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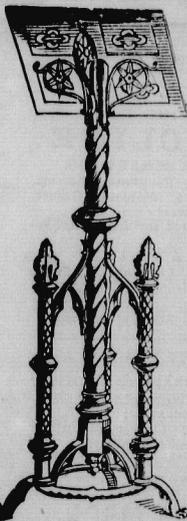
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The Church Record

For Australia and New Zealand, Supplement

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Current Topics.

"Hallelujah! For the Lord God Omnipotent reigneth." These well-known words of inspiration well express the feelings of us all as we read the war news day by day. Every day brings news of fresh victories or continued advance. The splendid news of success, and striking success, on all fronts must be turning the gloomiest pessimist into a man of hope. The Palestine news has come like a "bolt from the blue." General Allenby's surprise attack was certainly that for the Turks, and we can but raise our heart-felt Te Deum as the news reached us that the Holy Land, with all its hallowed associations of the earthly life of the Prince of Purity, Love and Peace, is almost clear of the unspeakable Turk. What hopes are being raised! Then poor little Serbia's star is again in the ascendant. The Bulgars are in flight, and some 400 square miles of territory have been wrested from their hands. Russian news reaches us that the Holy Land, having it all their own way in that great suffering land. It almost seems that "for them that sit in darkness and the shadow of death" light is arising.

And on the Western Front, from north to south, the Germans are being gradually pushed back with serious losses, both in men and morale. Not because of a people's suffering, but because of the complete change it indicates, do we hail with thanksgiving the news that Metz is being deserted by its civilian population, in spite of the Government's assurance of security. For the first time the Germans are tasting in some degree what Belgium, France, Servia, Russia, Roumania and Italy have been suffering in the past.

And so there is a general feeling of relief, and in the Christian world of thankfulness to the God Who reigneth and Who alone is our Refuge and Strength. It surely is time for some authorised Thanksgiving Collect suitable to these partial successes that seem such earnest of complete victory within a reasonable time. No doubt the following collect, issued by the authority of the two English Archbishops, will meet to a large degree our need in the way of public as well as private utterance of praise to God.

"O eternal Lord God, our only refuge and strength, who from generation to generation dost receive the prayers of thy people that call upon thee; We heartily thank thee that thou hast vouchsafed to hear our humble petitions, and to prosper the Forces of our King and his Allies. Bring, we beseech thee, this present conflict to a speedy close; grant that a just and merciful peace may repair the losses and heal the wounds of war; unite in the bond of brotherly charity those who have been at enmity; and continually guide the counsels of the nations, to the promotion of thy glory and the lasting welfare of mankind, through Jesus Christ our Lord. Amen."

"Another report of the Archbishop of Canterbury's committee, commenting on the Church's waning influence, complains of the clergy's intellectual sloth and indecision. Their capacity and equipment had not increased like the people's. Their sermons often were without substance or intellectual quality, and failed to arouse the interest of the laity, who lack enthusiasm, and hang back from their share of the work. The committee urges that authorised laymen should teach in the church, and that churchmen should cooperate with Nonconformists and Roman Catholics for the explanation and propagation of Christian principles; also a prompt and radical revision of the catechism."

So reads a cablegram from London, which appeared in the daily press last week. The committee referred to is one of a series appointed by the Archbishop of Canterbury and York, after the National Mission, to enquire into the spiritual condition of the Church and nation.

The full text of the special report referred to is only just published in England and will probably not be here for some weeks. We have just received the Report on "The Worship of the Church," in which we have some valuable statements and suggestions regarding the Church services. We shall no doubt return to a fuller consideration in these columns of this report, but we should like here to insist on its value and recommend its careful perusal by the clergy and all earnest-minded laymen. The two Reports will probably have much in common. They are a guarantee that the Church, with all its failings, is still in earnest as to the welfare of its members, and is engaged in "taking stock" of its ideals and deficiencies in relation to the will and world-wide purpose of the Great Head. "The instinct for worship has seriously diminished in the people as a whole," is a statement as true in our Commonwealth as in the Homeland. And the Church in Australia will be wise to make full use of the experience of that English committee in attempting the solution of her similar problems. Laymen will have the satisfaction of seeing in these two reports the shortcomings of the clergy fully admitted and condemned. Perhaps some of them will be inclined to ask whether they themselves are using to the full their ministry of intercession on behalf of the clergy.

(The Worship of the Church, being the Report of the Archbishops' Second Committee of Enquiry. Our copy from Messrs. Angus and Robertson, Sydney. Price 9d.)

The current issue of the "C.E. Messenger" contains what purports to be the concluding item of the "Mariolatry" controversy. The Editor of the "Messenger" has been bitterly opposed in this matter

by certain extremists in the diocese, but has had the courage to fearlessly contend for the truth, and has now the extreme satisfaction, not so much of gaining his point in the conflict, as of seeing the truth that is dear to him justified by the strong consent of the Church in Melbourne generally. The Archbishop of Melbourne has written a letter to the Churchwardens of St. John's, Latrobe Street, pointing out clearly the Church of England teaching in a way that leaves nothing to be desired. His Grace says:-

"I. Mr. Barclay is licensed as the Rev. C. C. Barclay, and the title of Father Barclay is not recognised in this diocese and must not be used.

"2. The doctrine that we must approach the Throne of Grace through the mediation of the Virgin Mary or confess our sins to her is a doctrine described in the XXII. Article as a fond (foolish) thing vainly invented and grounded upon no warranty of Scripture but rather repugnant to the Word of God.

"The teaching of the Church of England is that there is one Jesus Christ, and to Him and through Him and through no Saint nor through the Virgin Mary must we approach our Father in Heaven. The habit of invoking the prayers of Saints is unknown in the Bible, to the Christian of primitive times and in primitive Liturgies."

Such a direct statement from the Archbishop will do much to comfort the hearts and minds of many loyal sons and daughters of the Church who are being saddened every day by the inroads of Roman cults and practices. We venture to echo the hope expressed by the Editor in a useful Leader on "The Virgin Mary." "We hope that never again shall we hear in the diocese of Melbourne that a single clergyman is even suspected of teaching Mariolatry."

The House of Bishops of the Canterbury Convocation have, we believe, gone to the root of infant baptism. Some of our difficulties in connection with laxity of profession in the Church of England. To quote from the English "Record":-

"The Bishop of Norwich referred to the difficulties felt by the clergy with reference to the administration of infant baptism under the conditions of modern life. These difficulties were summed up in the question, 'Is it right to baptise an infant when one possesses the knowledge that the home the infant would return to could scarcely be called a home where Christian influence would be exerted upon the child, and where the Godparents were those who would be most unlikely to influence the child in the direction the Prayer Book contemplates?' The Bishop enlarged upon the dangers of the indiscriminate baptism of infants, and concluded by moving a resolution asking for the appointment of a Committee of both Houses to examine into and report upon the whole subject in the conditions of Church life in town and country in England at the present time.

The Bishop of Winchester seconded the motion, pointing out that the question was happily one which could be discussed almost entirely without reference to party.

"The Bishop of Oxford expressed the view that the extraordinary perplexity in the minds of the clergy was deepening rather than being relieved. A very thorough reform had taken place in the matter of confirmation, but there had been no advance in regard to baptism. Our present reck-

lessness in the matter of infant baptism, he declared, ought to cease.

"The Bishop of London spoke of the difficulty of getting more care taken as being simply enormous. He quoted the remark of an East London clergyman to the effect that, owing to the indiscriminate baptism of infants, his parish was filled with baptised heathens. The resolution was unanimously agreed to."

We trust that the question will be boldly faced and some settled policy insisted upon with regard to the baptism of infants. There seems much reason for thinking that the Church would gain tremendously in influence for good if the old Canons were strictly adhered to and only communicants were allowed to act as sponsors for the children in baptism. In the minds of the vast majority of our professed members the sacred rite has lost its sacredness because of the slack and indiscriminate manner in which the wise provisions of the Church are carried out, or rather, not carried out.

By the death of the late High Commissioner, and sometime Prime Minister, Australia has lost one of the great statesmen and sons. His whole career has been marked by consistent serving of his country's interests; and, so far as our memory goes, there has never been any suspicion raised against him of using his high position for selfish ends. The deceased statesman was possessed of a strong and winning personality that was bubbling over with humour. His quick and often humorous repartee had a charm that seldom failed to attract a friend or silence an opponent. He was a staunch imperialist, and because of his deserved popularity in England his presence there strengthened the ties that bind us together. We are sure that during his tenure of the post of High Commissioner there emerged a better understanding of Australia and Australia's point of view in regard to the Empire at large. Few statesmen have deserved better their country's gratitude than Sir George Reid.

Our Tasmanian contemporary, "The Church News," sheds crocodile tears over the evil doings of "the Sydney 'Church Record.'" The Sydney "Church Record" Pamphlet. We venture our immediate correction, we are "The Church Record of Australia and New Zealand." We trust that this is aspiration and ideal and not self-pride. But our Tasmanian critic takes us to task for our attitude in support of the widespread opposition to the Bishops' Sex Teaching pamphlet. We reprint the larger part of the comment:

"It is deplorable that resentment should have been shown against the attempt of the Bishops of Australia to help those responsible for the training of the young in regard to the sex question. We often hear it said that our Fathers in God do not sufficiently rise to their duty as leaders and guides to their flocks, and hence when they do exercise this difficult side of their office they should be assured that the faithful clergy and laity will go to great lengths in even straining the conscience in order to offer a sympathetic obedience to those who have the right to expect it from them. More especially do we regret that the Sydney 'Church Record' which, we suppose, claims to represent the dominant school of thought among churchmen of the great mother diocese of Australia, should have definitely supported the opposition which is being shown to the authorised pamphlet issued by the Bishops on the very delicate matter to which we have referred. Let us at once say that until quite recently our personal view was that it would be best to leave the question in the secrecy with which it has heretofore been enveloped, rather than to encourage a wide familiarity with it; and this has been the attitude, we believe, of the large majority of parents and teachers. But the facts of life have to be faced, and cannot be sacrificed to sentiment, however commendable in itself. And the outstanding fact that must largely govern the

consideration of the subject is that the experts—physicians, surgeons, physiologists, and a big percentage of the scholastic profession—have declared that a campaign of wise instruction has become essential."

We are interested, first of all, in the editorial frank confession of change of attitude—**Straining the change of attitude is not Conscience.** always foolish, nor indeed is it always wise.

But we cannot help suspecting a very great "straining the conscience in order to offer a sympathetic obedience to those who have the right to expect it"—straining almost, we hazard the suggestion, to breaking point. We speak, of course, under correction, but the "Church News" has every indication of being "Official" and the Editor, "the Diocesan secretary."

Consequently as the subject of criticism is the **Bishops' pamphlet**, we could expect no other line of comment, except, perhaps, silence, which, by the way, is fairly general.

As a matter of fact, the only other independent Church paper that we know of, although taking us to task in a belated way over our criticism, has up to the present given no independent criticism of the pamphlet in question. It lets us know what "John North Queensland" said in his Synod Charge; it reprints a naturally favourable critique from the "Willochran," the Bishop of Willochra's official organ; it tells us what the rector of the well-known (!) parish of Cooperbrook thinks of the pamphlet; but just exactly what its own editorial thinks it has not yet said. As an additional matter of fact, we can hear of very little enthusiasm over the pamphlet anywhere. We understand that a very representative Church organisation, composed of those who should be keenly interested in the matter, refuses to sell it, and we do know that there is a very strong feeling of resentment against it. It is of no use for writers to "camouflage" the issue. We quite understand the need of "wise instructions" in this matter; but we regret to say that this special pamphlet contains such unwise statements as to completely spoil a pamphlet which otherwise would have been most useful for a discriminate circulation. We also deplore the attempt to make a party issue of the question; a consideration of the constitution of the Bench of Bishops should be sufficient to enforce the futility of such procedure.

REVISED LECTIONARY.

October 6, 19th Sunday after Trinity.—M.: Pss. 116, 117, 118; Daniel iii.; Jno. x. 1-18 or Phil. iii. 1-16. E.: Pss. 121, 122, 123, 124; Daniel v. or vi.; Jno. xi. 1-44 or Phil. iii. 17-iv. 8.

October 13, 20th Sunday after Trinity.—M.: Pss. 125, 126, 127, 128; Micah i. 1-7; Jno. xii. 20-36 or Col. i. 1-23. E.: Pss. 130, 131, 132; Micah vi. or vii.; Jno. xiii. 1-20 or Col. ii. 6-15.

October 20, 21st Sunday after Trinity.—M.: Pss. 133, 134, 136; Hab. ii.; Jno. xiv. or Col. iii. 1-17. E.: Pss. 138, 139; Hab. iii. or Zeph. iii.; Jno. xv. or Col. iii. 18-iv. 6.

October 27, 22nd Sunday after Trinity.—M.: Pss. 142, 143; Prov. i.; Jno. xvi. or Philimon. E.: Pss. 144, 145; Prov. ii. or iii. 1-26; Jno. xvii. or Eph. i.

Do you hear the voices calling,
Out there in the black of the night?
Do you hear the sobs of the women,
Who are barred from the blessed light?
And the children—the little children—
Do you hear their pitiful cry?
Oh, brothers, we must seek them
Or there in the dark they die.

English Church Notes.

Personalia.

In the death of Canon Nunn the cause of Evangelical Churchmen has lost an honoured and able exponent. He was in his 85th year, and throughout his long career he bore steady and consistent witness to those vital truths which were at once his inspiration and his strength. He had a wide knowledge of the legal aspects of the ritual question; he was quite at home with the Ornaments Rubric, and was always ready to maintain its Protestant interpretation with energy and skill. He was a keen advocate of denominational education. The "Church Times" said concerning him, "His own schools had a very high reputation, and his parish was conscientiously served. He won for himself in the North the highest of reputations for consistency and ability, even among those who disliked his position, and Churchmen elsewhere, of all schools, will remember him gratefully."

The Bishop Suffragan of Derby (the Right Rev. C. T. Abraham, D.D.), who has also held the living of Bakeswell since 1897, has announced his intention of resigning the vicarage very shortly, owing to the increase in his episcopal duties. Dr. Abraham was consecrated Bishop Suffragan in November, 1909.

Rev. J. P. Rees-Jones has been appointed to succeed the Rev. E. A. Dunn, Vicar of St. James-the-Less, Bethnal Green. Rev. S. Baring Gould, author of "The Lives of the Saints" and many other books, and whose death has been announced in the Press more than once, has been elected an honorary fellow of Clare College, Cambridge.

Rev. Canon F. B. Macnutt, Vicar of St. Matthew's, Surbiton, has been appointed Vicar of St. Martin's, the central church of Leicester, which is destined to become the Cathedral of the new diocese of Leicester whenever it is formed. The patron is the Bishop of Peterborough, at whose consecration Canon Macnutt preached the sermon. The sudden death of Prebendary Hayes Robinson, after but two days' illness, will be sorely felt in the diocese of Bath and Wells. The late Prebendary was formerly Domestic Chaplain to Bishop Kennion (formerly Bishop of Adelaide), but for the last few years has been Vicar of Burnham. He had just been appointed leader of the newly formed Band of Diocesan Missionaries.

