the executive the Church owes a debt of gratitude for their many energetic presentation of the Church's appeal to the soldiers. But it is significant that the report has nothing to say about the condition of the C.E.M.S. branches in the parishes. These are the roots of the Society, and if these fail to flourish the central work in the long run is doomed. Occasionally one hears reports of a live branch, but continually one is told of organisations which have a name to live and are dead. Why is the Society with its simple and practical aims, failing to arouse the enthusiasm of the man in the parish? Is it pre-occupation with war work? That excuse is wearing a bit thin. If it were good for all it is quoted the Red Cross and patriotic leagues must be overflowing with the money of Churchmen, and all its work done by them. No, our best C.E.M.S. men can all find time for patriotic work without giving it all their time and then failing in their duty to their Church. A better explanation is that the best of our men, and in some societies almost the whole of the membership, is at the front. In that case we can agree with the negro preacher who said he would write on his Church when it dies through devoting so much to missionary work (as his Deacons prophesied), "Blessed am de dead dat die in de Lord." But all the men have not gone. Why does the Society fail in enlisting new members and getting real work out of those who remain? It may be partly the fault of the Society and partly of the secretaries and partly of the clergy. Add all this together and still the bigger half of the failure rests with the men. The average Churchman is in his parish a D.W.W. (Don't Want Work). The true remedy, therefore, lies along the lines of the coming mission. It is to be found in such a conversion and consecration of heart to Christ that men will be

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found both to will and to work for His good pleasure.

The League of Soldiers' Friends is "taking on" in many parishes. The half-crowns of members will be useful, but we hope their efforts will not be exhausted in paying up. There is heaps to be done for returned soldiers and soldiers' dependents in every parish. This League should help the Church to organise and co-ordinate its efforts. This name, "The League of Soldiers' Friends," has been given to the War Work Committee, now made a separate corporation under the Council of the Diocese. Thus in future all our soldiers' work will be brought under one authority.

The gift of Mr. Luxford of £1000 to St. Philip's, Collingwood, clearing off the debt on their fine new School Hall, is an example of what men of means can do for their Church when, like Mr. and Mrs. Luxford, their hearts are in the business. We hear that Christ Church, South Yarra, is raising the wind for a new School Hall. Surely there are some wealthy men on the hill south of the Yarra to see the thing through for the Church there.

Good reports are coming in concerning the Missions at St. John's, East Malvern, and St. Philip's, Collingwood, and Holy Advent, Malvern, where the Dean is Missioner. The first-named had total attendances of 1500 on the last Sunday, and Canon Hancock's work has been going deep. Revs. A. Yeates and R. Long have had a cordial welcome at St. Alban's, Armadale. With reference to the Mission, it is well to add that the free literature supplied by the Mission Council is to be obtained at the Diocesan Book Depot. Handsome and appropriate memorial cards, containing resolutions, have just come out. The adult card contains a picture of our Lord saving Peter on the troubled waters, while the children have a beautiful picture of the Infant Jesus in the arms of the Virgin Mary. The original of the latter is in the Adelaide Art Gallery.

The Provincial Synod.

THE ARCHBISHOP'S ADDRESS.

After referring in sympathetic terms to the changes in the personnel of the Episcopal members of Synod, his Grace said:—

"But we also meet at a critical stage of the greatest war in history, in which the British Empire has had to fight and is fighting for its very existence as well as for its most cherished ideals, and we who, five years ago, were amongst the most peace-loving commercial races of the world have been inexorably transformed into a fighting nation, else we should have been overwhelmed. It has brought sorrow to every section of the community. At the same time it has been a glorious revelation that the manhood of our race is as it used to be, and that Australia can send splendid sons to the armies of the Empire, second to none born elsewhere. Many of them now watch us from the heights, but the thought of them and their gallant memory should urge us as a Church all the more to sanctify ourselves for their sake and the common good. Our record thus far has been worthy of our heritage. In devoted sacrifice for the flag, of thought and money and life our ancient Church has led the way. But not the least arduous task awaits us now. In front of us lies, if I mistake not, an unparalleled demand upon the endurance of the nation, and we with others must help them to endure. The voice of the pacifist will be reinforced by everything that appeals to our exhausted sentiment. The one unfailing antidote is the call of duty and the conviction that God's will must be done no matter what the cost. It is our prerogative with others to supply that element. With it also we must yet more loudly insist upon the need of repentance, national and individual. In spite of all our spiritual efforts the nation is not yet on its knees, and it need not seem strange that God's forces of the weather are against us repeatedly and not for us. We ought not to be disappointed in the effect of our Missions. The work of God is not to be measured by

results that are numerical. It is for us to continue as we have begun in faith that works and does not desist.

"But in addition we must make preparation for the momentous days of reconstruction after the War. Of the general problems this is not the place to speak, except that, as Churchmen, we must do our utmost by counsel and cost to secure righteous adjustment for the whole community. Two aspects, however, of the future demand our special thought as a Church. How can we best absorb into active membership of their parish at home the men who return altered, we believe many of them for good, at any rate in their regard for the old Church that has ministered to them in many ways during the War, and which they have often discovered. We need devise some better means than we at present possess of embodying them again into one fellowship. We need to know more who and what they are as they return. But do we need to remodel our liturgy (if we could) to suit their past experiences? Some have told us that because they have often seen Crucifixes and their concomitants in Flanders they will want something of the same in Australia. I for one do not believe it. I think that the relativity of these things to their spiritual life will in most cases be no different after the War from what it was before. Nor do I think that we shall need great upheaval of our Prayer Book. We might occasionally wish, as we have often wished, a modernisation of phraseology, and greater liberty of adaptation. But the judiciousness of those who minister is often as doubtful a quantity as the susceptibilities of those to whom they minister: so that probably a greater average of usefulness will lie on the side of sane conservatism rather than on that of unrestricted innovation. We might easily lose far more than we should gain.

"What will be required by our returning soldiers in our worship for the future will more probably be the abolition of all shams and of all appearance of them. They have been facing stern realities. It is not the antique phraseology of the Prayer Book that so certainly alienates them as the unreal intonation with which it is so often rendered. We need to cultivate more deliberately the manner of men who deal with real things for real men. We must also teach the whole deposit of faith instead of, as so often, only a section or sections of it, variously reiterated and frequently out of the context. Above all in an obligation the responsibility of which rests particularly upon the laymen of the Church, and insists that we show by our conduct the conviction that the truth of God ought to interpenetrate every moment that we live, and that there are no licensed exceptions.

"To these difficult tasks we must set ourselves, handicapped, in all probability by a great soul weariness encountered where we least expect it, the inevitable reaction after soul strain, whose worst forms history shows us under Charles II. and George IV., and through which nothing but the Grace of God earnestly sought can carry us.

"Side by side another gigantic task will await us in the organisation of our relationships as a Christian Empire to the great non-Christian races within our borders, and outside them, with whom we have found such true blood brotherhood in the War. With the Christian Church as a whole is the key of the problem. In the past the unacknowledged work of the Christian Missionary has prepared that good feeling which has stood us in such good stead. For the future necessity is laid upon us as never before to reduplicate our missionary energy, using every form of it if by any means we can enlist all, that so the present opportunity may be reaped. We need to hasten the spreading of the truth of Christ for the world's good and for our own, all the more because the soul of the world is plastic to an unexampled degree to receive the imprint. Only upon the principles of Christ's kingdom can the jarring questions that are thrusting themselves into notice find a healing answer: only by the Spirit of Christ can we who profess to be a Christian people so sink inherited prejudice and pride that the answer when found will be adopted. It is only the extension of the missionary heart that can make this impossible possible without which there can be no world at peace.

"To inspire such endeavour by mutual consent and resolution seems to me one purpose that is served by the Synod of a Province. Governance and rule does not appeal to me personally as one of its ideal functions. I believe that the verdict of history points to the diocese as the oldest and most useful unit. Over-systematisation has often ended in disintegration. Vitality can never be wisely sacrificed to a superficial efficiency. Suppression of diocesan by provincial action involves the danger of forcing the will of some upon others without securing the true advantage of all. By true provincial action it is possible that those who think that they have a vision can so com-

mend it by argument that others, if not all, will voluntarily adopt it.

