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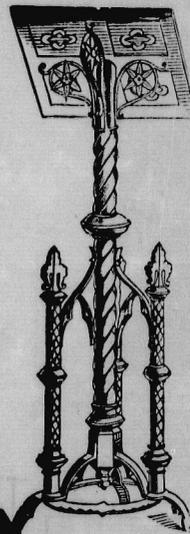
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Current Topics.

The English Church newspapers have printed the following telegrams which have passed between the Archbishop of Canterbury and the Holy Synod of the Church of Russia, with reference to the death of

Lord Kitchener:—
Petrograd, June 9.
The Archbishop of Canterbury, London.

The Holy Synod, deeply affected by the news of Lord Kitchener's death, expresses in the name of the Russian Orthodox Church the feelings of warm sympathy with the heavy grief of England, who has lost in the deceased statesman a great patriot and an indefatigable fighter against our common foe. Continually addressing our prayers to the Almighty Lord for the success of our Allies, we now pray Him that He might support the British people in this new trial.

VLADIMIR, Metropolitan of Kiev.
PITIRIM, Metropolitan of Petrograd.
SERGIUS, Archbishop of Finland.
TICHON, Archbishop of Lithuania.
INNOKEUTIUS, Bishop.
ALEXANDER DERNOW, Archpriest
of the Clergy of the Imperial
Court.

London, June 12.
Holy Synod, Petrograd,

We gratefully appreciate the brotherly and affectionate sympathy of the Holy Synod in the sorrow laid upon us by the death of our great soldier and leader while on his way to visit Russia. We value deeply the assurance that the prayers of the Russian Church and people to Almighty God are united with our own, and we share the firm belief that, by the blessing of God, the Allies will be enabled, through the untiring exertions of the sailors, the soldiers, and the statesmen of our countries, to secure the attainment of the sacred purpose to which our sacrifices are devoted, the maintenance of honour and truth between nations, and the establishment of the principles of Christian liberty, righteousness and peace.

RANDALL CANTUAR.

There are many points of contact between the Russian Church and our own.

Both are National Churches and have a long and intimate share in the growth and development of their respective peoples. There are points of difference also. The Russian Church has a more ornate ritual, holds the doctrine

of consubstantiation, and encourages the monastic life. But the ordinary parish priests are married. Generally speaking, there is much more sacerdotalism in the Russian Church than in ours, at any rate in its official formularies and organisation. But there is not the sharp cleavage between it and us that exists between the English Church position and that of Rome, and the relations between the Churches have been generally of a more friendly character. There is much talk and not a little effort towards a working unity between the Orthodox and the Anglican Churches. But though the differences are such as preclude any substantial approach from either side, they are not such as to hinder a better understanding. Very few English Churchpeople know anything about the Russian Church, and if the War can bring about a better understanding there is bound to be gain on both sides. At any rate, the above correspondence is of great interest and any movement that will bring Christians to a closer sympathy is bound to help forward the extension of the Kingdom of God.

In our issue of July '21 we commented on the proposal of the Lower House of the Convocation of Canterbury to make the Holy Communion the Principal Sunday Service in all Churches. The matter is being much discussed in England, and the Bishop of Birmingham, in a letter to the "Record," urges that this practice should be adopted to unite together the various parties in the Church in a common objective. It is evident, however, that the Bishop's proposal, instead of leading to unity, will only provoke discord. This is specially to be deplored on the eve of a great National Mission of Repentance and Hope, the essential feature of which should be that all Churchmen should, in their own way, and using such methods as appeal to them, unite in calling the nation to repentance. The proposal to make the Holy Communion the Principal Service sounds innocent enough, and we all agree that for communicants it is the Principal Service, for it was ordained by the Lord Himself. But we cannot overlook the general increase of Communion Services at which the bulk of those present are not communicants, but are encouraged to remain "to assist" in offering (or re-presenting) a sacrifice. A service of this type is, in its essential significance, indistinguishable from the Mass.

Such services give us ground for grave apprehension, and the utterances

The
Restoration
of the Mass.

of members of the English Church Union leave us in no doubt as to the objective of that powerful body. At a recent Annual Meeting of the Norfolk District Branch (says the "Record") the Rev. W. R. Supple opened a discussion on "The Restoration of the Holy Eucharist to its Place in the Worship of the Church of England," and in his speech he made some remarkable statements. In his view "the instrument God had given His Catholic Church for the conversion and conquering of the world was unquestionably the Holy Eucharist." This had been put aside and must be restored. "The History of Protestantism," we are further informed, "had been the history of the gradual waning of the influence of Sunday." It was necessary to bring something definite into the keeping of the Sunday, and accordingly the clergy were exhorted that they "must have courage in putting forth their principles, and ought to make the Mass the great service of the Sunday and have it at a reasonable time."

Nor does Mr. Supple seem to have been alone in his opinions, for the Rev. J. C. Trevelyan "gave his experience of introducing the Mass in a town parish," and the Rev. C. C. Wakefield "spoke of the position of the Mass in connection with foreign missions and of his success in introducing it in the Diocese of Nassau nearly half a century ago, up to which time the Diocese was distinctively and aggressively Protestant." It is interesting to note that he had "utterly failed to do the same thing in English villages in which he had been stationed." It is impossible to ignore the significance of such speeches as these in connection with the proposal of the Lower House of the Convocation and of the Bishop of Birmingham. Whatever may be the intention of the promoters of this new movement, it is practically certain that its adoption would sooner or later lead to the setting up of the Mass as the "Principal Sunday Service." The E.C.U. objective is always clear, and Evangelical Churchmen will do well to be on their guard against any proposals which, however innocent they may appear to be, are capable of being turned in that direction.

The Labour politician who professed to be seeking the establishment of the Kingdom of God on experimental earth, whilst manifesting an utter ignorance of the true inwardness of that Kingdom, revealed laudatory ideals in relation to the social life of this country. There can be no doubt that,

amidst all the highly criticised attempts to legislate against conditions that have long been inimical to the majority of our people, there is very largely an honest attempt to better those conditions. We must not too quickly condemn the experimental legislation which comes thick and fast from the Labour Governments that control so largely our Australian politics. Evils there have been, and evils there are that cripple the lives of thousands of our Australian citizens; and any sincere attempt to remedy those evils should be sympathetically discussed by men who have any spark of Christian manliness in them. We have no doubt that failure is sure to attend many of the schemes which are being tried to ameliorate our social conditions; but sometimes those failures may be caused, not by the "wild cat" nature of the scheme, but by the "wild cat" nature of men who yield to strong temptation to prey upon their fellow-men. There is always a danger, though, that some of the legislative experiments may prove much more fraught with evil than the evils sought to be remedied. Our social life is a very complex thing, and the greatest care is always needed in all legislation that is likely to disturb the natural

working of the social organism. Even wages boards, for which there was such a patent need, have revealed the interdependence of all sections of the community to an extent perhaps little realised, and the consequent rise in prices of all commodities is pressing very heavily upon a large section of our people.

The latest amelioration scheme in New South Wales is the proposed amendment of the "Workmen's Compensation Act." It almost takes on the appearance of a swing of the pendulum to its farthest limit, and in consequence would mean a certain amount of hardship in its working. That hardship would most surely be felt by the small employers of labour, and the criticism that it will really cripple them seems likely to prove too true. The proposed application of the Bill to domestic servants introduces a new terror, for the difficulties created by the new Bill, if passed in its present shape, would press very heavily on the domestic arrangements of our life. Scarcity of domestic servants and consequent high wages, are making some acute problems for the over-worked

mothers of our children, a class of long-suffering labourers unhappily too often over-looked in the many schemes that seek to make life easier for the toilers of our land. The increase of domestic difficulties are known to be operating now, unhappily, in the direction of that race-suicide, which we must all deplore. At a time when child-life is acknowledged to be the great desideratum of our land, our legislators should take most earnest care to ease and not increase the difficulties of our mothers. They are the class that need first and not least consideration in all our social legislations, and in some directions, we are glad to note, that fact is not being altogether overlooked.