The Bishop of Chester's recovery is not so complete as had been hoped, and he announces that he will resign his See "at or about the end of this the thirtieth year of his episcopate." He was consecrated on St. Matthias Day, 1889, and is now 72 years of age.

The Committee of the Church Pastoral Aid Society has invited the Right Rev. Bishop Stileman, D.D., Vicar of Emmanuel, Clifton, to become Secretary of the Society in succession to the Rev. Theodore C. Chapman who is retiring, having accepted the country living of Langley, near Maidstone. Bishop Stileman was at one time Bishop in Persia.

Rev. W. Bullock has accepted the invitation to go out to New Zealand as Organising Secretary of C.E.M.S. in that Dominion. Mr. Bullock will take the place of the Rev. R. Fulford, who was originally appointed three years ago. He was at that time acting as Chaplain to the Forces. Mr. Fulford gave his life for his country in Mesopotamia, and New Zealand has waited loyally for a successor to be found.

LXX for Australia.

Some little time ago the Committee of the Colonial and Continental Church Society put forth a proposal to send out a hundred men to be trained for the Colonial Ministry. The Rev. G. A. Chambers has been acting as a deputation for the Society during the winter and spring, has crystallised the proposal into a definite appeal for seventy men for Australia. The original Seventy of the Gospels were sent forth to places whether Jesus Himself could come. It would be a glorious result if these men, both during the period of their training, and when finally equipped for their labours, went into the Bush in such a spirit and with such a message that the presence of the Lord Himself followed where they had been.

War Memorials.

The subject of War Memorials was introduced into the House of Bishops of the Convocation of Canterbury by the Bishop of London. After some discussion the following resolution was agreed to:—"That this House recognises with sympathy the desire of the children of the country to commemorate those who have fallen in the war by some permanent memorial, and considers that it is of the highest importance alike

for reasons social and artistic that this should as a rule be done (1) at the end of the war, (2) not by the multiplication of individual memorials of varying taste and value, but by some corporate memorial, all parishioners fallen in the war, executed under competent artistic guidance; (3) in connection with the Parish Church.

Confirmation in Jerusalem.

The Rev. Cyril Bardley (Hon. Secretary), in the Statement he presented on behalf of the Secretaries to the General Committee of the C.M.S., on July 9, said:

"Shortly after Bishop Macnutt reached Jerusalem he held what he believes to have been the first Confirmation in Arabic which has ever been held in St. George's Cathedral. There was a large attendance of the native Anglican congregation, and the nave was full. Of the nine candidates, eight were presented by the Rev. Ibrahim Baz, the C.M.S. pastor who held the fori so splendidly during the war, and ministered with such devotion and at the risk of his own liberty to those of our soldiers who had been wounded and taken prisoners at the first battle of Gaza; in the case of the Church of England men who died in captivity he obtained leave to perform the last offices for them at the Protestant Cemetery. Immediately after the service, and while most of the congregation were still in the quadrangle, the Bishop was honoured by a visit from H.R.H. the Duke of Connaught, with his staff.

This Year's Keswick.

The break last year after a series extending over forty and more years gave the opportunity for a new start for the Convention. The presence of the Bishop of Durham, who preached twice on the Sunday, and spoke at three of the meetings on the Monday and Tuesday, gave a strong and wise lead. He was very outspoken in declaring that Keswick had a special mission to the Churches—that of bearing witness to the great truth of Holiness by Faith, and expressed his deep thankfulness that, while keeping on open mind to modern conditions, Keswick was determining to remain true to its own God-given message. It was a happy arrangement that the morning addresses on the Friday and Saturday were given by Canon Battersby Harford, the eldest son of the founder of the Convention. He took the two promises: He shall grow as a lily, "He shall cast forth his roots as Lebanon." They were messages full of grace, and many felt that the speaker had not been brought through anxiety and sorrow in vain. The smaller numbers were anxious to advance. Yet the Pavilion was well filled, so that there was plenty of life and go in the meetings.

A Worthy Memorial.

In the new Canadian Parliament buildings which are being erected to replace those destroyed by fire in 1915 the Canadian Government desire to have a figure of the most outstanding missionary of the Church of England placed at the entrance. The idea is to have one of the very early workers in the North-West, and William Cockran has been selected. Cockran joined the ranks of the Church Missionary Society in 1825. In 1847 he acted as Chaplain to the Hudson's Bay Company at Grand Rapids, and in 1858 was appointed Archdeacon of Assiniboine.

Liverpool's War Memorial.

Under the title of Liverpool and District Memorial to Sailors and Soldiers who fall in the war, a scheme has been formulated whereby the devotion of the city's sons shall be perpetuated in a memorial chapel in Liverpool Cathedral.

The eastern arm of the first transept will be dedicated exclusively for this purpose. It will be 52 feet long and 52 feet wide. The reredos at the east end will be of special beauty, and will contain Scriptural subjects, while the glass in the windows will portray figures and subjects typical of the lives of sailors and soldiers, all specially selected for their suitability to the object of the chapel.

It is intended that the boundary between the chapel and the main building shall be marked by a grille of open metal-work of delicate design. The cost, exclusive of the grille, is estimated at £50,000.

Bush Deaconesses.

We call the following note of interest from the Greater Britain Messenger, the monthly organ of the C. and C.C.S.:

"We understand that the Bishop of Gipsland has found the need of a deaconess in his diocese, and we are glad to know that a lady has been supplied through the Deaconess House, Sydney. Though, as we well know, one swallow does not make a summer, yet his swift flight across our winter assures us summer is nigh, and equally we know the call for the ministry of trained women in Australia for the work of the Church will now quickly grow to urgency. It has been well said 'Because

we were unprepared for war is no reason for being unprepared for peace," and, while we think of all that the men of Australasia have done for us and the Empire, it surely belongs to the women of England to answer every call from the Commonwealth for co-operation in extending the Kingdom of God. Such a call we are preparing to respond to for the Church's work in the towns and settlements through our Australian Women's Training Fund for Deaconesses, Bush Nurses, and Scripture Teachers in State Schools of New South Wales. The work before us all is to build up now a strong fund, without which this great need cannot be met, and we appeal for contributions, large and small. Workers are already beginning to offer, and ways and means dare not and must not be behind."

"The Breath of Heaven,"

"The Experience of Pentecost Renewed."

Being the Pastoral Charge of the Bishop of Grafton.

"A sound as of the rushing of a mighty wind, and it filled all the house where they were sitting."—Acts ii. 2, R.V.

Pentecost cannot be enacted over again. The Spirit is the abiding gift of the Father and the Son—a gift never withdrawn, but often in the Church's chequered history drawn upon! "Pentecost is not to be regarded simply as an historical event, but rather as a permanent experience."

What might not some fresh experience of the Pentecost gift—of rushing wind and flames of fire—do for the Church of God to-day?

"It fills the Church of God; it fills the sinful world around."

Only in stubborn hearts and wills No place for it is found.

Let me venture, out of the abundant material that such a theme as this suggests, to offer five illustrations of our present need of the breath of heaven, connecting such needs, as far as may be, with the experience of the original great Outpouring.

I. We need the Wind of Heaven for the reinforcement of belief in God's guiding hand in history. The first lesson of the Pentecost story, but it is there, and I place it first to-day because we sorely need it. Without such faith as this, life is meaningless, and the heart's unrest is never stilled. You cannot study St. Peter's fearless sermon on the day of the Outpouring without sharing his tremendous conviction that God was thus working His age-long purpose out—"This is that which hath been spoken by the prophet Joel" (Acts ii. 16). Calmly he faced the awe struck multitude, conscious of the dawning of a new era in the troubled history of the world.

Slowly, as men count time, the patient God—passively patient, veritably busy—God—a suffering God—is working His purpose out. Not as then by a portent from Heaven, but by the cataclysm of warring nations, God speaks to-day to them that will hear His voice at the beginning of a new era for our sin-sick world.

Alas, how patient, I say, is God. What is a century to Him? It is but as a moment. Christianity is yet young. We stood but a few months back in mute adoration, when we thought of but a single item of God's ordering of the universe—the breaking in of the light of a new star upon our world. After some terrific celestial convulsion 215 years ago, its bright gleam, though travelling at the speed of 186,000 miles a second, had only now become apparent to our eyes. By the greatness of His power not one of these starry worlds can fail! Let us take courage, when our minds begin to stagger in contemplation of the fifth year of war—

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for even now the light begins to break in upon our darkness. The Pilot's hand is still upon the helm! The Great Companion is not dead!

"Lord God of Hosts, whose mighty hand Dominion holds on sea and land, In Peace and War Thy will we see, Shaping the larger liberty."

Nations may rise and nations fall, Thy changeless purpose rules them all."

2. We need the Wind of Heaven for the rectification and revival of our personal and corporate life. In every department of our individual and life we need afresh the Breath of Heaven—in heart and soul, in mind and body. In every department of our public and corporate life, political and ecclesiastical and social, political and commercial, municipal and national, imperial and international. Into each individual soul first, the Breath of Heaven sweeps in to do its cleansing, purifying work, then the whole membership of Christ's Body becomes alert to realise its mission to the world.

Invisible was that Wind of Heaven, but its sound was heard and its results became rapidly apparent. Upon each member of the slender Apostolic band of six score souls the influence came. "It sat upon each one of them." Where they were assembled, I know not, or in the whole premises of the house that contained "the Upper Room" but wheresoever it was, the little company of 120 spirit-filled men and women could not be hid.

The wonder was noised abroad, "The multitude came together and were confounded." The lesson that we want to draw. Why does not the world tremble at the power of the Church? Nothing is "noised abroad" concerning the influence that pervades our assemblies, nothing that brings together the multitude to listen spell-bound to our Voice of Witness! We need the Breath of Heaven first! First must we save ourselves "from a crooked generation." Then may the Church of God become a redeeming agency for the purification of every department of life that we have named above. Paucity of machinery, it has been said, marked the Apostolic Church but there was plenitude of Power! To-day the order is reversed. We have plenitude of machinery, but paucity of Power. Yet the Power is here, waiting to be received. And God is waiting—waiting for His Church. He has nothing else to substitute in her place. In spite of all her failures, which we confess, and of which men speak so loudly, "the Church of God even now is the chief sphere and abode of the spirit's work among men. We must love her, love her all the more for her distress."

Every panacea for the woes of a writhing world has been tried. There is a new "watchword" to-day. Hear Bishop Brent:—"We are seeking a way to preclude the repetition of such horrors as these which are now our daily diet. We are determined upon eliminating war from the scheme of life. 'Democracy' is the watchword of the day. But in itself it can do nothing but disappoint our hopes, unless we briskly set to work to clean its skirts from the stains which defile it—its hypocrisies, its corruptions, its aristocratic spirit, its self-righteousness. It is true that the world may be made safe for democracy, but it is equally important that democracy should be made safe for the world."

To guide into right channels the new aspirations of Democracy is the inspiring duty of the Church of God to-day. Can she become a vital and paramount influence in the midst of our common life? Can she be the some pure crystal stream of health flowing through the fevered channels of our disordered system? She may, if only she will drink in the Breath of Heaven.

John Oxenham has put it well:—"God's mightier beams are searching out The soul of life and lighting it, That His fair hosts may put to rout The foes that have been blighting it; Sweep clean, O Lord, and beautify And come Thou in and occupy!"

There are a number of scholarships attached to the School. A Junior School, with resident master, matron, etc., has been established for the special care of boys from 8 to 12 years old. All particulars may be obtained from the Headmaster, or from Mr. G. S. Lewis, Clerk to the Council, Ocean House, Moore Street, Sydney.

Thus cleansed and energised, the Church shall no longer be an institution remote from the consciousness of daily life but shall speak, as the Spirit gives her utterance, a message adapted to this hour of crisis. Oh, let us not miss the glory of the Pentecostal story by academic discussion of its linguistic phenomenon. Let us concentrate upon its greater wonder—the intelligibility of its message to men of varying culture and ideas in that cosmopolitan crowd that gathered round St. Peter. The wonder of Pentecost is not that "the multitude were confounded, but that every man heard . . . in his own language," and that "there were added in that day about three thousand souls."

How pathetic a comment upon the intelligibility of the Pentecostal message is that report of the "Woolwich Crusade," which we recently received: "We came to Woolwich for the Crusade to give a message to the munition workers there. We discovered that we had not found the message." The original authentic note of Pentecost is not something occult but plain, not something that everybody is amazed at but something which all can understand. For the Holy Spirit is just this—God making men understand Him, through the lips of the Spirit-filled.

3. We need the Breath of the Spirit for **re-union and generation towards the re-union of Christendom.** Surely we have felt that Breath already!

So may our day and generation see at any rate the beginnings of a return to Pentecostal unity, and the world believe a little more in the Mission of the Son of God by reason of the spectacle of a multitude of believers "of one heart and soul" continuing "steadfastly in the Apostles' teaching and fellowship, in the breaking of bread and in the prayers."

"O God, within Whose sight All men are equal right To worship Thee, Break every bar that holds Thy flock in diverse folds! Thy Will from none withhelds Full liberty."

Lord, set Thy Churches free From foolish rivalry. Lord, set us free. Let all past bitterness Now and for ever cease, And all our souls possess Thy charity!"

4. As a fourth illustration of our need to-day of the Spirit's breath I would mention, but not dwell at any length upon, the **recognition of our duty towards the religious education of the young.** Can I find this note in the Pentecostal story? Assuredly. We shall never cease to be thankful for the emphasis St. Peter laid upon this matter. How could he help it? Fresh in his mind was the charge of the Risen Master as the little group of fishermen gathered round the fire of coals that first Easteride, on the margin of the Galilean Lake: "Feed my lambs. So when he stands before the crowd at Pentecost he cries, "To you is the promise, and to your children." Now, we have not fed the lambs as we should. We are just awakening from our sleep of forgetfulness. We look upon the bright young lives that pass our homes, and pray that they may be spared from all the horrors through which it has been our lot to pass. But let us realise what produced the war. If we could put it in one word, we would say—**Materialism.** Now materialism is the result of an education of the intellect divorced from the education of the higher consciousness.

To bring the human spirit of the child into alliance with the Great Abiding Spirit—that is religious education, that is the one vital thing in all education, and without it we shall only land another generation into that baneful materialism from which we are only now escaping at such tremendous cost.

May the Spirit Himself help us to frame some wise constructive policy for the spiritual guardianship of the younger members of the flock, utilising to the full the splendid opportunities that lie within our reach.

5. And, lastly, we need the rushing mighty Wind for the **reconsecration of ourselves to the enterprise of world-wide evangelisation.** And this is pre-eminently the note of Pentecost. We shall receive power when the Holy Ghost is come upon you; and ye shall be My witnesses . . . unto the uttermost part of the earth."

It was feared that the war would prove a serious set-back in the matter of support for existing Missionary enterprise and that the spiritual problems raised by the clash of arms amongst so-called Christian nations would create a dangerous reaction against the reception of the Gospel by non-Christian peoples. But our fears have been groundless. **Over £4500 more than last year** has been subscribed by the Church in Australia for our primary duty.