"Another object that can be served by a Provincial Synod is that we can learn to bear one another's burdens. I have hoped for some time that we might do more in the future to adjust the weight of our burdens in this Province, provided that we do so without unreasonable interference with the liberty of any.

"But our chief and most historical function, as I take it, is that being legally citizens of a State, with which the Province is co-terminous, we can in Provincial Synod decide upon common action to be attempted in matters of citizenship that affect us as Churchmen.

"One such set of questions are connected with the Marriage Laws of this State and their administration."

His Grace then uttered a protest against the system of re-marriage as allowed in the interests of the Roman Church, and also urged the necessity of at least three days' notice before the celebrations of any marriage.

The Synod Sermon was preached by the Bishop of Bathurst to a fairly large congregation. His message was as that of a prophet in our midst. He urged upon the Synod that the making of disciples is the chief work of the Church of Christ. She may take her part in the public life of the community, but that is not her chief aim. The welfare of the Church rests upon her obedience. If she is failing in her work, it is because she is not making disciples, and disciples are not made by the solemn promulgating of great pronouncements, but by constantly putting forth the great Christian message of Salvation through Jesus Christ.

Correspondence.

Churchmen and Church Schools.

(The Editor, "Church Record.")

Sir,—In writing in your previous issue on the subject of Church Schools, my desire was to emphasise what I consider the duty of Church-people, viz., to support their own Church work.

"Presbyter Anglicanus" has commented on my remarks and brought forth what, if true, is a serious condition of affairs—a Churchman's admission that he considers Church schools of lower moral tone, than Presbyterian and Methodist schools. I do not agree with him, but would like to hear what our Church School Councils and Principals have to say on the subject.

It has been my privilege to work with several churchwardens and church officers who have, through the influence of educational institutions, been brought to seek membership with the Anglican communion, but I would answer the question which "Presbyter Anglicanus" asks me by saying that the majority of Methodists and Presbyterians consider it a point of honour to send their children to their own schools, and it is unfortunately reserved for a comparatively large number of church-people to think that the outside pastures of others contain sweeter grass for their young than the fields reserved for the flock to which they belong.

I am afraid that "Presbyter Anglicanus" would find himself on unsafe ground if he sought to reason with a churchman who contemplated sending a child to a Convent school, if it were known that he so strongly favoured education at a Methodist college. "What is sauce for the goose is sauce for the gander."

I maintain that Church-people ought to support Church schools where possible, and I heartily commend the good work of those taking up this matter so earnestly.

Yours, etc.,

E. C. ROBISON.

Leave thy plans in God's safe keeping,
He will guide thee through;
Trust His words of faithful promise,
Thou shalt find it true.

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The Church Record.

AUGUST 17, 1917.

THE CHURCH IN RELATION TO THE STRIKE.

The unfortunate strike which has plunged the whole community into a condition of great hardship and extreme inconvenience is, from one point of view, a challenge to the Christian Church, and it is in this light that we desire to view the matter here. We wish to point out an aspect which seems to have been overlooked in all the discussions of the subject which we have either heard or read. Each party to the dispute, of course, shoulders the other side with all the blame, and the general body of the public sides with one or other of the disputants. One and all, they approach the subject from the point of view of the other fellow's responsibility; it will, therefore, perhaps, be refreshing if we identify ourselves with the Church and ask what **our** responsibility is.

The strike has already illustrated how largely open to leadership Unionism is. The spectacle of 40,000 men, many of whom know little or nothing of the matters in dispute, leaving their work without question at the mere fiat of their Union is impressive and suggestive. This obedience to their leaders meant subjecting their families and themselves to privations, and, in many cases, resigning the privileges to which long years of service had entitled them; yet they gave it without hesitation. We believe that in this case they have been led astray, but the fact remains that they have been led. The method which they have chosen as a means of securing redress of grievances, in our opinion, would be indefensible at any time, and in these days of stress and warfare it is little short of criminal. To punish the whole community for the alleged sins of the Commissioners, to defy the law which, when it suits them, they invoke, to organise what is practically rebellion at a time when the Empire is fighting for its existence, is entirely unable to be justified. But that is not at present our concern; our point is that it is useless to bemoan the direction in which the masses have been led or to fulminate against the undoubtedly pernicious and utterly immoral doctrines of the I.W.W.; it is to set these things right that we, as a Church, exist. It is surely part of our duty to lead these masses into all the truth. It is part of our plea for the evangelisation of the great Eastern nations at our doors, that it matters profoundly to the world and to the Church whether in their upward struggle they are guided by Christian

principles, whether their national ambitions are controlled by the vision of the Cross; and the plea is right. The principle is just, and it may be applied with no less reason to these forces in our midst. There is nothing to be gained by shutting our eyes to facts. Unionism is an undoubted force, and it has come to stay, the great flood of democracy will not be stemmed, the masses are still marching upward from the down-trodden condition of past generations, they have had a taste of power and find it sweet, they have come at long last into their own, and they have a hundred temptations to abuse this newly-acquired power. They represent a mighty force: what is the Church doing to direct that force? We are afraid that the working-man is following for the most part other influences. He is apparently waiting and willing to be led, and the I.W.W. propagandist steps in, stirs up the embers of past feuds, fosters a militant class-consciousness, and impregnates a considerable percentage of the men with the immoral principles of sabotage, of consciously working at a standard lower than their best, and of organised selfishness. It is then possible for the section thus indoctrinated to obtain a leadership over the whole, and for the community to be plunged into misery and chaos.

But is this the only leadership which the working-man will follow? We think not. Unfortunately he has got out of touch with the Church, and, rightly or wrongly, he feels that it is unsympathetic to him. He knows that men like Kingsley, Maurice, and Shaftesbury were among his greatest champions, but he says that these were brilliant exceptions to the general rule, and complains that the Church as a body has been opposed to him. If the Church is to guide the masses this state of affairs must be remedied. Without a sense of sympathy leadership is impossible; the men must be taught to trust the Church. As they will not come to the Church, the Church must go to them. The I.W.W. propagandists have not waited to be approached by their audience; neither must the Church. The men must not be regarded hopelessly as a people accursed who know not the law, but rather as sheep upon the hillside wanting a shepherd, which shepherd the Church of Jesus Christ can and ought to be. Surely these are souls for whom Christ died: surely they are part of the harvest we are bidden reap for the Lord. But the reaping will not be done till the masses feel that they can trust the Church. And let it be remembered that the Church is made up of clergy and laity. At the present time she is misunderstood, and the misunderstanding has been fostered by misrepresentations of the Church behind her back. But it should not have been so easy to get behind her back; she should have been among the masses. However, it is never too late to mend, and the Holy Spirit of God can make us able to solve all difficulties and overcome all obstacles. Let us but be earnest in our desire to face the question; let us but be willing to follow His guidance wherever he may lead, and whatever cherished interests may be involved, and then along the paths of self-sacrifice and sympathy He will bring us to the goal. The need is tremendous: so also is the opportunity: so also is the Power at our command.

We have received two small publications from Messrs. D. Mitchell and Co. Ltd., 153 Clarence St., Sydney, entitled "The Jelly Crystal Dessert Book," and "Feather Flour Cook Book," either of which may be had, post free, by application to the firm, on mention of the "Church Record."

ST. BARTHOLOMEW, APOSTLE AND MARTYR.

(August 24.)

If, where they lead my Lord, I too am borne,
Planting my steps in His, weary and worn;
Oh, may they carry me
Nearer, O God, to Thee, nearer to Thee.

If Thou the cup of pain givest to drink,
Let not my trembling lip from the draught shrink;

So by my woes to be
Nearer, O God, to Thee, nearer to Thee.

Though the great battle rage hotly around,
Still where my Captain fights, let me be found;

Through throes and strifes to be
Nearer, O God, to Thee, nearer to Thee.
—Bishop Walsham How.