How to Prepare for a Mission

[In many Dioceses in Australasia General Missions are to be held in the near future. With a view to giving practical suggestions both to clergy and laity, which may be helpful to them in connection with the Missions, we are publishing a few articles by experienced missionaries on important topics. The first, on "The Place of the Prayer Meeting," appeared in our last issue. The second on "The Equipment of Workers," we print below. Others on "Personal Dealing with Enquirers," and "Open-Air Work" will follow.]

EQUIPMENT OF WORKERS.

It is not too much to say that efficient and deep preparation of the people must go before any Mission which is to have a lasting effect in a parish. And no Mission can be said to have been successful until its results have been tested for at least two years. Consequently it is imperative that the people should be prepared, not only to receive the message of God in their own souls, but also to be active agents in the work of the Mission.

The first item on the programme is obviously the general announcement to the communicants and to the congregation concerning the Mission, earnestly claiming their prayers and co-operation. This should be followed up by a personal letter from the Rector to every communicant, pointing out the solemnity of the Mission as a message sent from God to them, and claiming in God's Name their prayers and self-sacrifice. In this letter it is wise to definitely state the time and place of any regular meetings or services for preparation which all communicants

may reasonably be expected to attend. The next step is to see that every person and child, old enough to appreciate it, becomes possessed of a copy of the Mission Prayer, printed on a card of convenient size.

Intercession.

The preparation or calling out of workers may then proceed along two well-defined lines, viz., preparation, (a) in respect of intercession, and (b) preparation to be active Mission Agents.

(a) This part of the preparation really means the serving of an apprenticeship in prayer. All who are willing to do so should be urged to purchase some well-known manual on how to pray, such as Fosdyck's "The Meaning of Prayer," and small study circles on the book selected might with profit be formed. The prayer spirit is then fostered in the following ways:—A short 10 minutes' intercession after Church on occasional Sunday evenings, —a short special Litany may be helpfully used here. At every celebration of the Holy Communion intercessions should be made for the Mission, and short times of silence observed to make this more real and beneficial. Frequent calls to prayer must be sounded from the pulpit and in the Parish Magazine, and through both these agencies no opportunity should be lost of instructing the people in methods and the power of prayer—a prayer cycle in the magazine is no small aid and the regular publication of subjects about which prayer is most needed, for the people must be explicitly told what to pray for. The potential prayer service of chronic invalids will not be overlooked, and possibly many a dull, drab life will be brightened by this opportunity of usefulness. In every visit made by the parochial clergy during the preparation the conversation will naturally revolve round the Mission and an endeavour will be made to leave no house without engaging in prayer. What may be called for want of a better term, cottage prayer meetings, will be organised as widely and as frequently as possible, and the clergy will find that these little groups will afford golden opportunities of giving most definite instruction in prayer and the meaning of Christianity, using for illustration some of the old well-known Scripture passages like Romans iii., and Ephes. ii. If there is a Communicants' Union it will at this time be used above everything else for intercession and instruction therein. But the most important part of the Prayer Preparation remains to be noted, viz., the Mission Prayer meeting. Every communicant should attend this as regularly as possible or the clergy should know the reason why. Here the people will not only see a living illustration of what prayer means, but will with their clergy intercede with God in perhaps a way they have never done before.

Active Service.

(b) The preparation of the people for active Mission Service will come largely from the instruction given. The clergy will naturally map out their teaching at the beginning of the preparation and systematically instruct their people on Sundays and weekdays. The preparation time is really a great call to service from the pulpit and instruction in methods of service, especially in individual work. A good book for the people to read and to use in study circles is: Clay Trumbull's "Individual Work for Individuals."

Moreover, added emphasis will be placed on Bible Study, and an attempt made to organise small circles everywhere. Clear explanations will be given to individuals, classes, schools, and congregations in such subjects as "The Way of Salvation," "The Meaning of Sin," "Justification by Faith," "Assurance of Salvation," with a view to equipping them to help others. The clergy will naturally be very careful as to who they invite to do official personal work, and unless they have several thoroughly reliable workers, will in many cases keep this to themselves.

If they have not been a part of the parish activities before, open-air services will be commenced during the preparation, with a view mainly to giving the people an outlet for what they are learning; any other sane outlet for enthusiasm and growing keenness which suggests itself will be adopted. Most pointed invitations will be given to the people to join the Mission Choir and the Band of Distributors of Mission Literature. Indeed, these two activities should be made to contain a very large number. Yet in these, as in every other department of service, the great principle of voluntarism will be strictly observed. It will not be taken for granted that because a person is an ordinary Church-worker he or she will be a Mission worker. It will be found best to allow all to start from scratch and offer their services in the great time of opportunity God has sent them. Added to all this an attempt will be made to get every Parish Guild or Club doing something definite for the Mission. And yet one last word must of necessity be said—Beneath all the instructing, inviting, working, and planning, there will be the increased and more intense prayer of the clergy themselves, who will wait on God as they have never done before.

Thoughts on the Church Seasons.

9th Sunday after Trinity (August 20).

LESSONS FROM HISTORY.

In the Epistle (1 Cor. x. 1-13) St. Paul draws some useful lessons from the history of the Israelites. They had great privileges. "They were delivered from bondage by God's power; they were all baptised unto Moses in the cloud and in the sea." After their deliverance they were nourished by God's loving care; they "did all eat the same spiritual meat, and did all drink the same spiritual drink." But their privileges did not save them. They disregarded God's will both in thought and action. They sinned "in thought" when they murmured against God's dealings with them, and lusted after evil things. They sinned "in action" when they fell into gross sensual vices. Upon them God's wrath fell; "they were overthrown in the wilderness." From all this past history we Christians should learn our lesson. "All these things happened unto them for ensamples, and are written for our admonition." Our privileges are much greater than those of the Israelites, but they will not save us if we fail to use them, "wherefore let him that thinketh he standeth take heed lest he fall." Yet while we should be ever

watchful, we should not forget that God is by our side, always ready to help. Temptations may try us sorely, yet God "will with the temptation also make a way to escape that we may be able to bear it."

St. Bartholomew's Day (August 24).

BELIEVING AND PREACHING.

St. Bartholomew is commonly identified with Nathanael, on the following grounds:—(1) The name Bartholomew (son of Tholmai) is only a patronymic like Bar-Jona, or Bar-Timaeus. (2) Nathanael was brought to Jesus by Philip, and in the lists of the Apostles Philip and Bartholomew are always coupled together. (3) Nathanael was present with the Apostles when our Lord appeared at the Sea of Tiberias after His resurrection. (4) The Evangelists who mention Bartholomew do not mention Nathanael, and St. John, who speaks of Nathanael, says nothing of Bartholomew. (5) Bartholomew's call is nowhere recorded, but Nathanael's is given with the same detail as that of an Apostle. The Collect commemorates the grace given to St. Bartholomew to believe and preach the Word, and prays that the Church may, in like manner, love the Word and make it known to others. The Epistle (Acts v. 12-16) records the miracles wrought by the Apostles at Jerusalem in attestation of the truths which they preached. The Gospel (St. Luke xxii. 24-30) contains the Lord's declaration that humility is the patent of nobility in His Kingdom. There is a tradition that Bartholomew was of noble birth, and the Gospel is supposed to have been selected with special reference to this story.

