

The Church Record

For Australia and New Zealand.

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Current Topics.

At the beginning of another year, the fifth of our existence as a paper, we desire to offer our readers, our most cordial good wishes, and convey to those friends, who have made us the New Year's gift of new subscribers our heartiest thanks. We venture to express the hope that many others will follow their example for it is upon subscribers that a paper like this depends, and we look to our supporters to push our interests, and thus help on the cause for which we stand. The outlook for the New Year with regard to the war is certainly not bright and the hopes of peace this year are very slender indeed. Of course, we could have peace on German terms, but that would be a worse calamity than the war, and so we go forward with the New Year with our minds set on bringing to a successful issue the cause that is laid upon us. It may be that in walking through the fires of affliction we shall find One walking with us like unto the Son of Man. That this may be the experience of all our readers is the "Record's" earnest wish, and if that experience be but realised, then the wishing of a Happy New Year to you all will have been no mere formal convention.

We wonder sometimes, whether the great body of churchpeople are fully cognisant of the vast amount of genuine and solid help which the needy of our congested city parishes receive through the Church's ministrations at Christmas time. Using Sydney as an illustration:—The Christmas trees which the Mission Zone Committee organises for the children of the Mission Zone area, constitute only a fraction of what is done. We are thinking rather of the efforts made by the Rectors in parishes like Waterloo, Erskineville, Surry Hills, Redfern, and Woolloomooloo, where, during the festive season, parcels of groceries, small sums of money, bundles of summer clothing, written orders on the Benevolent Society, books and toys, bunches of flowers, are distributed to hundreds of worthy and needy people. Thus a ray of real Christmas sunshine is brought to many a shadowed life, and especially so, when the gift is accompanied by "the Word in season." Of course the Rectors of these parishes are enabled to do this good work in the Church's name, through the kindness of friends living in the suburbs and country. It is an inspiring thing to know of those Sunday Schools, Girls' Guilds and Church Workers whose thought and active sympathy are so genuinely exercised towards the poor and needy of our Church in this way. It is at once solid evidence that the message of the Saviour has gone home and is finding expression in "labors of love." We know that the clergy who

thus receive help on behalf of their people are more than thankful, while the whole effort is a very real sign that the Church is alive to the call of the time.

The campaign with regard to economy is making headway in Europe and America, but we doubt whether it is the case here in Australia. Picnic parties in galore, which frequented our holiday resorts during the last few days, went out equipped with lavish supplies of provisions of every kind and fancy. The motor car and silk importations from abroad have recently been phenomenal, so much so that in connection with the former, the N.S.W. Government alone, hopes to reap a revenue of £100,000 by the end of the year on account of registration fees and tax. Places of amusement are decidedly on the increase, over 50 additional halls having been brought under the provisions of the Theatres and Public Halls Act in N.S.W. during 1917. We are not "kill-joys" nor do we want people to stint themselves. There are essential things people must have, but surely in view of the dire needs on the other side of the world there is an urgent and insistent call to the people of this country—to be more thrifty and more frugal in their ways and habits. We should be so, both for health and efficiency's sake. We should be so for the Empire's sake and above all for the sake of those who to-day are in sad peril and need. Unfortunately selfishness has got the upper hand amongst us, with the result, that instead of bending all our forces to the successful carrying out of the great task before our nation, every man is practically serving his own selfish ends. There is a vast pampering of the body and mere pride of appearance extant, much of which is encouraged by the advertisements so glaringly flaunted now-a-days before the public eye. Undoubtedly it is a call to the living witness of the Church. The message of the Gospel in its demand for plainness and sobriety of living should be declared to-day with no uncertain sound. There is so much that is sadly unfitting to-day amongst us, when we think of the great war and its grave demands upon the nation.

Recent news from England has an appalling statement concerning the ghastly eccentricities of the Romanising section of the Anglican Church. Of course full use is being made of the present discussion on the Revision of the Prayer Book in order to as far as is possible undo the great work of the Reformation. A very determined effort is proceeding to get at least a permissive use of the First Prayer of King Edward the Sixth. In every way possible contempt is being poured upon our present use, and the extreme party are quietly taking it for granted that their desires are to be

attained. But they seem to have made a very useful mistake in their over-anxiety or over-confidence, for their latest move has drawn forth a strong public denunciation—so strong that they have been forced to make a retreat. This latest move was to arrange for a special exhibition of the Mass according to the First Prayer Book in one of the advanced churches, and apparently with the approval of the Bishop of London. Admission to this "show" celebration was to be by ticket, and the purpose was to let the audience see for themselves the advantages of the "use." The whole thing is shocking in the extreme, and only goes to indicate the grossly unspiritual tendency of the "High Celebrations" of which that section of churchmen are so inordinately fond. We are glad to know that the Christian sense of the Church has so uncompromisingly denounced the spectacle. The Bishop of London, both in this matter and in the Reservation controversy, has not been showing to advantage.

This unfortunate happening will shed a large amount of light upon the pressure that is becoming stronger and stronger in favour of what is now technically known as the Principal Service; that pressure has come mainly from the same side of the Church, and without any doubt is really directed in the same way. Instead of following the true genius of Christianity and keeping that service as the climax of fellowship and worship for those who are really disciples of the Lord Jesus Christ, that sacrament, with all its holy associations, is to be assigned a position never contemplated by the immediate followers of our Lord, and used as a show service at which people are to be encouraged to attend without any intention of communicating. The plausibility with which this is being argued has been such as to catch a good many expressions of approval from men who have not the slightest sympathy with the ulterior aims of its enthusiastic promoters. There is absolutely no point of contact between the weekly celebrations of the early Christians and the kind of celebration which the Romanising party have in view.

An alliance of unholy forces arrayed itself against the Federal Government's request for the necessary power to call up adequate reinforcements. The leaders of the "No" party descended to unworthy practices and appealed to the lowest motives to secure a triumph for their motives. We were assured that Australia could do better for the Empire by voting "No," as we could then supply more wheat or send our extra transports to America where they were more urgently needed for the thousands of troops awaiting transportation. And in the same

The Church and Christmas Cheer.

The Last Thing in Shows.

The Referendum and the Appeal to Selfishness.

breath we were assured that, anyhow, we should vote "No" as a "Yes" vote would mean bleeding Australia white. There was the usual plea for the "sacredness of human life"—meaning, of course, your own life and not that of your comrades in the trenches, whom you proposed to desert—and there was all the speciousness of unworthy appeal to false sentiment and unashamed selfishness. The men at the front, too, unaware of the way in which they were playing into the hands of such forces, were probably moved to vote "No" in such numbers by a feeling of revulsion at fighting alongside those whom they would regard as being dragged to the front. Colour is lent to this view by the following extract from the letter of a soldier on active service:—"There is another aspect of the matter, too, and one has to be here to see it. I mean the difference between the volunteer and the pressed man, and for the Australians I can say they are far too grand a lot to contaminate with the kind who would have to be sent."

Thus the community was split and rent by all manner of plausibilities which clouded the real issue. Emphasis was laid by the "No" leaders on the iniquity of re-submitting the question to the people so soon again, the grave change in the war situation caused by the position of Russia and Italy being sublimely ignored. According to "The Worker," Hughes was a tyrant and Holman a hypocrite, therefore the people ought to vote "No."

Closely associated with all this political selfishness was the ecclesiastical selfishness of Rome.

The Part Played by the Roman Church. Roman Catholics were given more than a hint how they ought to vote by the fears expressed by Archbishop Kelly and others as to what might happen to their "Brothers" as they had not been definitely included in the list of exemptions. It is true that a few Roman Catholics of standing like Judge Heydon protested in a most patriotic vein against the outrageous statements of Archbishop Mannix, but they were "a voice crying in the wilderness," and were rebuked by Roman Catholic dignitaries and taken to task by the Roman press.

Undoubtedly Archbishop Mannix expressed the sentiments of Roman Catholics as a whole with his shameless plea for "Australia first," which, on his lips, meant "Rome first and Ireland next." In a community divided by the squabbles of local politics, an organisation of such solidarity as the Roman Church holds in its hands the balance of power. A leader of the astuteness of Dr. Mannix contrives to wield that power with success, while plausibly deprecating sectarian spirit and interpreting the disgraceful "No" victory as implying that "sectarianism had got its death-blow in Australia." The real truth is that, through the apathy and obtuseness of so many of the rank and file of Protestantism, the relentless and unscrupulous though subtle and plausible sectarianism of Rome has dealt a blow at the solidarity of the Empire. God rouse us to the organised defence of Empire interests before it is too late.

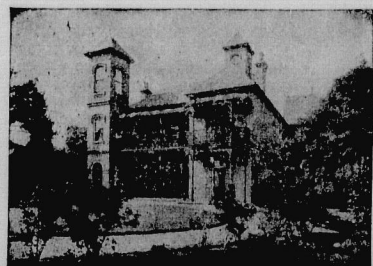
(The above two notes were written by A. A. Yeates, 64 Pitt St.)

We sincerely trust that the rumour, current in the daily papers, that Mr. Hughes proposes to go through the formality of resigning in compliance with his promise at Bendigo, and then to advise the Governor-General to invite him to form another Cabinet, is without foundation. Yet the unfortunate

thing for the national life of Australia is that past events make it by no means an altogether unlikely contingency. In Federal and State politics we have had the humiliating spectacle of politicians resorting to unworthy devices in their frantic desire to retain their seats in Parliament at all costs. And this since the War, when, as an Empire, we are staking our all for fidelity to the highest principles. In such an unwholesome political atmosphere can it be wondered at that selfishness asserts itself so brazenly in our midst and that so many of our fellow-citizens made no secret of their determination to vote "No" in order to save their own skins. The men who had shown a cowardly concern for the safety of their own political necks, were hardly likely to carry deep conviction in their appeals to their countrymen to conscript their lives for service abroad. We cannot ignore God's claims in our own lives, and expect to be used as God's instruments in our dealings with others. There needs a great "purging of the temple" of individual hearts as well as of our political life before we can claim in any degree to embody in our own national life those principles for whose predominance in international affairs we are fighting. It means such a complete "change of heart" for so many, such an entire revolutionising of our point of view in ordinary concerns that it can only be accomplished by casting ourselves on God in sincere penitence and child-like faith.

This ought to be the significance of the Day of Prayer asked for by His Majesty the King. Is it too much to ask of our politicians that in their own way they will spend that day on their knees before the Living God, confessing their past sins and unfaithfulness, seeking a fresh vision of their high calling, and asking for grace that, like St. Paul, they may say, "I was not disobedient unto the heavenly vision"? And so it should be for us all—church-goer and non-church-goer alike, clergy as well as people. God stir us all up at this time to a deep sense of our need and of His unfailing love that, with the Psalmist, we may say, "O God, Thou art my God, early will I seek Thee." God will do great things for us if only we seek him. But seek Him we must, and that in the right spirit. Let January 6, 1918, be a real day of national prayer, and it will mark the beginning of a new and glorious epoch in our political life, as well as in our own individual life, and please God, it will hasten the coming of such glorious victory as will mean national honour vindicated and the peace of the world permanently secured. But it must be no mere matter of extra services and special forms of prayer. It must mean real prayer to the Living God.

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Every now and then, when a perversion to the Roman Church takes place and the pervert happens to belong to the Evangelical section of the Church, we are treated to the well-worn canard that the so-called poverty of real catholicity of ritual and teaching in that section of the Church is, of course, solely responsible for the unfortunate occurrence; in the same way as the negations (sic) of Protestantism are responsible for the prevalence of spiritualism and all other mischievous cults. Of necessity, the latest prominent pervert, Mr. Knox, son of the Bishop of Manchester, provides another of these unhappy illustrations, and the usual comment has followed. But this time there is a suggestive protest from the "Tablet," the well-known R.C. organ, of September 29, whose impartiality on this occasion will be beyond dispute. As quoted in the "Church Gazette" for November, the "Tablet" says:—"A critic in the 'Daily News,' referring to the conversion of Mr. R. Knox, the son of the Bishop of Manchester, ventures on the statement that it illustrates the 'curious fact' that those who leave the Anglican Church for Catholicism are mostly drawn from the Low Church, or Evangelical section. We can assure the writer, on the testimony of those who have most to do with the reception of converts, that the fact is just in the opposite direction—the great majority are from High Church and advanced Anglicanism." We commend the above extract to Church-people generally, and especially to our good friends and critics whose minds need enlightenment on the matter, and who evidently should study more carefully the parable of "the mote and the beam." If we remember correctly, some Australian Church newspapers are in need of this correction.

A CONTRAST.

1000 B.C. For the building of Solomon's Temple: "Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly, and gave for the service of the house, etc. . . . Then the people rejoiced, for that they offered willingly to the Lord; and David the king also rejoiced with great joy."—I Chron. xxix. 6, 9.)

"1916 A.D. 'Then the parishioners came together to consult how they were to get money to build the church. The people would not offer willingly, so they consulted together and determined to have bazaars and sales of work, with all kinds of amusements, such as wax-works, Punch-and-Judy, tableaux vivants, raffles (which are illegal), fortune-telling, lucky tubs, shooting-galleries, and other such-like things; also whist-drives, dancing, etc. Then the people rejoiced that they had made some money by these means, and offered it to the Lord for building His Church.'"—Toronto "Church Life."

We do not think that any comment is necessary.

English Church Notes.

Personalia.

With characteristic self-sacrifice the Rev. William Temple has announced his intention to resign the Rectory of St. James', Piccadilly, in order to devote his time to organising the "Life and Liberty Movement," which aims at securing self-government for the Church. Mr. Temple is a son of the late Dr. Temple, Archbishop of Canterbury. He is looked upon as one of the "coming men," and is certainly a force to be reckoned with.

Dr. Percival, whose resignation of the Bishopric of Hereford took effect at the end of October, has taken a house in Oxford.