The Church in Australasia.

A.B.M.

Torres Straits Mission.

The following letter from one of the students at Moa Island was recently received by the General Secretary of the A.B.M.:—
"I write a few words about this new Mission in the Torres Straits. We are very thankful for Rev. J. Done to teach us about God. I have been with him as Captain of Mission Boats—'Dogai' and 'Herald.' I've tried to help him take the Gospel from island to island for about one year and half, and I saw the work in the island was very good and this thought came into my heart—'it is better for me to take the Gospel of Jesus Christ, so I'm now leaving the Mission Boat, this month I'm going to college at St. Paul's to be trained and afterwards I'll go out and work in the place which God will choose for me.'

"I remain, your friend,

"JOSEPH LUL"

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Archbishop's Letter.

"The Provincial Synod plays an important part in co-ordinating the thought of the Church, and in dealing with matters of common concern in the Province which is co-terminous with the State. Even though each diocese is the final legislative entity, the Provincial Synod can and does assist towards common legislation on matters of great principles, without in any way forcing the thought of other dioceses on any one without its consent. I ask the prayers of the Church for guidance in our deliberations.

The new Church Offices will, we hope, be completed before the end of August. The generations who come after will be indebted to those Churchmen of to-day who were statesmenlike enough to use the Church's funds for these great work of diocesan necessity, freeing the work of the Church from the hampering conditions that had so long shackled it, without at the same time neglecting the proper stewardship of the monies of the Church."

C.E.M.S.

In consequence of the strike conditions the Conference and all other functions have been adjourned indefinitely.

Grafton Church Aid Society.

The Bishop of Grafton, Dr. Druitt, preaching at Wahroonga and St. Thomas', North Sydney, on Sunday last, outlined a scheme for enlisting and consolidating practical sympathy on the part of Sydney and other city people in the work of his bush diocese. At St. Paul's College, on Monday night last, His lordship, in the presence of a number of Churchmen, inaugurated what he has called "The Grafton Church Aid Society," the members of which will pledge themselves to prayer and other active interest in the work of the more scattered portions of that diocese. The Bishop rightly insists that the Church in the more settled places has a responsibility towards the people "out-back," who are engaged in what may be properly termed the pioneering work of opening up the country's rich and hidden resources. We hope that Churchmen will respond worthily to the appeal.

The Deaconess Institution.

The Annual Meeting of the above will be held in the Lecture Hall, Deaconess House, St. Paul's Road, Newtown, on Wednesday, August 22, 1917, at 2.45 p.m. The Archbishop will preside, and the speakers will

be the Bishop of Bathurst and Miss Pallister (Deaconess Superintendent). This will be the first annual meeting in the new Lecture Hall.

Comradeship with the Blessed Dead.

"Death is seen in Christ to be only the gate which conducts to more free and unhindered life in the service of God and man. There is no break or bar, except in the transference to another sphere which, because it is unseen and spiritual, is infinitely more real and fruitful. For those who have earth still as their habitation that break seems complete and final, which robs them of their complete and sound and the bodily presence; but what if the severance be only in appearance and not in reality? The grief and bereavement and sense of loss which inevitably come to us through such sacrifice of themselves, is the share which falls to us of the same Cross by which they have their title to comradeship with Him who has conquered death and the grave.

If the Cross, in the light of life's glorious purpose, is seen to have been infinitely worth while, then the share in that Cross which sorrow and bereavement claim of us, must appear to be worth while also. To unite ourselves in bearing it is to enjoy the comradeship of the Man of Sorrows, and to be led on to share His triumph; to withhold the consent of our will to suffer with Him is to condemn ourselves to the lonely misery of an unshared grief and to miss the experience to which the way of sorrows is meant to lead.

It remains for us to strive to rise to the height of living, which they achieved: "who counted not their lives dear unto themselves." We share their glorious enterprise as we yield a loving consent to their willingness to give their best. Nothing shall rob of the joy of continual fellowship with them save our grudging refusal to follow them in treading the way of their certain victory.

Those who have died for noble ends have pointed us to the only true end of life, which is noble living. They challenge us with them to strive, not for material and temporal gains, but for what is permanent and imperishable, goodness. Their interpretation of "the good" in life has become our possession; we owe it to them to live for the same end, and to give endorsement to their deeds by a life-long endeavour to follow their lead."—Bishop of Kensington.

Proposed Installation of Electric Light.

In accordance with the resolution passed at the last annual vestry meeting of parishioners the rector and churchwardens of St. Andrew's, Summer Hill, have decided to appeal to the parishioners next month for the money required to instal the electric light in the Church.

For many years the question of the lighting of the Church has been prominently before the parishioners, and although improvements have been made, the light is still far from satisfactory.

Another improvement that will be effected at the same time is the installation of electric power for the organ. This too has long been needed.

The date fixed for the special collection is Sunday, September 16, and the sum required is £100.

NEWCASTLE.

A Teaching Mission of the Holy Spirit.

The committee appointed by the Bishop to arrange for the Mission met on July 16. So far, the following dates and missions have been fixed:—

September.—Braxton, the Rev. A. Killworth.

October.—St. Paul's, West Maitland, Canon Batty. Muswellbrook, the Dean.

November.—All Saints', Singleton, Bishop of Armidale. Cathedral, Bishop of Armidale; Wallsend, St. Luke's, Rev. A. Killworth. Hamilton, St. Peter's, Rev. P. J. Razeley. Newcastle, St. John's, Canon Portus.

December.—Boolaroo and Teralba, Rev. P. de Laure Musgrove. Adamstown and Dudley, Canon Wilton. Stockton, St. Paul's, Canon Portus. Toronto, Christ Church, Rev. E. H. Burgmann. Raymond Terrace, the Dean. Scone, St. Luke's, Archdeacon Davies.

The aim is to reach all those who desire to serve the Lord Jesus Christ, and to teach them how to do it. There are many Church-people who are silently wanting a more practical and spiritual understanding of the Christian religion, both in itself and in its relation to everyday affairs. It is hoped that one result of these Missions will be the formation of a nucleus of consecrated and instructed people in each parish who will be prepared to take an active part in the forward work of the Church.

GOULBURN.

Young.

"We are still thankful to see the fruits of our recent mission at Wombat. There has been a considerable revival of interest in the church's work there; better congregations, and the return of several to the habit of regular church attendance. We hope and pray that it may continue. There are some yet who have to learn that they cannot hope for a week of happiness, if it is not begun with that honor due to God's Day. It should not be difficult for an earnest person to keep that day free from the many duties that throng the week, and make such a day as Sunday desirable. God's day profaned is a week spoilt, as well as a robbery of God."—Parish Paper.

GRAFTON.

Diocesan Synod.

The Synod has been arranged for October 7-14, at Grafton.

VICTORIA.

C.M.S.

(From a Correspondent.)

The Church Missionary Society Conference.—An important conference of the members of General Committee and representatives of the various organisations was held on the evening of August 6. The Rev. A. C. Kellaway presided. The whole situation of the Branch was carefully reviewed with the purpose of determining upon a policy for the remaining months of the year. It was unanimously agreed that the Society should be the servant of the Church for the promotion of its spiritual life through the medium of group conventions, etc. It was also decided to endeavour to secure an income of at least £10,000 for 1917, for the purpose of meeting all the obligations of the year, and to permit of our entering 1918 without indebtedness. The whole spirit of the Conference was good, and it should do much for the promotion of the Society's work.

The Roper River Mission.—The Rev. H. E. Warren recently reported that Miss M. C. Crome had been married to Mr. A. J. Dyer. Mr. and Mrs. Warren have been very unwell of late and the committee has advised them to come south for a change as soon as possible. An expert lady teacher is urgently required for the Mission. It is a post offering a sphere of great usefulness to a person who will use her teaching gifts to lead the young people to Christ. Applications should be made to Rev. A. R. Ebbs, C.M.S., Cathedral Buildings, Melbourne.