10th Sunday after Trinity (August 27).

SPIRITUAL GIFTS.

The subject of the Epistle (1 Cor. xii. 1-11) is "Spiritual Gifts." The Corinthians appear to have made the gifts of the Holy Spirit a cause of jealousy. They asked for things which pleased themselves, rather than for those which pleased God. St. Paul shows that all spiritual gifts bestowed on individuals are not for themselves only, but for the benefit of the Church at large, and that the highest gift is charity (or love) which may be obtained by all who seek it.

Step by step the Apostle develops his main thought. It is the Spirit of God who enables anyone to acknowledge Jesus as Lord, and to place himself under His care and guidance. To those who thus become the Lords' servants He entrusts spiritual gifts. They are not the same for all, but they are for the good of all. The gifts are diverse; the spheres of work (or administrations) are different; the results (or operations) are not the same, but it is the same spirit, the same Lord, the same God, who worketh all things in all His servants. Wherever, therefore, we see that anyone is doing successful work for Christ, and winning souls for Him, even though these things are not done in our way, let us rejoice and thank God, remembering that such results are always due to "that one and the self-same Spirit, dividing to every man severally as He will."

You can do more than pray after you have prayed, but you cannot do more than pray until you have prayed.—A. J. Gordon.

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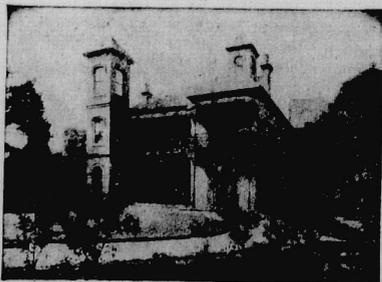
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The Heroic Dead.

SERVICE AT ST. PAUL'S CATHEDRAL, LONDON.

In Memory of Earl Kitchener.

(By a Special Correspondent in the "Church Times.")

Of all the solemn services of national importance which have taken place under the dome or within the walls of Christopher Wren's masterpiece, I doubt if one has ever been held of a more impressive character than that to the memory of Lord Kitchener. Notwithstanding its severe simplicity and the avoidance of every vestige of military pomp or magnificence, the service will go down through the ages as one of the most momentous religious ceremonies of the Empire.

There were, of course, no cheers in the streets to greet our beloved Sovereign and his consort, and there was no excitement or hysterical display of grief which might have occurred had the body of the great man been borne in the procession on a stately funeral car. As a spectacle the proceedings of June 13 were not for an instant to be compared with those of November 18, 1892. For at Wellington's funeral it is supposed that at least one million and a half were congregated on the line of route, a distance of three miles. In this case the streets were in no sense crowded till the further part of the Strand and Fleet Street, with Ludgate Hill, was reached. Curiosity and a longing to see a great spectacle were mainly instrumental in bringing together the vast multitude of 1892; but the nation as a whole and all the elements of the wide Empire from across the seas now present in the Metropolis have never before been so deeply moved by one man's death. The sterling nature of his character, destitute of every shade of worldly ambition, had endeared him to the nation as a whole, and he was beloved by the best of every class and rank.

I had occasion to go down Ludgate Hill shortly before 10 o'clock, and was surprised to find the crowd of grave-looking people of varying age and position that had then assembled. As I reached one of the barriers giving access to the Churchyard where I had to show my ticket, a plaintive little voice attracted my attention; on looking down I saw the very smallest Boy Scout that I have ever noticed. He asked me to kindly tell him where he could buy a ticket to get into the Cathedral. He told me that he had three brothers in Kitchener's Army, and his mother had given him one shilling lest there should be a charge for admission. He went away looking so downcast and sorrowful when told that a 210 note would be of no avail. Subsequently a member of the Chapter to whom I told this incident said that the applications for seats had been quite unprecedented in the annals of the Cathedral; they had been unable to grant them in over 6000 cases.

The seat allotted to me was well in the front of the north transept, and, curiously enough, it was almost in the exact place where I was seated in 1872 on the occasion of the recovery of the Prince of Wales from typhoid fever. The vast congregation, marshalled to their places by a number of officers in khaki, all rose to their feet at 11.45, which was the time when the Archbishop of Canterbury, the Bishop of London, the Dean and Chapter, with other clergy, and the choir took their places in the stalls. Precisely at the stroke of 12 the King and Queen, other Royal personages, Ambassadors and various notabilities, made their entry through the great western doors. Perhaps the most notable figure in this connection was Count Beckendorff, the representative of the Tsar, whose presence was particularly significant in view of the fact that it was at the request of the Emperor of Russia that Lord Kitchener was proceeding to that country. There were also special representatives of all the Dominion Governments.

A few minutes later the service began with the sweet and touching singing of Earl Kitchener's favourite hymn—the favourite of many thousands of devout Churchmen—"Abide with me." The choir had the singing of the first verse almost entirely to themselves, but by the second verse the great congregation plucked up courage pretty generally to unite with them. The fourth verse, "I fear no foe," rang through the great building with a much louder and more striking effect, as though every soul there present flung out in a brave grandeur of Christian pride the words, "Where is death's sting? Where, grave, thy victory?" The "Our Father" next followed with the usual sentences. The two Psalms, with the Antiphon, "I and the Resurrection and the Life," were beautifully selected and beautifully sung, the De profundis and "The Lord is my Shepherd"; the last of these I have been assured by a lady who knew the family well was a special favourite of the simple-minded hero from childhood onwards. He once told her that it was as impossible for him to forget a single word of this short psalm as it would be for him to forget the Lord's Prayer.

The lesson was from I Corinthians xv. 50. After this followed what was to my mind the great and almost overwhelming feature of the whole service, namely, the Dead March of Handel—in my judgment the only fitting dirge for a soldier—accompanied by a most efficient military band. The opening roar of the great pipes of the great organ was simply majestic, whilst the later wailing notes, were almost heart-rending. If it is not too personal to note, two or three grey-haired warriors near me were reduced to tears and tried their best to conceal their faces. As these most thrilling strains died out the choir broke forth into the Contakion of the Departed, sung to the Kieff Chant, with which most of the congregation were probably unfamiliar, though of recent years it has been heard often enough on similar occasions.

It would have been an improvement if the position of the Dead March had been reversed. After the intense impression made by the Dead March, one longed to fall on one's knees and join peacefully in some of the soothing collects of the week, instead of striving to follow and understand some strange music.

The final hymn, also the choice of Lord Kitchener's relatives, was the triumphant and eminently suitable one, "For all the

saints." One could clearly discern the somewhat rough but emphatic notes rolling up from the west end of the nave from a considerable number of the rank and file of the Army host.

After the Benediction, the well-known piercing bugle notes of the Last Post came echoing up the great church with singular effect from the west doors.

Then we rose to our feet once more, and, to the crashing accompaniment of the organ and the military band, we all joined in three stanzas of the National Anthem.

The great congregation speedily and quietly dissolved, and as we passed through the barriers enclosing the Churchyard the sellers of memorial cards drove a busy trade. By far the best of those I noted was one bearing a well-printed portrait of the great Earl, with Tennyson's lines originally written as an ode to Wellington, but strikingly suitable to such a sterling character as that of Kitchener.

Personal.

The Bishop of Rockhampton (Dr. Halford) will conduct the Annual Retreat for the clergy of the Adelaide Diocese on September 12 and 13.

A movement has been initiated for the purpose of presenting a testimonial to Archdeacon Boyce, who recently retired from the presidency of the N.S.W. Alliance. At a meeting held in Sydney on August 7 it was proposed that Mr. Julian Ashton be commissioned to paint the Archdeacon's portrait in oils, with a view of having it placed in the Art Gallery. A suitable reproduction of the portrait will be given to the Archdeacon and his family. A sub-committee has been appointed to receive money, and arrange for the necessary details. At least £125 will be required to carry out the scheme.