Second-Lieutenant John Bertram Greenup, who has been killed in action, was the elder son of the Rev. Dr. Greenup, Principal of St. John's Hall, Highbury, and of Mrs. Greenup. The young officer was only nineteen years of age.

The Bishop of Woolwich, the Right Rev. John Cox Leake, D.D., was to resign his position as Suffragan Bishop in the Diocese of Southwark at the end of last year.

The Very Reverend the Dean of Durham, Dr. Henson, has been elected to the Bishopric of Hereford. We understand that the appointment has caused consternation in some ecclesiastical quarters, and a protest is in course of preparation against his consecration.

Islington Conference.

Provisional arrangements have been made for the Islington Clerical Meeting of 1918. The date decided upon is Tuesday, January 15. The general subject chosen for consideration is "After the war," and it will be dealt with in four sections (1) "The Foundations of Renewal," (2) "The Features of Renewal," (3) "The Means of Renewal," and (4) "The Fruits of Renewal" (a) in the Church, (b) at home. Those who have accepted the Vicar of Islington's invitation to address the Meeting are the Bishop of Durham, the Bishop of Chelmsford, Prebendary Webb-People, Canon E. A. Burroughs, and Dr. Guy Warman.

Church of Uganda.

We extract the following interesting note from the "Editorial" of "The Challenge":

"The 1917 Synod of the Church of Uganda has been by far the most important of the Synods of that Church yet held. It may be regarded as a signal triumph of Christianity that representatives of different countries can meet in common council and discuss, with perfect frankness yet without a word of bitterness, differences which have become acute, and by a generous concession on either side can secure a peace honourable to both. This is what the Synod of 1917 has happily achieved. As the Bishop reminded the missionaries in his Charge before the Synod, 'The country in which we live and work is not one but many.' Sir Harry Johnston, in his great work on the Uganda Protectorate, divides the languages and dialects spoken within its borders into six main language groups, and gives specimens of no fewer than fifty varieties of dialects within those groups. Every one of these dialects stands for a living race, a people with its own history, interests, government, customs and prejudices. To harmonise into one spiritual body so many discordant elements is a task that nothing short of the Church of Christ could ever hope to achieve. The influence of the Synod is unquestionably very great. A body representative of so large an area and population which numbers among its members some of the most influential men in the country, such as the Prime Ministers of Buganda and Bunyoro, as well as other important chiefs, a body strong enough to harmonise difficulties between one country and another, is a force in the land to be reckoned with. This young Church in the heart of Africa affords to the Church of England, from which it sprang an object-lesson of what we may hope to see when the Church, at one within itself, is a power in the land."

Recognition of Chaplains.

In the House of Lords in October, on the vote of thanks to H.M. Forces,

Earl Curzon said: But, my Lords, there are one or two other debts of honour which your Lordships would wish to pay this afternoon. May I say one word about the chaplains of every Church and denomination, 2,200 of whom are serving with the armies in the field, giving the consolations of religion to the living and performing the last rites of the Church over the dead? How gallant and perilous their service has been may be shown by the fact that over seventy have been killed, many wounded, and many others have died from disease, two have won

the Victoria Cross, 130 have been decorated, and many more have been mentioned in despatches.

The Archbishop of Canterbury said that he noted with satisfaction the reference made to the services of the chaplains, who had striven, again in the face of great difficulties, to fulfil the grandest task that could be given to men.

The Mass of the First Prayer Book.

The All Saints, Margaret Street, Episcopo. From "The Record."

The following is the text of the "Confidential" circular issued by the Vicar of All Saints, Margaret Street, as given in the "Times" last Friday:—

"All Saints, Margaret Street. "Dear —,—There is a good deal of discussion just now as to some possible rearrangement of the component parts of the Liturgy, and the question of a permissive use of the Liturgy of the First Prayer Book of Edward VI. has been raised in several quarters. Apparently a large number of persons belonging to the 'High' and 'Moderate' Sections of the Church are in favour of this, while considerable number of advanced High Churchmen and of Evangelical Churchmen are more or less opposed to it. I am myself by no means a wholehearted advocate of this proposal, but it seems to me that it would be a good thing if we all now had an opportunity of seeing an accurate presentation of the Liturgy of the First Prayer Book. The Bishop of London has sanctioned one such Celebration for this purpose, and his Lordship, if his engagements permit, wishes to be present, that he may judge the matter for himself. The service will be held here at 10.30 a.m. on Tuesday, November 6. The music will be sung by the Gregorian Association. I am arranging that a group of those who frequently communicate on week-days shall on this day make their Communion at this service. We shall not expect any other communicants. If you can come, it will give me great pleasure to send you a ticket for a place in the church from which the service can be followed easily. The object of the service being what it is, I do not propose to make any general announcement of it. . . . Very truly yours,

"October 18, 1917." H. F. B. MACKAY."

Self-Government for the Church.

At the annual meeting of the Church Self-Government Association, the Bishop of Oxford, President, spoke warmly of the need of hurrying on in this urgent matter of Church Reform.

The Bishop moved a resolution expressing the conviction "that the recommendation of the Archbishops' Committee on Church and State indicates the right line of advance for the Church to take in securing for itself the right of self-government."

He said: "Whatever other faculty of the British race is at present fully developed, the faculty of criticism is certainly, and it abounds." We are bombarded with representations as to the changes that must be made. The services must all be altered, say the critics, and it must be done at once, so that we may be ready before the soldiers come back from the war. Others argued that the financial arrangements of the Church were outworn and old-fashioned; the patronage system was intolerable, declared others; there was a lack of ecclesiastical discipline,

lamented another. Amidst all these multifarious demands, what happens? We are in imminent danger of losing not only the respect of the nation, but our own self-respect—and our respect for a Divine institution. Self-criticism was very good, but it must be based upon some power in the body criticised to respond. They all felt the force of the criticism, but before any good could be done they "must get restored to the Church as a corporate body that power with which Christ endowed His Church—the power of self-government, and self-discipline, and self-expression. It was never intended that the Church should lose this power, but various forces had brought the Church to her present position. But the moment arrives when the shoe pinches to such an extent that the travelling Church is pulled up and she declares, 'I can't go on like this any longer. The present situation is intolerable, so the Church Self-Government Association had been formed to give expression to their demands.'"

Church Principles.

The Bishop of Peterborough in his address to his Conference in October, dealt with the Divorce Proposals. He said:

"To any suggestion of making a temporary order of separation, after some comparatively short period has elapsed, into a permanent divorce we must offer an uncompromising opposition. But our duty in the matter as a Church goes much further than this. We cannot expect the State to recognise our principles unless we are prepared to take very much more trouble than we have done in teaching those principles to our people, and particularly to the lads and girls of the rising generation. Here it is, I venture to think, that the Church is by no means without blame. We have not taught our own people as we ought, plainly and reverently, the meaning and the glory of Holy Matrimony, and its greatness as an ordinance of God. If this be so we are not entitled to complain when the people at large (including many of our own members), attracted by the specious convenience of such regulations as are now proposed, do not respond with instant alacrity when called to the defence of those principles for which we stand."

Principles of the Church.

"And I would further say this: that the Church must make it plain that she stands for Christian principles all round. It is not only in the Marriage Laws that Christian principles have long been threatened. In politics and in industry they have not only been threatened, but trampled upon again and again. We cannot pretend enthusiasm in the one case and be cold and indifferent in the others. We cannot select one trench for Christian principles, while other trenches equally vital are occupied by the enemy without any opposition worth speaking of from us. Let us make it clear that we are out, not merely to repel an attack where Holy Marriage is concerned, but for a new constructive task of education and enlightenment as to what is really involved in so vital an issue."

Dr. Headlam on Church Finance.

Dr. A. C. Headlam, of King's College, London, has been outlining a very practical scheme of Church Finance, by which, with the present resources available, provision would be made for additional bishoprics, the stipends of clergy raised to a minimum

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All particulars may be obtained from the Headmaster, or from Mr. G. S. Lewis, Clerk to the Council, Ocean House, Moore Street, Sydney.

of £300 per annum, and a very generous amount be free for the training of the clergy of the future. Dr. Headlam contends that the far-sighted financial schemes of the Ecclesiastical Commission do not pay sufficient regard to the urgent need of the present. One very practical suggestion is the combination of small country parishes sufficiently contiguous to make their working practicable for one man. No doubt the exigencies of the war will accentuate the need for such an amalgamation, and thus lift forward Dr. Headlam's scheme.

After-War Problems.

The Scottish Bishops have appointed a Committee for the consideration of problems affecting the Church that may arise after the war. This is an important step, and, although on such complicated subjects one need not expect too much definite guidance from any Committee, whatever its ability, nothing but good can result from the review of future conditions of life and work. To a certain extent the issues must inevitably be somewhat indefinite, for who can tell what the after-war situation is to be? Critics would perhaps say, "Let us first win the war, and leave its after-effects till they begin to appear," but social and religious conditions are already in process of change, and we can to some extent trace at least the direction which they are taking in some departments of life. The Scottish Committee is empowered, if it sees fit, to put itself into communication with similar Committees of other Christian bodies, and the laity will be represented on it as well as the clergy.

The Voyage of Life.

By the Rev. Canon Sidney Pelham, M.A.
"Then he arose, and rebuked the winds and the sea, and there was a great calm."
—St. Matt. viii. 26.

When we speak of life, of human life, we have different ways of describing it. We use different illustrations.

Sometimes, for example, when we are sad with the thought of the shortness and uncertainty of life, we say—Life is like a vapour which disappears almost as soon as it appears. Life is like a dream when one awakes, so quickly it is gone. Life is like a flower of the field which in the morning is green and growthy up, and in the evening is cut down, dried up and withered.

At other times, and much more often, we strike a happier note, a stronger note, a truer note. We say—Life is a battle, which has to be fought and won. Life is a race, and if you want to win you must run hard and to the finish. Life is a task, and you must finish it before the night comes, when no man can work.

And then there is the illustration which is suggested by this incident in the Gospel history. Life is a voyage. When we are born we leave, as it were, the shelter of the harbour; and our little boat goes out upon the open sea; and we begin our journey from earth to heaven, from time to eternity, from the land of exile to the Father's home. Life is a voyage.

Now, I find in these verses from which my text is taken, among many points that suggest themselves for consideration, these three; a word of warning, a word of explanation, and a word of encouragement.

A Word of Warning.

The warning comes first. What is it? It will not always be fine weather. The sun will not always be shining. The sea will not always be smooth. The wind will not always be in the right direction. Storms are inevitable.

Yes, we admit it. Sooner or later in the lives of us all, and for shorter or a longer period trouble comes. The brightness disappears, the clouds gather, the wind rises, the sea gets angry, and, which ever way we look, the outlook is disquieting. It may be some great disappointment which has overtaken us, and all our brightest hopes and anticipations are dashed to the ground. It may be an illness or an accident which has proved more serious than we expected. It may be the anxiety of straitened circumstances and a diminishing income. It may be a great temptation which is beating down upon us with the violence of a great storm. It may be the sorrow of bereavement which has turned our sunshine into darkness. Or it may be some grave crisis in the life of the nation, like this great and terrible war which is darkening and desolating the whole world.

But whatever the nature of the trouble may be, the fact remains, it will not always be fine weather. Any day, any hour, the wind may prove contrary; and we may find ourselves, like the disciples on the lake, in the midst of the sea, covered with the waves. And the question rises, Are we ready for storms? Are we ready in body and in soul, in mind and character, for all

we may have to do or to bear. If the demand is made upon us for the highest qualities we possess—for courage, patience, hopefulness, self-control, self-sacrifice, faith—are we ready to meet it?

Some thirty years ago I was coming back in a sailing vessel from Australia, and one Sunday morning we were overtaken by a terrific storm, which threatened to send our vessel to the bottom of the sea. The two men who were chiefly responsible for the safety of the passengers were not ready. The captain was completely unnerved by the violence of the storm, and had to be locked up in his cabin. The first officer took to drinking. They were good fellows enough in fine weather, but they were no good at all when trouble came. Are we ready for storms? I like the prayer of a servant of God in old time—"O God, prepare me for all that Thou art preparing for me." And I like to add to that—"O God, prepare the nation, prepare the Church, for this day of our Visitation, and grant that we may be found faithful, and may not be ashamed before Thee at Thy coming." Storms are inevitable. That is the word of warning. And what is the word of explanation?

A Word of Explanation.

Storms are necessary. There is a blessing in storms. They have their uses—

"The clouds ye so much dread,

Are big with mercy, and shall break

In blessing on your head."

Consider, for example, the experience of these disciples on this occasion. No doubt it is a trying time. But they are not showing their best side. They have lost their presence of mind. And instead of settling down in their seats, and grasping their oars, and setting their teeth, and pulling the boat with one accord through the wind and the waves, they leave their seats, let go their oars, and crowding into the hinder part of the vessel, begin to call upon Jesus with wild cries to come and help them. "Lord save us, we perish! Master, carest Thou not that we perish?" And our Lord is obliged to rebuke them for two things—their want of courage and their want of faith. "Why are ye so fearful, O ye of little faith?"

But look again at these same men. A few months later, possibly a year later, they were again upon the lake, and again they were caught in one of those sudden storms that sweep down from the hills upon the Sea of Galilee. Moreover, it was night, and the darkness increased their danger. How did they behave? Quite splendidly. There was no confusion, no noise, no panic, no shouting and crying, no nonsense of any kind—but quiet, steady, united effort in the right direction. How do you explain it? They had profited by their past experience. They had learnt the lessons that God was teaching them. Their whole character was changed, purified, strengthened, developed, by the rough discipline of their previous voyage. And we cannot help saying to ourselves—O that it may be so with us individually! O that it may be so with the nation! O that England may weather the storm that is now raging, and may come out of all this turmoil and conflict a new nation, a regenerate nation, a nation sanctified and meet for the Master's use, and ready for every good word and work!