Re-union of Returned Missionaries.—Victoria is privileged to have a most useful body, representative of all the missionary societies operating in the State. All returned missionaries on furlough were invited by them to an annual re-union on August 8. The function was well attended and was in every way most successful.

Enthusiasm in a Country Parish.—A mission Study School was held at Traralgon, Gippsland, a few months ago, when it was decided that the parish should endeavour to support its own missionary—which was certainly a courageous proposal. The matter was taken up most warmly by the Vicar, Rev. W. J. T. Pay, and by the Gleaners' Union, led by their Hon. Secretary, Miss Hyde. Sister Pethybridge, who recently passed through the Alfred Hospital, was chosen as O.O.M. And a public meeting to inaugurate the movements was held in Traralgon on August 8. Over 250 people sat down to a bounteous tea, which was followed by a public meeting, presided over by Bishop Pain. Addresses were given by the Vicar, Rev. A. R. Ebbs, Miss Dixon (of British East Africa), Rev. A. E. Adeney, Mr. Walter West and by Miss Pethybridge. The Bishop warmly commended the proposal, especially as the whole parish is undertaking the responsibility, amounting to £100 per annum. The parish is to be heartily congratulated upon this splendid forward move may it stimulate other parishes to do the same.

MELBOURNE.

The Mothers' Union.

(From a Correspondent.)

A meeting of workers was held at Bishops-court on Wednesday, July 18, when a large gathering of delegates from various branches was present.

The President, Mrs. Lowther Clarke, entertained the visitors to tea at 8 o'clock, and afterwards Dean Godby gave an address on "Problems arising out of the War." The Dean said:—

"There are two great problems arising out of the War in the settlement of which women must take a prominent part. In one of them women alone can take an effective part, and

that part they must take lest utter disaster should fall upon the community. The first problem is the adjustment of the relation between Labour and Capital. No other adjustment is possible save by the Christ rule of service, the law of life which He gave, Who, though He was Lord of all, came down to earth to be the Servant of all. Under this great law the labourer would no longer look upon work as a mere source of wages, and Capital would no longer regard wealth as a mere source of increase of wealth, but both, serving one another, would find expression of their service of God, in their common service of the whole community.

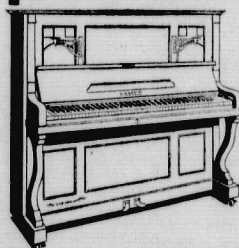
"This is the underlying cause of the present war, in which we are fighting in assertion of the principle that no nation exists for its own aggrandisement, but each for the service which its own racial peculiarities or geographical position puts within its power to render to the whole human race. Service seems to be the lesson that the War would teach. If we shall have failed to learn that, we shall have failed indeed.

"The second problem is one which good women must do all that lies in their power to face. A new and a very dreadful thing has appeared among us. We accept a time of War as a time of the relaxation of sexual morality. Sad as this is, it has always been. The new and very dreadful thing of the War has been the spectacle, to which we cannot close our eyes, of the multitude of young girls, hardly entered upon womanhood who have lightly parted with their chastity under the excitement of the times. This is most deplorable. The women of Australia must set themselves to face this terrible fact. It arises from two main causes, the lack of parental control, and the lack of effective religious training. It is women's work, to which all women's organisations should be most earnestly applying themselves, to find means by which our men, when they return in their thousands, may be protected against temptation, and these girls may be protected against themselves. The appeal is to women whose daughters are guarded and safe, to come to the rescue of other women's daughters, and then to take up their part of the great duty of service."

Women's Evangelical Guild.

According to the report presented at the annual meeting of the Women's Evangelical Guild, held last week, and attended by about

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60 ladies and a few gentlemen, about £50 was raised and passed on to the patriotic funds including £21 15s. to Red Cross work; French Red Cross, £1 11s. 6d.; Y.M.C.A. £13 8s.; Belgian, £1 2s.; and Sailors' and Soldiers' Day £4. Ridley College benefited to the sum of £16 16s. Rev. Thos. Quinton presided, and the address of the evening was given by Rev. G. E. Aikin, principal of the College, on the work of which he gave an account. Its students were now in Holy Orders in six dioceses of Australia, in England, and in the mission fields of Uganda and North-West India.

Mrs. Kernot moved a vote of thanks to Mr. Aikin, and in carrying it the chairman remarked that women had come to the front more than ever since the war. He hoped the new committee would have a pleasant and profitable year and that they would give larger support to the College than they had done ever before. Officers were elected as follows:—President, Mrs. Kernot; vice-presidents, Mesdames Hudson, Jullien, Pearson and Miss Larcombe; secretary, Mrs. A. Danic; assistant secretary, Miss G. Smith; treasurer, Miss Batten; librarian, Miss Ritchie; auditor, Mr. A. G. Richardson; committee, Mesdames Marwood, Sadler, Thatcher, Wilnot, Dancy, Dunn and Misses Adams and Stringer.

The Mollison Library.

Melbourne Diocese is fortunate enough to possess a really up-to-date theological library. The librarian, Rev. J. C. Love, is devoting the whole of his closing years to building it up and compiling catalogues. Recently the Council of the Diocese agreed to the large room next door being divided for the double purpose of giving extra room for the library, and on the other side of the partition an office for Archdeacon Hayman. In his old office the Archdeacon had not room to swing the proverbial cat, but now he could entertain all the cats in Killenny. Not that he does, for the Archdeacon carries with him an atmosphere of peace. Only decorous church committees and supporters of the Home Mission Fund are likely to share the Archdeacon's ample space.

Commendation of Missioners.

At the Patriotic Service on August 4, all the missioners who could attend were commended to God in prayer for the work which lies before them. This was the chief feature of a largely-attended service, attended by their Excellencies the Governor-General and Sir Arthur Stanley.

A Veteran Churchman.

At the last meeting of the Melbourne Diocesan Council, the Archbishop, on behalf of the Council, congratulated Sir Arthur Snowden on attaining such a venerable age (87), and sincerely thanked him for his valuable services to the Diocese.

Religious Instruction in Public Schools.

The Bishop of Wangaratta and Rev. G. E. Aikin were the Anglican speakers at the recent Scripture in Schools demonstration in the Melbourne Auditorium. Both made telling appeals for reform on the lines of the N.S.W. system.

A Jubilee Offering.

Miss Slaney has given a handsome prayer desk, made of polished blackwood, for the chancel of St. Mary's, Caulfield, to commemorate her 50 years of residence in the parish, of which she has been one of the most devoted workers.

Prahran.

Careful preparations are being made for the Mission to be held from September 1-10 by the Rev. H. S. Begbie, of Newtown, Sydney.

The Mothers' Union holds on its way, increasing in membership and usefulness.

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BALLARAT.

Covering the Diocese.

It is quite remarkable that the Bishop in six months has travelled through the whole of the Diocese, though without, of course, being able to visit every parish. We think that a visit to Colac on the 19th ult. will complete the list of all the larger centres, including far-away Mildura. The Bishop's plan of visitation has probably differed from that which any one of his clergy would have prepared for him, but it has been in accordance with a plan of his own careful preparation. It is most interesting, and a most instructive, to observe the method by which a stranger in new work and new surroundings has tackled the problem of gaining sight and knowledge of his territory. We admire the manner in which the Bishop has already accomplished a great and wide-spread amount of visitation. We recommend clergy and parishes still eagerly awaiting an episcopal visit to make their request and leave the Bishop as unhampered as possible in the matter of arrangement. He will, we are assured, prepare a further scheme of visitation which will be thorough, will include smaller parishes and districts, and will give him closer acquaintance with the Diocese with the least possible delay. The Bishop is going to know his work, and to fulfil it, in a remarkably quick and complete manner.—Church Chronicle.

QUEENSLAND.

ROCKHAMPTON.

Cathedral Parish.

It is not very easy to write about the Mission. The things that are written are very well known, and dealing with outward tokens is not altogether a safe guide, while the things that are worth saying can scarcely be written down. The results that really matter are not outward and visible.