So now beneath the Cross let us rededicate ourselves to the Lord of our salvation,

remembering not only the mighty fact with which we started—that "God is working His purpose out as year succeeds to year"—but that we are called to be fellow-workers with Him in self-abnegation and sacrifice.

"No easy way, rough-strewn with stones And wearisome the path He trod. But His way is the only way That leads men back to God. But His lone cross and crown of thorn Endure when crowns and empires fall; The might of His undying love In dying conquered all. Only by treading in His steps, The all-compelling ways of Love, Shall earth be won, and man made one With that Great Love above."

Church of England Australian Fund for Soldiers Overseas.

Padre King, who has returned after three years' service, writes:—

"I have seen, administered and participated in the manifold activities of the Church of England Australian Fund, both on the field of battle, in the rest camps behind the firing line, and at the base at Cairo, also at the great Australian hospital at the Port Said base. The Church marquee, with its facilities for worship, both public and private, and its portion for games, reading and writing, the unlimited writing material, all this within sound of the guns, all this alone needs only to be seen by contributors at home for them to realise how grateful our men are for all that their Church can give them. Could our people at home see these fine fellows crowding each table writing letters as hard as they can go, and not by any electric light, but with the illumination of a dozen "slush" lamps, subscribers would feel amply rewarded. What is a slush lamp? It will explain. Owing to the great scarcity of candles at the time in Egypt and the impossibility of procuring suitable lamps and also oil, I had to devise an ingenious, albeit primitive substitute in the form of a "slush" lamp. This is made as follows:—First procure the desired number of tin tobacco tins for preference, then by ogling the sergeant cook, fill these with dripping from the meat, then secure some cotton rope, unravel and cut into about 2in. lengths, thread each one through a piece of tin the size of half a crown. Place the wick well down into the fat, allowing about a half inch to protrude through the upper side of the tin disc, which latter rests upon the top of the fat, and your lamp is made. By the smelly light of a dozen of these I have dozens of times conducted evening services, given lectures, and by the same light hundreds of men have written their home letters and papers and letters. In the same marquee men have been prepared for Confirmation, received the Blessed Sacrament, and just before a battle have received the Church's Benediction, and this is only one of the many things possible through this Church Fund now open to us. Then as to the Club, a veritable home and a haven from the dread influences of Cairo, I saw enough in two days when I was privileged to partake of its blessings, to assure me that it ought not only to have been started at the very outset, but it should be a much greater thing still. The Chapel with its quiet place, its sleeping accommodation, its restaurant, games, including billiards, reading rooms, its amusements and sight-seeing bureau whereby our lads may see all that is best to see and under reliable and congenial guides, all this must be seen to appreciate the possibilities before the Church."

Personal.

The rector of New Norfolk has had the sorrow of bereavement which came upon him through two of his sons falling in action deepened by the death of his married daughter, the wife of Major Vincent, of Zeehan, who returned from the War a few months ago.

Rev. G. E. Moore has been appointed acting-rector of St. Leonards, Tasmania.

Rev. D. B. Blackwood, C.F. (Major) has been awarded the Military Cross for distinguished service on the Western frontier.

Rev. C. Baldock has been obliged to leave the Brotherhood of the Good Shepherd at Dubbo, N.S.W., for reasons of health. For the last three years he has acted as secretary.

The vicar of All Saints, Murwillumbah, is going to Port Macquarie. The change will take effect from the first week of October. Rev. J. Lomas will go to Murwillumbah.

The many friends of the Rev. Harold Young, youngest son of Mr. and Mrs. W. Young, of Malmsbury, Victoria, will be interested to learn of his marriage with Miss R. E. Wilson, of Barnard Castle, England. The marriage took place on June 19, at Pitlochry, Perthshire, Scotland. Mr. Young is at present serving with the Forces as a Chaplain.

Rev. A. Renwick, of Gosford, has had a serious illness, necessitating rest for a couple of months.

Rev. F. W. Chatterton, B.D., of Te Rau College, has accepted the charge of Rotorua.

Captain Norman McKeown, son of the Rector of St. Mary's, Waverley, Sydney, has recently been decorated by the King with the Military Cross.

Nurse Alderson, of Sydney, has been appointed matron of the Yarrabah Mission.

Rev. Ernest Foster, M.A., Rector of St. Matthews', Guildford, formerly Minor Canon of St. George's Cathedral, Perth, has been appointed Dean of Perth. The new Dean is well and favourably known in the Diocese and his appointment meets with general approval.

Mr. James Farr, J.P., for nearly 60 years an attendant at St. Paul's, Redfern, and for many years a member of Synod, passed away on the 12th inst., at his residence, Redfern.

GOOD NEWS FOR YOUR RELATIVES AND FRIENDS IN THE OLD COUNTRY.

The Government has relaxed the restrictions on Food Stuffs being sent from Australia to Civilians in Britain.

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88 ELIZABETH STREET — MELBOURNE

Correspondence.

The Principal Service.

(The Editor, "Church Record.")

Sir, In this correspondence, it seems as though two or three aspects have been lost sight of. Authorities have found it difficult to trace out how the evening of the Last Supper was spent. Assuming the meal began in the evening, and that when Judas left the room it was night, and that the breaking of the bread was more than two hours later, we have the time of the institution as being about midnight. Those, therefore, who hold "Evening" Communion should feel doubt as to doing so on the ground of being the Master's precedent.

We may also take it that the early celebration became preferred by those who regularly communicate as they find it right and natural to devote to communion with God the first fresh hour when the mind is free from worldly abstractions. At the end of the day, which is always full of incident, it is difficult for the mind to detach itself from all these past events. Moreover, attending the celebration calls for self-denial and effort which communicants are glad to have the opportunity of offering. But at whatever hour three or more parishioners may desire to partake of the sacrament, it seems fair to the layman to expect that the clergy will have regard to their wishes.

Reference has also been made to the present day large numbers communicate—so many that two or more celebrations are necessary. Choral communion can only be rendered once, and it seems so to express the worship which the soul feels that many who have attended the earlier service are also present at midday, but do not then partake. A layman cannot understand that a break of a few hours between the services can be of consequence. If, however, any be observed at the choral communion who have not partaken at the earlier hour, surely it would be deemed a lapse of duty if the clergy omitted to admonish their parishioner.

Reference has also been made to the frequent admission as to partakers being conscious of any benefit. This is surely a misconception, for the writer feels able to assert that all those he has known who practise regular communicating, appear to live in an atmosphere of high endeavour, which is really the striving to bring the soul into conformity with God. It is not evidence, therefore, of the influence of the Holy Spirit?

To anyone who follows in practice the teaching of the Church of England, attending its services throughout the year, especially those who become communicants at 9 years of age, it does not seem possible to believe that that soul will fail to realise Christ's promises, and that the formation of character, begun in this world, will be continued and perfected in the world to come.

A. DONNISON.

Mrs. H. M. Warren, of the Roper River Mission, has arrived in Sydney. We regret to learn that Mrs. Warren is very ill.

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News has reached us by cable that Rev. P. J. Bazeley and party have arrived safely at Hongkong. Mr. Bazeley was due to reach Kobe on Saturday last.

At the request of the New Zealand Expeditionary Force authorities, Dr. M. R. Neligan, formerly Bishop of Auckland, N.Z., and Rector of Ford, Northumberland, since 1911, has accepted a chaplain's commission for episcopal duties with the N.Z. E.F.

Rev. Clifford L. Moyes, Th.L., son of Mr. and Mrs. Moyes, of Herbert St., Dulwich Hill, was married on the 13th ult. to Nell, sister of Rev. H. B. Hewlett, of St. John's Church, Malvern, Mr. Moyes is at present in charge of Newstead and Guildford, Victoria.

Mr. C. W. Bell is now installed as Registrar of the Diocese of Gippsland. He is an old friend of the Diocese, having been its first Registrar, and an honorary one.

Appointments.

Rev. William Edgar Wood, B.A., LL.B., Curate of Terang.

Rev. Ernest Fletcher, Curate in Charge of Nhill.

Rev. William Burvill, B.A., Th.L., Chaplain of St. Aidan's Theological College, Ballarat.

Rev. Edmund Henry Hoffman, Curate in Charge of Woomelang.

Should there be a Day of Thanksgiving? (The Editor, "Church Record.")

Should there be a Day of Thanksgiving? (The Editor, "Church Record.")

Sir,—There has been an absolute change in the whole position of the war and in our favour. I am sure that it is our duty and as a people to return thanks to God. There have been many days in the last four years of humiliation and prayer, and now our petitions have been very largely answered. Have not 130,000 prisoners been taken, 2000 guns, thousands of machine guns, and many kinds of other booty. We were in sad straits, as Paris and the coast were in imminent danger, but now the foe is driven back again to the Hindenburg line, and in parts it has been pierced. Are the splendid victories to pass without any acknowledgment to God? Are we to be silent, and is there to be no thankfulness? On the days referred to we prayed as a people nationally, shall we not return thanks nationally?

We should not wait until after the war. There are plenty of precedents for immediate action. Even here there is a notable one. When the news of the victory of Tra-

falgar reached our then infant colony, with its 8000 souls, the Governor at once appointed a day of **general thanksgiving.** Rev. Samuel Marsden held the chief service at 10 a.m., and it was in front of Government house. The other services were at Parramatta, Castle Hill, and the Hawkesbury. There did not wait for the end of the war with Napoleon, but at once rendered thanks. Now we have 5,000,000 people, which increases the obligation. Are we decadent, and is our faith less? I am confident that it is our simple and plain duty to praise and thank God at this juncture. I believe that such a day would be most favourably received by the people. Its brightness, its hopefulness, its encouraging nature would make it a day of gladness such as we have rarely known.

May I suggest that the proper authorities be approached with the view of having a thanksgiving day appointed. It would be most appropriate if the Commonwealth Government took the matter up, but that all Australia, with its nearly ten thousands congregations, could show gratitude to Almighty God for the great triumphs that our Allied arms have wrought.

F. B. BOYCE.

St. Paul's, Sydney, Sept. 23, 1918.

Australian Fund for Soldiers.

(The Editor, "Church Record.")

Sir,—A leading paragraph in your issue of 13th September, on the Church of England Australian Fund for Soldiers Overseas headed "Playing the Game" accuses "those responsible for the management of a Fund which represents the Church of England in its widest sense" of using the money of contributors "for the support of an extreme kind of churchmanship," and of being "so keenly partisan that they are utterly incapable of 'playing the game.'" The evidence given for these biting charges is that in one centre, at the Hut Church at Havre, which we have provided, there is a "so-called altar" replete with cross and candles, and that "money (is) being spent on crosses which are 'blessed' and given to soldiers going up to the firing line."

As one of those responsible for the management of this Fund in Australia, I appeal to your sense of fairness to hear and give equal prominence to the other side. Church work among our soldiers on service at the Front is carried on under extraordinary conditions, and one of the finest features of the work of our chaplains is the way in which they have sunk their private and sectional differences, as far as possible, in order to join in making the most of their very brief opportunities as ambassadors of our Lord and Saviour.

At the beginning of the war orders and regulations for the guidance of chaplains on active service were carefully drawn up, and issued by Bishop Taylor-Smith, the Chaplain-General. A statement of them may be seen in Vol. 100 of "The Times History of the War." The Altar or Communion Table at our Hut Chapel at Havre is in conformity with these regulations and the usual custom of the Army, and is similar to those used in the Church Army Huts. I should like to publish a picture of this Hut Church, but military regulations prevent its being photographed. The block of the Altar is taken from a sketch made by a soldier to whom it appealed. Senior-Chaplain Wray writes:—"Our building stands there—a witness for God and His dear Son—the evidence that the Church of England in Australia longs to bring its children closer to their Saviour and keep them in touch with their dear ones at home."

With respect to the crosses, these are not "blessed" but previously dedicated. It is the men who receive a blessing just before they leave for the Front, and the crosses are given after the service to those men who ask for them at the vestry. New Testaments and Prayer Books are similarly given to those who desire. Even if these crosses were regarded as a "charm," they would be better than the universal keepies, but though there may be some who would carry a New Testament, a Prayer Book, or a cross for this purpose, there are many more who like to have them as a badge of their profession, and to help to remind them of their Saviour amidst the horrors of the battlefield with its deafening noises and almost unbearable strain.

But, on broader grounds, this Fund, representing the whole of our Church in Australia, could not, even if it wished to do so, make its grants conditional. We have nothing to do with the appointment of chaplains. They are not members of a party society, but go from every type of diocese, and are under episcopal and military authority in France; they have to make the best of their difficult task under conditions such as we cannot conceive—only a few minutes sometimes to bring a man under the spell of Divine love before he goes forward to face death. They, like our men, represent many shades of opinion, but old controversies and

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peace-time differences seem insignificant at such a moment. As a Senior-Chaplain wrote—"High Church and Evangelical, and the much abused mere Churchman, all seem equal in devotion and sacrifice. We are all khaki, so are the men, and so may both continue."

Surely we can be large-hearted enough to pray God-speed to them all as they serve our lads near the gates of hell, and to back our prayers with our gifts. I cannot believe that either you or your readers would wish to say to any chaplain, "We cannot help you any way; you must get on as best you can, because you do not see eye to eye with us." Nor do I believe that you can find it in your heart to condemn even the Nonconformist chaplain who, in the absence of his priest, and in order to solace a Roman Catholic lad dying on the field of battle, took the boy's crucifix which hung round his neck and pressed it to his dying lips.

I pray you, reconsider your words in the light of what I have written, and let us have your valuable and whole-hearted support for those who, whatever their faults may be, are risking their lives in the endeavour to bring home to our dear lads that God cares immensely for them, and that their own old Church in the homeland cares immensely too.

Yours faithfully,
G. H. JOSE,
Organising Director, Church of England
Australian Fund for Soldiers Overseas.

[Canon Jose knows that the picture of the Hut Church we referred to was issued by those responsible for the Huts Fund, as a specimen of the work of the Fund. If we remember rightly, it was Canon Garland who introduced or advocated the use of crosses as a substitute for kewpies—a superstitious usage, in our opinion, simply deplorable, and a usage that even Canon Jose seems to defend. If wrong impressions are rife about the misuse of the gifts of evangelicals, the blame must lie at the door of those responsible for the organisation of the Fund. We have been silent long enough. It is because we love the brave men who fight for us that we deplore the teaching that would send them possibly to their death, trusting in a piece of metal or even in a sacrament rather than in the Saviour Who loves them and is longing to be in them and with them.—Editor.]

Notes on Books.