"Before I was afflicted I went astray, but now have I kept Thy word." "Who are those that are clothed in white robes, and whence came they? These are they that came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

Storms are inevitable, that is the word of warning. There is a blessing in storms, that is the word of explanation. And what is the word of encouragement?

A Word of Encouragement.

All storms are under control. The dis-

ciples thought that Jesus was asleep; that He was unconscious of their danger; that He had left them to themselves, unnoticed and uncared for. But they were wrong. He was not unmindful of their danger. He was not indifferent to their needs. Nothing had escaped His notice. Nothing was outside the limits of His knowledge, His sympathy, and His power. And just at the right moment, just when the storm was at its highest, just when they most wanted His help, Jesus arose and rebuked the wind and the waves, and there was a great calm.

And then the disciples began to realise with a conviction that only grew stronger and stronger as the years went by, that all the events and circumstances of life, all troubles, all difficulties, all controversies and hard problems, were under His control, and that nothing could happen to them without His knowledge and permission. And with that deepening conviction of the sovereign power and authority of Christ, they passed at once into smooth waters, and there was a great calm.

All storms are under control. Let us note that word to encourage us. Is it a time of great national distress? Then let us remember, "The Lord is King, be the people never so impatient. He sitteth between the cherubims, be they never so unjust." Is it a time of personal anxiety and sorrow? Then let us remember, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." Storms are inevitable, but all storms are under control—His control. "Who loved us and gave Himself for us."

"Through waves and winds and storms,
His power shall clear thy way;
Wait thou His time, the darkest night
Shall end in brightest day."

Life's Path: A Prayer for the New Year.

There are stony ways to tread—
Give the strength we sorely lack;
There are tangled paths to tread—
Light us lest we miss the track.
Holy Father, day by day,
Lead us in the narrow way.

There are soft and flowery glades
Decked with golden-fruited trees,
Sunny slopes and scented shades;
Keep us, Lord, from slothful ease.
Holy Father, day by day,
Lead us in the narrow way.

Upward still to purer heights,
Onward yet to scenes more blest,
Calmer regions, clearer lights,
Till we reach the promised rest.
Holy Father, day by day,
Lead us in the narrow way.
—Bishop Walsham How.

An interesting story has come from Canada to the offices of the Universities Mission to Central Africa. A Canadian transport driver, on his way to the firing line of one of the columns converging on German East Africa, met some forty African porters carrying loads to the front. Walking with them was a white man. Thinking he looked tired, and the driver offered him a seat, and then, noticing that he was wearing a gold cross, asked him what he did before the war. He proved to be the Bishop of Zanzibar. He helped to recruit the Zanzibar Carrier Corps, in which were many Christians and catechumens, and then served as officer in command, working with the carriers till their period of service was over. By this means he sought to ameliorate the conditions of their war work and also to contribute to the release of the interned missionaries.

Personal.

The Archbishop of Sydney expects to be in Tasmania during January, and will be glad to be spared correspondence as far as possible.

Rev. F. Greville, assistant minister of St. James', Sydney, has been appointed to the curacy of St. Matthew's, Manly.

Bombardier G. B. Mashman of the Australian Field Artillery, eldest son of Rev. G. Mashman of St. John's, Rockdale, has recently been awarded the Military Medal for meritorious service in France.

The following inductions have taken place recently in the Diocese of Goulburn:—Rev. W. Parkes, to the parish of Holbrook; Rev. H. J. Velvin, to the parish of Tumbarumba; Rev. A. Thompson, to the parish of Barmadman.

Mr. A. L. Whitehorn, B.A., (T.C.D.) and Mr. L. S. Dudley, B.A. (Syd.), will join the staff of Moore College, Sydney, as tutors next term. Mr. Whitehorn has had a wide and varied teaching experience, and Mr. Dudley had a brilliant career in the Sydney University.

A stained-glass memorial window has been placed in St. Paul's Church, Adelong, in memory of the late Rev. E. J. Spencer, who for fourteen years was rector of the parish. The memorial was erected by friends of the deceased clergyman.

Rev. Charles Reed has been inducted as Vicar of Hamilton, and Rev. F. T. C. Reynolds as Vicar of St. John's, Avoca, both in the diocese of Ballarat.

Two of the oldest parishioners of Blenheim (Nelson, N.Z.), in the persons of Mrs. Thomas Carter and Mrs. John Muirhead, have passed away at the ripe ages of 73 and 83 years respectively, and both of whom for half a century have been resident in Marlborough. Mrs. Carter had been an assiduous Church worker and benefactress. By her generosity a fine pipe organ (£850) adorns the Church of the Nativity—at present the largest church organ in the Diocese of Nelson—and also the handsome brass Eagle Lectern (£90), the Bishop's Chair and Prayer Desk in the Chancel, and the neat fence in the front of the Church. At the close of the last financial year she also generously presented the Vestry with the final payment (£25) due on the caretaker's cottage, and at her last communion in her sick room, made an offering of £100 to clear off the debt remaining on the chancel of the parish church. To these gifts may be added her donation of £50 to the Church's work at the New Zealand training camps last year.

The death of Dr. Thomas Kinley Hamilton, B.A., L.R.C.S.I., F.R.C.S.I., M.D., at his residence, Ashley, Marlborough Street, College Park, on December 6, removes one of the most eminent members of the medical profession in Australia, and one of the most prominent and enthusiastic members of the Church in the Diocese of Adelaide.

Rev. F. H. Durnford, C.F., has been wounded. No details as to the nature of his wounds have as yet been received.

Rev. Tom Percy Wood, C.F., of Adelaide, has been mentioned in despatches.

Mr. C. C. Thorrold, of the C.E.G.S., Brisbane, has been appointed Warden of Christ's College, and Headmaster of Hutchin's School, Hobart.

Mr. Hugh Ritchie, son of Rev. W. J. Ritchie, of Newcastle, writing under date September 29, speaks most cheerfully of his life at Ruhleben. He is still looking forward to getting back to Australia. He had been taking part in some camp theatricals and forwarded interesting photographs of the company.

It is a matter of great regret that, acting under doctor's instructions, Mrs. Wilsor, of Muswellbrook, has been obliged to resign the position of superintendent of the Sunday School, which she had held for so many years to the very great advantage of all with whom she has been brought into relation.

Sergt. Hubert Stretch, son of the Bishop of Newcastle, who returned from the Front three months ago, has now been discharged from the A.I.F. as unfit for further service.

Mr. F. J. Nicholls, who for the past 21 years has been headmaster of the Bolton Street, Newcastle, Public School, has received notice of removal to the charge of the public school at Bankstown. Mr. Nicholls has been a faithful son of the church and very devoted to her work, both at the Cathedral and in the Diocese.

We regret to learn of the sudden death of Canon Whyte, of Lismore, last week.

On December 3 there passed away at the Nelson (N.Z.) Hospital, after an operation, the Rev. Charles William Jennings, of Riwaka. Mr. Jennings was a member of one of the oldest Nelson families. His father, the late Mr. David Jennings, was a member of the first Synod, which sat in 1859, and continued a member almost to the day of his death a few years ago. The late Rev. C. W. Jennings was educated at Bishopdale College, and then proceeded to England, where he was ordained by the Bishop of Dover in 1882. He was ordained priest in Nelson in 1884.

Rev. O. V. A. Abram, L.Th., Curate of St. John's, Glebe, Sydney, has accepted the Curacy of St. John's, Launceston, Tasmania.

Mr. G. F. Cranswick, B.A., who has been appointed Travelling Secretary for the Australasian Student Christian Movement, begins his new work in March.

Rev. E. C. Gore, of the C.M.S. Sudan, is to begin deputation work in the South Coast districts of N.S.W. on January 20.

Mr. P. Broome Smith, F.R.G.S., has been appointed Travelling Secretary for the C.M.S. of New South Wales and commences his new duties on February 1.

The late Miss E. M. Hassall.

On Wednesday, December 26th, there passed to rest, at her niece's home, Coogee, one of whom we can truly say, "Her memory is blessed." Perhaps there is no name so respected and loved as that of Miss Hassall, and to know her was indeed to love and admire her. Miss Hassall was a daughter of the late Rev. Thomas Hassall, first Rector of the parish of Cobbitly, where she was born in 1833. She had the privileges of an early Christian training, and her close associations with her parents in their work of the Ministry fitted her for the life which she afterwards lived. After her father's death she went to reside in Parramatta, and there she found a great sphere for her abilities as a Church worker in the old Parish of St. John's, gathering round her many of the young people and seeking to instruct them in the things of God. Miss Hassall was always a great reader and student, and it was a pleasure to listen to her conversing on spiritual and intellectual topics. Later on Miss Hassall removed to Ashfield, where she lived till a few months prior to her death. One of the first to start the Scripture Union in Australia, she remained for many years its devoted and faithful Hon. Secretary, and even up to a



year ago continued to attend the Committee meetings. During the visit of the late Rev. R. W. Stewart and Dr. Stock, Miss Hassall was deeply moved to do something for the furtherance of missionary work, and when her niece, Miss Amy Osley (now Mrs. Wilkinson), of China, offered to the Association for the mission field, Miss Hassall offered the C.M.A. her home and herself for the training of candidates. This offer was graciously accepted by the Committee, and in 1862 her home, which was from henceforth to be known as the Marsden Training Home—called so after her grandfather, Samuel Marsden, first missionary to New Zealand—was opened, with Miss Hassall as Superintendent. She continued this splendid work for ten years which it had been her joy to render till constrained by increasing age, she concluded the services in which it had been her joy to render in 1902. To-day there are missionaries in China, India, Egypt, and Arabia who were among the first accepted missionaries of this Association trained in the Marsden Home. Miss Hassall, together with the late Mrs. Scully, proposed the opening of a depot in connection with the C.M.A., and to-day it is very largely owing to their enterprise and faith, that the Church Missionary Society has such well-established headquarters. Miss Hassall was the first President of the C.M.S. Ladies' Committee, which position she occupied till a few years ago, when failing health prevented her carrying out the duties; however, till within a year of her death she regularly attended the Committee meetings, and ever took a keen interest in all that was going on. Only a few days before she had the stroke which caused her death she was present at the Committees, and expressed her delight at the new premises. It was wonderful to see how, even up to the last, she kept in touch with her "old girls," as she used to call them. It was her greatest delight to have them round her on their return from the Mission Field. It was a joy and comfort to her at the last when she was conscious, to have Miss Alice Phillips sitting beside her and singing, as she used to do in the Training Home days, and one cannot but thank God that He permitted her to have this comfort during the evening of

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life. And now she is at Rest, and those who knew her best realise what a blank her going will leave, especially to those who were associated with her in Church and Missionary work. She was a very devoted servant of God—one who lived what she professed, always cheerful and helpful, ready to rejoice with those who rejoiced, and to sorrow with those in trouble. Hers was indeed a life of self-sacrifice and devotion, a life of fellowship and communion with her Lord and Master. A woman of great faith and prayer, and of her we can say, "She being dead, yet speaketh." The interment took place at Cobbitty on Thursday afternoon. Owing to circumstances which were unavoidable, it was not possible to arrange for a public service as a tribute to a life such as hers was, when her numerous friends would have gathered together to show their love and respect. Her nephews and nieces, together with several other members of the family, and three ladies of the C.M.S. Committee with whom she had so long been associated, accompanied the body to Cobbitty. The cortege, which wended its way along the peaceful country road, past her old home, to the pretty little Church almost hidden among the old trees, where she had so often worshipped, was met at the door by Rev. Canon Allnutt, Rev. Cecil King, and Rev. ——— (nephew). The service was simple and impressive, and as the hymn, "The Saints of God their conflict past," was sung, one could truly say, "She WAS a saint of God, gone to her Rest." As the procession wended its way from the Church to the grave just outside the vestry doors, the beautiful hymn, "For all Thy Saints," was played as a voluntary, and there under a large tree which she herself had planted many years ago, she was laid beside her mother and father, till that Resurrection morning.

Now the labourer's task is o'er,
Now the batt-day is past;
Now upon the farther shore,
Lands the voyager at last.
Farther, in Thy gracious keeping
Leave we now Thy servant sleeping.
M.H.

With Our Lads at the Front.

The following letter has been received from the Rev. John Boardman, C.F.:—
"When I got on board the transport I had to perform a marriage ceremony by order of the O.C. troops. The boat was just pushing off, and the Adjutant came in me in a great hurry and said, 'The O.C. wants you to take a marriage on the upper deck.' I did not move for I thought he was having a 'loan' of me; but he said it was 'pukka,' and I went up and performed the service in four minutes (a soldier's marriage); but that was only the beginning of a most interesting and exciting voyage. Afterwards we had a baptismal service, when two soldiers and two lady passengers (Red Cross workers) were baptised, and the next day final was a very beautiful confirmation service, conducted by Dr. Fyfe, Bishop of Rangoon, who joined us at ———, when ten soldiers and two Red Cross workers were confirmed in the music room. Our trip was also most exciting, for we had to stand by three times while our passage was swept by the mine-sweepers. At ——— an innocent-looking Swedish merchant vessel called and got coal and provisions, and immediately she began to lay mines, and two big vessels were blown up in sight of the town: we received a wireless message that night to 'change course,' and as we approached the next day we saw the reason, for the mine-sweepers were busy, and exploded a mine in sight of our boat, and we had to wait until the course was swept. When leaving ——— we were signalled to stop and had again to wait eight hours while our course was swept. We were only allowed to leave ——— on condition that we kept in a hundred fathoms of water, because the whole coast line ——— was sown with mines. Thank God, we escaped and arrived after one of the most exciting and interesting trips I have ever enjoyed.
"I have been six months in the Holy Land, and have enjoyed it immensely. At first I read 'Baedeker's Guide' and 'Murphy's,' but one said, 'Palestine is the best guide to the Bible,' and the other said, 'The Bible is the best guide to Palestine,' so I thought I would take the dual advice, and read the Bible, and I have carefully gone through the Old Testament, and really it has been like a new book.
"I have had a splendid time with the men, for I feel that I understand them, and they trust me. I have prepared two lots for confirmation, and next Wednesday I hope to present the third batch since leaving Australia. You know it is grand when these boys come right out on the field of battle and ask to be prepared for confirmation. I am very well and have been able to stand all the hard patrols our men have been

asked to do, and I can tell you some of them have been hard, for it is not an uncommon thing for our Brigade to be out from thirty to forty hours without off-saddling once. Of course, we are all tired of it, but we hope it will be over before Xmas."