Rev. J. A. Pattinson, the new Headmaster of the King's School, Parramatta, was entertained at luncheon by the School Council and the teaching staff on Monday, August 6. Addresses of welcome were presented to him by the Archbishop (as head of the Council), Mr. D. J. Thomas, Acting-Headmaster (on behalf of the teaching staff), and Mr. D. Maughan (for the Old Boys' Union).

Canon Drought, Vicar of St. John's, Toorak, Melbourne, is suffering from a serious breakdown in health. He is in a private hospital at St. Kilda.

Rev. A. A. Thomson, of the Melanesian Mission, who is at present in Victoria on sick leave, has undergone several operations in the Melbourne

Hospital and is now slowly recovering. He will not be able to leave the hospital for some weeks.

The Bishop-Elect of Ballarat (Canon Maxwell-Gumbleton) will probably be consecrated in St. Paul's Cathedral, Melbourne, on All Saints' Day, November 1, or, failing his arrival by that date, on St. Andrew's Day, November 30.

Rev. Thomas Quigley, B.A., the new Vice-Principal of Moore Theological College, Sydney, was inducted at St. Alban's, Golden Grove, by Archdeacon Boyce on Wednesday, August 9, and subsequently welcomed at a social gathering of the parishioners.

Rev. C. C. Crowley has been appointed Curate of Grenfell, N.S.W.

We regret to learn that the Rev. S. E. Maxted, formerly Rector of Haberfield, Sydney, has been killed at the Front in France. It would seem that he gallantly rallied the men whose officer had fallen, and in leading a charge was himself fatally wounded. He leaves a widow and two young children.

News has been received by cable that Rev. A. R. Noake, second son of the Rector of Christ Church, Enmore, Sydney, has left Calcutta for Mesopotamia, as a Military Chaplain.

The Synod of the Diocese of Armidale will meet on September 23 for the election of a Bishop in succession to the late Bishop Cooper.

Owing to ill-health the Rev. A. P. Elkin has resigned his position as Curate of the Newcastle Cathedral.

Rev. W. J. Owens, Vicar of Murwillumbah, N.S.W., has been appointed Chaplain to the military camp at Armidale.

Rev. Claude Desailly, Curate-in-Charge of St. James' old Cathedral, Melbourne, has resigned and gone to America.

Rev. Alexander Brown, formerly of Talbot and Buninyong in the Diocese of Ballarat, died at his residence in East Melbourne on Sunday, August 6. He retired from active work in 1902.

The Dean of Perth, W.A., Rev. H. Mercer, is doing duty as a camp chaplain at Claremont, W.A.

The engagement is announced of Miss Edith Goodman, daughter of the late Canon Goodman, and Rev. C. H. Lea, Chaplain of the Grammar School, Geelong.

Miss Badham, principal of the Girls' Church Grammar School, Darlinghurst, Sydney, was presented by the girls and staff, past and present, with a portrait of herself in oils. The occasion was the 21st anniversary of the opening of the School.

Canon Burns, of Nairobi, British East Africa, and Rev. P. J. Bazeley, General Secretary of the N.S.W. Church Missionary Association, are at present on a deputation tour in the Diocese of Newcastle.

Rev. W. Burvill has resigned the cure of Cowes, Phillip Island, in the Diocese of Melbourne, and has accepted an appointment to Natimuk, in the Diocese of Ballarat.

Rev. J. J. Booth, Curate of St. Stephen's, Richmond, Melbourne, has been appointed Chaplain for continuous service to the A.I.F. Mr. Booth will be leaving at the end of the month.

Rev. G. Gilder, Incumbent of St. Silas', North Geelong, has been appointed continuous Chaplain to the A.I. Military Forces. He will leave by the "Euripides" on the 30th inst.

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Rev. A. M. Levick, Curate of Hurstville, N.S.W., has accepted the position of Secretary to the Association for Missionary Service in Victoria, in succession to the Rev. E. J. Withercombe.

Rev. J. H. Kittell, of the Cathedral, Hobart, has accepted the position of Curate at St. James', Sydney.

Rev. E. Shipley, of Kangaroo Valley, N.S.W., has been appointed Curate of All Saints', Woollahra, in succession to the Rev. J. Newton Stephen, who goes to Erskineville.

LORD KITCHENER AND HIS GODCHILD.

Lord Desborough, who was a personal friend of Lord Kitchener, related some touching stories of the great soldier at a memorial service. "Lord Kitchener," said Lord Desborough, "was not in private life the stern, unbending sphinx of popular imagination. Indeed, no one to his friends was a more stimulating companion. Children accepted him as a natural friend. I remember my little girl once meeting us as we came in for tea from a walk, outside the tea-room (she was, I may say, his god-daughter), and she immediately said to the great Lord Kitchener: 'Don't go in there, they are making such a chatter; come up and have tea with me,' and up he went right to the top of the house, with his lame leg, and sat down with Imogen and her nurse and had a long talk."

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Notes on Books.

Our Melbourne Letter.

(From Our Own Correspondent.)

The opening of the third year of the War was celebrated by special sermons and intercessions in most of the Melbourne Churches on August 6. There were special services on August 4. We thought it a pity that the example of last year was not followed at the Cathedral. Many remember that deeply impressive day of continuous intercession. What an inspiring sight it was to see hundreds at mid-day coming together for earnest prayer! Lately the Cathedral has been inviting the crowd on these special days. We would rather see a smaller number drawn by genuine religious impulses, than hundreds interested by appeals to patriotism tinged with piety. Special Lessons and Psalms were suggested for services on Sunday, August 6, but there was no need to change those set for the day. David's sin in numbering the people was a lesson on national pride. How strange it was to hear of a proposed judgment to last three years! So said God, David's seer. Our great War Lord, now gone from us, said the War would last three years. We are in the third year; do we yet regard it in the light of a judgment?

Mr. Hughes is back, and Melbourne has welcomed the great little man with befitting enthusiasm. One result of his tour is that the Prime Minister has been at last recognised as a great speaker. We had to hear him sixteen thousand miles away before we were ready to hail him as our Demosthenes. Distance lends enchantment. We are inclined to think, however, that the recognition was deferred because the divine afflatus only recently came upon our leader. In fact, the War has made Mr. Hughes a great speaker by kindling his keen sense of moral issues into flame. He is a man with a vision—"I shall follow the light wherever it leads." We ask for nothing better than this from our political leaders.

The professor of classics in our Alma Mater, Dr. Tucker, has stepped down from his chair to praise Mr. Hughes as "Our Australian Demosthenes." He delights in the direct, virile language that reveals the live man. We have heard of the clergy being recommended to read Blatchford, not to answer his attack on religion, but to initiate his simple and direct Saxon English. We now have a living model in our midst. At a time when we are seeking a living Church preachers could not do better than study on the spot how to make their words tingle with life. If, for instance, St. Paul spoke at Troas in the style of the Epistle to the Galatians, we may understand how a congregation listened all night and only one man went to sleep. We imagine that Eutyclus received such a lesson that night that even he kept awake in future when a live man dealt with live issues in the language of the living.

Revival. The Need and Possibilities, by Cyril C. B. Bardsley, with a Foreword by the Bishop of Liverpool, 1/9.