The Churchman for July and August has come to hand. Full reports of the majority of the Cheltenham Conference papers are given. An article by our own Primate on "The Cup in the Communion Office" has already appeared in our last issue. Dr. Griffith Thomas continues his Studies in the Gospel of St. John. Perhaps the most inspiring of the articles is that by Rev. T. S. Jones, on "The Church and Home Evangelisation." He practically began with the definition of Evangelisation given by the Archbishops' Committee on Evangelisation. "To evangelise is so to present Christ Jesus in the power of the Holy Spirit, that men shall come to put their trust in God through Him, to accept Him as their Saviour, and serve Him as their King in the fellowship of His Church." He inveighs against the mere professors of Christianity. They are the bane of the Christian Church; it's bad advertisement. Mr. Jones contends for the preaching of the old evangel of redemption—a redemption that began in salvation but passes necessarily on to service. "It is the evangel not only of a crucified Saviour, but also of an enthroned and glorified Lord, and the full evangelistic appeal must enshroud the implication of both."

In our proclamation of the glorious Evangel which centres in and radiates from Calvary, we have stopped too abruptly at what the Cross gives, instead of proceeding to show what it demands."

Religion and Common Sense, by Donald Hankey (our copy from Messrs. Angus and Robertson, price 1/6). This is a posthumous publication of some critical "Notes" prepared by the author for publication before his death, and intended for the plain man, whose lack of specialised knowledge makes him the natural prey of rationalists. Donald Hankey had passed through the agony of doubt as a young man, and writes for the help of others those considerations which had been of help to him. Consequently they demand a sympathetic reading on the part of thinkers of riper age. They represent the struggle towards the dawn of a young though great soul, whose attitude of mind was open to the truth, and for that reason the little volume is full of interest, and will no doubt be of help to other kindred souls.

Your Boys, by Gipsy Smith, with a Foreword by the Bishop of London (published by Hodder and Stoughton; our copy from

Messrs. Angus and Robertson, Sydney, price 1/9). This book is sure of a welcome and well deserves it. Most readers will agree with the Bishop of Gipsy Smith; "I like this breezy book of London's words, it is not only full of the love of 'Jesus,' but the love of 'our boys.'" The author is a well-known "free-lance" missionary in England, full of burning zeal for the souls of his fellows, and has been "doing his bit" in the trenches. His book is brimful of interest, pathos, and humour in the telling of his experiences amongst the boys at the front. Here is his point of view, "You can't beat these boys of yours, the nation's boys, the best boys of our homes, the flower of our manhood, the noblest and the dearest that God ever gave to a people. These boys, they are worth everything in the world, and they are nothing you and I can do will ever repay them for what they are doing for you and for me." And the description of work and contact with them makes your heart glow. Here are his closing words:

"As I write these lines I think of one dear boy, a young sergeant, a Public-school boy. I had watched him grow up, I knew his home, and as he leaned against me he said, 'Gipsy, I'm homesick; I want my mother,' and then, with a sob, he said, 'Tell me more about Jesus.'"

"I was able to talk to him about his mother because I had lost mine, and just because I love Jesus I was able to talk to him about the blessed Jesus Who comes into a man's heart when he is sad, lonely, and homesick, and helps him."

"He was lying on a stretcher, and it was my privilege to hold his hand and to kiss him for his mother."

"Gipsy," he said, 'does it mean West?' "I said, 'Sonny, it means West.' "As I held his hand it flickered for a moment, and he said, 'I am not afraid to go. I know Christ: I found Him in your meetings, and—it's great to die, for freedom.'"

"And it was a great thing for me to be with your boy—then."

"I thank my God upon every remembrance of your boys."

Get this little book and read it; it will interest and help you, and if you have a dear lad at the front it will comfort you.

Prayer Book Revision.

In connection with Prayer Book Revision and especially the attempt that is being made to get back to an arrangement of the Communion Office, which would be regarded as patient of a doctrine which the Church deliberately rejected, we reprint a letter from the English "Record." It will be noted that Canon Crewdson defends the present arrangement as a whole, but seeks certain alterations in and additions to our present use in order to bring it into line with earlier custom. His requirements in the first paragraph, numbers 4 and 5, contain highly debatable points. Especially do we think his wording unfortunate in the latter one, as if Christ's atonement were otherwise than complete! We suppose the thought in his mind was the application of that atonement to the individual soul, which of course is the work of the Holy Spirit. However, we give Canon Crewdson's letter as it stands, hoping that it may stimulate thought and promote some useful discussion. It reads as follows:

Sir.—Every reverent worshipper must feel that the Order for the administration of the Holy Communion, the central rite of Christian worship, should be of surpassing sublimity and significance. With this end in view, it must provide (1) a short form of preparation to meet the needs arising from our weakness, sinfulness, and ignorance. We need above all purity of heart or our service will be in vain. We need also instruction as to duty and faith; and to this must be added provision for confession and absolution, that we may approach the sacred rite with a clear conscience. (2) It must inspire with adoration. (3) It must depict the Holy Mysteries with living power to eye and heart, and present them before the Throne of God in fervent intercession. (4) It must help us in making a humble offering of ourselves, imperfect though we are, as a living sacrifice to the service of Him Who has called us to Himself. (5) It must invoke the Holy Spirit's aid to make Christ's sacrifice a full atonement for our sins and the source of our spiritual life. (6) It must end with thanksgiving and praise for the marvellous love and mercy that has been shown to us. One more thought must be added to complete the ideal Liturgy, and that is, intercessions for others. This is no less essential than those above enumerated, but its position in the service is a matter of comparatively little importance. It might be placed either after

the offertory sentences, which for many reasons is the best place, or at the close of the Canon.

When we come to examine our own English Liturgy we shall find that to a very large extent it is constructed on these lines, and far more distinctly and with greater variety than is to be found, generally speaking, in any other Liturgy, ancient or modern. It begins with Preparation, praying in the opening Collect for that purity of heart which is indispensable for true worship, and giving instruction through the Ten Commandments, the Epistles and Gospels, and the Creed. This is followed by the offertory sentences, and intercessory prayer in the Prayer for the general congregation. All this is suitable for the First Prayer Book of Edward VI., those of the congregation who did not intend to receive the Holy Communion were requested to leave the chancel. For those who remained—the intending communicants—a more fervent and personal form for self-examination, confession, and absolution, is most appropriately provided in the Exhortations, "Dearly beloved in the Lord," and "Ye that do truly," etc., to the "Comfortable Words." This section appears first as an appendix to the Sarum Missal in Henry VIII.'s "Order of Holy Communion," which was issued provisionally to provide for the communion of the laity. It was retained in the First Prayer Book of Edward VI. after the Canon, put before the priest's communion. In the Roman Missal the only part which corresponds to this is the mutual confession and prayer for absolution by priest and people before the Epistle. I think we shall feel that it has found its appropriate place in our present Order at the end of the preparatory section.

This is rightly followed by Adoration in the Sanctus, and (without any break) by the Canon. The mediæval Canon is overlaid with much that is now in our Prayer for the Church Militant and with commemorations of saints and other matter which obscures the central object in Christ. Our service, on the other hand, is wanting in reference to the Holy Communion as a Memorial of the Passion presented not only to man but also before God as the plea for our salvation; and, what is more serious, it also omits the Invocation of the Holy Spirit, an omission to which great exception is taken, especially in the Eastern Church. The Prayer of Oblation, now the first Collect after Communion, would also be much more suitably placed as part of the Canon after the consecration of the elements. The practice now so common of singing a hymn while the communicants are receiving is also an indication that a want of some help in devotion is here felt, where there are many to partake. And what can be more devotional than the Agnus Dei, which is used here in many Liturgies? The second Collect forms an admirable post Communion prayer, and the "Gloria" is unsurpassable as giving the note of praise with which the service should close. It is far more suitably placed here than at the beginning of the service, immediately after the Kyrie, where it stands in the Roman Missal. On the whole, therefore, I maintain that our English Order for the administration of Holy Communion is very near perfection, being only exceeded, perhaps, by the American Order, which is closely allied to it.—Geo. Crewdson, Hon. Canon of Carlisle.

BIDE A WEE!

Though the times be dark and dreary,
Though the way be long;
Keep your spirits bright and cheery—
"Bide a wee, and dinna weary."
Is a heartsome song.

Lord, give me faith to live from day to day, with tranquil heart to do my simple part, and with my hand in Thine, just go Thy way.

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The Church Record.

SEPTEMBER 27, 1918.

THE DUBBO BROTHERHOOD.

The "Bush Brother" has honoured us by replying to our criticism of June 21. We are rather surprised that our esteemed contemporary, the "Church Standard" escapes, for the "Church Standard" also quite mildly but quite unmistakably disapproved of the teaching of some or other of the Brothers as being contrary to the doctrines of the Anglican Church. The answer which the "Bush Brother" feels compelled to make is rather pitiful, for it reveals a tendency to casuistry so abhorrent to the British mind, but always to be expected whenever Romanism, in whatever form and however much disguised, finds lodgment in the human mind.

The "Bush Brother" is the official organ of the Brotherhood of the Good Shepherd, and is conducted by members of the Brotherhood, and it is unworthy quibbling for the Editor, under the protection of a note disclaiming responsibility for the opinion of contributors, to claim irresponsibility for the opinion of the Head of the Brotherhood, or of any other member of the Brotherhood. The Editor apparently, although it is by no means exactly clear what he does mean, claims that the Head of the Brotherhood merely mentioned the fact that when people ask the Saints for their prayers it is known as the "Invocation of Saints." He had no intention whatever of teaching it, nor did he approve of it, he just mentioned it! Surely it is not necessary to prove even to the "young and inexperienced" priests of the Brotherhood of the Good Shepherd that what is taught (if it is taught and not just mentioned) in the letter from which we quoted in our article, is contrary to the teaching of the Anglican Church.

We will give the "Bush Brother" an opportunity for more hair-splitting by quoting Article XXII: "The Roman Doctrine concerning . . . Invocation of Saints is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God," and would ask whether Invocation of Saints and exaggerated reverence to the Blessed Virgin, not to be distinguished by the unlearned from worship, were not deliberately rejected by the compilers of the Prayer Book, and whether in the revising of the Prayer Book now being brought to completion by the Convocations of Canterbury and York, any attempt has been made to introduce anything of the nature of Invocation of

Saints, or of Confession to the Saints or to the Blessed Virgin Mary? The matter is quite plain and should be dealt with in a forthright and straightforward way. The opinions of Luther, Bucer and the rest have nothing whatever to do with the matter, and no one knows this better than the "Bush Brother." What is absolutely ad rem is, "What is the teaching of the Anglican Church?" Is there to be found in the formularies of the Anglican Church anything whatever to justify the introduction into our devotions of intercessions addressed to the Saints or to the Blessed Virgin?

The Principal of the Brotherhood (quite unofficially, of course, the "Bush Brother" being in no wise responsible for anything he says) in the issue in which we are taken to task, comes out strongly in opposition to Rome. He will probably insist that this exaggerates what he says. But the point is that the "unlearned and ignorant" will be quite satisfied that the wicked things said about the Romanising tendency of recent teaching in the Brotherhood must be quite untrue, for did not the Principal write very strongly against the Romans in the "Bush Brother." This is a good move on the Brotherhood's part, but a plain and straightforward repudiation of their recent teaching would be far better. A great mistake has been made. "Invocation of Saints" is not defensible! So why spoil good work and cause trouble in the Church by insisting on what the Anglican Church has declared to be "a fond thing, vainly invented."

The "Bush Brother" seems to resent our reference to the Brothers as being "young and inexperienced"! There is no crime in being either of these. The Brothers are to be congratulated on their good fortune, but will they not accept Canon Simpson's advice to the young man who puffed into the air a number of unanswered questions like rings of smoke from a cigarette, "Have the goodness to believe that in some things your grandfather might have been right, and get back to business," or of the "Church Times" in the matter of the "melancholy" correspondent calling for help in a great difficulty! He was an Anglican priest who said his first Mass from Orby Shipley's "Ritual of the Altar," his last to date from Kenrich's "English Missal." The "Church Times" recommended him to use the Book of Common Prayer. "Until men have faith fully and cheerfully tried to make the best of what they have, they are not very likely to be allowed to get anything better."

We would recommend to the consideration of the Brotherhood words of Scott Holland upon the claim "of right of access to the Reserved Sacrament." They are to be found in "Sacramental Values," and are of course well-known but already Scott Holland may have suffered the fate of Gore and the rest, and have been relegated to the ranks of the obscurantists. "It would be disastrous," he says, "indeed, if at such a moment (the moment of drawing together) we were to do anything that broke up the unity of those already united, and repelled the movement of those who were making their approach to a common mind. And it would be worse than a disaster—it would be a crime—if, in the day of England's agony, we were found with authorities defied and powerless and priests in open revolt. Men would be too impatient to ask who was at fault. They would simply condemn an institution out and out which was capable of so intolerable a shame. We cannot believe it possible. There is sufficient Christian sanity left in us to save us

from so flagrant an ineptitude." The two cases are not altogether parallel, but they have their likeness—the agitation for access to the Reserved Sacrament, and the effort in Australia to introduce devotions foreign to the Anglican Church, and deliberately rejected by her, both make for division when loyalty to Church and Empire demands unity.

Our Melbourne Letter.

(From our own Correspondent.)

Intense interest is being aroused in the approaching Synod. The Archbishop has given at two preliminary meetings a forecast of far-reaching proposals for obtaining revenue for diocesan work. The present revenue is perhaps £7000 or £8000. The modest proposal made is to raise £30,000 a year by a method of voluntary assessment on the Ballarat method. The Bishop of Ballarat has obtained £7000 in place of £1500 given on the old basis, and there is a rush in all the neighbouring dioceses to per out claims on the new ecclesiastical gold field. But the original claim has yet to be adequately proved. It has a scientific basis and some English experience behind it. But it is too early to say confidently that it is a permanent solution of the problem of diocesan finance. Our Australian conditions are peculiar, and the Australian churchman has idiosyncracies of his own, and one of them is an objection to be told what he must do or what precisely he ought to do. Before we agree to scrap existing machinery, we need to be quite sure the new plant is going to work and produce dividends in the days to come. We deprecate anything like opposition, but we do counsel reasonable caution and adequate enquiries before drastic changes are made. Another consideration is suggested by the Ballarat example. There a new bishop has inaugurated a scheme, and he will have to take the chances of the future. In Melbourne the case is somewhat different. The Archbishop's retirement is looming ahead. He may launch the new scheme, but another must take the risks of the financial scheme being shipwrecked by unlooked-for rocks and shoals, or being becalmed with insufficient power to continue progress.

The "Age" has assumed the role of peacemaker. The effect of two gratuitous paragraphs in Saturday's and Monday's issues is to throw the onus of any party strife in the coming Synod on the shoulders of the "Low Churchman" or "Evangelicals." These are not synonymous as the "Age" writer assumes. There are many Evangelicals who repudiate the term "Low Church." There is a flavour of contempt in the latter term, and the name has a doubtful ancestry. As a matter of history, the Low Churchman of the 18th century persecuted and opposed the Evangelical movement. The true antithesis of "Catholic" as a party designation is "Evangelical," for there is a clear issue between them. Is the Church and the priest necessary in the soul's approach to God? The one central truth round which a variety of Churchmen gather as the standard of vital Christianity is the claim of the individual believer to free and untrammelled access to God. It is this that is threatened by the sacerdotal movement, and between the sacerdotalist and the evangelical on the matter is a difference of doctrine so fundamental that no amount of charity can hide it. The "Age" is horrified that a body of synodsmen should meet to discuss

Supplement to "The Church Record"—September 27, 1918.