The Mass Movement of India.

The Western world has but little idea of the great opportunities that are being offered for the work of evangelisation in the heathen world. From time to time we hear something of the "Mass Movement," but we are afraid the term conveys but little to the ordinary Christian. But these movements have become so general and important that a special commission has been appointed in India by the C.M.S. in order to enquire more fully into their potentialities and urgency from the point of view of the Christian Church. The Commission is seized of the vast opportunities thus opened up, and has just issued the first number of the "C.M.S. Mass Movement Quarterly" in order to disseminate information and arouse an educated Christian public opinion and interest in the matter. From this periodical we extract the subjoined illuminating article on this question. "What is the Mass Movement?" The writer, Rev. J. P. Butlin, C.M.S. Missionary in Aurangabad, W. India, says:—

By the term "Mass Movement" we mean "people who in a definite area, in families or groups of families, as a community or group of communities, ask for instruction and baptism."

Such movements are not confined to India, nor are they entirely modern. A Mass Movement occurred in England in Saxon times, when noble sections of the people, headed by their King or Chief were baptised. Similar movements have also occurred in Africa, where whole nations or tribes of savages sometimes desire to become Christians.

Such movements in India differ in many respects from those of other countries and have their own peculiarities. All Hindu India, and it is with this only that we deal in this article, is divided into castes. What is caste? That is a difficult question to answer. As I have no books at hand which give a satisfactory definition, I suggest the following, which is the result of personal contact with the institution itself. It is a division of the people into watertight compartments, so that people of one section may not intermarry or interline with another section without incurring the penalty of being ejected from that section or being severely fined or otherwise punished. The whole social scale is composed of such sections, and those at the top most heartily despise those below them, and are immensely proud of their own position. Those at the bottom can never rise in this scale, however nearly they approach to Hindu standards of sanctity.

Now, a village is made up of different quarters in which the various castes live, the members of which of course do not intermarry or interline. Each individual has his wife and family, his relatives and fellow-caste men around him, and his life is governed by unwritten but iron laws. He may not marry as he likes, nor eat what he likes, nor live where he likes, nor dress as he likes. For instance, a Brahman woman in the Aurangabad District may wear a silver jewel above her waist. The rule is silver below and gold above. With regard to marriage, the man must marry the wife the community decrees. He must not eat what will offend his community, and he must live in the place marked out for him as his inheritance. All the communities of a village are thus bound together, and life is lived so much in public that anything out of the ordinary is at once noticed and commented on. Imagine a member of such a community becoming a Christian? What a vast amount of prejudice, persecution and trouble will ensue. He will be boycotted, turned out of the community, made to eat separately, cursed, cuffed, reasoned with, admonished, sworn at, and perhaps even beaten, and in some cases poisoned.

I know a young caste-man who is now a Christian. He complained of being neglected by us. I offered to come round and see him at his house. He hesitated, and then I was told that he dare not invite me to his house for fear he would be refused his daily food. Before we had prayers, to my surprise, he went away, and on enquiry I found that he dare not be seen to worship with us for fear of boycott and persecution. This shows what a difficult thing it is for a single man to dare to become a Christian, when the members of his community do not come with him, and how difficult it is for such a one to live as an isolated Christian in his ancestral village. Even if he can persuade his wife and family to become Christians too, he runs considerable risk of

trouble unless there is a strong Christian community or else a strong catechist he can rely on to back him up through the storms that are sure to follow. We have a family of enquirers in just such a position.

Suppose however, that a family did want to come out, as was the case at one time when I was at Nasik. They were shoe-makers. The whole family, children and all, came to my bungalow. Alas! the father had not the courage to take the step, although they accepted all I told them. Some time after, I talked the matter over with one of our senior missionaries, the Rev. Ruttonjee Nowrojee. "Ah," said he, "you did not realise the marriage contracts he had entered into with regard to his children. Had he come out, the contracts would have been broken; quarrels and law-suits would have followed, and he felt he couldn't face it."

This makes one realise the close network of caste, binding one family to another by money contracts which are entered into from the infancy of the children.

Taking all these facts into consideration it will be immediately seen that a wonderful, and surely God-given solution to this very complex problem is to be found in the opportunity presented by the Mass Movement.

As I have already said, every Indian village consists of communities of different castes living in their several quarters in the village. Every caste is not represented in every village, but members of some certain castes are nearly always found. A Mass Movement means the entry of the Gospel into a particular caste, for while it is true that the movement is almost entirely amongst the outcastes, yet even the outcastes have caste amongst themselves. First one community will come out, and then the members of this community become the leaders and examples for similar communities to follow. Members of the Depressed Classes are to be found in village after village all over the country, and each community is connected with others.

Most persons of a particular community in a village are called by the same surname. They are generally representatives and descendants of the first man of that particular caste who came to live in that village. Sometimes clans of the same surname are scattered over many villages. Thus, the clan of Phinde in our particular Mass Movement is scattered throughout 12 villages. When a marriage is contracted it is a community affair, and the surname of the community from which the bride comes must be different from that of the bridegroom. "What has this to do with Mass Movement?"

Some may ask. Everything, because it is so often through marriage relationships that the movement spreads. For instance, a man becomes a Christian in a certain community. When his wife's relations hear of it they will come and remonstrate, and he will naturally talk to them of his new-found faith and try to persuade them to become Christians too. If he succeeds, this means a new community brought in, probably from a fresh part of the country. Only last month I visited a man who is eager to bring in his wife's relations to the fold of Christ. They consisted of four families, namely, the father and three married sons. "I shall never rest," said he, "till all are brought into the Kingdom." Others hearing of his desires came forward too. One man in a distant village missed me when I came, and quarrelled with our Christian because he did not bring me to see him. And so the movement spreads. In our district, as elsewhere, it has begun among the outcastes, the lowest of the low. This does not mean, however, that there are no high-caste converts; thank God there are some. The very first baptism from heathenism I had the privilege of performing was that of a Brahman, but at present they only come in ones and twos. To-day many despised outcastes are pressing into the kingdom. Caste tells them they can never rise. Christ tells them they can. Caste lays down their position accurately, and particularly in South India scarcely giving them the rights of man. It is not so bad in my part of India, but even here a caste man remarked to one of my Agents, "I cannot think why Mr. Butlin goes round baptising all the cats and dogs of the place." That God was at all likely to reject him and accept them seemed as widely improbable to him as it seemed to the Pharisee of our Lord's time, when the publicans and sinners went into the Kingdom before him.

From this simple attempt at an explanation of the meaning of the Mass Movement it will surely be seen that it contains possibilities unknown before, and even now scarcely realised, for the winning of India for Christ. Oh that His people might arise, and in new faith and courage seize this opportunity for Him ere it is too late!

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The Church Record.

JANUARY 4, 1918.

THE OLD AND THE NEW YEAR.

The passing away of the Old and the birth of a New Year is an occasion which naturally must impress itself upon the mind of every thinking person, and even the least thoughtful must have some idea of the importance of the event. We have arrived, so to speak, in the course of our life's pilgrimage at the summit of a mountain range, and we look back upon the road which we have travelled during the past year. We see the difficult and painful passes which we have accomplished, the valleys, perhaps, dark with sorrow, through which we have passed, while some parts of the journey have been through pleasant places, and even gardens, as we realise the joys or sorrows and difficulties of our journey. And we look forward to the way which lies before us. It is enveloped in mist and we can see but a little way and that very uncertainly. All that we know is that far beyond there is a city out of sight to which all our pilgrimage we trust is tending (Hebrews 11). Personally such a time as this is one that leads to self-examination: We remember our short-comings, our sins of commission or omission, and, seeking forgiveness, we resolve on a fuller consecration to the Master's service in the coming year. To many thousands the past has been a year of heart-rending sorrow because of the dreadful war whose shadow still hangs over the world. We had hoped that 1917 would have proved the year of Peace, but the calamitous failure of Russia and the repulse of Italy have darkened the prospects of an immediate victory, leading to a satisfactory peace. Germany is concentrating her enormous forces upon the Western front with the hope of a decisive victory which shall humble the Allies into the acceptance of an ignominious defeat and a humiliating peace. Still, although the prospect is very ominous and dark, we must be hopeful that even now Germany may fail in her efforts. Under God we have every reason to be hopeful that the advent of America, with her enormous provision of men, munitions and capital, will, together with her moral influence upon the Allies and the whole world, be the downfall and humiliation of the enemy. Already the German people are showing their grievous sufferings and discontent at the results of the war, and their agonised hungering for peace.

We believe that it is the will of God, and the evident trend of Divine providence, that the great English-speaking races shall yet dominate the

world for its ultimate good. This, in spite of all the shortcomings of our nation and colonies, and the many sins which are our reproach, will yet be our triumph since the moral and spiritual character of Britain and America has been for the principles of justice and national right and liberty, and the world at large acknowledges the fact.

Looking at home we regret that Australia has not shown a nobler, heroic spirit in sending more forces to aid our soldiers now fighting so bravely for us in Flanders. It would really appear that the people of Australia have never yet fully realised the fact that our nation is engaged in a deadly war, and that if a serious reverse were to take place in the Western front, and our forces were obliged to retire to England, which may Heaven forefend, there would fall a victim to the deadly revenge which would be inflicted upon her because of the part which she has already so nobly taken in the War. There are thousands of eligible young men who ignobly refuse to help in our time of need. The spirit of carelessness on the part of our population is deeply to be deplored. The immense sums squandered in horse-racing and gambling; the indulgence in theatrical and sensational amusements; the almost total disregard of the Lord's Day by the immense crowds of young people and children who spend the whole of the Sunday in picnicking and pleasure; the police reports, which reveal social immorality in a lamentable degree, are facts which should humiliate us. The Church, while, of course, doing a great work in bearing witness to the truth of the Gospel, has in a great measure lost its hold upon the dense masses of the people. Missions must be of a more universal and constant character. Some form of perpetual street missions and open services will be the only means of reaching the crowds of the population which are never seen within the walls of the church. The command of the King that the first Sunday in the New Year shall be devoted to special prayer and humiliation will, we trust, be duly honoured, and result in great blessing to our Empire at large and all of us individually. We wish our readers a truly happy and prosperous New Year in every sense of the word!

Sunday Work.

The munition works in Britain are to cease work on Sundays. It has been proved over and over again that, taking the year round, better work can be done by six days a week than by seven. The day of rest for which the toiling world is indebted to Christianity, fits in with the necessities of human nature. It works out in practice. In this respect, it is only an integral part of our Divine religion. It is an uplifting, sanctifying, healing power. Sweetly, as steals the Sabbath rest upon the world's work-wearied breast, does the grace of God meet the innermost life and nature of men. It makes for self-control, for the development of all higher faculties, for inward peace and outward decorum. It is a pity that we, as a nation, have not a higher regard for the weekly rest day. There are multitudes who would greatly resent being called upon to work who are perfectly willing to make others do so for their convenience and enjoyment. There are Christian people who fall into this selfish way by yielding to the spirit of the times, as if it were, on this subject, equivalent to the spirit of God. There are abiding principles which no time spirit can set aside, and a man who destroys somebody else's rest day, with its spiritual privileges, has something to answer for. It is not a matter of the letter of the Sabbath law that concerns us. It is the spirit of the golden rule behind the law, and the obligation to preserve the precious blessing of such a Divine gift to mankind as the Lord's Day. There is a so-called "liberal" spirit among some Christians which consists of liberality towards themselves at other people's expense.—"The Spectator."

The King's Proclamation.

The King has commanded that the Proclamation which was published in our last issue shall be read in the Churches on Sunday next, January 6.

Relief Work in Palestine.

The Bishop in Jerusalem has issued a strong appeal in aid of the suffering people of Palestine and Syria. In the course of this he writes:

"Nineteen hundred years ago there was a serious famine in Palestine, and the records of the time tell us that friends elsewhere, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea, which also they did, and sent it to the elders by the hands of Barnabas and Saul. History repeats itself, and to-day there are again famine and deep distress in the Holy Land. May there again be the same ready determination of friends from afar, to send relief to the starving and distressed."

"Apart from natural pity for the miserable state of the sufferers, there are two special considerations which urge us to help. First, it was from the Holy Land that the 'unsearchable riches of Christ' were sent forth to us and all the world; and second, the wretched people of the country are suffering now through no fault of their own; it is not the failure of rain or sun or worker that has brought about this calamity, but the deliberate cruelty of their own rulers."

"Tens of thousands have already died, but though it is impossible to realise what appalling suffering this means, we can at least stretch out a helping hand. The tragedy of it strikes us all the more forcibly when we remember that they who are dying are far less directly concerned in the war than we, many of whom are almost untouched by any sort of physical want, pain or even discomfort."

"Until Palestine is once more open it is, of course, impossible to administer relief as we should like to do, but much preliminary work has to be done, and during the past six months active preparations have been going on in Cairo."

"But, happily, our efforts have not been confined only to making preparations. Though we cannot get more than a few miles into Palestine, refugees are able to come to us, and gradually several hundred people from Gaza and the neighbourhood have come within the British lines. They are now collected in a camp close to Khan Yunis, where they are provided with food by the joint military and civil authority, while the Relief Fund has undertaken to provide them with clothing, the great majority having arrived in miserable and most tattered rags."