But none the less there are certain things that ought to be recorded. First, our deep thankfulness for many signs of God's good work upon the Mission and for many answers to prayer known and unknown. Then it is right that we should record our thankfulness that the Archbishop of Brisbane was called to be our Missioner. It is difficult to imagine anyone who would have better suited our particular needs. There are so many ideas of what the Church teaches that it was an enormous privilege to feel that one stood in our midst with all the weight of a Prophet of God of old, saying "thus saith the Lord." We felt that we had one who gave not his own individual opinion, however weighty, but who spoke "with authority" for the Church.

In conclusion, let us remember the three great lessons the Archbishop reminded the children that the Mission has taught us—

1. To see Jesus.
2. To desire to obey Him better.
3. For His sake to love one another.

God grant we may never forget these wonderful lessons we have been taught.—From "Church Gazette."

Central Queensland.

Archdeacon Oakes has recently visited the Brotherhood District of Central Queensland, and relates his experiences in the current number of the Rockhampton "Church Gazette," in which he remarks:—

"I have been much impressed with the potentialities of Central Queensland, it is at the present time perhaps, the finest and most prosperous country in the world. There is much work for the Church to do, and very few to do it. If I am spared, I should like to come out again in winter, and offer my services for another couple of months, in assisting the hardworked and much-travelled Bush Brother, who now seems to be single-handedly struggling with an almost impossible task."

NORTH QUEENSLAND.

Townsville Mission.

(From a Correspondent.)

For twenty years at least St. Peter's Church, Townsville, North Queensland, has been the centre of a vigorous Church life, based on sturdy Evangelical Principles, expounded and maintained by the Rector, Rev. Canon Williams. During the past few weeks great impetus and inspiration has been given to the workers by the visit of the General Secretary of the Church Mission Society, the Rev. P. J. Bazeley, who came from Sydney to conduct a Mission, upon which many of the people had set their hearts and their prayers. The sad breakdown of the Rector, necessitating a prolonged vacation just a short time before the Mission, seemed to be a set-back to the hopes of all, but God the Father proved Himself again in the salvation which He wrought even in the absence of His servant.

The Mission commenced on Saturday evening, July 21, when the workers gathered with the Missioner for prayer and consultation. The first Sunday service showed that a spirit of inspiration was present and the definite out-look was given. The Rector, from the pulpit, went straight home to all hearts in the large congregation present. From that time people were held, and throughout the week, the numbers attending increased. The presence of a large number of men, both young and old, was a marked feature at each Mission Service. The afternoons were specially devoted to work amongst women and children. The final afternoon meeting of women, when over 80 were present, to hear and to think out the deep things of God's work, will not be forgotten by anyone present. In the opinion of some the best work of the Mission was that carried out in the dinner-hour meetings of railway workers in the running sheds at Townsville. Here new ground was broken. Somehow or other, the average Queensland worker is "sneaky" of persons, and the writer is of the opinion that some Queensland parsons are "sneaky" of men. Even a dignitary up North confessed that after five minutes of commencing to address a mass meeting of men, he was heckled by subjects, running from Conscript to that of Cain's wife. Townsville railway workers entertained no notions about ministerial dignity, yet at the four large meetings conducted by the Missioner, when numbers running up to 300 were present, the keen and attentive hearing given was proof that men are prepared to listen to a studied presentation of the full Christian Gospel. The doctrine of the Person of Christ held them all.

The Mission services ended on Monday, July 30, when a solemn service of covenant-making and renewal was held. From the crowded Church came many men and women to the communion rails to make public confession of faith in Jesus as Saviour, and allegiance to His Name.

As a few days remained before the Missioner could return to Sydney, opportunity was taken by him to consolidate the work which had been begun, and to strengthen souls by engaging their energies in definite Christian work. Proper evangelisation, to the work of world evangelisation, at a special lecture delivered by Mr. Bazeley, with a result that many banded themselves together in a fellowship of prayer and service. Many C.M.S. boxes went into circulation, and a large quantity of missionary literature found ready sale.

Great work has been done at St. Peter's, Townsville. Officers and people have been uplifted. Many have found assurance of sins forgiven, and have realised the joy of personal religion. The Rector, who returns shortly to his beloved work, will find fresh encouragement in all that has been done. For many years he has stood almost alone as a definite evangelist in North Queensland, and this help from the south has given

joy to his heart. The writer would venture to suggest that evangelical churchmanship deserves a greater place in North Queensland. His experience of Church life there is that the laity as a whole are still true to the principles of a Church that is Catholic, Apostolic, Protestant, and Reformed. The Townsville Mission is one proof thereof.

WEST AUSTRALIA.

PERTH.

Letter from the Archbishop.

The attempt of the "Anti-Shouting Committee to obtain a vote in favour of the public meeting in the Town Hall, Perth, proved a failure. The "Shouters" mustered in force. I do not wonder, because one of their leaders told me that if we passed Anti-Shouting we should reduce the profits of the trade 50 per cent. "So," he added, "we must fight." I believe that a very large majority of men and women in the State are in favour of "Anti-Shouting"—but, as usual, very many will not take any trouble to express their views.

I do not like repressive legislation, especially in social matters, but in this case custom which began in generosity and good-fellowship has ended in a social tyranny which few people are strong enough to break through. All we want to do is to help thousands who want to be helped, and at the same time we are prevented, by this measure, any man who wants "a glass" to have it, but it must be at his own expense. The meeting showed that the "Shouters" are keenly alive to the danger of their position, so we are not "downhearted" about the final result.

I am glad to be able to report that I have received from our Senior Chaplain with the A.I.F. a cable to say that the Church Hut required for the new Division in France has been opened by Bishop Gwynne, the Acting-Chaplain-General. Some people seem to imagine that although the Church of England has sent over 50 per cent. of the soldiers to the front, she has done nothing by way of looking after them when they have reached the front, but has left this good work to others. The Church of England has over 1000 huts on the various fronts and bases.

I must admit that we have done very little here as a Church, partly, if not entirely, because I have not pressed the need. Brisbane, on the other hand, has done splendidly; so have Melbourne and Sydney.

If we had formed at the outbreak of the War a central fund in Melbourne or Sydney I am sure it would have been liberally supported. We allowed the opportunity to pass unheeded.

In our own case, the little Church at Blackboy Hill is paid for, but we still owe for the furniture. Who will help me to pay this debt?

You will be interested to know that one result of my visit to the front is that we have 15 more Church of England Chaplains appointed.

On August 1 the Bishopric of Bunbury will be vacant, and a Synod will be held on August 23 to elect a successor to Bishop Goldsmith. Let us all pray that the choice of the diocese may fall on the right man.

A Generous Gift.

The Diocese of Perth has received a generous gift from a prominent layman who has promised to build a memorial hall for diocesan and other purposes. The hall will stand on the site of the cottages to the south of the Cathedral fronting the Terrace, and is being erected in memory of a son who gave his life for his country.

TASMANIA.

Reservation.

We call the following interesting letter and reply from the Tasmanian "Church News":—

A QUESTION OF LEGALITY.

"Sir,—Is it legal for Convocation to alter the Articles of Religion? I understand that in the Church of England—being a State Church—the Articles can only be altered by Act of Parliament. Yet the Article forbidding reservation has been altered—by allowing it. Will the editor of "Church News" give us his views on this question?"

I am, Sir, etc.,

THOS de HOGHTON.

Cleveland, June 26.
[The answer to our correspondent's query is that the English Convocations are at present proceeding under the King's Letters of Business, which directed them to take all these matters into their consideration. But nothing they do can have legal force until

what is recommended duly becomes law.—Ed.]

Ordination.

An Ordination of priests took place in the Cathedral on St. Peter's Day, when the Revs. W. R. Barrett, B.A., Th.L., assistant-curate of St. John's, Launceston, and H. E. Biggs, Th.L., assistant-curate of St. John's, Hobart, were advanced from the Diaconate. The sermon was preached by the Rev. E. H. Thompson, rector of St. John's, Hobart.

NEW GUINEA.