Particular
1918 25000

Are "Individual Cups" in the Administration of the Wine in Holy Communion Illegal?

By the Very Reverend A. E. TALBOT, Dean of Sydney.

In this paper it is contended that the administration of the wine by means of "individual cups" is not illegal, as their use does not contravene the rubrical directions of the Prayer Book, and they are within the limits of the Act of Uniformity.

Question at Issue.

The question at issue is not the substitution of "individual cups" for the common cup as the general use in Church Services, but whether in special circumstances, such as ministering to persons afflicted with infectious diseases, we are bound by law to use the common or shared cup. It is fairly generally recognised that some departure from the usual method of administration is desirable where there is grave danger of infection, and the question, as to whether there is an alternative use to the common cup within the limits of church law, is therefore a pressing one.

As the Rubrics of the Communion Office direct that the elements are to be administered separately, methods of administration by intinction, commixture and instillation appear to be ruled out, but this objection does not hold in the case of "individual cups."

No Doctrinal Significance in Use of Common Cup.

One of the principal objections to the use of "individual cups" is the assumption that a common or shared cup has a doctrinal significance and therefore is a necessary part of the Holy Communion, but St. Paul finds of the symbolism of the "one-ness" of the Christian Community in the matter of the Sacrament of which all are partakers, and not in the use of a common vessel. (See 1 Cor. x. 15-17).

That the Prayer Book attaches no doctrinal significance to the use of a "common cup" is abundantly proved by the omission of any reference thereto either in the Catechism or the Articles.

"The Cup" Used Figuratively For The Wine.

An argument for the sole legality of the "common cup" has been based upon the use of the term "the cup" in the communion order as though this referred to a common drinking vessel, but it is clear that the term refers in some cases, if not in all, not to a vessel, par se, but to the matter of the Sacrament, i.e., the Wine. Thus the rubric providing for the consecration of more wine when necessary, uses the phrase "for the blessing of the cup" reproducing St. Paul's words in 1 Cor. x. 16, "the cup of blessing which we bless, is it not a communion of the blood of Christ." Obviously it is the wine that is blessed and not any vessel. Commenting on the above passage in his "Doctrine of the Eucharist," Dr. Waterland says:—"St. Paul is express that the cup, meaning the wine, is blessed or sanctified in the Eucharist."

The term in the Rubrics is evidently taken from the words of the institution which are quoted in connection with the manual acts in the consecration prayer, where the reference again is not to any vessel but to the wine. Thus Dr. Waterland, referring to these words of institution, says, "The Cup" is here by a figure put for wine." That "the cup" is used figuratively for the wine

is also clear from the words of St. Paul in 1 Cor. x. 25, "for as often as ye eat this bread and drink this cup" where "this cup" if taken to refer to a vessel makes nonsense.

"Common Cup," Customary Use For Convenience.

It is not here contended that in any of the revisions of the Prayer Book the use of "individual cups" was contemplated as the ordinary use for the celebration of Holy Communion in the Church Services. The common or shared cup no doubt was the usual custom, because when "the cup" was restored to the lay people in 1548 this was the most convenient. But it is contended that the terms of the present rubrics, especially when read in the light of their history, together with the special provisions for communicating the sick, do allow such a latitude as leaves room for the legitimate use of "individual cups."

Wine Consecrated in Number of Vessels.

The Rubrics of the present Prayer Book certainly cover the use of different vessels for consecration and presumably allow more than one chalice. The following are the rubrics for the consecration of the wine:—"Here he is to take the cup into his hand."—"And here to lay his hand upon every vessel (be it chalice or flagon) in which there is any wine to be consecrated."

It has been said that "the cup" and the "chalice" here refer to the same vessel. This is not at all probable, for otherwise why the use of two different terms for the same thing in such close connection? The two are certainly distinct in the PB of 1549 as shewn by the words of the rubric "putting ye wine into the chalice or els in some faire or convenient cup, prepared for that use (if the chalice will not serve)".

More probably the term "the cup" in the rubric of the consecration prayer is used figuratively for the wine as explained above. Else the question arises, Are the rubrics fulfilled if the flagon containing wine to be consecrated is not taken into the celebrant's hand as well as the hand laid upon it? The most reasonable interpretation seems to be that it is intended that every vessel containing wine to be consecrated is to be taken into the hand. The collective use of the term "the cup" is illustrated from the Ancient Liturgies (the Clementine Liturgy and the Liturgies of St. James and St. Mark) where a number of cups are used for consecration and administration, and the whole collectively are referred to as "the Cup."

The reference to "every vessel" (be it chalice or flagon) seems to cover the possible use of a number of vessels. This was definitely provided for in the Order of Communion of 1548 A.D., where the Priest was directed to "bless and consecrate the biggest chalice or some faire and convenient cup or cuppes." There was good precedent for the use of a number of vessels both for consecration and administration as shewn by the Ancient Liturgies referred to above.

Wine Consecrated and Administered in Different Vessels.

The PB of 1549 A.D., directed the minister to "take so much Bread and Wine as shall suffice for the persons appointed to receive the holy Communion . . . putting

ye wine into the chalice, or else in some faire or convenient cup prepared for that use (if the chalice will not serve)". Presumably the wine might be consecrated in a cup and afterwards administered by means of the chalice.

Our present rubrics provide that the wine may be consecrated in a flagon. Does this mean that the flagon is to be used for administration? Even if practicable, custom lends little support to such an interpretation.

The permissive use of a number of vessels, and the provision that the wine may be consecrated and administered in different vessels, provide the necessary conditions for the use of individual cups in small communions such as the communions of the sick.

Some Significant Omissions.

It has been maintained that there are certain provisions in the Rubrics of 1548 A.D. and 1549 A.D. which seem to imply the use of a common cup. Thus in 1548 A.D. when "the Cup" was restored to the "Lay People" it was directed that the "cup or cuppes" were to be "full of wine." Further, probably as opposed to the custom still prevalent in the Orthodox Eastern Church where the celebrant in receiving from the chalice drinks thrice, it was directed that the celebrant was to take "one only supple or draught" and in administering to the people he was to give "everyone to drink once and no more." Now it is not disputed that the "common cup" has since the reformation been the customary use, and that the above provisions do imply such a use, but it is significant that in 1548 and 1549 special provision was made for the sick by means of reservation, and a more important question for our present inquiry is not the presence of the above provisions in 1548 and 1549, but the fact that they were later omitted and do not appear in our present Prayer Book. The omission is not doubt part of the process of making the rubrics more general and comprehensive in character as we have them to-day.

Reservation of the Sacrament.

In 1548 A.D. and 1549 A.D. provision was made for the Reservation of the Sacrament for the sick. The Rubric of 1549 reads:—"And if the same daie there be a celebration of the holy Communion in the Church then shall the priest reserve (at the open communion) so much of the sacrament of the body and blood as shall serve the sicke person, and so many as shall communicate with hym (if there be any)". No provision was made that the consecrated wine was to be carried from the church to the sick person in the same vessel in which it had been consecrated or administered in the church, a procedure which would hardly have been practicable. If the wine was carried in some other vessel, then, as the case was provided for in which the sick man might alone communicate, he would in this case use an individual cup.

It is significant that in the prayer book of 1552 all reference to the vessels to be used at Holy Communion was omitted as were also the manual acts. At the same time no provision was made for the reservation of the Sacrament for the sick. Is it unreasonable to suppose that the revisers realised the difficulty in certain cases of the use of a

common or shared cup and wisely left the matter an open question? When the rubrics concerning the vessels and the manual acts were re-inserted they were of such a character (upon the most reasonable interpretation) as to leave room for the alternate use of "individual cups" without any contravention of their terms.

Special Provisions for the Sick.

In our present prayer book there is a provision (which is also found in the P.B. of 1549) that in certain special circumstances a valid communion can be made although the elements are not received. Is it unreasonable in view of this to hold that in cases of contagious disease the common cup can be dispensed with?

In the last rubric of "The Communion of the Sick" in our present Prayer Book special provision is made whereby "in the time of Plague, sweat or such other like contagious sickness or diseases" the rule that "three or two at the least" are to communicate with the sick is waived, and it is provided that "upon special request of the diseased the Minister may only communicate with him." Is it necessary in such a case to presume that the same cup must be used by minister and sick person? Surely not, unless it can be shown that a common cup is a necessary part of the Sacrament. Although the diseased person would communicate last, yet if the ordinary chalice were used it would be handled by the minister after the sick person, and presumably used after cleansing, which would not necessarily be a sufficient safeguard against virulent forms of contagion for other communions.

Administration of "The Cup."

In the present rubrics of the general communion Order, though the wine must be consecrated in Chalice or Flagon, no specific direction is given as to how it is to be administered. Presumably it could be poured into a separate vessel for consumption by the sick person, and if there were several sick persons afflicted with different diseases, then it could be poured out into several small vessels. Here we would have a case of the use of "individual cups."

In the rubric for the administration of the wine in our present Prayer Book "And the Minister that delivereth the cup to any one shall say," "the cup" must doubtless be understood as referring not to the vessel but to the matter of the Sacrament, i.e., the wine as in the next rubric in the phrase "for the blessing of the Cup." This is borne out by the original wording of this rubric in the P.B. of 1549 "And the Minister delivering the Sacrament of the blood." Thus the rubric would be quite fulfilled if the wine were poured out of the vessel in which it had been consecrated into small cups to be used by the sick.

Ministering Last of All to the Sick Person.

It has been argued that the direction in the "Communion of the Sick" to minister "last of all to the sick person" is a precaution against infection, and therefore presupposes the use of a common cup. In support of this it is stated that "no infection could be spread by the distribution of the bread, for the sick person does not touch the paten that contains the bread." It is however significant that in the 1549 Prayer Book when this rubric to minister "last of all to the sick person (himself)" first appears, it was the custom for the priest to place the consecrated bread into the mouth of the communicant. Were the provision for the avoidance of infection, this practice would be quite sufficient of itself to explain why the sick person was to communicate last of all, without supposing the words to have been inserted to avoid the risk of infection in the use of a common cup. The provision for

ministering to the sick person last of all in the Prayer Book of 1549 was followed by the further direction "And if there be noe sicke persons to be visited the same day that the curate doth celebrate in any sicke man's house; then shall the curate (there) reserve so muche of the sacramente of the body and blood; as shall serve the other sicke persons and suche as he appointed to communicate with them (if there be any) and shall immediately carry and minister it unto them." Thus after the first sick person had communicated, the same consecrated wine would afterwards be administered not only to other sick persons but also to those appointed to communicate with them. Clearly the provision to minister to the sick person, last of all, was not inserted because of the danger of infection by the use of a common cup.

Possibly the explanation of such a provision is rather to be found in the reason why "the sicke person shall alwayes desyre some, either of his owne house or, els of his neyghbours, to receive the holy communion with hym, for that shall he to hym a singular great comforte and of theyr parte, a great token of charitie." This would be the more impressed on the sick person if they communicated before him. No doubt, this same idea of inspiring the congregation to a livelier faith and helping it to a deeper sense of communion, lies behind the provision in the general order of communion that the Minister shall "first receive the communion in both kinds himself and then proceed to deliver the same to the Bishops, Priests and Deacons in like manner (in any be present) and after that to the people also in order, into their hands, all meekly kneeling."

It is unfortunate that the explanation found in the rubric of the P.B. of 1549 why the sick man shall always have some to communicate with him, viz.: because "that shall be to hym a singular great comforte, and of theyr parte a great token of charitie" has been omitted from our present office for the communion of the sick. The retention of the words would have avoided the false assumption that the provision for the presence of others had anything to do with the use of a "common cup."

One Case in Which Individual Cup Must be Used.

Far from the common or shared cup being insisted on in the Prayer Book it may be pointed out that there is one case in which without a contravention of the rubrics by unauthorised addition a communicant must use what is virtually a separate or individual cup. It is provided in the communion order that "If the consecrated Bread and Wine be all spent before all have communicated, the Priest is to consecrate more according to the Form before prescribed. What happens if the consecrated wine be all spent and there be only one communicant left? More is consecrated according to the rubric, but there is no direction that the celebrant shall again communicate before giving the cup to the remaining communicant. He has already made his communion, first of all following the direction of a previous rubric. Even some of the wine remains over after the single communicant has received, which however need not be the case, the rubric at the end of the service directing the consumption of any remaining consecrated elements would not take away the virtual character of the individual cup, for the consumption of the elements at the close of the service is not a part of the communion proper, but a provision for the reverent disposal of the elements after the service has concluded with the blessing, with which according to the rubric the people are dismissed.

Act of Uniformity.

It is held by some that though the use of individual cups is possible, without violat-

ating the literal meaning of the words of the rubrics, yet they are ruled out by the Act of Uniformity, but it is clear from the wording of the Act that its intention was to enforce a uniformity only within the limits of the Prayer Book, and its rubrics. For instance the first Section of the Act of 1662 A.D. prescribes that all Ministers in Cathedrals and Chapels and places of public worship throughout the realm are to say and use the prayers and sacraments as prescribed by the Prayer Book of 1662. The Act, apart from the rubric which is authorised by it, contains no ritual directions. If the use of individual cups is not a contravention of the rubrics of the Prayer Book, as it is herein contended it is not, then they are allowable within the limits of the Act of Uniformity.

It has been said that "individual cups" were never used nor proposed during the period of the enactment of the Uniformity Acts. Though no doubt the constant use of individual cups was not contemplated by the revisers, it is by no means certain that the individual cups would not be used in cases of contagious disease. There is little, if any, evidence of what was actually done in administering the wine to diseased persons, and the argument from silence is always double-edged. Certain it is that the separate cup, or what is virtually a separate cup, is often used in cases of infection to-day than is generally supposed.

It is further said "that the mere absence of words exclusion could not justify any presumption of an intention to authorise such use." And again, "words of positive intention were required if the use of individual cups was to be authorised." But only when omission is deliberate is it prohibitive. Thus Sir R. Phillimore in giving his judgment upon the mixed chalice said "my decision upon this point is, that the mixing would be a ceremony designedly omitted in and therefore prohibited by the rubrics of the present Prayer Book." The mixed chalice had been provided for by Rubric in the P.B. of 1549 A.D., but in the later revision had been omitted. It was this that constituted its illegality. But the question of "individual cups" had not been a subject of any rubrical direction any more than had the common or shared cup.

It is not contended here that non-prohibition amounts necessarily to authorisation. Such cases must be decided upon their merits. We have seen that no doctrinal significance was attached by the revisers to the use of "a common cup." That the present rubrics are the result of a process of development in which their phrasology passed from a more defined to a more general character. That the widening of their provisions came at the very time when reservation of the sacrament, which had presumably allowed a separate cup to be used, was dropped. That as we have them to-day they allow a number of vessels to be used for consecration, and that the vessels used for administration may be different from the vessels used for consecration. We have also seen that the present rubrics do not define the exact manner in which the wine is to be administered. Also that the revisers showed some anxiety to relax certain provisions in cases of contagion. All this gives a reasonable presumption that our present rubrics did not assume their general character altogether undesignedly. A latitude was left that covers the use of "individual cups." This was the character of the uniformity imposed by the present Prayer Book.