Copies received from the Church Missionary Association and from George Robertson Proprietary, Ltd., Sydney and Melbourne. Any book from the pen of the Rev. Cyril Bardsley is worthy of thoughtful attention. But on the word of Revival he is, if we may use the word, an "Expert." He stands in the forefront among spiritual leaders. Other books on the same subject have appeared of late, and have their value, but this volume meets a special need. It deals clearly and concisely with the whole question of Revival, its need, its possibilities, and the conditions by which it may be obtained. In his Foreword, Bishop Chevasse says:—"To the sad but expectant Church this book is sent. . . . When we are ready, like Saul of Tarsus, to ask, with heartfelt submission, 'What shall I do, Lord?' then the long-looked-for revival will come." In his concluding paragraph, Mr. Bardsley says:—"The power that makes men and women so great a force for God is not some power altogether beyond anything that we can hope to gain. It is something that is within the reach of all—the grace of the Lord Jesus Christ and the love of God, and the fellowship of the Holy Ghost. The power of to-day Name is the power that is available for the very humblest child of God." We hope the book will be widely read.

Simple Answers to Great Questions, by the Right Reverend H. Russell Wakefield, Bishop of Birmingham, 1/- (cloth 1/6).

Copy received from George Robertson and Co. Proprietary Ltd., Sydney and Melbourne. This volume is somewhat on the lines of Mr. Carey's book, "Do We Understand Christianity?" which we reviewed in a recent issue. The Bishop of Birmingham does not write with the breeziness of Mr. Carey, but his book will meet the needs of a different class of readers. The Bishop deals with important questions, e.g., "What is Religion?" "Is there a God?" "What is the Bible True?" "Is life worth living?" In each case he gives a clear and convincing answer. He says that the book is simply a record of how the questions it deals with were faced by the writer himself, adding, "Should anything in this little volume help one soul to a fuller faith, a more earnest life, to God be the glory." We feel sure that the book will help those who through the crisis of the War have become somewhat "doubtful as to matters which have been to them accepted facts."

THE WAR CURES ATHEISM.

Horatio W. Bottomley, of London, Free-thinker and editor of "John Bull," has renounced his atheism as a result of the War. He says: "Now to-day, in my fifty-fifth year, and after about as strenuous a life as any man of that age has ever lived, I believe in God, and in the immortality of the soul of man! I am not sure that if poor Foote (G. W. Foote, the leader of English atheists, who has just died) had died a few years ago, I might not have been a candidate for his successorship. But now it is too late. The great world-war has done it. In war there is a mighty alchemy, transmuting the base metal of human experience into the pure currency of faith. Pure rationalism, however 'scientific,' has no word of comfort for weary watchers, or of solace for broken hearts. And now I have come to believe that every noble aspiration, every worthy act, and thought—every high resolve—is conservative in immortality. I believe that God has a divine purpose for not only the blood of heroes, but equally for the tears of women, the quivering anguish of the human heart, and the sacrificing effort of unselfish aim."

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The Missionary Enterprise.

A Schism Dying Out.

Some eighteen months ago the first heresy arose in the Church of Uganda, in Central Africa. Founded originally on a misunderstanding of a text of Scripture, a sect came into existence calling itself "The Church that does not drink medicine." (The word used in the Luganda version of the Bible to translate the word "witch-doctor" or "charmer" is the Luganda word for a doctor of medicine.) Many thousands of the people were "baptised" by an ex-teacher named Malaki, for the most part without instruction or preparation of any kind. The movement has been practically confined to the simplest and most illiterate classes, anxious to secure a Christian name, while deeply ignorant of the elements of the Christian faith. This desire for the name once execrated in Uganda, and that within living memory, is very significant of a great change. Many hundreds of these people have since put themselves under instruction in the Christian congregations, and there seems every prospect of this schism dying out in the near future.

Influence of Missionaries.

Missionaries are sometimes able to render excellent service—outside their ordinary duties—in the way of upholding law and order. Nowhere has this been more marked than in the C.M.S. Mission in British Columbia, where the civil authorities have several times been indebted to Archdeacon W. H. Collison and the Rev. J. B. McCullagh for their influence in preserving peace and good behaviour among the Indians. During the last few years considerable unrest has prevailed among the Naas River Indians respecting the tenure of their lands. Agitators from outside excited them to make preposterous claims on the Government, and they decided to resist all local authority and to deal only with the British Government. Quite recently a Royal Commission was appointed to visit the Naas River and examine the Indians' claims on the spot. The Indians, however, resolved entirely to ignore the commission, lest to deal with them might prejudice their case in the higher courts. Then Archdeacon Collison (who has been a C.M.S. missionary in British Columbia for over forty years) brought his influence to bear so successfully that the Indians received the commission with all honour, and respectfully laid their grievances before them. This was at Kincolith, at the mouth of the Naas River, and news of what the Kincolith people had done quickly reached the up-river stations, with the happy result that the people there too gave the commission a hearty welcome.

Teach the Young People.

A C.M.S. missionary in the native State of Bharatpur, in Central India, who recently visited the Kanjar Criminal Settlement—the Kanjars are a recognised criminal tribe—writes in the "Church Missionary Gleamer" for June: "We made a considerable halt at the settlement. The people appreciated our stay. . . . It was quite a new experience for the people to find that there were those who actually and really cared for what they were in themselves and for their welfare in general. . . . One old, thoughtful Kanjar said, 'Don't spend your time and

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The Late Lord Kitchener.

A Palestine Explorer.

strength on us older ones. This disease of crime is consuming us; it has got into our very bones, and we are helpless in its grip. Go to our boys and girls. Now is your chance! Influence our young with your teaching and example, for now they can learn the new lesson. It is too hard for us, for we have grown old in this life. What pathos in this simple confession and appeal!"

Extremes of Temperature.

A medical missionary in British Columbia says that in the course of his life he has experienced the differences between 180 degrees of temperature. At the time of writing it was 30 degrees below zero, with a dense pall of mist rising from the Skeena River, which was nearly frozen across from bank to bank. He was born and lived for fifteen years in Western India, and then some years afterwards was in the C.M.S. East Africa Mission. He was subsequently transferred on account of his health to British Columbia.

Correspondence.

Turning to the East.

(The Editor, "Church Record.")

Sir,—There is an opinion rife that there is nothing against what is termed "The Eastward Position" at Morning and Evening Prayer in the Prayer Book, and therefore what to some seems a becoming attitude, and to indicate that the parson leads his flock, is optional and does not infringe loyalty to the Prayer Book.

Now, in all the ritual suits relating to vestments it has been held that the Act of Uniformity, 1 Eliz. c. 2, which is a part of the larger Prayer Books, and which the preface to our present Prayer Book testifies, that it was "never yet repealed," is the determining rule to which both the so-called rubrics of 1559 and 1662 were, and are now, subordinate.

The statutory rubric of 1559 states that "the Morning and Evening Prayer" shall be used in such places of the Church . . . and the Minister shall so turn him as the people may best hear."

Now, if the Minister maintains that by turning his back to the people they may best hear, he should retain that position throughout the service, if not, he should adopt and retain that position which accords with the rubric. As then all copies printed unlawfully omitted from the Prayer Book in 1559, except what is known as "The Statutory Prayer Book," there may be some excuse for ignorance of the same on the part of those who have not studied the matter.

A. W. J. FOSTER.

To Correspondents.

Der Tag.—We like your verses, and would gladly have published them. We regret, however, that we cannot spare the space required to print them in double column.

If the vessel of our soul be tossed with winds and storms, let us awake the Lord. Who reposes in it, and He will quickly calm the sea.—Brother Lawrence.

A CONVERSION NEEDED.

We need conversion in the matter of private prayer, in family prayer, and the recognition of God's claims in our homes and households, in the national recognition of God in public worship, and in the making of religion paramount in daily life. In matters of business, recreation, social and family relations, our motto is not God first. —Bishop of Ripon.