We are sorry to report that the Bishop of New Guinea is unwell and has had to go into hospital at Samarai, from which place he writes very cheerfully. The Bishop is suffering from an ulcerated mouth. He has had to forego the pleasure of presiding at the annual conference, and has deputed the Rev. Copland King to preside.

NEW ZEALAND.

NELSON.

The Bishop.

Whilst the members of the Anglican community within the Diocese of Nelson felt highly gratified that their Bishop should be unanimously nominated to the Bishopric of an important See in the Commonwealth, they did not fully appreciate what an acceptance of such a call would involve. When they realised that a favourable consideration by his Lordship the Bishop would mean "leaving the Diocese, they viewed the position with much anxiety, not to say alarm. During the five years of his episcopate his whole energies have been devoted to the well-being and progress of his Church and its affairs, and especially to the improvement of the position of its clergy. It is not, therefore, to be wondered at that when this possibility became imminent the anxiety of all within (and without) the communion of his Church became intensified. Immediately the news became public a meeting was called by the Rev. Canon Lucas, at which the Ven. Archdeacon Kemphorne presided. At that meeting a large deputation was appointed, and on the following day waited upon his Lordship and congratulated him upon the well-merited distinction, but expressed the universal hope that his administration of his present Diocese should not be determined. Much relief was felt when the Bishop announced that the deputation that, after giving the question his thoughtful and anxious consideration, he had decided to remain in Nelson. The announcement was greeted with hearty applause and the Doxology was sung by those present.

We congratulate not only the Diocese, but also the district of Nelson upon the decision of his Lordship, which means that his services, which have proved of so great advantage to both the Church and the State, shall not at the present juncture be disturbed.—Diocesan Gazette.

REVISED LECTIONARY.

August 26, 12th Sunday after Trinity.—M.: Ps. 80, 81; 2 Kings xviii. 13, or Wisd. vii. 15-viii. 4; Luke vii. 1-23, or 2 Cor. iv. 1-15. E.: Ps. 82, 84, 85; 2 Kings xix. or xxii., or Wisd. xi. 21-xii. 2; Luke vii. 24, or 2 Cor. iv. 16-v. 10.

September 2, 13th Sunday after Trinity.—M.: Ps. 86, 87; 2 Kings xxiii. 1-30, or Wisd. xii. 12-21; Luke ix. 51, or 2 Cor. v. 14-vi. 10. E.: Ps. 89; 2 Chron. xxxvi. or Neh. i.-ii. 8, or Wisd. xiii. 1-9; Luke xii. 13-34, or Rom. v. 1-11.

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Death of Dr. J. H. Moulton

AND OF

Dr. C. R. Gregory.

Among the many valuable lives which have been sacrificed in and through the War, there has been none whose loss New Testament scholars in the allied countries will more regret or regard as more sad, than that of Dr. James Hope Moulton, Professor of Hellenistic Greek and Indo-European Philology in the University of Manchester, and Tutor in Didsbury Wesleyan College. He was one of the foremost scholars, possibly the foremost, in all things relating to the language and grammar of the Greek New Testament. His father was the translator into English of Winer's Greek Testament Grammar, which for many decades was the student's authority and guide. The father's mantle fell upon the son, and he planned an entirely new Grammar which should put the student in possession of the vast stores of new knowledge which have been gathered in this field in recent years. A first instalment, under the title of "Prolegomena," appeared in 1906, and students have ever since been eagerly awaiting the main work, which now we can scarcely hope to see. He was joint editor, with Dr. Milligan, of the new "Vocabulary of the Greek Testament, illustrated from the Papyri and other Non-literary Sources," of which two parts have been separately published, and a further and larger amount has appeared in the Expositor. His "Introduction to the Study of New Testament Greek" is one of the best in print. He was not limited to one field. He took a great interest in missionary work, and showed the breadth of his outlook and the range of his sympathies in a large volume on "Early Zoroastrianism," which he wrote five or six years ago. Best of all, he was a man of both high Christian character, whose Biblical students had their inspiration and stimulus in an ardent love for our Lord and Saviour Jesus Christ. This great saint and scholar met his death through an enemy submarine in the Mediterranean, when returning from a missionary visit to India. He died off the island of Corsica on April 7 last, from exposure in an open boat, consequent on the hostile attack on his steamer. He was fifty-three and a half years old.

By a striking and remarkable coincidence, Dr. Casper Rene Gregory, another Greek Testament scholar of world-wide fame, fell in battle at La Fere, in France, on April 9 last, or only two days after the death of Dr. Moulton. He was fighting as a sergeant in the German army, in which he enlisted at the beginning of the War, leaving his professorship at Leipzig for the purpose, although he was then already 68 years of age, having been born in Philadelphia, U.S.A., in 1846. Dr. Gregory excelled in the knowledge of the manuscripts and other authorities for the text of the Greek Testament. His "Prolegomena" to Tischendorf's Greek Testament is a work of amazing learning and research, and since its publication has been esteemed as the greatest and most complete treasury of information on this subject. It extends to more than 1400 large octavo pages, among his other works is a volume of a popular character on "The Text and Canon of the New Testament," in Clark's International Theological Library. It has been somewhat surprising to learn that this versatile scholar also assisted Dr. C. Hodge in the preparation of his "Systematic Theology," more than 40 years ago. Dr. Gregory's life work was practically done. Dr. Moulton had not yet given his magnum opus to the world. He was 17 years younger than Dr. Gregory. We lament the loss of both, but what a contrast in their deaths! The one slain ruthlessly, when returning peacefully from work for Christ in India. The other, old as he was, was fighting heroically for the maintenance of hereditary autocracy and military despotism. It is Dr. Moulton who stirs in our hearts a great admiration, and whose death fills us with a deep sorrow. Is there somewhere a young Australian student who will take up and carry on the work of New Testament Research which he has laid down?

M.J.B.B.

It is a rare privilege to study any book under the immediate guidance and instruction of its author, and this is the privilege of us all in studying the Bible.—Torrey.

"In peace may I resign my breath,

And Thy salvation see;

My sins deserve eternal death,

But Jesus died for me."

Re-union.

Bishop of Wellington's Synod Address.

In his presidential address to the Wellington Diocesan Synod, delivered on July 3 the Bishop of Wellington (Dr. Sprott) said he was convinced that the re-union of Christendom would be the most pressing question for Christian people the world over in the immediate future. He went on to say that many minds are at work on the problem of finding an effective substitute for war. Arbitration is, of course, the true substitute, but its success presupposes the existence of a strong and highly moralised national and international public opinion of the existence of which there is at present no very convincing evidence. Whence is this highly moralised public opinion to be derived? Governments may avail themselves of it, but they cannot create it. What is needed for the generation of this international morality is that the peoples of the world shall be, and shall recognise themselves to be, not only members of distinct national societies, but also and equally members of one great all-inclusive international society—a real family of nations. Now, the Christian Church, in essence and nature, is such an international society. But the Church is itself divided, and we cannot see how a divided Church can be the reconciler of the world. Yet the unification of mankind in God is the Church's great task. And amid all that is unhelpful in our time nothing is more hopeful than this—that probably never since her earliest days has the Christian Church more fully realised what her task is, never more fully realised that disunion is the very negation of her mission. The Bishop went on to consider the position of the Anglican Church in regard to the question of reunion. Reunion with the Papal group of church can only be had by unqualified surrender to the Papal autocratic claims. As regards the Eastern Church, which now numbers some 134,000,000 members, the prospect of the restoration of intercommunion is more hopeful. Coming to the non-episcopal churches, the Bishop said:

The Lambeth Articles.

In the year 1888 the Lambeth Conference put forth certain Articles which, in its opinion, might supply the basis on which an approach to reunion with these Churches might be made. These Articles are:—

(1) The Holy Scriptures of the Old and New Testaments, as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith.

(2) The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian Faith.

(3) The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of institution, and of the elements ordained by Him.

(4) The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

Origin of Episcopacy.