In view of the above I hold that though the use of the common cup has been the customary use in the Church, services not the use of "individual cups" in the administration of the wine in Holy Communion is a permissible alternative use according to Church Law, in cases when the use of a "common cup" involves the known danger of spreading disease.

business and take counsel together about the elections to boards and committees. The real honour, however, is the strength of this spontaneous drawing together of all parties opposed to the Romeward drift in the Church. The unity and seriousness of purpose evinced at the private meeting advertised by the "Age" paragraphs shows that the coming Synod intends to use every legitimate and constitutional means to safeguard the future of the Church. Is there anything unchristian or unworthy of churchmen in their meeting thus to consider how best to use their united influence for a common end which concerns the whole Church? Even if circumstances force a body of men, in defence of the truth, to draw up what is called a "ticket," it would be simply a pre-selection of candidates to enable men who want to vote for principles to elect men who will really represent them, and to save them (through ignorance of the candidates) from electing others who will perhaps deny and oppose the very things the elector wishes to safeguard through his vote. It would be more blameworthy for a man to regard the sacred trust of a vote in Synod so slightly that before casting his vote he makes no adequate enquiry as to what the various candidates represent. It is regrettable that the aggression of the extremists has made defensive organisation necessary. But even now there need be no strife. If strife is raised the Church will not be slow to place the responsibility for it on the right shoulders.

THE PAPACY AND THE WAR.

The Dean of St. Paul's (Dr. Inge), in the Quarterly Review, says, with reference to the history of the Church of Rome, "In truth the extremely efficient organisation of the Roman Church began in self-defence, and was continued for conquest. It is one of the strongest of all human institutions, so that it was said before the war that it was one of the 'three invincibles,' the other two being the German Army and Standard Oil Trust. But our admiration for the subtle and tenacious power of this corporation must not blind us to its essentially political character. Its policy has been always directed to self-preservation and aggrandisement; it is an 'imperium in imperio,' which has only checked the maddest fanaticism by the competing influence of a still more fanatical partisanship. In the present war the problem before the Pope was whether the friendship of the Central Powers or that of the Entente was best worth cultivating; and the unshaken loyalty of Austria to the Church, together with a natural preference for German methods of governing as compared with man methods, turned the scale against us. In Ireland, in Canada, and in Spain the Catholic priests have been formidable enemies of our cause. As for the other Churches, they have not the same power of arbitrating in national quarrels. The Russian Church has never been independent of the secular government; and the Anglican and Lutheran Churches can hardly be expected to be impartial when the vital interests of England or Germany are at stake. Lovers of peace have not much to look for from organised religion. National Christianity, as Mr. Bernard Shaw says, will only be possible when we have a nation of Christs."—Quarterly Review for January.)—W.H.H.Y.

WILLIAM TYNDALE.

A Sonnet.

(W.H.H.Y.)

Tyndale, thou saint of God and martyr brave,
Lover of Jesus and His Holy Word,
Devoted servant of thy gracious Lord
Whose dauntless labour to our Nation gave
The English Bible, with its power to save
All upon whom God's Spirit is outpoured.—
To sorrowing hearts sweet solace to afford,
And blessed hope of life beyond the grave!

Thy noble labour gave to every man
Of England in his native tongue the Book,
Wherein is written Christ's redemptive plan
To those with faith who on its pages look!
Thy work unwearyed was a crown of love
Christ owned, and took thee to Himself
above!

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Synod.

The first session of the 18th Synod begins on Monday next.

The opening service will be held in the Cathedral Church of St. Andrew, Sydney, at 3.30 o'clock in the afternoon of that day, when the Rev. S. M. Johnstone, B.A., Th.L., rector of St. John's, Parramatta, will be the preacher. At the close of this service the Synod will assemble for business in the Chapter House, Bathurst Street.

On Tuesday, October 1, the Sacrament of the Lord's Supper will be administered in the Cathedral at 11 o'clock in the forenoon. The Archbishop hopes that as many members of the Synod as possible will attend the services.

The Business Paper includes the usual reports of the various organisations of the Church, and a number of Ordinances for the sale, leasing or mortgaging of Church properties. There are several other important Ordinances dealing with the superannuation of the Archbishop of Sydney, the declaring of extra-parochial buildings and institutions as a fairly important question in connection with diocesan institutions, the definition of the term "communicant," and an amendment of the Presentation Ordinance. There are several motions of interest. All members will probably concur in one of appreciation of Mr. H. Minton Taylor, who, in a general way, has resigned his seat in Synod. His services have been of the highest usefulness and his wise and tactfully given counsel will be very much missed. Ven. Archdeacon Boyce, with his well-known patriotic instinct, has given notice of the following motion:—

"Deeply impressed by the suffering, losses and other evils through War, this Synod of the Diocese of Sydney expresses its strong conviction that future international disputes should be settled by a Court of Arbitration, the decisions of which should be supported and fully maintained by the Quarterly Review, against any defaulter connected therewith, and therefore it warmly approves of a proposal to form a League of Nations to carry out this object so that, most probably, there would be no more War, and that thus the ideal might prevail of the Lord Jesus Christ of peace on earth and good-will among men.

"That the Most Reverend the President be respectfully asked to forward the foregoing resolution to the Rt. Hon. Lloyd George the Prime Minister in England."

This meeting of Synod promises some interesting debates.

"Rawson Institute for Seamen."

Our visiting sailors can now rejoice in having a cinema exhibition of their own installed in the Institute. Mr. A. C. Harcourt very kindly made this possible, but minor difficulties of light, etc., have caused delay. Mr. L'Orange, of the Boys' Club, who is well versed in the working, has kindly given time and patience in securing a most excellent machine, and reeled off the trial film on Saturday night last to a most hearty and appreciative audience of men from the ships in port. It was all most successful, and the committee are confident that this will prove an additional source of entertainment to our visiting sailors.—Communicated.

Y.P.U. Silver Jubilee.

It is 25 years since the Young People's Union—an auxiliary of the Church Missionary Society—was started in the parish of St. Paul's, Redfern. To-day it has a membership of about 4000, divided into 138 Sowers' Bands, and 17 boys' and 34 girls' missionary bands. In all 17 new branches were started last year. The union supports several missionaries.

The celebration in the Town Hall on Saturday, September 14, of the silver jubilee of the Union was a wonderful demonstration. The big hall, crowded and lavishly dressed with flags, and with pictures telling, in glowing colours, of the widespread work of the Society and its young auxiliary band, was flooded with the music of thousands of fresh, clear voices ringing out the simple yet stirring messages of favourite hymns. The little flags and bannerettes which shot up all over the building and momentarily obscured the young people behind a vast curtain of swaying colour also told their glad messages. No fewer than 300 members of the Union fled slowly through the hall on to those lands to which the missionary effort has spread—Africa, Palestine, Egypt, India, China, Japan, and so on. On the platform they presented one massive colour-picture, to symbolise the light and the spread of the gospel. Another striking scene was that

representing the growth of the Union. There were few speeches; the celebration was rather the unfolding of one big living picture story.

Never in the history of the C.M.S., Sydney, has there been such a magnificent display. The venture of repeating the demonstration in the evening was indeed a bold one, but the results more than justified the doing so.

The Town Hall in the afternoon was literally filled from end to end, and long before the hour for beginning the meeting. Over one hundred bands were present, including many from the country. His Grace the Archbishop presided, and in an earnest address spoke to the children of the lessons to be learned from the Jubilee, reminding them that many of them would that day receive an inspiration which would be with them throughout their lives. Rev. H. S. Begbie, President of the Y.P.U., also spoke, reminding all present that the call which rang out to-day was for each one to be ready for the return of the Lord Jesus, and to seek to work more earnestly. Her Excellency Lady Davidson graciously presented prizes to those who entered the Missionary Competitions, and was presented with a box of sweets, also a bouquet of flowers.

There was a splendid attendance of visitors in the evening. Rev. H. S. Begbie took charge, and in a most telling address brought the claims of the heathen very forcefully before the audience. He also explained the different items in the street scenes. From time to time telling facts were given of each country. One additional scene was given in the evening, which proved a most fitting ending to what had been a unique display, and that was Medical Mission Hospitals in Mengo and Cairo; this specially brought before us the part being taken by our Mission Hospitals and Missionaries in the great war. Mr. Joseph Massey presided at the organ. The amount raised by the Y.P.U. during the year was £204, and their special jubilee offerings to date amount to £250.

GRAFTON.

Synod.

The first session of the third Synod of the diocese met for the transaction of business on Monday, September 16, in the Parish Hall, Grafton. The Bishop, in his address, made mention of the many changes in the personnel of the Synod by reason of death and removal. The continual changes among the clergy give one the idea of "general post." In one archdeaconry every parish except one has changed hands.

In referring to the needs of the diocese, the Bishop said: "There are some three or four parishes at least in the diocese that

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urgently call for division, assistant curates are needed in our four large towns, and our Brotherhood District demands an accession of at least six Lay Brothers, if it is to be adequately administered. I ask your continual remembrance at the throne of Grace concerning the never-ending task of filling gaps and vacancies, which largely falls upon the Bishop. Never since 1914 have I been able to say that all our parishes were filled, and the difficulties do not diminish. I venture to think that the need of our country dioceses can scarcely be met until some larger policy is developed by the Province of New South Wales or the whole Australian Church."

The results of the Mission of Witness, 1917, were seen in a large increase in confirmations; 74 confirmation services were held, and 1227 candidates confirmed, 449 males and 778 females. The Bishop said:—"We are glad to reflect upon this substantial addition to our communicant life. The number confirmed is more than double that of any similar period in our history. But the test is not numbers, but 'endurance.' The surprise is that the number of regular communicants does not increase to any appreciable extent. There is leakage somewhere which cannot be adequately accounted for by deaths and removals. A system of sympathetic guardianship over the newly-confirmed by the elder communicants might do much to prevent this leakage and stimulate that sense of fellowship which ought to mark the full membership of the Church." His lordship referred to the various items of legislation, the most important being the Parochial Ordinance under the care of Rev. Geo. Watson. One of the difficulties which Synod had to face was the basis of Church government, baptism, confirmation, or the Holy Communion test.

VICTORIA.

BALLARAT.

Diocesan Board of Finance.

The Board has met twice and has dealt with a number of important matters connected with the organisation of the Scheme. The financial statement submitted at the last meeting showed that the income from free-will offerings for the financial year just closed amounted to £6682. The Board has made grants from the fund towards increasing the stipends of the clergy and readers to the extent of £2921. A long-standing reproach that the Church sweated its clergy has thus been removed, and the diocese can not say that no clergyman in priest's orders in charge of a parish or district receives less than £225 and a house, and increment in proportion to length of service. In addition, the Board has also made grants amounting to £500 for training candidates for the ministry; £55 for pensions to widows of clergy; £804 for church building and church extension; £479 for assisting to provide pensions for clergy; £738 towards the religious education of the young; and £1205 for diocesan organisation.

Out of 79 parishes and districts 75 are co-operating in the Diocesan Finance Scheme.

GIPPSLAND.

The Coming Synod.

Synod will meet this year on October 9, and will be preceded by a Synod Sunday, when all the clergy of the diocese are invited to the special services at the Pro-Cathedral. Another important feature this year will be the Bishop's Charge to his clergy, which will also be given before Synod meets. Synod, as a legislative body, is receding into the background, and the time will be spent this year in dealing with the more spiritual and practical needs of the diocese. The prayers of people throughout the diocese are earnestly asked on behalf of these important gatherings.

QUEENSLAND.

BRISBANE.

News in Brief.

A committee of parishioners of Nundah, residing at Banyo, have secured an excellent piece of land at Banyo, where it is hoped to erect a new church so soon as the extension of the parish warrants it.

The parish of St. Peter's, Manly, has recently secured an excellent piece of ground

at Manly, adjacent to the school hall, which is of sufficient extent to accommodate a new church and rectory.

At a meeting of the Chapter of St. John's Cathedral this week, Mr. W. H. Atkinson was appointed Cathedral architect in succession to the late Mr. Chas. McLay.

Arrangements are in progress for the erection of a suitable memorial to our soldiers to be placed in St. John's Cathedral, Brisbane.

Missionary Exhibitions are to be held in the southern part of the diocese similar to those which were so successful during July in Maryborough, Bundaberg and Childers. Mr. Broome Smith, the African missionary, will assist.

The Sea Brotherhood.

The Church of England in Queensland, has established a body which Archbishop Donaldson has styled the Sea Brotherhood, whose charge it is to perform work in the Islands of Torres. This is similar to that of the Bush Brotherhood in the interior. Three adventurous spirits have been enrolled in the Sea Brotherhood. One of these is the Rev. J. C. Done, who passed through Brisbane last week en route to the South, on three months' furlough. It is three years since Mr. Done went to the Torres Straits Islands to take over, on behalf of the Church of England, the work of the London Missionary Society, which extends to the whole of the islands of the Straits. The work of the Sea Brotherhood is under the direction of the Bishop of Carpentaria, in whose diocese the islands are included.

The Provincial Synod.

The Provincial Synod has been summoned to meet in Brisbane on October 1. The Bishops of Rockhampton and North Queensland have signified their intention to be present, and the whole of the dioceses will be represented. The Bishop of New Guinea will be unable to attend. The Rev. J. C. Done will represent the diocese of Carpentaria. The first day will be devoted to prayer at Bishopshorne, and two days will be occupied by business sessions, to be followed by a missionary demonstration.

A Loving Thoughtfulness.

Taking advantage of social tenderness to Rev. D. M. Jones, on his 55th birthday, the congregation of St. Colombs', Clayfield, presented him with a cheque as a token of their love and appreciation of his labours.

In making the presentation, the Rector's warden said: "At a meeting of the Parochial Council last week, we thought it would be a fitting occasion on your 55th birthday to make you a presentation as a token of the love and affection in which you are held by your parishioners. We all recognise your health is not of the best, and in tendering a presentation in this form we think it might relieve your mind of some possible financial worry. We sincerely hope you will accept it in the kindly spirit in which it is given, and that you will be spared to continue your ministerial work amongst us for many years to come. I have much pleasure in handing you a cheque for £75 on account as not all collections are in hand."

The Rector was so overcome that he was quite unable to reply at once.

Diamond Jubilee.

The Diamond Jubilee celebration of Holy Trinity Church, Valley, was the occasion, on September 6, of a successful fete, opened by Lady Gould-Adams in the Parish Hall. His Excellency the Governor and Lady Gould-Adams, attended by Captain Cowlishaw, M.C., were received by a guard of honour composed of pretty little white-frocked children. The Governor congratulated the rector (Rev. W. H. Stevenson) and the congregation upon what they had done since the establishment of the church, and upon the determination to keep their church activities going in the face of difficulties. He further complimented the congregation upon the architecture and construction of the church and hall. Lady Gould-Adams, in declaring the fete open, also added congratulation upon the satisfactory financial position of the church, and expressed the hope that the fete would enable the promoters to obtain the amount desired for the chancel fund in commemoration of their Diamond Jubilee.