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The Church Record.

AUGUST 18, 1916.

LEST WE FORGET.

When we read the history of the chosen people in our Old Testament, and the story of the great deliverances which God had wrought for them, we wonder why it was that Moses should have thought it necessary to warn them, as he does again and again in the book of Deuteronomy, of the danger of forgetting God. How could they ever forget Him to whom they owed everything? And yet, as we know, the danger was a very real one—Moses knew human nature well enough to be aware that when God's blessing has brought a people prosperity, that very prosperity is likely to cause them to forget God. The prophets were never tired of dwelling upon this danger. With their wonderful insight into human nature they see that human misery is always ultimately to be traced to this cause, that men have forgotten God, and with all the force of their being they warn those people to whom they were sent of the greatness of this danger. And can we not see clearly that if an old Hebrew prophet were to arise amongst us to-day, with the old vision and the old insight, his explanation of the appalling misery which has fallen upon the world through this present War would still be the same. It is because the world had forgotten God. There were, no doubt, many secondary causes, but the great primary cause which lies at the root of it all is this, that we had forgotten God.

The world-crisis of to-day is having inevitably very different effects upon different minds. Some people would tell us that they are being driven into absolute atheism because God has allowed this War, or because He has not stopped it, and it is not very difficult to see how shallow thinkers will arrive at a conclusion something like that; but most thoughtful people will be inclined to say, on the contrary, that in this awful War God is speaking to the world in clearer tones than He has spoken for centuries, and that its great broad lesson is the old lesson which the Prophets tried to impress upon Israel, "Beware lest thou forget the Lord thy God." For that is just what our modern world has been doing for many years past.

We had become so civilised, so refined, so highly educated, so scientific in our outlook, that men had begun to think that the old restraints of religion were no longer needed; they had become obsolete. Our science, our education, our refinement, would take their place. That was, without doubt, one of the causes that led to the present War. Our British nation had so long enjoyed the fruits of peace and prosperity, had so long basked in the genial sunshine of refinement and education, that it could not believe that War on the old scale was possible in our modern world, and so it refused to make preparation for it. A natural position enough, but one which led directly to the present trouble. For had England been prepared there would have been no war. Not, indeed, that to prepare for War continually is any fitting ideal for a Christian nation, far from it. But here is the point,—Our unpreparedness did not arise out of our Christianity. It was not because we were too good Christians to prepare for War, but simply because we were too comfortable, and believed all other people to be so too. It was not that we thought that to prepare for War was contrary to the Spirit of Christ that we did not do it, but rather because we had grown so fond of the ease and comfort which War must destroy, and we believed that other nations had done the same, and so we simply could not persuade ourselves that any civilised people would ever think it worth their while to go to War again.

It was upon a world thus comfortable, thus civilised, and refined, and educated, that this hideous War burst like a veritable overflowing from the nethermost pit, and gave it an object lesson in a truth which it had well-nigh forgotten, that no amount of education and civilisation and refinement can be a substitute for religion; that, in fact, these things when divorced from religion only make men more dangerous than they would be without them. The Germans were the most highly educated, the most scientific, in some ways the most civilised people in Europe, and yet the Germans have acted all through this War with a callousness and brutality which would have shamed a savage nation. They had forgotten God, and were become mere worshippers of power, and the result is seen in the world-wide misery of to-day.

And now thoughtful men all over the world are seeking for some remedy which will make such a state of things impossible for the future. Where is it to be found? It is clear that the old ideals have utterly failed; civilisation, education, scientific attainment—these have been the world's ideals for many a generation. Men honestly believed, and loudly insisted that they would be sufficient in themselves to ensure peace and prosperity, and the War is telling the world in trumpet tones to-day what a civilisation which forgets God, and depends upon education and science to tame men, inevitably leads to. It has put before us quite clearly the alternative which will be ours if Christ be dethroned and rejected. It has robbed our old ideals of every vestige of attractiveness. We now see as we never saw before what is the natural goal of a people that forget God. When the history of this War comes to be written as it cannot be written now, and when all the horrors which Germany and her allies have been guilty of are exposed

to the world; could not the explanation of it all be given in a few words, "They had forgotten God."

But now what of the future? What hope is there of building up a fairer civilisation in the place of that which is being destroyed? There is only one hope for the world, and that is to make Christ King. When many centuries ago the old world of the Roman Empire fell to pieces, there was in the Providence of God, a Church strong enough to play a leading part in reconstruction. Is there the same now? Is the Church to-day strong enough to help to reconstruct society on a Christian basis? That is just where we feel much doubt and misgiving. We fear that the Church, as she exists to-day, is not equal to the task. There is an air of deadness and want of reality in our Christian life. We hear of soldiers who have been brought face to face with Christ in the awful realities of the battlefield, returning home to be sickened at heart by the weakness and formalism of the Church life at home. The world, consciously or unconsciously, is looking to the Church of Christ to-day for guidance, and the Church seems paralysed and helpless, not because she does not know, but because she seems unable to bring the help which is needed. For we know exactly what the world wants in the present crisis; and the Church exists for the purpose of supplying that want. It is the Spirit of Christ; the love and joy and peace which are the fruits of the indwelling of that Spirit. These are just the things which the world of to-day most needs, and will need more than ever when the War is over, for its reconstruction. These are just the things which the Church professes to hold in trust for the world. Can she supply them now? Can she make her witness powerful enough to convince all men of the reality of that which lies behind it? On the answer to that question depends very largely the world's future.

For the old ideals have failed, failed utterly, irremediably. Men see now quite clearly that if the world is to be re-constructed on the old plan, depending on civilisation and education to save it, that it is a doomed world. Nothing but Christ can save it, and is the Church to-day able to lift Him up with such power that men will be made to see Him? We believe that the power to do this is there for us, but somehow we don't seem able to grasp it, and everything depends on the Church being able to do her work. And that is why God's people all over the world to-day are longing and praying as perhaps they never longed and prayed before for a revival of spiritual power in the Church. The whole future of the world depends upon it. The only thing that can save it is a new vision of God, and the Church to-day seems powerless to give that vision. But surely that powerlessness is due to our own fault. It is not in God, but in ourselves, that we are straitened. If His power is not manifested in us it is because we are not whole-hearted enough, or not self-denying enough. The world is turning to the Church now for a fresh manifestation of spiritual power. She must seek it from Him to whom all power has been given, and when endued afresh with that power from on high she will once again be able to go forth as His witness, and when Christ is thus lifted up He will draw all men unto Himself.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Protestant Church of Eng and Union.

The 18th Annual Meeting of the Protestant Church of England Union was held at St. Philip's School Hall, Church Hill, on Tuesday, August 1. The attendance was affected by bad weather, and was not equal in numbers to previous meetings. The Hon. Secretary, Mr. H. A. Corish, read his report, which was a very favourable one, showing the educational value of the work accomplished. He deplored what is familiarly called "Party Spirit" in the Church, at the same time pointing out that it was impossible to be indifferent to truth and adopt an attitude of benevolent neutrality. So long as the attack on the Church's formularies was continued, so long must the defence be maintained. What is at stake is "The Word of the Truth of the Gospel," and the continuance of the Church of England as a Protestant and Reformed Church.