"Garments have also been given in response to the request of the local authorities, to some eighty Mohammedan children in the Khan Yunis school, who were too poor to procure clothing for themselves."

"In addition to this, the Fund is giving a supplementary supply of fresh fruit twice a week to these refugees, and providing milk in cases of special need, while valuable work is being done by the Dispensary at Khan Yunis."

"The Syria and Palestine Relief Fund is managed by a strong London Committee, with offices at 110 Victoria-st., S.W.1, of which Sir Henry McMahon, G.C.M.G., etc., late High Commissioner in Egypt, is Chairman. Full information can be obtained from the Secretary."

Late English Notes.

The mails from England are rather uncertain, consequently the church papers come irregularly. Two more issues have just arrived on the eve of publication. Several items of news are of general interest. Rev. R. J. Campbell is to be assisted in his work at Christ Church, Westminster, by no less an interesting person than Canon James Adderley, sometime head of Oxford House, Bethnal Green. Rev. W. Temple has been elected as a Proctor to the Canterbury Convocation by the London clergy. Rev. A. R. Taylor, the well-known and popular Secretary of the B. & F. B. Society, has been appointed to the historic church of St. Bride's, London. Rev. C. J. Proctor, the vicar of Islington, has been worthily honoured by being appointed to a Prebendal Stall in St. Paul's Cathedral. Amongst the "Home Calls" we note the passing of two octogenarian deans: Dean Eliot, late of Windsor, and Dean Spence-Jones, of Gloucester.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Archbishop's Letter.

"It is therefore good that our beloved King has called us all to prayer on Sunday, January 6. I appeal to all church-people to attend the services of their church on that day whether at home or on holiday. God has answered prayer often in changing the hearts of men. We believe that He will do so again. Never was prayer more requisite than these petitions for a true patriotism. More than this, we need to ask for that purity of life as a nation of which we have spoken so often and which is yet far distant. In addition, we must also ask for national endurance against those subtle temptations of a false peace by which our insidious enemy will endeavour to weaken our manliness by methods so fatally successful in Russia. We have signs in our midst already."

"Our ordination of Deacons this year has been the smallest for a long time. This is due entirely to the drain of this terrible war. The men who would have been normally ordained now, enlisted, and some have laid down their lives. But we believe that it is the duty of the Church to make this sacrifice."

"I desire to draw the attention of our readers to a book called 'The Dawn in Ireland,' by Miss Harrison. It contains statements that deserve the most careful consideration by those who long for a fair working settlement of that beautiful island with its warm-hearted race."

"For the New Year, in spite of all its disturbance, I pray that the peace of God may richly dwell in all your hearts."

The Vacant Canonry.

At a meeting of the clergy summoned and lay representatives to the Synod, held in the Chapter House on the 21st ult., for the election of a Canon to fill the vacancy in the Chapter, created by the decease of the Rev. Canon Archdall, the undermentioned persons were proposed for election, viz.:—The Rev. W. J. Cakebread, B.A., Rector of St. Jude's, Randwick; the Rev. E. H. B. Claydon, Rector of St. Luke's, Concord; the Rev. R. E. Goddard, M.A., Th. Soc. Rector of All Saints', Petersham; the Rev. W. L. Langley, Rector of All Saints', Woollahra; the Rev. E. H. Lea, Rector of St. Mark's, Darling Point. In accordance with the provisions of the Cathedral Ordinance the meeting was adjourned to Friday, 11th January, 1918, at 4 p.m.

Ordination.

There was an ordination service in St. Andrew's Cathedral, Sydney, on 21st December, when two candidates were admitted to the diaconate, and six deacons ordained to the priesthood. The sermon was preached by Ven. Archdeacon Davies, Principal of Moore Theological College, and the candidates were presented by the Dean. During the few days preceding the Ordination, the candidates were the guests of the Archbishop and Mrs. Wright, at Bishopscourt, where a most helpful time was spent. Addresses were given by the Archbishop, and Revs. P. A. Micklem, W. L. Langley, and W. G. Hilliard. Conferences were held in the evenings presided over by Archdeacon Davies and Rev. A. H. Garney, Warden of St. Paul's College, University of Sydney.

A Splendid Offer.

J. M. Sandy, Esq., Trustee of Moore College, has generously offered to give £50 a year for three years to the funds of the College if nineteen others will do likewise. This is not the first time the College has received substantial help from Mr. Sandy. This scheme would put the College finances on a sound basis on the present scale of operations. At present the accumulated deficit of income as against expenditure is over £750. The College is not in debt, but it soon will be unless the above offer is responded to. "Bis dat qui cito dat." The Principal will gratefully receive promises to fulfil the conditions of the above offer. We trust that Mr. Sandy's generous offer will attract the liberal gifts of other churchmen.

C.E.M.S.

The Executive Officers for the ensuing year are:—Chairman, Rev. W. L. Langley; vice-chairman, Mr. E. C. King; Hon. Treasurer, Mr. W. E. Sanders; Hon. Clerical Secretary, Ven. Archdeacon Davies; Hon. Lay Secretary, Mr. H. C. Byrne. Members of the Executive consist of Revs. E. H. Lea, Pain, Musley, Stoddart, Messrs. Gairrath, Grout, Ullathorne, Bors, Cowie, Powell, Grant, Harris, Cook, and Armitage. The suggested syllabus for 1918 is as follows:—

I. Bible Study.—The Epistles to the Ephesians.

January.—Introduction; i.e., date, circumstances, purpose. Read the Epistle straight through two or three times and require each member to make his own summary of the contents.

February.—The Purposes of God, selection for service is the truth of Predestination.

March.—The Church, the Body of Christ, the Instrument of God's Purpose.

April.—Church Doctrine.

May.—The Atonement; Why needed; the fact of sin.

June.—The Atonement; How wrought; the fact of Christ.

July.—The Atonement; What results; the New Life.

III.—Church History ("Since the Days of the Reformation." Dr. F. S. Guy Warman.)

August.—The Seventeenth Century, the Puritan Revolution.

September.—The Eighteenth Century, the Evangelical Revival.

October.—The Nineteenth Century, the Expansion of the Church.

IV.—Social Study. "Christianity and Citizenship," by Rev. W. E. Chadwick.

November.—The Social Teaching of the Old Testament, especially in the Prophets.

December.—The Social Teaching of the New Testament, Principles and Character.

December.—Responsibilities of the Christian Citizen.

The Missions to Seamen.

The usual programme of festivities was carried out from Thursday, December 20th, until Tuesday, January 2nd, 1918. On Thursday upwards of 300 seamen were entertained at a Christmas Tea by the members of the Ladies' Committee, and afterwards a most excellent concert was provided by the "Merry Merry Concert Party," under the leadership of Mr. Brewer, and over 500 men were present, and the rounds of applause and hearty cheers showed how keenly they appreciated the various items. On Friday and Saturday concerts and tournaments were held and prizes distributed to the successful competitors. On Sunday, December 23rd, special services were held in the Chapel, the chaplains officiating. Large congregations were present on Christmas Eve. A splendid Christmas Tree was provided by the lady workers of the Mission, and every seaman present received a very useful present. Much amusement was caused by the triumphal entry of "Father Christmas," who, by the way, distributed the gifts to the recipients. On Christmas Day the service was again splendidly attended. Morning Prayer and Holy Communion was celebrated at 11 a.m., when the Rev. H. C. Lepelstrier preached to a large congregation, the Rev. Allan Pain officiated in the evening at 7 p.m., when the chapel was crowded. A very substantial Christmas Tea was provided for over 100 men by the energetic lady workers, and on Boxing Day a picnic was held at Rose Bay; 75 men enjoyed the outing immensely, and the winner of one race was a veteran of "60 summers." An excellent concert was provided in the evening by Miss Hart; on Thursday, Friday, and Saturday evenings tournaments and socials were provided, and in every respect they were most successful, the men being very warm in their remarks of appreciation for these entertainments. The services on Sunday, December 30th, were very largely attended, the morning service being attended by a most reverent congregation. The Rev. Allan Pain was the preacher. In the evening the chapel was crowded, and the service was most hearty and inspiring. The Rev. H. C. Lepelstrier preached.

On New Year's Eve, December 31st, a "fish pond" was provided, and many good catches of useful presents were recorded. A supper was partaken of at 10.45 p.m., and the Watch-night Service at 11.15 p.m. was surely a most appropriate way of terminating all these festivities; for, after all, The Missions to Seamen is out "to catch men," and to make them worthy disciples of the Lord Jesus Christ, and to do it in the most practical way, in order that they may be shining lights amongst their fellows.

On New Year's Day, January 1st, a picnic was provided at Rose Bay.

Chinese Mission.

The work among the Chinese in Sydney and suburbs is being carried on steadily. It is anticipated that before long a room will be rented in a convenient centre in the city where regular services and instruction classes can be held. Hitherto the men have been visited in the factories and shops, and followed up on only one day as they work in their gardens. A service has been conducted at St. Silas' schoolroom, Waterloo, but the result, from the point of view of attendance, has been disappointing. When the Central Hall becomes de facto a certainty it is hoped an improvement will take place in this respect. When the work was somewhat in

abeyance the Church members naturally became scattered, and it has been a task of some difficulty to obtain trace of them. Up to the present some thirty people have been met with who acknowledge themselves members of the Church of England. There are others, who, although baptised, do not care for the fact to be known. There are yet others scattered here and there throughout the country, but for the time being these must continue to be or less neglected.

Missionary Education.

The Sixth Annual Meeting of the N.S.W. Council for Missionary Education was held in November, and the report of the year's work showed progress and development.

The movement is furthered in twelve suburban districts by means of united committees representing the local Churches. These committees arrange Mission Study Circles, Conferences and Schools. Five country town committees are also at work, four of them having been established this year. Forty-five Circles have been registered, nine conferences and seven schools held.

The preparation of leaders for junior missionary education is a useful feature of the work, two training Circles and a demonstration having been conducted during 1917.

The Council has been investigating into the question of missionary teaching in the Sunday School, and is now co-operating with the Denominational Sunday School Departments to promote a big united conference on the subject early in 1918.

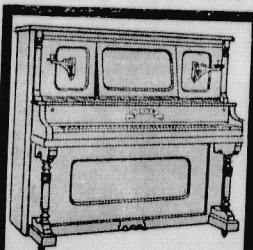
Paragraphs of missionary news are sent every week to eighteen country newspapers, thus reaching a large constituency with missionary information.

The officers of the Council for the new year are:—President, Rev. G. W. Thatcher, M.A., B.D.; Vice-Presidents, Rev. J. Jones, Mrs. H. J. Renwick; hon. treasurer, A. G. Penfold; hon. assist. secretary, Miss M. Jensen, B.A.; organising secretary, Miss Fraser.

The Annual Easter School is to be held again at Springwood, 30th March to 6th April, 1918. A practical and inspiring programme is arranged, and prospectuses will be issued giving all particulars. Early application for membership is necessary. Information may be obtained from secretaries of missionary boards, or the organising secretary of the Council, at 242 Pitt St.—From the Organising Secretary.

Church Mission to Jews.

At a recent meeting of sympathisers an Auxiliary of the London Church Mission to Jews was formed in Sydney in October last. The Executive Officers are Rev. H. S. Begbie (chairman), Mrs. Bragg (hon. sec.), Miss



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Newton (hon. treas.), Revs. A. R. Shaw, S. M. Johnstone, and Misses N. Bayley and M. Harper, members of the Committee. The hon. secretary, Mrs. Bragg, C.M.S. Depot, 51 Elizabeth-st., Sydney, will be pleased to receive names and gifts of sympathisers in the work. The membership fee is 2/6 per annum.

Woodcourt College.

The annual distribution of prizes was held on December 13, in the College Hall. The College is situated in large grounds in Wardell Road, Dulwich Hill. Archdeacon Martin, the Warden of the College, presided. Among the clergy present were the Revs. R. E. Freeth, Dixon Hudson, A. R. Shaw and L. Gabbott. The Headmistress, Mrs. H. Hunt, read her report on the progress and success of the school. Her remarks augured well for the future of the school. The Rev. R. E. Freeth gave a most helpful address on education, showing the difference between education and the mere cramming of facts. Miss Wright, of Bishopscourt, after addressing a few words to the parents and pupils, handed the prizes, of which the following were the principal prize winners: Dux of the College, Ruth Ainsworth; mathematics, form V., Marjorie Hocking; modern languages, form VI., Nellie Patrick; history, form V., Ruby Jasper; geology, form VI., Enid Huble; Divinity, form VI., Beth Bolinger; the Gertrude Henderson memorial prize was won by Willa Fowles.

ARMIDALE.

An Inspiring Visit.

At Collarenebri we have no "episcopal visitation" to inspire us this time, but something nearly as good in the form of a visit of a missionary deputation. On two previous occasions we have looked forward to the visit of a missionary lecturer, and on both occasions the visit had to be put off, rain happening to come and upset arrangements. The third attempt, however, proved successful, although rain nearly succeeded again in baulking our arrangements. Mr. Burgmann, however, faced the rain and mud, and the people of Collarenebri showed their appreciation by filling every available seat in the School of Arts Hall. Practically every person in town was there; religious beliefs made no difference—Roman Catholics, Presbyterians, Anglicans, all were there; and all afterwards expressed the pleasure Mr. Burgmann's lecture had given them. And we hope that with the pleasure given an interest was awakened in the hearts of those present in the work of the church in heathen lands. This district is assessed at £10 for Foreign Missions. The amount seems high; it is always a struggle to make ends meet out here. But we believe that with God's help the amount will be raised. In our isolation, we are apt to forget our larger responsibilities to the heathen world. We hope that Mr. Burgmann's visit is the beginning of real missionary work in this parochial district. Apart from the parochial aspect, Mr. Burgmann's visit was also a spiritual refreshment, such as we have not had for a long while. His next visit is eagerly looked forward to by parson and people alike.—Diocesan News.