Labour is sweet

When hands and hearts are willing;

Who truly works

Is God's own law fulfilling.

SOUTH AUSTRALIA.

ADELAIDE.

(From our own Correspondent.)

C.M.S.

The Summer School has been fixed for the first week in December, and the arrangements are well in hand. It is gratifying to know that the Bishop of Gippsland has consented to be chairman. The School is to be held this year at Brighton, and a commodious house has been secured. The Bishop of Adelaide is to preach the opening sermon.

St. Luke's Church.

The services in connection with the anniversary (63rd) of the laying of the foundation stone of St. Luke's Church, Whitmore Square, passed off successfully. A birthday party was given to the children on Saturday, September 7. On Sunday, 8th, the Rev. W. G. Marsh (late rector of the parish) preached at the morning service; in the afternoon the Rev. J. E. Stannage, Gen. Sec. C.M.S., spoke to the children; and the pulpit in the evening was occupied by the acting-rector. The services were bright and happy and well attended.

On Wednesday, September 11, a birthday gathering of parishioners was held. The Rev. J. T. Phair gave a helpful address, as also did Mr. W. H. Mudie, one of the trustees of the church. It was interesting, as was pointed out by the chairman (Rev. R. B. Robinson) to have present at the meeting one lady, Mrs. Wisdom, who was also present at the laying of the foundation stone 63 years ago. Mrs. Wisdom has been a constant worshipper at the church nearly all the time. Seventy-five pounds was raised by direct giving for necessary renovation to the rectory.

Rev. D. J. Knox.

Extract from letter from Rev. D. J. Knox, Rector of St. Luke's, Adelaide, to his friends at St. Luke's, dated July 24, 1918:—"Immediately on arrival in England I was given work with the International Hospitality League of the Y.M.C.A. About a week later I was made what is called 'Area Leader' for the Parliament Square district, and given a seat on the executive committee of the League as the Australian Representative, and that has been my job ever since. I think it is likely that I will be sent to France pretty soon. The Y.M.C.A. is doing a big work in London. The Red Triangle is very much alive over here, and its work very much appreciated by the men and valued by the nation. I have also had the honour of representing Australia at a short series of Missionary Conferences convened by the Y.M.C.A. to consider what could be done to sustain and promote missionary interest among the troops. The natural tendency is for the soldier to consider himself 'a man apart.' The aim of this new movement is to bring home to the heart of every Christian man in khaki the fact that he still is an integral part of the Kingdom of God. My position is not one I would have chosen, but I am most happy in my work. Every day is just full to overflowing with opportunity. I did not expect to be located in London, but I deeply appreciate the privilege. It is just great to feel the throbbing of the life of this great city. Yet I was disappointed. The tone of the city seems to have deteriorated during the seven years since I was here last. The streets of the city literally swarm with women of ill-repute, and a kind of a 'loose' spirit seems to be everywhere present. The ladies as a general rule wear dresses that I can only describe as very much 'rationed,' both at the top and the bottom. All seems so different from the London I knew seven years ago. Reason, good feeling, sobriety and stability seemed then to prevail, both in business and in manners. It is hard for me to write this from every point of view, but I think I ought plainly to express what my impressions are. I tell you what a man does appreciate in this country (especially if he's not expected to reply)—A LETTER."

WILLOCHRA.

Re-Union.

At the invitation of the Bishop, the members of the Port Pirie District Minister's Fraternal and ministers living in and around Gladstone, met at the Bishop's House, Gladstone, on Monday, July 20.

The Bishop, who is the Episcopal Secretary and Australian delegate to the World

Conference on Faith and Order, read a paper and led in a discussion on "The Re-Union of the Church," with special reference to the first and second reports of the Conference between a Committee appointed by the Archbishops of Canterbury and York and the Commission of the Free Churches and in connection with the World's Conference on Faith and Order."

At the close of his paper, Dr. White said: "At last we have something to go on. Re-union is the most vital thing for Christians at present; only re-union will enable us to reform the world; that nothing should be allowed to stand in the way. We have now realised that mere quarrelling and upholding our own point of view is out of date. All we want to do is to ascertain truth, and see how we can come together, and forget the failures on all sides. The subject is a vast one, and we must honestly hold different views, but we have reached a stage when we can quietly and calmly view the subject with a view to re-union."

After a full and frank discussion, the meeting unanimously carried the following resolution:—"That we are of opinion that the re-union of the Churches is in accord with the will of our Divine Master, and that the world can only be won for our Lord by a united Church. We therefore request the Bishop of Willochra to endeavour to arrange a conference of the Churches in the State to consider the question of Faith and Order."

TASMANIA.

The Bishop's Pamphlet.

In the last Diocesan Council meeting, the Bishop being in the chair, Capt. de Hoghton moved—"That the Diocesan Council regret that the pamphlet issued by the Bishops on sex teaching takes the form it does," and gave his reasons for so thinking. The chairman then ruled the motion out of order for two reasons. (1) That the question did not come within the scope of Council work, according to the Act, have full power, subject to the law of Synod, to manage, direct and regulate all financial, administrative and secular business of the Church. (2) That the Council could not question a matter that had already been dealt with by the Diocesan Synod. Capt. de Hoghton moved—"That the chairman's ruling be disagreed with." Seconded by Mr. Clyde Hamilton. The question on being put was negatived.

NEW ZEALAND.

AUCKLAND.

Girls' Friendly Society.

G.F.S. work in connection with the Auckland Lodge is going on steadily. A good deal of unpretentious assistance is daily being rendered to girls of all denominations. One girl, for instance, from the wrecked "Wimmera" was housed and kindly tended. The medicine chest, under the auspices of the skilled lady superintendent, has been greatly requisitioned this winter. Thus the bodily as well as the spiritual needs of girls are carefully looked after. But again comes the cry for more space; and this demand on rooms will increase as

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more women workers are employed to take the places of the men who are on active service.

CHRISTCHURCH.

Ritual Trial.

For some time past the Church in Christchurch has been in trouble over an impending case concerning high ritual. Archdeacon Gossett brought a series of charges against Rev. C. E. Perry, vicar of St. Michael and All Angels', Christchurch.

The charges, concisely stated, are:—

(1) That he reserved the Blessed Sacrament, (2) in a tabernacle in the Chapel, (3) that he issued a form of prayer for use before the reserved sacrament, and also a booklet including "The Angelus," directing its use at noon and at six o'clock daily; and "the Chaplet," consisting of "vain repetitions." (4) That he introduced unauthorized services and ceremonies, a, the exposition of the Blessed Sacrament after the consecration, with the words "Behold the Lamb of God," b, that he thus encouraged "idolatrous adoration of the consecrated bread and wine." (5) That he caused the Sanctus Bell to be rung at the consecration of each service. (6) That at a Mortuary celebration he read an Epistle and Gospel from the Roman Use instead of those provided in the Prayer Book, added an unauthorized thanksgiving after the Prayer of Consecration, and celebrated without any communicants besides himself. (7) That he encouraged prostration at the words "and was incarnate" in the Nicene Creed. (8) That he kept a tabernacle in the Chapel. (9) Called the chapel the "Chapel of the Blessed Sacrament," and keeps a Sanctuary light burning there. (10) That he hung a Crucifix on the wall above the pulpit and encouraged genuflection to it. (11) That he used a Crucifix instead of a Cross in processions. (12) That he taught the necessity of private confession for all, and (13) the necessity of fasting before Communion; and (14) neglected to use the words of administration to those whom he suspected of having eaten before communicating.

The Bishop heard the case on August 8 last, both parties being represented by counsel, and his lordship is considering his decision.

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To Householders!

France's Day was celebrated on Sunday last with great eclat. Honours were bestowed on various members of the army and navy, and it was strange to see the Admiral who conferred the decorations kiss on both cheeks those who received the highest honours. We watched the proceedings from the upstairs windows of Headquarters building, and it was amusing to see and hear the wordy dialogues between the French police and the crowds who surged past their allotted boundary line. French demonstrativeness seems to allow of a much longer period of wordy warfare before action eventuates. At

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**With the Troops in France.**

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

"Don't you think you could start a new Church of all who believe that religion and industry are connected?" Such was the startling question put to me by a fine Australian soldier after my lecture last night to the Australians in the Mildura Hut. It was the most interested audience I have had so far in my talks on Economics and I was glad to see that the true aim of democracy was the recognition of the fact, as my questioner admitted, although he himself said that he was a man of no Faith, that Christianity and the Church were mighty forces, and if only a number of men banded themselves in the name of Christ, industry could be re-organised on a fairer basis than has existed in the past, and the true aim of democracy realised. As an expert writer has recently quoted it, "Thy kingdom come, Thy will be done on earth as it is in heaven."

I can see that it is doing no small good to let the men know that some of us in the Church are thinking about their problems, so that every day they may have the opportunity for the full and harmonious development of his personality, remembering that "man doth not live by bread alone," and that man's life consisteth not in the abundance of the things that he possesseth. After talking to him, my questioner was able to see that much more effective influence could be wielded by each man stimulating through these subjects in his own church, rather than by coming out. It was also really an unconscious expression of the yearning for the unity of the Church which my friend afterwards told me was the thing he would like to see in the present. Another question was asked after the lecture which led me to challenge all present to come into the Church and make their influence felt in the way of moving the moral forces of the community toward social righteousness. One can never tell what is going to be hurred at once after a lecture like the way of questions from an indiscriminate body of men who are given the opportunity. In one place, where questions were few, I ventured to ask several, among which was, How is the War to be paid for? And in suggesting possible answers, such as increased taxation, increased production by making the working day a quarter of an hour longer, I was surprised to find both in an English and Australian audience, the suggestion of the prohibition of the Liquor Traffic and the saving in Australia of £20,000,000 a year was received most sympathetically. As one man said to me afterwards, "We would all be much the better for it, if we had only tea to drink."

I was glad to see the Bishop of Tasmania urging prohibition on economic grounds in his address to the Tasmanian Synod. If politicians are deaf to appeals on the higher ground of morality, as so often happens, some lower appeal may force attention and lead to practical reform. But constant and fearless propaganda is needed if public opinion is to be gained for prohibition and Parliament compelled to move.

On more than one occasion in Australia have I seen in newspaper articles in the past advocacy of the drinking of light wines such as is customary in France. Even in the indulged in here makes me strong in the hope that it will never be introduced into Australia. I am glad to notice that Australian soldiers generally prefer the Y.M.C.A. tea or coffee to the drinks at the French cafes, served at small tables placed on the footpaths just outside the shops. The customers don't seem to mind the gaze of passers-by while partaking of their liquid refreshments.

France's Day was celebrated on Sunday last with great eclat. Honours were bestowed on various members of the army and navy, and it was strange to see the Admiral who conferred the decorations kiss on both cheeks those who received the highest honours. We watched the proceedings from the upstairs windows of Headquarters building, and it was amusing to see and hear the wordy dialogues between the French police and the crowds who surged past their allotted boundary line. French demonstrativeness seems to allow of a much longer period of wordy warfare before action eventuates. At

the Church of Notre Dame, at the great service of the day, the next day's paper reported the preacher, the cure, as saying, "I greet together, oh! with what emotion, the glorious Allies, who form on such a day one great brotherhood." Those of Great Britain—the leader of liberty and the powerful dominions; those of America, whose star-spangled banner gleams infinitely bright in the firmament of the nations; those of Italy and Greece, who re-established the most noble ideal of antiquity in purifying it by the Christian spirit; those of Belgium and Serbia, nations said for ever by the choice of the aggressor made of them to satiate his bloodthirsty instincts; and those of Portugal and Brazil, mother and daughter, fighting side by side; and those of Poland, never cold in the tomb. Your sacrifices, friends and Allies, will not be in vain. With patience and hope we shall be present sooner or later at the destruction of the monstrous edifice of our lying enemy, and on its ruins will be planted, waving in the breezes of victory, the standards of the Allies, associated in the smoke of battles, associated in the radiance of glory." Such words breathe a wonderful catholic spirit which, I am sure, you in Australia will receive in as much as I do here. But what a contrast to the spirit of the Roman Church in Australia!

Italy's message to the nation referred to the historic position that France occupies as the bond of nations. And America sent her greeting—"We shall remain by your side until the last rampart of Absolutism crumbles around the Hohenzollerns. You, Sister Republic, have given all, keeping only imperishable hope and the spirit of sacrifice for an ideal more precious than human life. America to-day has only word to say—May France live for ever!"

It is indeed a privilege to be here in such a land and at such a time. History is being made in these days fast and quick. Never before have we been confronted with problems of greater magnitude, international and national, economic and political, social and personal, but never have we had so good an opportunity of taking hold of these problems for ourselves. The policies and programmes of the orthodox parties have little relevance to the new situation.

Surely all this is a demand upon us to "let God be God—not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God." As Canon Burroughs has put in his splendid paper on Evangelisation in the C.M. Review for June, "Corporate thinking is required alongside corporate prayer," and "to think well is to serve God in the interior court." Evangelisation is defined as "the Push on all the Fronts," and that means vigorous aggressive action at home as well as out here.

The Bishop of Grafton & Reunion.

Dr. Druitt, in his Synod Charge, on September 15, made the following reference to the question of the Reunion of Christendom:—

Hear the concluding words of Dr. Armitage Robinson's illuminating essay on "The Primitive Church"—an essay written at the desire of the Archbishop of Canterbury, in answer to a challenge to re-examine Anglican claims in the keenest light of modern scholarship:—

"We have the happiness to live in days," says the Dean of Wells, "in which a reaction has set in against the long process of the division and subdivision of Christendom. Earnest spirits everywhere around us are yearning after unity. . . . It is for the unity of the whole that the Historic Three-fold Ministry stands. It grew out of the need for preservation of unity, when the Apostles themselves were withdrawn. It is humanly speaking, inconceivable that unity can be re-established on any other basis. . . . On a reasonable interrogation of history the principle can be seen to emerge that ministry was the result of commission from those who had themselves received authority to transmit it. In other words, we are compelled to the recognition that, at least for the purposes of unity, the episcopate is the successor of the apostolate." "Strong words, and natural, too," some may say, "from a scholar who loves the

Church of his fathers." But the contention has been upheld in one of the most hopeful pronouncements that has appeared for many a long year—the Second Interim Report of the English Committee of the World Conference of Faith and Order. This Committee, which is alone responsible for the document, consists of the chief leaders of non-conformist thought in England, together with three Bishops and clergy of our own Church. They put forward their report "for the sympathetic and generous consideration of all the Churches." Fully half of it is concerned with what has hitherto been supposed to be one of the chief stumbling blocks in the way of re-union—episcopacy. It is declared that the purpose of the **one visible society**, which is the purpose of the **one visible society**, is to be the origin of the Episcopate, the committee sets down as the first condition of any possible re-union, "That continually with the historic episcopate should be effectively preserved."