The President (Rev. C. Dunstan) in his address referred to the meeting closing the 18th year of the Union's existence, and although much had been done in the time, there were shadows creeping across our Church life, which demanded very definite attention. He referred to prayers for the departed, and clearly pointed out that these were against a clergyman's Ordination Vows, and should have no place whatever in the Public Worship in our Church. The tenor of his address was that in all things God should be first, and not man. Rev. S. J. Kirkby moved, "That this meeting, of members and friends of the Protestant Church of England Union on the occasion of its Eighteenth Anniversary, affirms its unswerving devotion to the principles of the Union as being those of the Holy Scriptures and of the Church of England, and expresses its conviction that only loyalty to those principles can enable the Church of England to meet the demands of the present crisis in our National History." The speaker said that the question might be asked, Has Evangelicalism any right to exist? but the obvious answer was, Yes, because it has work to do, and, as is frequently the case, work before being constructive must often be destructive, and there is a danger in the present tendency to the deification of man. He referred also to the recent action of the Archbishop of Melbourne in permitting the use of prayers for the dead in the Public Services of our Church, and claimed that the so-called authority referred to by his Grace was really no authority at all. He referred to the fact that the Sacrament of Baptism has partly lost its rightful position as one of the Sacraments of our Church, he also considered that Fonts should be in a more prominent position in the Church. The Sacrament of Holy Communion was being made the principle service, practically obscuring the service of Morning Prayer. Canon Archdall, in seconding the resolution, supported his remarks by referring in detail to several clauses in the Constitution of the Union dealing with Romanism and Rationalism, and pointed out that good work had been done at the various meetings throughout the year, when lectures and addresses had been given upon many matters of importance of the Church. The meeting closed with the National Anthem and Benediction.

A Rectory for Leura.

In April last the Misses Louthcan gave £100 to St. Alban's Church, Leura, as a memorial of their sister Eleanor, who recently died, and who, together with the other members of the family, did much to help on the work of the Church in Leura. The donors requested that the gift should be used towards securing a Rectory. The parish has been paying £65 per annum for a residence for the Rector. With generous assistance from the Church Buildings Loan Fund and the Church Endowment Fund, the Churchwardens have now been enabled to complete the purchase of the residence occupied by the Rector. The amount of interest

payable to the Endowment Fund will only be £12 per annum, so a considerable saving will be made, when the loans, amounting to £700, will have been paid.

The success attending the Direct-Giving Sunday in January last has encouraged the parishioners to make a similar effort for January of next year.

The Rev. Horace Crotty, Rector of St. Thomas', North Sydney, will conduct the Mission at St. Alban's in November.

Diocesan Synod.

The Archbishop has announced that he intends to summon the Diocesan Synod to meet on December 4. This Session will mark the Jubilee of the Synod, the first having met on December 5, 1866. Ordinances relating to the sale of Church Lands should be sent to the Registrar three months before the meeting of Synod.

Second Anniversary of the War.

In all the Churches of the Diocese reference was made to the Second Anniversary of the War. On Friday, August 4, the Archbishop gave a stirring address at the mid-day Cathedral Service. His message was, "Let us fight on, spare no cost, persevere, live true lives, pray for the grace of penitence and humility, do our part to make a better world." On Sunday, August 6, the Anniversary of the Lone Pine battle, the Dean of Sydney preached in the morning, and the nave of the Cathedral was well filled with returned soldiers. The flag carried in the Lone Pine charge, in which, among others, Dr. Digges La Touche fell, draped the pulpit so frequently occupied by him before the War. At night the Archbishop was the preacher.

Enlargement of the Chapter House.

The contractors for the enlargement of the Chapter House, next to St. Andrew's Cathedral, are making good progress with their work. They are trying to have it ready for the meeting of the General Synod on October 10. When completed, the building will seat about 900 persons, and in addition provide a large basement for teas, etc. The hall will be a fine piece of Gothic architecture, and rank as among the handsomest halls in the Commonwealth.

NEWCASTLE.

Diocesan Notes.

Canon Ramm, Rector of Hamilton, has been an inmate of Piptea-pah private hospital. His health is improving and he hopes to be very soon in business again.

Rev. A. G. King has resigned the parish of Denman, and is returning to England.

Rev. F. J. Beman is at present in charge of the Parochial District of Lambton.

The Stanton Chaplain, Rev. H. S. D. Portus, was in charge of his old parish of Denman last month.

Gresford.

The new Rector of Gresford, Rev. J. B. Davison, has now been in charge of the parish for some months. He has been actively visiting his parishioners, and hopes soon to have made the acquaintance of them all. There are many indications that the Church-people in all parts of the district intend to do their utmost to support Mr. Davison in his work.

Rev. A. J. H. Priest, the first Rector of Gresford (from 1883 to 1890), visited the parish last week on deputation for the Church Missionary Association. He preached at Gresford, Allynbrook, and Eccleston, besides addressing meetings at the two former places and at Looch. Much interest was aroused in the cause of Missions, and the interest of those who were already helping the work was deepened. At Allynbrook a Medical Gift Afternoon was held and many gifts for the Mission Hospitals were brought in besides offerings in money.

COULBURN.

Synod.

The Bishop is summoning the Diocesan Synod for Tuesday, September 26. Sunday,

September 24, will be kept as Synod Sunday, a day of corporate worship in the Cathedral for the clerical and lay members of Synod. On Monday, September 25, the Bishop will conduct a Quiet Morning for the clergy, with meditations and prayers relating to their own ministerial life. A Conference of clergy and laity (including women) will be held on the same afternoon to consider Church work among women and girls, and a Missionary Meeting will take place in the evening, at which the Bishop and the General Secretaries of A.B.M. and C.M.A. will speak.

BATHURST.

Family Prayer.

The subject of the Bishop's letter in the "Church News" is "Family Prayer." He says:—"I plead for the revival of the habit of Family Prayer in our Church homes. One of the saddest features of our modern life is the decline of the corporate family religion. In every home there should be an altar, and the head of the family is the family priest. Few things have given me greater joy in diocesan visitations than to join in family worship. And when, a few months ago, one of our leading laymen with whom I was staying told me that they had re-established the practice of Family Prayer in his home as the result of an excellent sermon their rector had preached upon the subject, I was thankful indeed. I would like to send that rector all round the diocese to preach that sermon. When tangible results like that follow preaching it revives one's faith in sermons."

"A chief danger of our modern life is the rapid upbreak of the family life and discipline, and it cannot be doubted that the decline in the practice of family worship is largely responsible for this. Therefore I plead with you to let these questions have candid hearing and a truthful answer followed by right practice."

"1. Is it not due to God that we should worship Him unitedly in our family-day by day?"

"2. Is it not right that we should ask

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God's blessing day by day unitedly upon our common family life?

"3. Should we not remember together the Christian duty of intercession for the Church, the State, our absent loved ones and the whole family of God?"

"4. Will not this practice honour God, sanctify our home, aid our children, strengthen our country?"

"I know, my friends, that it requires a pinch of courage to begin a new custom or revive an old one, but in these days of courage surely none of you will confess to cowardice in such a matter.

"Take it simply and straightforwardly like my friend of whom I have just written, who said to his wife and family after the rector's sermon, 'What the rector said this morning seems perfectly true to me; don't you think we ought to begin again where we left off years ago and bring out the old book of family prayers?' Of course they all said 'Yes,' and so would you people."

CRAFTON.

Synod Arrangements.

The Second Synod of the Diocese will open in Grafton on August 25. A Clerical Conference will precede the Synod, the main subject for discussion being the forthcoming Mission. The speakers will include the Bishop, Archdeacon Fress, Canon Ware, Revs. G. H. Cranwick and H. S. Homersham. Mr. Cranwick will also conduct a Quiet Morning for the clergy. August 27 will be observed as Synod Sunday; the Bishop, Canon Ware, and the Rev. G. H. Cranwick will preach at the various services in the Cathedral.

VICTORIA.

MELBOURNE.

Church Missionary Association.