CRAFTO.

Ordination.

Moore, Arthur George, Th.L., in Christ Church Cathedral, Grafton by the Bishop of Grafton, on December 23rd, 1917. Preacher: Reverend G. E. Ure, M.A., Vicar of South Grafton.

"Mission" Aftermath.

"At the last meeting of the Mission Board serious consideration was given to the proposals of the Clerical Conference that succeeded Synod with reference to following up the work of the Mission of Witness, 1917. This was felt to be a matter of grave responsibility, in view of the fact emphasised at Synod that we had only touched the main centre of each parish in most cases.

(1) A CONTINUOUS MISSION POLICY.

In the first place the conviction of the Board grew stronger and stronger, as the matter was discussed, that the Mission of Witness must not be regarded as an accident of 1917, but that in view of the manifest tokens of spiritual blessing received, we were committed to the continuance of such efforts YEAR BY YEAR for some time to come.

Our ideal should be to reach at least ONE centre in each Parish annually and that this effort should be regarded as part of our "CHURCH EXTENSION" enterprise.

"In some Missions of the earlier groups this year we undoubtedly attempted too much. It was a mistake to dissipate the Missioner's efforts. We must not repeat the error. One spot must be selected and one only, even though a small one, for just as serious and sustained an effort as in the larger places. Naturally the mother centre of each parish received most attention this year. Smaller places deserve as much care in the days to come. The idea that "a short mission for a small place is long enough" is a fallacy. Therefore, LET ONE COUNTRY CENTRE BE SELECTED IN EACH PARISH FOR THE EFFORT OF 1918.

(2) A SELF-CONTAINED ENDEAVOUR.

"How far will it be wise for us to depend upon external help? Provisionally, at any rate, the Mission Board felt that no Missioners should be invited for the campaign of 1918. What we ought to aim at is the training of a kind of 'school of prophets' within our own midst. Many of our clergy, in addition to those who undertook the conduct of Missions in 1917, will feel constrained, after the experiences of the Mission in their own parish, to offer their services for such work."—(Bishop's Letter.)

VICTORIA.

C.M.S. Summer School.

Arrangements are well in hand in connection with the forthcoming Missionary Summer School of the Victorian C.M.S., to be held at Mornington, January 5th-12th, 1918. The Bishop of Warragatta will preside, and various returned missionaries will address the School. As a large attendance is anticipated, it is hoped that intending scholars will enrol as early as possible.

MELBOURNE.

High Ideals.

The following useful suggestions come from Kew:—
My dear Fellow Helper,
The beginning of a New Year of Christian work in our Sunday School prompts me to send you the above. I trust that its aims will continue to be the standard of our ideal as workers together with the children's Saviour.

With warm brotherly regards, heartily yours,

C. H. BARNES.

OUR AIMS.

To be the King's teacher means love, prayer, service and self-sacrifice. Believing that the end we have in view—that of guiding immortal souls in the way of the Kingdom of Heaven—is worthy of the best that I have, I hereby most solemnly promise, as a member of God's Church, called to the ministry of teaching:—

1. To attend Sunday School regularly, rain or shine, heat or cold, allowing nothing but sickness or absence from the parish to keep me away;
2. In case of unavoidable absence, to notify the superintendent the day before;
3. To be punctually in my place five minutes at least before School opens;
4. To give as much time as necessary through the week to the careful preparation of the lesson;
5. To bring an offering each Sunday;
6. To take part in the opening and closing devotions;
7. To be, if possible, a regular attendant at the teachers' meeting, whenever held;
8. To give some time to visiting my pupils;
9. To pray for the Sunday School, fellow-workers, and for the gift of the Holy Spirit to dwell in my heart and speak through my lips.

St. Hilary's, East Kew.

GIPPSLAND.

Ordination.

(From a Correspondent.)

The new Bishop of Gippsland held his 1st Ordination on Sunday, December 23rd. He

summoned his ordinands to Bishopscourt, Sale, to spend three days in retreat, and on the Wednesday evening welcomed six candidates—three for the Diaconate: Messrs. A. G. Powell, B. B. Lousada, and A. J. Maher; and three for the Priesthood: Revs. W. G. Backhouse, N. J. Danne, and W. Blackwell.

The fact and experience alike of the Mount of Transfiguration were recalled by those who thus came "apart to rest awhile" in preparation for their ordination. The new Bishop proved the possibility, not only of enabling the men to leave busy parishes for such a length of time, but also of having a mountain-top experience for them in contemplation of their solemn commission.

The candidates spent Thursday and Friday (apart from the arranged devotions) with the examining chaplain, Rev. S. Deuchar, of St. Stephens, Richmond, Melb., and with the Bishop himself. Saturday was the Quiet Day, when the rule of silence was observed until 6 p.m. This day the Rev. W. J. T. Pay, Rector of Taralgon, led the devotions and gave the meditations, which were based on 1 Pet. i-11. They were most helpful. The Bishop was present at these. Mattens and Evensong were said each day in the Bishop's pretty little chapel. On St. Thomas's Day and on the Quiet Day Holy Communion was celebrated. At midday on Thursday the Bishop, in purple cassock, led in Litany, and Intercession, at which he gave a meditation on 1 Cor. xviij. At Evensong the same day he based his meditation on the Ordering of Deacons. The Litany of Remembrance was said on Friday morning at 11.30. At Evensong the Bishop based his talk on the Exhortation to Priests in the Ordinal, which he continued in his last charge on Saturday evening.

The Ordination Service was most impressive and delightful in its orderliness. The sermon was preached by the Rev. S. Deuchar and was inspiring, well reasoned and helpful. Mr. Powell was Gospeller. A touching feature was that the Bishop took each newly ordained Priest by the hand after their ordination and led them into the sanctuary to assist him in administering the Holy Communion.

The ordinands attended evensong at St. Paul's Pro-Cathedral Church, at which the Bishop preached. The solemn period was concluded at Bishopscourt on Sunday evening, when praise and thanksgiving were offered for God's love and the renewed strength of the Holy Spirit given during that time.

WANCARATTA.

Ordination.

The Bishop of Warragatta in his Cathedral on St. Thomas' day, 21st December, 1917, ordained the following to the Priesthood: Rev. Rowland Isherwood, Th.L. Diaconate—Mr. Stanley Henry Burridge, Mr. Archibald Frederick Falconer, Th.L., Mr. Sydney Lang Halliday, Mr. Leonard William Slade, B.A.

Rev. C. F. Falconer was Gospeller. Rev. J. C. Herring preached the Ordination Service.

Appointments.

Rev. R. Isherwood, Th.L., Curate of Bethanga—Rector of Bethanga. Rev. S. H. Burridge—Curate of Cabram. Rev. A. F. Falconer, Th.L.—Curate of Tallagarna. Rev. S. L. Halliday, Curate of Springhurst (St. Columba's Hall District). Rev. Leonard W. Slade, B.A.—Curate of Milawa (St. Columba's Hall District).

QUEENSLAND.

BRISBANE.

Prayer for a Divided Christendom.

"I am more and more convinced that the Spirit of God is driving us in these days of tribulation to face the thorny and forbidding subject of divided Christendom.

"Two great motives stir us to the better question. First, the recoil of our better selves from the misery and waste of our controversies and mutual jealousies; and secondly, the disastrous weakening of the appeal of Christ to the nations which is traceable directly to this cause. We have got to face the matter afresh.

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"But the more we try to face it, the more repellent and discouraging the prospect seems. The difficulties are clearly insuperable to human effort. Directly anything practical is proposed, conflicting principles rise up to neutralise all efforts. For this reason I am dead against all ambitious schemes, and those crudely conceived practical efforts which impatience sometimes seems to suggest. We do not hasten reunion by patchwork schemes.

"But things which are impossible with man are possible with God. If Christendom would only turn to penitence then perhaps God would begin to work His great work.

"This great patient scheme of the World Conference on Faith and Order is actuated by just this spirit—the spirit of penitence and patience, together with the resolve to act, so far as action is possible. Therefore it is that I invite you all, according to your circumstances, to join in an honest humble endeavour to face and lament over our unhappy divisions, and to beseech the merciful Father of us all to prepare us for better things. I do trust that everyone will make some endeavour to respond to this call and to share in this effort which is common to every part of the whole Catholic Church. During that week, I understand, the Russian Orthodox Church, many of the sectional Churches of the East, the Roman Catholic Church, and practically all the non-Episcopal Churches, together with ourselves, will be taking this matter before God in penitence and prayer. Let us try to do our part."—(Archbishop's Letter.)

St. John's Cathedral.

The Archbishop held an Ordination on Sunday, December 23rd, when the Rev. I. W. Nommensen and Chaplain Hardingham were admitted to the priesthood. Mr. Nommensen is the first graduate of the Queensland University to take Orders. The Archbishop himself was the preacher. The Bishop Coadjutor as Archdeacon of Brisbane, presented the candidates. The Sub-Deacon read the Epistle, the Litany was sung by the minor Canon. The whole service was carefully and impressively rendered in the presence of a good congregation.

Holland Park Church.

The annual Christmas tree and children's concert was held on Mr. Woodley's grounds in connection with St. Matthew's Church. A picturesque bushhouse had been erected, and a tree laden with Christmas toys, from which over 100 children received gifts, distributed by Mr. W. P. B. Miles. A splendid programme of action songs, recitations, &c., was given by the children, and refreshments were served.

ROCKHAMPTON.

The Church and the War.

(By a Layman.)

The financial year of the diocese and of the parishes ends on the 31st of this month. It is an anxious time for both Diocesan and parochial officials. I therefore appeal to the members of the Church to relieve that anxiety by contributing as liberally as their means will allow to the funds of the Church this month. If we have Christ in our hearts we will be ready to exercise some self-sacrifice, particularly if we realise something of the tremendous sacrifice that is being made for us on the battle fields. The war has made great demands on all of us, but we must not allow our subscriptions to Patriotic Funds to lessen our subscriptions to our Church. If we do we are making no sacrifice at all, and the question arises, are we being honest in the sight of God? This each one of us must answer for ourselves. It is, however, quite certain that the Church and her clergy were never more needed in the history of our Empire than to-day. It is quite true to say that the Church and her clergy have brought comfort to many families to whom this war has brought sorrow and bereavement. We need more clergy so that Christ may be brought to the hearts and homes of the stricken, the bereaved, and the sorrowful. Our brave lads at the Front expect us, who are the Church, to comfort their dear ones at home, especially in times of sorrow. We laymen must see to it that the Church does not lose this opportunity of service, and so fail in her duty, through lack of funds. Why should we not give the Church a Christmas present in the shape of a liberal offering on Christmas Day, instead of giving expensive presents to our relations and friends. Let us remember that God, through this war, is calling everyone of us to turn our hearts back to Him, and if we will not listen how can we expect a lasting and abiding peace?—"Church Gazette."

NEW ZEALAND.

AUCKLAND.

The Proposed Diocese of Taranaki.

A conference of historic interest and con-

siderable importance was held at New Plymouth on November 13 to consider the question of the endowment and creation of the proposed diocese. The Bishop of Auckland presided.

In his opening address the Bishop said that although from a personal point of view he would be sorry to lose Taranaki from his diocese, yet he was willing and anxious to subordinate his own personal feelings to the welfare of the Church as a whole; and he was glad to preside at the conference, which met, at the instigation of the clergy, to discuss the question whether the time was really ripe to make a big forward movement towards carrying into effect the intentions of General Synod.

Contrary to the expectations of a good many members of the conference, a resolution was carried unanimously: "That this conference, representing the clergy and laity within the boundaries of the future diocese of Taranaki, as laid down by the General Synod of 1916, is of the opinion that steps should at once be taken towards creating the said diocese by raising an endowment fund sufficient to meet the requirements of General Synod." This, of course, sets on foot the immediate collection of a large sum of money, and later in the day the conference decided to aim at a sum of £25,000.

NELSON.

S.S. Teachers' Summer School.

The Summer School for Sunday School teachers and Church workers commenced on Wednesday, at 3 p.m. Addresses on the Spiritual Life are being given by the Bishop. The Dean will deal with "The New Testament as the Worker's Text Book" and will discuss the subject under the following headings: (1) Synoptic Gospels—Revelation; (2) St. John—Manifestation; (3) Acts—Evangelisation; (4) Epistles (two addresses)—Edification; (5) The Revelation—Consummation. The practical demonstration in Sunday School method are being taken by Miss Turner and Miss Park. Miss Headbridge, of the Christchurch Diocese, will give the following lectures: "How to make the best use of the Sunday School Hour," "How to interest a child," "How to prepare and give a lesson." Variety of methods in Teaching," the programme includes reception at the Garden at Bishopdale at 3 p.m. on Saturday, by the Bishop and Mrs. Sadlier.

REVISED LECTIONARY.

Jan. 13, 1st Sunday after Epiphany.—

M.: Ps. 18; Isa. xliii. 14-xliv. 5; Luke iv. 16-30 or Colos. i. 21. E.: Pss. 19, 20, 36; Isa. xlv. 6 or xlv.; John iv. 1-14 or Rom. viii. 1-17.

Jan. 20, 2nd Sunday after Epiphany.—

M.: Ps. 37; Isa. xlviii.; Luke xvii. 1-19 or 1 Pet. iv. 7. E.: Pss. 39, 40; Isa. xlix. 14-23 or l. 4-10; Matt. xxii. 34-xxiii. 12 or Rom. v. 1-11.

Notes on Books.

Messages of Hope, by Annie M. L. Mayers, fine. Price 6d., post free 7d., or 6/- per dozen, from C. C. Mitchell, Pitt St., Sydney. A small volume of poems containing messages to souls wearied with the world's sorrow. The writer strikes the note of service as the best solatium for the night of sadness that has fallen upon the world. The sentiments of some of the poems are very fine.

A SOLDIER'S PRAYER.