Now, I cannot but think that a call is hereby constituted for our **Anglican communion**. I say it, with a humble and thankful pride, that I believe a great door of opportunity is opening for us **if only we be at unity amongst ourselves**—or, in other words, if we will allow the Divine Spirit to lead us. Something else is also clearly indicated—where first shall we find a pathway of approach?

"The primary Mission of the Anglican Communion is plainly to the Anglo-Saxon race, whose spiritual activities it exists to quicken and to guide."

Mark in connection with this that, though in 1800 the English tongue among European languages had the position of least influence, by the close of that century it surpassed the rest fourfold. Whither, then, doth the Spirit lead? To the freedom-loving part of Christendom. An ever-increasing desire for fellowship and co-operation is being manifested amongst the Reformed Churches. Rome is unwilling to move a step, unless you wish to be absorbed into her in abject submission. She stands adamant in her exclusiveness and relegates us all to the unenvied mercies of God. She is immobile in her proud isolation. There is no hope for us in her as yet. Surely she is only ready to exercise amongst the Churches the same kind of dominating overlordship which Germany would fain have exercised over the nations of the world. But the freedom-loving nations of the world, by the help of God, will not suffer that to come to pass. Nor will the freedom-loving Churches of the world bow down to an unmitigated autocracy. Something between the counter-fanaticism of unbridled authority and the fanaticism of unbridled individualism must be found, and it will be found in the ordered liberty of the Church of our fathers.

Praise God for the magnificent field we have in this first enterprise in re-union! The latest figures that I can find tell us that 200 years ago the membership of the Greek Church stood at 33 millions, and of the Roman at 90, whilst the peoples attached to the Reformed Faith numbered only 32 millions all told. In 1900 how did the figures stand? Greek 128 millions, Roman 242 millions, but Reformed 320 millions, or a sixteen-fold increase in that period of 200 years, as against an increase scarcely threefold in the Roman obedience. Why batter then against the barred doors of a Church that glories in her isolation, when such promise of fruitfulness awaits us amongst our kith and kin?

How fervently then should our intercessions rise for the next Lambeth Conference of the Bishops of our Communion, when this subject must take foremost place, and for the projected World Conference of Faith and Order that owes its inspiration to our American brethren, with whom we shall henceforth be united in bonds of everlasting friendship. More readily, too, shall we respond to the call that has been sounded by the Commission of the American Episcopal Church to observe January 17-24, 1919, as an Octave of Intercession for Unity throughout Christendom.

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Young People's Corner.

The Bishop's Message.

"Thank you very much for it," said Averill. "I have seldom seen a nicer Bible, and I will read it every day because you ask it; but it will be waste of time, I am afraid, because nowadays I am so headachy and stupid that I scarcely remember anything I read."

"We have let you work too hard in hospital," replied her brother, "and you are tired out. I wish I had insisted upon your coming to us earlier. But I am very glad you like the Bible I have chosen for your birthday gift."

A few days later Rex Savers found an evening to spare for his garden, and began to dig up weeds with vigour. His wife went out also, to cut some of the abundant flowers in the borders.

"But this is play, Rex," she said, laughingly. "Do you know what Averill and I are going to do as soon as I have filled my vases? We are going to clean out the rain-butt. Really, it is shockingly dirty; we could never use the water to wash Jock's curls in."

Rex demurred, but Mrs. Savers insisted, and presently Averill came out, seized a dirty old bucket that lay beside the barrel, and set to work immediately. For half an hour both of them went busily to and fro, taking it in turns to dip and fill the bucket and then to pour the water away.

"Not much to show for our labour," said Averill to her brother, as he left his hoeing to look at their performance.

"Only a much cleaner bucket," said his wife. "The continual filling with water, though we only poured it away, has made the bucket quite respectable. And the moral of this is, as Alice's Duchess would say—"

Averill did not hear the merry conclusion, for she had turned aside, and a very serious thought had entered her mind. "The moral reminds me of my promise to read the Bible," she thought. "I try so hard, and seem to remember so little. But surely I am like the bucket, and the daily dipping in God's Word will make my heart a little cleaner; besides, there was always a drop left at the bottom of the pail. Already I feel differently about these things, and I want to wash and be clean. This bucket is only half-clean because the water was dirty; but the Blood of Jesus Christ His Son cleanseth us from all sin." He can cleanse me, and I know He will."

Averill was still something of an invalid, and neither Rex nor his wife was surprised when she asked to be excused from dinner and said she would go to bed early; but they were almost startled by her radiant expression when she joined them at breakfast next morning.

When the meal was over she did not go to the nursery for her usual game with Jock; instead, she went to her brother's study, carrying the little Bible.

"I have come really to thank you for this," she said, holding it out towards him. "I thanked you before, but that was for its binding and tastefulness; now I want you to thank God with me for its contents." She laid it down on the table, so that her brother could see her initials, A.L.S., and the date, neatly printed in the margin of I John 1, 7.

The next few minutes were joyful ones to both. Then Mrs. Savers' voice was heard calling from the nursery, and Rex handed Averill a letter. "You will like to read this," he said. "Let me have it back when you have done with it. It is from Mrs. Bevan, Bishop Shuttleworth's daughter."

In her own room that night Averill copied out the letter, and she has kept the precious words ever since:

"My father, the Bishop, called me into his room one day when I was a child, and said he wished to tell me the story of Naaman the Syrian; he bade me never forget it, because it would always remind me of the way by which we have complete forgiveness for all our sins."

"Naaman had but to wash and be clean; he was unwilling to do this, which seemed nothing—he wanted to do something, a great thing, he wanted to do something, a great thing persuaded him, he dipped himself in the Jordan and was perfectly clean at once."

"So, my father said, 'People will often tell you that you have something to do; but God tells you that the Blood of Jesus Christ His Son cleanseth—from all sin.' That is all; to ask—and be clean. Afterwards we can do something to show how thankful we are to God for His goodness. We can do nothing before."

"I have remembered this always, and am passing it on to you for others. I should like some of the people in Chichester to have this message from my father."—Millicent Mawer in "O.O.M."

Chaplain Wins the V.C.

Among those in the latest list of V.C.s is the Rev. Theodore Bayley Hardy, D.S.O., M.C., T.C.F., 4th Class, Army Chaplains' Department, attached Lincolnshire Regiment. This much-coveted distinction has been awarded "for most conspicuous bravery and devotion to duty on many occasions." The record of his exploits is thus officially described:

Although over 50 years of age, he has, by his fearlessness, devotion to men of his battalion, and quiet, unobtrusive manner, won the respect and admiration of the whole Division. His marvellous energy and endurance would be remarkable even in a very much younger man, and his valour and devotion are exemplified in the following incidents:

An infantry patrol had gone out to attack a previously located enemy post in the ruins of a village, the Rev. T. B. Hardy being then at company headquarters. Hearing firing, he followed the patrol, and about four hundred yards beyond our front line of posts found an officer of the patrol dangerously wounded. He remained with the officer until he was able to get assistance to bring him in. During this time there was a great deal of firing, and an enemy patrol actually penetrated between the spot at which the officer was lying and our front line and captured three of our men.

On a second occasion, when an enemy shell exploded in the middle of one of our posts, the Rev. T. B. Hardy at once made his way to the spot, despite the shell and trench mortar fire which was going on at the time, and set to work to extricate the buried men. He succeeded in getting out one man who had been completely buried. He then set to work to extricate a second man, who was found to be dead. During the whole of the time that he was digging out the men this Chaplain was in great danger, not only from shell fire, but also because of the dangerous condition of the wall of the building, which had been hit by the shell which buried the men.

On a third occasion he displayed the greatest devotion to duty when our infantry, after a successful attack, were gradually forced back to their starting trench. After it was believed that all our men had withdrawn from the wood, Chaplain Hardy came out of it, and on reaching an advanced post asked the men to help him to get in a wounded man. Accompanied by a sergeant, he made his way to the spot where the man lay, within ten yards of a pill-box which had been captured in the morning, but was subsequently captured and occupied by the enemy. The wounded man was too weak to stand, but between them the Chaplain and the sergeant eventually succeeded in getting him to our lines. Throughout the day the enemy's artillery, machine-gun and trench mortar fire was continuous and caused many casualties. Notwithstanding, this very gallant Chaplain was seen moving quietly amongst the men and tending the wounded, absolutely regardless of his personal safety.

The Rev. T. B. Hardy is a graduate of London University. At one time Assistant Master of Nottingham High School, and for six years Headmaster of Bentham Grammar School, he became Vicar of Hutton Roof, Westmorland, in 1913. He is a widower with a son and daughter, both of whom are serving in France.

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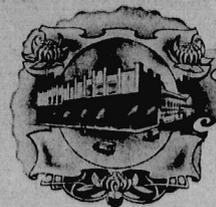
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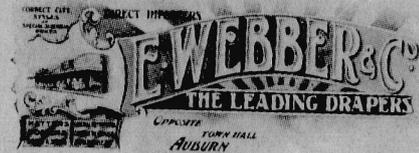
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Current Topics.

"Our Boys" again have had the great privilege of the first victorious entrance into another city of sacred memories, Damascus.

Damascus is a city of immense antiquity; Josephus hazards the suggestion that it was built by Az the son of Shem. He further quotes an old writer, Nicolesus of Damascus, who said that "Abraham reigned at Damascus, being a foreigner, who came with an army out of the land above Babylon, called the land of the Chaldees." And Josephus adds, "Now the name of Abram is even still famous in the country of Damascus, and there is shown a village named from him, 'The Habitation of Abram.'" In Genesis (14-15) we read of Damascus in connection with the route of the Kings by Abraham, and we also are told that Abraham's trusted steward was Eliezer of Damascus. Later on we find that David, in conflict with the Syrians, took Damascus, their capital city, and placed a garrison there (2 Sam. viii. 3-6). And so on throughout the story of Israel Damascus plays a fairly important part. Coming to New Testament times, Damascus has a special interest for the Christian Church, as being the scene of the conversion of the great apostle of the Gentiles. Just outside Damascus he had that wonderful vision of the Church, inside he was found by Ananias in the street called "Straight," and led by him to clearer knowledge of the great Christian facts. From this city he escaped over the wall, let down in a basket, from the hands of Aretas the governor; and it returned after his long sojourn in Arabia.

The great mosque to be seen to-day possibly occupies the site of the temple of Rimmon (2 Kings v. 18), since when it has been successively a spacious Greek temple, a Christian church, and finally a Moslem mosque; the only remaining evidence of Christian use being the Greek inscription over the southern gateway, "Thy kingdom, O Christ, is an everlasting kingdom, and Thy dominion endureth for all generations." The city was conquered in 635 by the Arabs, and in time it became more important than Bagdad. In 1148 it was besieged, without success, by the Crusaders, under Louis VII. of France and Conrad III., Emperor of Germany. In 1516 it was captured by the Turks, and has since remained under their rule, except for a short period (1832-40), when it was in the hands of the Egyptians under Mehemet Ali.

The population is said to be 140,000, of whom 105,000 are Moslems, who have no fewer than 250 mosques and colleges, 75 being very large. Damascus from the mountain looks dazzling white in its dark green surroundings of foliage. Seven rivers, it is said, run through the city, and the springs and fountains are innumerable. The dirty narrow streets reveal nothing

of the marvellous beauty of the gardens and courtyards concealed behind high walls and closed doors.

The bazaars of Damascus are world-famous and noted for wondrous carpets, rugs, silks, silver, copper and brass wares.

Damascus was the seaport of the old city of Damascus, but the excellent road that existed has totally disappeared, and Beyrout with its special carriage road and good railroad has taken the place of outlet and is distant about 90 miles.

And now after 300 years, Turkish rule has come to an end, and this most ancient and interesting city is under Christian control.

One of the best speeches in the Sydney Synod was made by the new Treasurer of the Home Mission Society, Mr. Scott Young, during the special hour assigned to the consideration of that Society's work. It was delightful to listen to an address brimful of sane business suggestions, and yet from the point of view of the highest Christian ideals. Synodsmen will go back to their parishes inspired by a deeper sense of the layman's responsibility in the matter of Church finance. "Worship the Lord with your offerings," was the counsel repeated in order to put giving to the Lord's work on the highest plane. Too frequently this point of view is obliterated in the ordinary man's mind, and thus very little love of giving is engendered. Many would sympathise with the suggestion that more real use should be made of the offertory sentences, which should be read carefully and distinctly in order that the Scriptural view of giving should be clearly set out before the people. There is far too an apologetic feeling in manifestation when appeals have to be made for Church funds, and too little realisation of, say, St. Paul's standpoint, who prayed that the Corinthian Church might abound in grace of liberality, and suggested that he had done them a wrong in not permitting them to share with the Philippian Church the privilege of ministering to his needs. If our Blessed Lord was right—and we shall hardly venture to doubt Him—then we should be bold enough to repeat and act upon His assertion that "It is more blessed to give than to receive."

We heartily congratulate the Federal Presbyterian Assembly upon the unanimous vote in favour of Reunion. Reunion with the Methodist and Congregational Churches. The more the difficulties are set aside in furtherance of our Lord's ideal of an outward unity for witness to the world, the more hope there, of course, will be for that Reunion. Professor Macintyre rightly said that the first consideration must be the evangelisation of Australia. It will be a true appreciation of the urgency of the task committed to us as members of

Christ's Body that will be most likely to convince us that any sacrifice consistent with the truth is worth while, if only it will make the task more certain of accomplishment. In this world conflict with the forces of Germany and its Allies, it has been the supreme task of defending the liberties of nations and individuals against a ruthless oppressor that has brought about a most remarkable unity of sentiment, organisation, and action amongst peoples otherwise widely diverse. Surely this great world conflict against the forces of evil, that challenge our King and threaten the peoples of the world with a far worse disaster than loss of liberty, that is loss of soul, surely, we repeat, so urgent a cause should make us Christians determine to put aside the non-essentials that separate us in order to offer a united front against the serried ranks of sin. The quite general movement for Reunion is one of the most encouraging fruits of this present world catastrophe.

Senator Millen, Minister for Repatriation, paid a tribute to the power of the religious organisations the other day at the Federal Assembly of the Presbyterian Church of Australia. The Senator was seeking the help of the Churches in the solution of the problems of Repatriation, and he instanced the special difficulties of his department in dealing with the large number of men on the department's books who were unemployed because, for alcoholic and other reasons that made men "unsettled," they were "unemployable." When it was suggested, amidst loud applause, that Prohibition should be tried, the Senator said that there must be a sense of proportion in all things, and he would say, without discussing the merit of prohibition, which might help, that there was no justification for such statements as had been made, that without prohibition four out of every five cases of repatriation would fail. But the problem, he confessed, was one that the department alone could not handle; hence his appeal to the church and similar moral-organisations, which might come to the aid of the department through the medium of the local repatriation committees.

It is a well-known fact that the Protestant Churches, including, of course, our own Church of England, A Righteous have been very forward in Demand. sending their sons to the war. If Conscription had been enforced the burden of sacrifice would have been more equably distributed; and the Government of the Commonwealth can hardly feel free of responsibility in this matter. At any rate, they are to be reminded of this failure in duty, and urged to make up for that failure by an extra care for the men who are returning from the Front. For the report presented to