As to whether episcopacy in some form or other existed from the first, the scanty and

fragmentary nature of the earliest records do not compel a decisive answer. . . . But it is certain that at the end of the second century, when records become fuller, we find episcopacy everywhere prevailing. And this universal prevalence makes it certain that even if episcopacy in some form did not exist from the beginning, its introduction and early prevalence was at least not due to the ambitions of able and unscrupulous men. Such men there may well have been in those days as in other days, but it is inconceivable that they should have everywhere succeeded in their schemes, in churches widely scattered throughout the Roman Empire. In some quarters they would certainly have been successfully resisted, and some record of the struggle would have survived. But at the end of the second century men do not seem to be aware that any other form of ministry ever existed in the Church.

Another Form of Ministry.

If we ask what prospect there is that the Lambeth Articles may prove a practicable basis of re-union, it is impossible to give an assured answer. It is now 29 years since they were first issued, and so far as I am aware, they have received no authoritative response from any of the great Non-Episcopal Communions. The difficulty, I presume, lies in the fourth of these Articles—the Historic Episcopate. All these great Communions accept the Bible and the two Sacraments ordained by Christ. I think it also true to say that all of them explicitly or implicitly accept the Apostles' and Nicene Creeds. But while retaining these three great Catholic Institutions, they have all abandoned the fourth, and have adopted another form of ministry. This, indeed, is the ground of their independent existence. Whether for the sake of re-union they will ever accept the Historic Ministry received from the undivided Church, with whatever modifications may seem necessary, its essential character being retained, is for those Communions themselves to decide. In the meantime we must remember that they value highly their present Ministry. It seems to them to be justified by experience.

Spiritual Effectiveness.

It were well, I think, that we too should frankly and fully recognise whatever value experience has vindicated for it. Doubtless in some respects we already make this recognition. So far as this non-episcopal ministry is a "prophetic ministry"—a ministry of the Gospel of the Grace of God—we all, I think, acknowledge its spiritual effectiveness, both in the Mission Field and at home. So, too, we have been wont to recognise the validity of baptism as administered by this ministry, provided Christ's own words of institution have been used, together with the Element ordained by Him. But the members of these Communions also assert that in the other Sacrament, as administered in their Churches, they find a real and most helpful means of grace. Are we obliged to deny this? Personally, I do not think so. Personally, I cannot deny the reality of other men's spiritual experience. . . . I think that we are sometimes supposed to deny all worth to non-episcopal ministries, and so to be denying the verdict of experience; and this suspicion certainly creates an atmosphere unfavourable to a full reconsideration of the claims of the historic ministry derived

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from the undivided Church. Nor does this acknowledgment weaken my own conviction that the Lambeth Articles, including the Historic Episcopate, provide the true basis for re-union of the whole Church.

The Church's Supreme Mission.

The foundation principle underlying this whole address is that the Church does not exist solely or chiefly for the spiritual edification of individual souls, though that is an essential part of her work. The supreme mission of the Church, which includes all else, is the realisation of the Kingdom of God—the unification of mankind in God. This unification I believe to be the end, as far as the human race is concerned, towards which the whole creation moves. Now it is true that God may ultimately bring that almost inconceivable consummation to pass, by means and agencies of which we now have no conception. But, inasmuch as we are not meant to be mere passive spectators of the Divine Drama, but are called to be active fellow-workers with God, we must follow those lines which seem to us best fitted to lead to the desired end.

The Great Reconciler.

Now the lines laid down by the Lambeth Conference seem to me to be the most fitted for two reasons: (1) It would seem antecedently likely that the Society which Christ and His Apostles founded to be the nucleus of the Kingdom of God; which by missionary effort propagated itself from land to land; which, while yet undivided, was everywhere characterised by just these four things—Bible, Creed, Sacraments, and a Ministry based upon the principle of historic succession; and which, though no longer at unity within itself, yet still exists in the lands in which the ancient missionaries first planted it, and thence, by like missionary effort, has passed to lands by them unknown, so that it is now found in every country under heaven—it would seem, I say, antecedently likely that this Society is destined, in the Providence of God, to be the great reconciler of distracted humanity, rather than some society which at this day might, in our despair, construct, based upon some other principle of continuity, which we ourselves might devise. For manifestly a society which, while consisting of men who are born and die, is yet ultimately to embrace mankind, must have some method of preserving continuity of government and ministry. This method, either existing in the Church from the beginning or by a wonderful instinct early developed, is that of a consecration of persons carefully chosen, administered by persons who had themselves received it from others who were similarly qualified. Here we have continuity secured together with a due recognition of the spiritual.

The Universal Rule.

(2) My second reason for adhering to the Lambeth Articles is just this. The Historic Episcopate is the form of ministry still accepted by two-thirds, possibly three-fourths, of Christendom. There does not seem to be much likelihood that the peoples who still retain it will wish to abolish it. Apart from abuses which may assail all institutions worked by human beings, and which are always remediable, I do not suppose that a single one of the theocratic reasons, by which in the Reformation era men justified their abandonment of the historic ministry, would now be seriously maintained by a single scholar as a sufficient reason for departing from the universal rule of Christendom.

The Chief Hope.

This question of Re-union is, and will be, the question of questions for Christian men to-day and in the fateful years that are coming. More and more it seems to me that in the real re-union of the Church of Jesus Christ lies the chief hope, perhaps the only hope, of permanent peace for the world. In the early days of the war it did indeed seem as if those who view things, at least in their public utterances, from a predominantly if not exclusively secular point of view, were anxious and determined so to order the affairs of nations that the present war should be indeed the end of war. But the high idealism of those early days seems to me to be passing away.

"If only We were United."

In the meantime there exists and persists among all the nations the Society which He founded Who came to make all men friends and to heal the breaches in His Father's Family; the Society whose members are bound to each other by the strong ties of a common origin in one Father God, a common destiny as heirs of His Eternal Kingdom, a common Moral Ideal, and a common Lord of Conscience. Torn and rent it is. Yet if only it were united, it would, I am convinced, even now be strong enough to keep the nations true to their better selves, true to their nobler visions. To secure such unity, I feel that no sacrifice, if only in very truth it would secure it, were too great.

Young People's Corner.

The Building of St. Sophia.

A certain Roman Emperor, Justinian by name, decided to build a church to the glory of God.

Now Justinian meant to pay for everything himself. He caused it to be proclaimed in the market-place that he would build the church alone. "For," thought he, "I shall be praised for my generosity."

All the cleverest workmen helped in the building: day and night they worked until at last there stood a church of great beauty. Above the west door, by order of the Emperor, were engraved these words: "Justinian gave this house to God."

The day came for the dedication of the church. As the Emperor, surrounded by all his courtiers, entered the church, the choir pealed forth.

Justinian paused, and looked round with pride to think that he alone had built so wonderful a house for God. Then his eyes fell on these words: "Euphrasia, a widow, gave this house to God."

In great wrath Justinian called for the man who had carved the words. The sculptor came, and, falling on his knees before the angry Emperor, cried, "Your Majesty, I did not carve those words."

Angrily Justinian answered, "You do not speak the truth, unless a miracle has come to pass."

"Your Majesty," the Bishop then remarked, "I, as well as others, saw your name carved, and only God Himself can have put the widow's in its place."

So the Emperor ordered the city to be searched for this rich widow, who had disobeyed his commands and helped to build the church.

Then one of the clergy said, "I know of a poor widow of that name, but she is so old and so very poor that it certainly cannot be she."

Still, the Emperor ordered her to be fetched.

She came, and the crowd saw a poor weak old woman, leaning upon a stick, clothed in rags, with thin white hair and bare feet.

"Euphrasia," said Justinian, "why did you go against my strict orders, and give towards the building of this church?"

The widow answered with a smile, "Your Majesty, I only threw a little straw to the oxen which dragged the marble from the ships, not knowing that it would vex you. I had been ill, and each day a linnet would perch upon my window-sill, and by its song cheer me as I lay. When I got better, wishing to thank God for His goodness to me, I pulled the straw from my mattress and threw it to the oxen as they passed."