Lord, ere I join in deadly strife,
And battle's terrors dare,
First would I render soul and life
To Thine Almighty care.
And when grim death, in smoke-wreaths
robed,
Comes thundering o'er the scene,
What fear can reach the soldier's heart,
Whose trust in Thee has been?

(This verse was composed by Sir George Colley, who died at the battle of Majuba Hill.)

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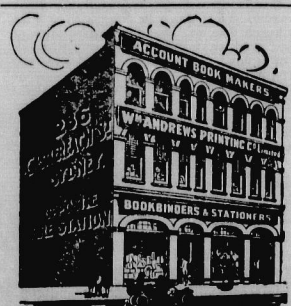
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In the Market Place.

(By "Spermologos.")

The sight of the main streets of Melbourne and Sydney on a Sunday night faces us with a problem—the problem of the non-church-goer. It's a big problem, and, like the poor, it is always with us, and it cannot be settled off-hand in this column. Yet it is a problem that we dare not ignore, for the people who roam about on a Sunday evening are not as a whole antagonistic to the Church. Indifferent they are, but their's is a good-natured indifference arising partly from their ignorance of Christian truth, and from the erroneous idea that church-going is an unmitigated "killjoy." Maybe the Church is to blame for the prevalence of the notion, or even faulty home-training, or perhaps rank thoughtlessness on part of the persons themselves. The undeniable fact remains that they do not go to the usual church service. Such always appears too formal, too well-ordered, too intricate, requiring training, if not rehearsal, before it can be followed with ease. What we want is a Church Hall or Institution (call it what you like!) in a central position in our capital cities where the service is unrestrained, unconventional, marked by a spirit of freedom (which, by the way, is something not alien to the freedom of the spirit) accompanied by plenty of hymn singing, and which culminates in a plain, personal, straight-out message of the gospel. With all due regard for that matchless book of devotion, the Book of Common Prayer, I would not suggest its full use at such an evening service, as also I would abolish paid seats and black-gowned, funereal-looking vergers. The difficulty is that our parochial system imposes certain limitations of action upon us. We are not free to do as we please in another man's parish, and set up institutions which he does not approve. But why not make use of our Cathedrals for the purpose? There is no need for any one to roll his eyes in pious horror at the thought. It is a feasible suggestion. Our good, well-seasoned worshippers are well-catered for. They have parish churches are duly read or sung. The morning service at the Cathedral should be the stately ceremonial to which they are accustomed; but in the evening let it be as suggested. A continuous Sunday night mission in our Cathedral would show the world that we were alive. A stirring preliminary open-air service at the gates, with the choir in full force, would get the crowd, then inside, with the Gospel in song and sermon, a great work could be done. A trained, experienced Evangelist should be placed in charge—and, surely, we have one such in our midst—and people converted or influenced could be brought under regular instruction, and linked on to the ordinary ministrations of the Church. A point that we have to consider is that other denominations are attempting to do this work. Apparently they are meeting with some degree of success. At a Central Methodist Mission in one of our big cities it is impossible to get a decent seat after 6.30 p.m., and that in a building into which fifteen hundred can be packed. Here is something to drive us to thought and prayer. But for the sake of our Church and Gospel, may it also drive us to action.

"As it was in the beginning, is now, and ever shall be; world without end. Amen." If the average Anglican worshipper can sing anything he can generally sing that. The pity is that his vocal abilities do not go much further, that is, so far as the Prayer Book service is concerned. He may manage to murmur his way through the familiar canticles, but sudden paralysis of the vocal chords seems to smite him when he comes to the daily Psalms which take so large a place in our sight to see him standing in his pew helplessly and sheepishly dumb. He really wants to sing. The Psalms so wonderfully express his deepest feelings of worship and praise; but he simply can't. This is true not only of the smaller parish churches with their lack of musical backing in the shape of pipe organs and a multitude of voices, but also of Cathedrals with their trained singers all clothed in purple and fine linen. The cause is not the presence or absence of a choir to lead the singing, but rather that our Prayer Book printers do not resort to the simple device of printing the Psalms with accent marks and other stops as are found in a musical edition of the Psalter. Surely this is not too daring an innovation for our dear but very proper old church. Here in Australia we want our people to be worshippers—hearty worshippers, not pious onlookers who are constrained to offer up

their sacrifice of praise and thanksgiving by proxy. We broke away from conservative English tradition in 1903 when a chant book adapted to Australian requirements was compiled; now what about another slight but needed change as suggested above? Surely our Church is not wholly under the influence of the familiar words with which we began "As it was in the beginning, is now, and ever shall be; world without end. Amen." In the far-back months of Spring, 1916, the Church in Sydney organised a series of Evangelistic efforts touching country, suburban and city life. The arrangements made were duly carried out, and at the end thereof clergy and laity foregathered in Synod to discuss results and to measure attendant success or failure. The prevailing conviction was that there was more of the latter than of the former. The debate led to the appointment of a Committee of Enquiry. The Church was promised an investigation by experts whose judgement would be of value in the conduct of future missions. Apparently these experts are sleeping after their arduous labours, and preparatory to compiling the report for which so many have waited so long. Will some one please awake them!

AMERICA'S BATTLE HYMN.

The words of this hymn, which is likely to become a great favourite at religious gatherings, are as follows:—

Mine eyes have seen the glory of the coming of the Lord;

He is trampling out the vintage where the grapes of wrath are stored;

He has loosed the fateful lightning of His terrible swift sword;

His truth is marching on.

I have seen Him in the watchfires of a hundred circling camps;

They have builded Him an altar in the evening dews and damps;

I can read His righteous sentence by the dim and flaring lamps;

His day is marching on.

I have read a fiery gospel writ in burnished rows of steel;

As you deal witi, My contempters so with you My grace shall deal;

Let the Hero, born of woman, crush the serpent with His heel,

Since God is marching on.

He has sounded forth the trumpet that shall never call retreat;

He is sifting out the hearts of men before His judgment seat;

Oh! be swift, my soul, to answer Him, be jubilant my feet!

Our God is marching on.

In the beauty of the lilies Christ was born across the sea,

With the glory in His bosom that transfigures you and me;

As He died to make men holy, let us die to make them free,

While God is marching on.

The Hymn was written by Julia Howe in 1861, but in the sentiments it expresses it might have been written for to-day.

Canon Molony, in the "St. Alban's Diocesan Gazette," tells a good story of the late Archbishop Temple which he heard from the Archbishop himself:—When he was Bishop of Exeter, and had more time and opportunity for such visits than in London, he made a point occasionally of attending, as one of the congregation, the service in some parish church. One Sunday evening found him in a back seat amongst the fishermen at Brixham. The extreme heartiness of the singing all around him caused him to join in with more than usual vigour. Presently the Bishop received a dig in the ribs from the elbow of his fisherman neighbour, accompanied by this remark, "I say, Mister, you are singing dreadful out of tune." The story was told as a prelude to an address on "Singing and Intoning the Service," "I approach my subject," said Dr. Temple, "from the point of view of the unmusical man."

Principles and Policies.

By An Old Evangelical.

There is, I fear, much loose thinking at present on the question of Ritual; but the loose thinking is on our side, not on that of those who are changing the customs delivered unto us by our Evangelical fathers. We must go back to the days of "ideal" Ward, Hurrell Froude, Newman, and Pusey, if we would rightly estimate the importance of Ritual. Pusey, who was "the great one" among the Tractarians, had a clear-cut programme for the party, which included the well-known six points—Vestments, Eastward position, lights, mixed chalice, water bread, incense. The battle could not be considered won until all these points had been gained; but Pusey's counsels were for caution, and if they could only be gained by taking them one at a time, so far so good.

What many of us seem to overlook is that these six points were meant to express the sacerdotal character of the clergy; and to represent the Holy Eucharist as a propitiatory sacrifice offered to God. In passing, I may remark that Evangelicals injure the cause of truth in failing to emphasise the true sacrificial element in Holy Communion. The presentation of the true must always be the best means of meeting and overcoming the false view on this subject. But let it be clearly understood that the Tractarian programme was an open and un concealed attack, of the most formidable and dangerous character, upon the theological position of the Reformers, and though less openly expressed, upon the Evangelical party and Evangelical religion generally. Sacramental Confession was in reality a denial of freedom of access. The re-offering of Christ upon the Altar of our Churches was a denial of the finality and all-sufficiency of the Offering of Calvary. Justification—though resting ultimately on the Atonement—attained by sacraments, confessions, penances, and absolutions denied justification by Faith.

The piety of Pusey was deep and intense; his patristic learning was prodigious; his influence extensive; yet perhaps no English clergyman that ever lived made so many people unhappy. It was not merely that the system he was setting up must, consciously or unconsciously, result in the utter overthrow of our Anglican theology, but that it was absolutely joyless. It had no note of certainty, no comforting assurance, no joy and peace in believing.

The sturdy faith of Puritanism, with its strong confidence in the keeping power of Christ on to the very last, was abhorrent to it. Yet this is the system which the six points were designed to propagate and consolidate; wherever the disciple saw these, or as many of them as congregations would tolerate, he might rest assured he was on friendly ground, and that the officiating priest was a good Catholic. It must, I grant, be admitted that if Puseyism was reactionary, and Pusey himself quite obscure, as a Hebraist and exegete, there has been going on for some time a reaction among many modern Ritualists against the gloomier aspects of their creed. Gospel hymns and Evangelical preaching are now common adjuncts of many a Ritualistic mission; but that is probably due to the fact that there is less consistency and far less knowledge in the Ritualistic party to-day than Pusey and his contemporaries possessed. In the earlier days of the movement men and women took it in downright earnestness, and took it whole; and the penitent, who brought from the confessional, at the best, a peradventure, felt offended with the Evangelical who professed to carry a certainty from the Throne of Grace.

Since Ritualism has become popular with the fashionable world, and many of its votaries advertising agents of the good cause, the knowledge of its tenets is much more superficial than it was in less prosperous times, and hence its real tendencies are not discerned if these were examined more carefully; it would become evident to an intelligent mind that the

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Sunday Matins.

Evangelical and Sacramental systems not only cannot be reconciled but are so opposed, in some matters fundamental, as to make them appear two entirely different religions. This is, of course, putting the case extremely for as a matter of fact, with our usual happy inconsistency, we do not in practice push things to extremes, and the parties are often found working side by side, with mutual goodwill. At the same time we are as far as ever from absorbing or absorption; and if we judge the principles of the system wrong we do wisely to avoid its signs and symbols.

Certain practical considerations ought to have greater weight with us than is ordinarily assigned to them. For instance, if the Ritual which has the sanction of three centuries of usage, and the unquestioned support of law, fairly expresses, so far as external things can express, our doctrinal position, why change it? On the other hand, if the six points, however innocent one or another of them may appear when examined separately, are ramparts round a system which we have judged and condemned, and gain significance from these circumstances, why adopt any of them?

Three of the points, it may be admitted, are not in themselves objectionable; but they are not points we are pressed to accept or in danger of accepting. Possibly there is only one point upon which episcopal and capitial pressure at present is brought to bear, and to which there is a disposition to yield. It may be useful to submit it therefore to a brief examination. As to its legality there can be no doubt that the Eastward position has obtained, under the Lincoln judgment, a recognised legal standing in the Church. As to the grounds on which its judgment rested there is equally no doubt in our minds that Mr. Tomlinson has effectively undermined and blown them up. The late Preliminary Allan Whitworth, at one time incumbent of All Saints, Margaret Street, a scholarly Ritualist, was opposed to the re-opening of this judgment with a view to the legalising of the position lest the precariousness of the Eastward position might be exposed, and the position lost; as it certainly would be lost, unless we got another of those judgments of expediency to which the Church is no stranger.

As to the significance of the position, can we say it has ceased to have any significance? To my mind no one of the six points lends itself more easily to sacerdotal teaching.

The elements represent the Lord Crucified. The Ritualist teaches the Lord is actually resident in them. In standing, therefore, before the Holy Table, between the Lord Christ and the worshipper, the act speaks—"You must come to Christ through me." Whereas the open Table the Priest standing at the North side, proclaims freedom of access for the worshipper.

But, waiving these considerations, it must be said in all seriousness that we are being most unfairly and wrongly treated in this matter. Let the judgment stand, but let it be applied justly. Both positions are declared to be equally lawful; then why is the North side ruled out of the principal churches of the land? Why do Bishops who make no objection, but are rather pleased, when the Eastward position is introduced, interpose a veto to the opposite course? The plea of uniformity of practice will not stand, in the face of the proposal to permit two usages in the matter of vestments—unless, indeed, there is the ulterior determination to deal with the Vestment question, by and by, as the Eastward position question is being dealt with now. To use a familiar phrase, it seems as if the authorities are "not playing the game."

The wiser policy, then, in this matter of Ritual for the Evangelical School is to keep to the old paths, since the adoption of any one of the six points would be a breach in our line of defence. If it should be objected that the North side, for example, has become the mark of a party, surely the answer will be that we have no cause to be ashamed of our party, and that it is the law of the English Church. At the same time let us have no quarrel with men who, while in general sympathy with us, adopt, in all good conscience, if the Church is to be saved, when the moderate High Churchman, the Broad Churchman, and the non-party man—if such a person exists—will see the wisdom of making common cause with us in maintaining the four great principles—Apostolic, Catholic, Reformed, and Protestant.

All that has been here written I am persuaded required saying, but I must candidly confess I have found no pleasure in saying it. I hope in future papers to touch matters of deeper import.—(From the "Record").

Israel is the Stem, drawing truth and life from the unfathomable soil of the covenant of promise. The gentle brethren are the grafted Branches, rich in every blessing—because they are the mystical seed of Abraham, in Christ—Moule.

The difficult question whether Matins or the Holy Communion ought to form the "principal service" on Sunday mornings has rarely slumbered of late—it bids fair, indeed, to be a burning issue for a long time to come. Most of these discussions are futile, and only too often they are robbed of all possibility of fruitfulness by the dogmatism of the disputants. In a fresh debate which has broken out in the "Times" one correspondent declares that the replacement of Matins by a Celebration is "moving towards the recovery of the true, authentic outline and proportion of Prayer-book worship." To this the Dean of Durham replies that the Prayer-book assumes a weekly Celebration only in "Cathedral and Collegiate Churches where there are many priests and deacons," and that in ordinary parish churches the intention was to go no further than the "Table Prayers." We find it very difficult to believe that the Church of England ever intended that the Holy Communion should be, as Dr. Henson implies, an occasional luxury reserved for special occasions and the especially devout. On the other hand, we find it equally difficult to believe that it ever intended Matins to be said on Sunday morning in some hole-and-corner fashion in the presence of half-a-dozen worshippers, or, as too often happens, of no worshippers at all. It is absolutely clear that we have no right to assume either that the Church of England was meant to be a Church of few and rare communicants, or that it intended, in the Dean's words, "the total omission of the Old Testament Lesson, of the Apostles' Creed, of the Te Deum, of the Psalms, of some beautiful and appropriate prayers."

Those who desire to uphold the occasional Celebration idea surely lose sight of the cardinal fact that at the time of the Reformation there were comparatively few potential communicants. The country was sparsely populated, and in those days of huge parishes, when a serious proportion of the parishioners lived at long distances, it would have been impossible to obtain congregations for frequent services. Conditions have entirely changed, and the ideal of frequent Communion—an ideal which lies at the root of all true Catholic teaching—has gained greatly in strength since the inception of the Oxford Movement. The difficulty is now, in an age when short services are being insistently demanded, to give the right place both to Matins and the Holy Eucharist. There has been too much cheap sarcasm about "Holy Matins," but those who desire to see that beautiful service retain its proper position will not help a good cause by arguing as though a solemn and dignified Celebration on Sunday morning were something Pious and to be abhorred by all good Churchmen. We are satisfied that the only true solution is to hold both services every Sunday morning at such hours as will enable parishioners to attend whichever they prefer, or both if they so desire. In many cases this can be accomplished only by making an end of the sanctity of the eleven o'clock rule. It may be that both Matins and Holy Communion will need to be somewhat shortened, but that would be a much smaller evil than "depraving" either service. Unhappily, neither side is at present willing to make any concession. But concessions will have to be made if there is to be peace in the Church, and in the meantime the clergy can seek peace and ensure it by taking their people into their confidence before making fundamental changes in the character of their Sunday morning services.—(From the "Guardian.")

THE STARS AND STRIPES.

The following lines were found under the pillow of a soldier who was lying dead in a hospital near Port Royal, Carolina, U.S. The spiritualising of the national flag in the last verse is very striking. It will be remembered that the American flag consists of red and white stripes with an upper quarter of blue bearing the stars—a fresh star being added when a new State joins the Union.

I lay me down to sleep
With little thought or care,
Whether my waking find
Me here or there.

A bowing, burdened head
That only asks to rest,
Unquestioned upon
A loving breast.

My good right hand forgets
Its cunning now—
To march the weary march
I know not how.

I am not gayer, bold,
Nor strong—all that is past;
I'm ready not to do
At last—at last!

My half-day's work is done,
And this is all my part,
I bring my patient God
A patient heart.

And grasp His banner still,
Though all its blue be dim;
These stripes, no less than stars
Lead after Him.

A Lady Sold by Auction.

Will you listen, friends, for a moment,
While a story I unfold;
A marvellous tale of a wonderful sale
Of a noble lady of old—
How hand and heart, at an auction mart,
Soul and body, she was sold."

'Twas in the broad king's highway,
Near a century ago,
That a preacher stood,—though of noble blood,—
Telling the fallen and low
Of a Saviour's love, and a home above,
And a peace that they all might know.

All crowded around to listen;
They wept at the wondrous love,
That could wash their sins, and receive them
in
His spotless mansions above:—
While slow through the crowd, a lady proud
Her gilded chariot drove.

"Make room," cried the haughty outrider,
"You are closing the king's highway;
My lady is late, and their Majesties wait,
Give way, good people, I pray."
The preacher heard, his soul was stirred,
And he cried to the rider, "Nay."

His eye like the lightning flashes;
His voice like a trumpet rings,
"Your grand fete days, and your fashions
and ways
Are all but perishing things.
'Tis the king's highway, but I hold it to-day
In the name of the King of kings."

Then, bending his gaze on the lady,
And marking her soft eye fall,
"And now in His name, a sale I proclaim,
And bids for this fair lady call.
Who will purchase the whole—her body and
soul,
Coronet, jewels, and all?"

"I see already three bidders,—
The World steps up as the first,
'I will give her my treasures, and all the
pleasures
For which my votaries thirst;
She shall dance each day more joyous and
gay,
With a quiet grave at the worst."

"But out spake the Devil, boldly:
'The kingdoms of earth are mine,
Fair lady, thy name, with an eviled fame,
On their brightest tablets shall shine;
Only give me thy soul, and I give thee the
whole,
Their glory and wealth to be thine.'

"And pray what hast Thou to offer,
Thou Man of Sorrows unknown?
And He gently said, 'My blood I have shed,
To purchase her for mine own.
To conquer the grave, and her soul to save,
I trod the winepress alone.

"I will give her My cross of suffering,
My cup of sorrow, to share;
But with endless love, in My home above,
All shall be righted there:
She shall walk in light, in a robe of white,
And a radiant crown shall wear."

"Thou hast heard the terms, fair lady,
That each hath offered for thee,
Which wilt thou choose, and which wilt thou
lose,
This life, or the life to be?
The fable was mine, but the choice is yet
thine,
Sweet lady, which of the three?"

She took from her hand the jewels,
The coronet from her brow;
"Lord Jesus, she said, as she bowed her
head,
"The highest bidder art Thou,
Thou gav'st for my sake Thy life, and I
take
Thy offer—and take it now."

"Amen," said the noble preacher;
And the people wept aloud.
Years have rolled on—and they all have gone
Who formed that awe-struck crowd.
Lady and throng have been swept along
On the wind like a morning cloud.

But the Saviour has claimed His purchase,
And around His radiant seat,
A mightier throng, in a joyful song,
The wondrous story repeat;
And a form more fair is bending there,
Laying her crown at His feet.
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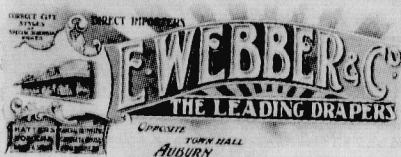
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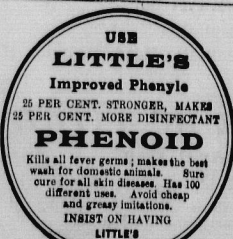
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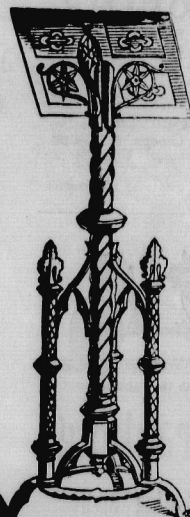
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Current Topics.

Careful historical investigation has
some time since settled for us the
question as to the right

Anniversary Day. date for the commem-
oration of the first
Christian service held in Australia. It
was not on the Sunday following Anni-
versary Day (January 26th), but on the
first Sunday in February, that the
standard of the Cross was first raised
by the faithful Chaplain (Rev. Richard
Johnson). How little could that quaint
company of worshippers have realised
the mighty future that lay ahead of
Australia. In a little over a century
the few hundreds have grown into a
population of some six millions scat-
tered over this vast continent, the
rough little community living under
primitive conditions has developed into
the nation enjoying all the advantages
of modern civilisation. How little, too,
we may be realising to-day the great-
ness of the days to come! No one
doubted that in those early days the
inspiration and the restraints of religion
were needed to hold things together,
and to prevent chaos on the one hand
or brutal tyranny on the other. In a
very real sense that influence is needed
more than ever to-day. There are
mighty civilising forces at work, such
as our educational system and our
philanthropic organisations, but there
are also huge forces that will make for
disintegration if not checked entirely
in some cases or directed into right
channels in others. There are our bit-
ter political differences, our economic
unrest, and the presence of elements
of disloyalty.

That first service stood for the
Church's determination to bring our
national life under the cross of Jesus
Christ. The manifold tokens of pro-
gress in the life of other Christian
bodies as well as of our own Church,
are inspiring witness of God's blessing
on those early aspirations. But the
disquieting growth of brazen godless-
ness and selfish worldliness reminds
us that the battle still lies ahead of
us. If the nation needs to be recalled
to the vision of the Crucified Christ,
the Church equally must awake to the
sense of her enormous responsibilities
in the matter of inspiring national life
and moulding national aspirations for
God.

Lord Guthrie recently addressed a
meeting in Glasgow in connection with
the augmentation of minis-
ters' stipends. As a son
of the manse, he could
speak feelingly of the finan-
cial difficulties which the majority of
the members of the sacred ministry
have to face almost throughout their
ministerial life. His lordship said:—

"There are two things connected with
manse which have often amazed me. The
first is how rarely a minister appears in
the List of Bankrupts, or dies in debt. It
has always been a mystery to me how with
such meagre incomes and so many claims,

ministers manage honourably to pay their
way. The second is perhaps not surprising
at all—namely, how the children of the
manse, piously brought up, frugally reared,
inheriting an honourable name, and fighting
their own battles, attain positions of usef-
fulness and eminence at home and abroad, in
every walk of life, altogether out of propor-
tion to their numbers."

This is a great testimony to the
rectitude of the ministerial pro-
fession as a whole, and becomes all
the stronger when men really stop to
estimate the "straitness" of the re-
sources meted out by the ordinary con-
gregation of laity to their clergyman.
We wonder how many of the laity,
after spending time and money in
special preparation for their work,
would like to bear, for instance, the
financial burden of the country parson
with £200 per annum, and sometimes
less, and several horses to buy and
keep in order to adequately meet the
demands of his vocation. It speaks
for the reality of God that men on
starveling wages are able to keep
things going without breaking their
own financial engagements. In a ma-
jority of cases, we imagine, the bur-
den could easily be lightened if only
the laity would recognise their respon-
sibility to God in the matter.

A cry of woe reaches us from New
Zealand. The call of the War and the
normal removal of the more
favoured classes to the heal-
thier suburbs are causing the
usual difficulties in the city
parishes. These difficulties

are common to most lands in the bigger
centres of population. In some cases
the city parish is left stranded without
population enough to justify the con-
tinued existence of the church and its
appurtenances, or else, devoid of the
class of people from whom the great
majority of Church-workers are drawn,
and who are usually the most capable
from the intellectual standpoint to help
the Church meet the many claims upon
it, devoid of these the parish clergy-
man is left stranded, surrounded by a
people who are full of needs—temporal
and spiritual—and yet without the
means and army of fellow-workers so
sorely needed to enable him to cope
with his tremendous task. In the for-
mer case we do not really sympathise
much with the complaint from New
Zealand. A church usually exists to
be a centre of worship for the people
who surround it, and not to train our
Church-people into Congregationalist
habits, or encourage them to meet to-
gether for common worship without
any sphere for common service. There
can be no doubt that the fashionable
city church whose worshippers come
from a distance has a great deal to
answer for in the way of producing or
fostering Christians who are not in-
clined to be "servants." But the
other case is different, and the com-
plaint is just if the legislation of the
Church hinders or does not encourage
Christian people to seek spheres of in-
fluence in the more needy parishes of
the city slums.

The N.Z. complainant rightly in-
veighs against a conservatism in re-
gard to the time-honoured
Wanted— and useful parochial system
A Policy. which would erect that sys-
tem into an almost insuper-
able obstacle to prevent a due recog-
nition of the claims of the weaker and
more needy brethren. "Other denom-
inations recognise that city Churches
with slum populations need the help of
Christians who live in comfortable cir-
cumstances in the suburbs. It is es-
sential that the best worker should go
to those who need them most." We
have certainly not caught on to this
idea in the Anglican Church, and too
often the Church practically ignores
these parishes where the work has be-
come so full of difficulty, need and dis-
couragement. We do require a strong
policy in this regard. There is a
wealth of service in the Church of Eng-
land sufficient to meet all the require-
ments of our difficult centres. What
is needed is some means by which to
link on that service to the proper
sphere. There are many Christians
whose lives are becoming impoverished
spiritually through lack of opportunity
of service. Too often when God has
allowed a temporal prosperity to set in,
the first step in its use is to move away
to more beautiful and congenial con-
ditions of life without any regard to that
gratitude to the Giver of all which
would lead the Christian to seek a
greater fullness of service for the Mas-
ter rather than mere satisfaction of
creaturely desire in improvement of his
own temporal surroundings.

We print on another page an article
on Re-Union by the Bishop of Wil-
lochra. Bishop White is
The Duty officially connected, as
of Re-Union, Secretary for the Common-
wealth, with the "World
Conference on Faith and Order,"
which is patiently, and we trust suc-
cessfully, seeking a basis for a Re-
Union of Christendom which will re-
verently regard the convictions that
underlie the present separations and at
the same time manifest to the world
outside a community of life sufficiently
real and potent to compel that belief
from the world which the Master Him-
self made mention of in His high
priestly prayer of St. John xvi.

Too long have we been failing to
realise the import and purport of that
prayer for a manifested unity amongst
His disciples. Too lightly have we
been regarding those separations that
in some cases seem to have been nec-
essary, but were and are all the same
deplorable. Surely no Christian dis-
ciple can read our Lord's prayer for
unity without feeling utterly dissatis-
fied with the present divisions that
make for weakness, both in work and
witness. The call to prayer, we trust,
will be so faithfully responded to that
January 18-25 will mark an important
epoch in the life story of the Church
of Christ. We commend to our read-
ers' use the prayers printed below.