"See," cried Justinian, "read above that door. Although your gift was small it has been accepted by God because it was given in love. Mine has been refused because it was offered for my own glory, and not acceptably to Him Who humbly lived and humbly died."—G. Topliss.

"The Thing You Leave Undone."

It isn't the thing you do, dear;
It's the thing you leave undone,
Which gives you a bit of heartache,
At the setting of the sun.
The tender word forgotten,
The letter you did not write,
The flower you might have sent, dear,
Are your haunting ghosts to-night.

The stone you might have lifted
Out of a brother's way,
The bit of hearthstone counsel
You were hurried too much to say;
The loving touch of the hand, dear,
The gentle and winsome tone
That you had no time or thought for,
With troubles enough of your own.

These little acts of kindness,
So easily out of mind,
Work worthy of the angels
Which even mortals find—
They come in night and silence,
Each child's reproachful wrath,
When hope is faint and flagging,
And a blight has dropped on faith.

Oh! life is all too short, dear,
And sorrow is all too great,
To suffer our slow compassion
That tarries until too late!
And it's not the thing you do, dear,
It's the thing you leave undone,
Which gives you the bitter heartache
At the setting of the sun.

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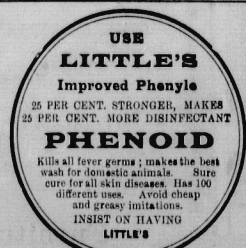
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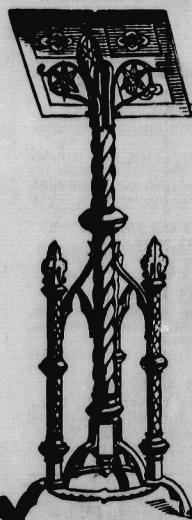
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Current Topics.

Perhaps the most generally discussed topic in Sydney during the early days of last week and

A Striking(!) the closing days of the Synod Speech. week before, was the Dean of Sydney's speech at Synod concerning the strike. In taking up the case of the strikers he found little support among members of Synod, and, if we may judge from the many comments heard or read, his attitude has been very generally condemned. Personally, we find it hard to condone, and much harder still to defend, lawlessness of any kind. Whatever grievances the men may have had we maintain that the clumsy method of the strike which they chose as a means of securing redress was both wrong and unnecessary; and it becomes officials of the Church to seek to justify the strikers in their action. We feel, too, that as a returned soldier the Dean should have been more alive to the interests of the men at the Front than he showed himself in defending men who, for their own sectional interests, insisted on hindering the state from putting forth its greatest efforts to support those brave lads in their herculean task. We did not expect this from one of the heroes of Gallipoli. We believe the Dean's speech was due to a mistaken sense of chivalry which impelled him to take up what he considered to be the cause of the down-trodden and oppressed, and the feeling does him credit even though it found expression in what we cannot but think was a cause unworthy of it. But his speech was useful in drawing attention to some elements in the social problem which are too often overlooked. It is often necessary to shock people before they will turn their attention to aspects of a question to which they are unaccustomed, and we are afraid that the Church as a body has been for a very long time over inclined to identify itself with conservative forces, and to look upon the status quo as divinely appointed to bear some resemblance to the laws of the Medes and Persians. The strike is one result of the unfortunate condition in which society finds itself to-day, and that condition is the product of many forces. It is not only the so-called working class who have brought their contribution to it; we are all responsible, and perhaps, the members of other classes are more responsible than the workers are. There seems to be a fatal tendency to overlook this fact, and if the Dean's speech has only drawn attention to it, it has not been entirely deplorable. If it has succeeded in awakening the Church, clergy and laity alike, and particularly the latter, we should even be thankful for it, but, like the Scotchman, "we hae our doots."

One beneficial result of the War has been the redemption of our woman-

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life has been born in our womanhood, and, by God's grace, that purposeful view of life will not be lost by a large majority of women after the special exigencies of this war-time are at length things of the past. It will provide a call to leadership in the Church how best to utilise the new life that has been so created by employment on tasks that will call out the best in self-sacrifice and usefulness in Empire building. One of the difficulties the Church of to-day has to meet is that of providing a sufficiency of teachers for the religious instruction of the young of the flock, and the suggestion has been made that very much of the material which may be available in peace time may well be claimed in the name of God for this most important, arduous, and yet fruitful work. Sometimes it would appear as if the Church leaders were not fully alive to the grave inadequacy of the religious teaching that is provided both in quantity and quality. The matter needs to be well ventilated and Church-people awakened to the urgency of the need of helpers as well as of financial assistance, so that the Church may carry out the Divine Master's injunction, "Feed my lambs." It has been suggested by some of our interested friends that the matter should be well discussed; and for that purpose we hope shortly to publish articles dealing with the following aspects of the case:—(1) The Teaching of the New Testament and the Lesson of History; (2) What has been done in Roman and Anglican Circles, and in the Mission Fields of the Church; (3) The need of such Sisterhoods in Australia; (4) Practical suggestions as to the carrying it into effect.

We hope for a thorough discussion of the whole question, that so our best thought may be focussed upon two difficult and yet important subjects.

Some time ago we had occasion to call attention to a sermon in "The Bush Brother," on Prayer for the Departed," which stated that the Synod of the Diocese of Bathurst had passed an unanimous resolution, "approving of the practice of prayers for the departed," and which also went on to say, "the soul that at the moment of death passes into eternity is at the best a sin-stained soul. . . . All that we know of God's method of dealing with souls in this world, leads us to believe that there must be after death an intermediate state, in which souls may be purified from the stains of sins. . . . the very term 'purification' suggests suffering." The statement concerning the Synod was questioned by a lay representative of that Synod, but no explanation was immediately forthcoming. However, the current

number of the "Bush Brother" gives a tardy correction of the mis-statement. It, seemingly, still stands sponsor for the teaching, referred to above, that would seem to falsify the statement of St. John, "The blood of Jesus Christ, His Son, cleanseth us from all sin." In defence of their position, the Editor writes:—"Many Bishops of the Australian Church (amongst others the Bishops of Bathurst, Newcastle, and Goulburn) have issued special forms of prayer for use in time of war, which include direct prayers for the departed, and also special collect, epistle, and gospel for the use at the Holy Eucharist, when it is offered on behalf of the fallen. We are therefore able now to shift the responsibility from our own to Episcopal shoulders." We are not quite so sure that some of the Bishops named will enjoy having thrust upon them the responsibility of the introduction of requiem masses.

According to a recent cablegram from England, the Bishop of London, addressing the Wesleyan Hindrances Conference, said his great ambition had been to encourage unity in the Church. The partition dividing the Church of England and the Methodists was very thin. It was not right that division should exist. There had been mistakes on both sides, but the time would come when they would bury the hatchet. The dream of his life was to see them come together again.

We are glad to have the good Bishop's assurance of his yearning for such unity and re-union. At the same time we are faced with the position that many men of sober judgment of the Diocese of London have been shown a very real anxiety lest the Bishop's actions, which speak louder than words, should mar and not make for the cause of unity within the Church to which the Bishop belongs, and towards which he has an important responsibility. The true objective of the members of the Church of England, in the first place, is, as the Bishop of Chelmsford pointed out on the same occasion, the re-union of English Christendom. And without doubt the biggest difficulties in the way emanate from that style of Churchman who seems to receive most sympathy from the Bishop of London. This complacent attitude of the Bishop has called forth the following note from the "Record" in its issue of June 21:—

"The self-styled 'Catholic' party in the diocese of London is becoming bolder and bolder. Mr. J. A. Kensit has sent the Bishop of London a full and detailed description of the doings at St. Saviour's, Hoxton, in connection with the Roman Festival of Corpus Christi. These culminated in a procession through the streets, when, so the report runs, the Host in its 'Monstrance' was 'carried by the Vicar under the four-poled silken canopy. It was profusely incensed all round the streets.' We observe that the 'Church Times' says it 'appears to have been, as we can believe, a magnificent and edifying ceremony, a genuine act of worship in crowded and gaily decorated