Extension Work in Connection with the Roper River Mission.—We are glad to say that the Rev. H. E. Warren and Mr. R. D. Joynt, accompanied by some aboriginal boys, made a very satisfactory visit to the coast country to the north of the Roper and to Groote Island in the Gulf of Carpentaria, in April last. They were very pleased to find several good anchorages, etc. Some 40 miles up the coast they came to a magnificent river called the "Rose," of which Mr. Warren says: "We will explore it some day in view of a permanent camp, as there are plenty of natives about, and the channels and anchorages are excellent for a large steamer." They met several parties of natives, with whom they were enabled to have intercourse.

Our Missionaries.—Rev. T. Law, of Allahgarh, India, in a recent letter tells of the remarkable progress of the work in his district. He says:—"The lists of the enquirers are so numerous that I have ceased to count them. I am dividing the district off into blocks so as to meet the chief men in the different centres. It is quite impossible for me to get to each separate village, but by this means it is possible to get to know the leading enquirers." In closing, he uses this expressive, arresting sentence,—"The need is intensely urgent, as we have now nearly two thousand registered names of those who are waiting for instruction."

Miss G. L. Bendelack reports that she has been enabled to make a very satisfactory beginning with her school work in the great city of Canton.

Miss N. C. Dines hopes to return to India in September next. Rev. H. R. and Mrs. Holmes purpose to leave for India in October, and Miss C. B. Hiller expects to return to Bombay in the same month.

A Branch of the Home Preparation Union of the C.M.S. has now been formed. It is for the purpose of helping those young people who desire to go to the Mission Field, but who for various reasons are unable to enter into training at present. An excellent course of Bible instruction is given. Full particulars can be obtained from the Hon. Secretary, Rev. J. English, of Beramphore, Barrington Avenue, Kew.

The Association's Finances.—The financial statement to July 31 reveals a satisfactory situation as compared with last year. The ordinary income for the first seven months

of 1916 was £4958, as compared with £3508 received during the first seven months of 1915. This shows an increase of £1450, of which £1100 was received through the Extra Revenue Effort. There was a slight decrease in the expenditure for the same period.

Church of England Men's Society.

The Annual Meeting of the Society was held in the Chapter House on August 7. The Archbishop presided, and before beginning the business unveiled the Honour Roll containing the names of 224 C.E.M.S. men of Melbourne Diocese who have enlisted. Speaking of the motion for the adoption of the printed report and balance sheet, the Archbishop referred to the matters connected with the Hostel. He said that he had personally undertaken the responsibility of the Hostel for 12 months in order that such a valuable work should not be discontinued at this critical time. The offices of Warden at the Hostel and Secretary of the Society had been combined, and he trusted that in the future the work would make great progress. He also referred to the clear and satisfactory statement of accounts which the Society was able to present. A motion of sympathy with Mr. Burd Connell, who has been compelled to take a long holiday through ill-health, was passed unanimously. The capitation fee was unanimously reduced from 6/- to 4/- per annum.

C.E.M.S. Items.—At the instance of the War Work Department the following motion will be submitted to General Synod by Mr. L. V. Biggs, "That in the opinion of this Synod the events of the last two years have demonstrated the necessity for the creation of some small permanent body representative of the Bishops, clergy and laity of the entire Commonwealth, and able to take action in any national emergency."

"Tuesday morning, October 10, has been suggested for a Federal Conference of C.E.M.S. in Sydney, when the question of forming a representative Federal Committee will be brought forward."

"The setting apart of one Sunday in the year to be called C.E.M.S. Sunday, upon which Special Services for men will be held has recently been suggested. This has met with the approval of the Archbishop, and he has appointed Sunday, October 29 as "Go to Church" Sunday for men. For this every Branch will organise to secure Churches full of men ready to hear the message of Repentance and Hope which will inaugurate in the parishes the movement at present being formulated by his Grace for a deeper spirituality."

Twelve Months on the H.M.S. Australia.

Dr. Hornabrook told an audience of about one hundred and fifty mothers and relatives of soldiers at St. Mary's, Caulfield, last Friday, what life aboard a battle-cruiser is like. He was notified on August 3, at less than an hour's notice, and by midnight on August 4 the Australia was out at sea with all lights out when War was declared. The navy was ready if the army was non-existent. Some quaint customs were explained, and the rigid rules of naval etiquette were unravelled. Dr. Hornabrook lectures in the bluff, hearty, style of a sailor, and his audience greatly enjoyed the evening he gave them. The meeting was arranged by the Mothers' Union and was a great success.

War Commemoration.

Generally speaking, congregations were larger than usual on August 6, when the services included special psalms, lessons, and prayers for the occasion. The principal note struck in the addresses was that of

thankfulness for the turn of the tide, which has apparently arrived.

An afternoon service for men in the Cathedral was attended by about 500. The Archbishop gave the address.

New Church.

In the afternoon of Saturday, August 12, the new Church of Holy Trinity, Thornbury, was consecrated by the Archbishop in the presence of a large congregation. The building is of brick, cruciform in shape and cost £2500 with furnishings, of which £1500 has been paid. The preacher at the opening services next day was Archdeacon Hindley.

St. Columbs', Hawthorn.

Owing to the generosity of one of its most devoted laymen, Mr. F. G. Hooke, in lending, free of interest, the money required, the parish of St. Columbs', Hawthorn, has been enabled to erect a commodious kindergarten building. The Sunday School Anniversary was celebrated on August 13, the preachers being the Archbishop at 11 a.m., the Vicar in the evening, and Rev. F. P. Edwards, a former scholar, in the afternoon.

Sorrento.

On Wednesday afternoon, August 16, the foundation stone of a new Vicarage at St. John's, Sorrento, was laid by the Archbishop.

Preparation for Revival.

We are not nearly so advanced as many other Dioceses in the matter of "Revival," but steady attendances mark the Tuesday morning devotional meetings of clergy in the Chapter House. This week a start will be made on that excellent book, "When God Came," when the ideals of the Franciscan Movement will be examined under the lead of Rev. W. G. Ivens.

Chaplains to the Forces.

Although this is one of the largest Dioceses in Australia, the number of clergy who have so far gone to the Front in any capacity could be counted on one hand. Now, however, it is announced that no less than four of our men have been gazetted as Chaplains, viz., Revs. T. C. Robinson, G. Gilder, J. H. Raverty, J. Booth.

Clerical Changes.

The Rev. O. Desailly, of St. James' Old Cathedral, has suddenly resigned and sailed for America. His successor is the Rev. W. Johnson, Curate of Holy Trinity, Kew.

The parish of Wallan has just been vacated by the Rev. G. F. Orr, who is said to have gone to Sydney to enlist.

BALLARAT.

Ordination.

An Ordination Service was conducted by the Archbishop of Melbourne, on July 25, at the Pro-Cathedral, Ballarat, the candidates being, Deacons, Walter Walters, A. M. Francis, H. H. Osborne, A. G. T. Kewley, A. B. Pywell, and Priests, W. M. Robertson, L. H. Williams, T. A. Gair, A. Thompson, and H. S. J. Bradley. The sermon was preached by Archdeacon Tucker, administrator of the Diocese.

Diocesan Notes.

Rev. J. W. Davison, Vicar of Colac, has been appointed Rural Dean of Colac.

The removal of Canon Colebrook from Ballarat East to Camperdown involves the question of the Editorship of the "Church

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Chronicle," a post which the Canon has filled with conspicuous success for some years. He has tendered his resignation as Editor, but has been asked to reconsider his decision.

Canon Dalton has been in charge of the parish of Camperdown for the past six months, and will remain until the new Vicar (Canon Colebrook) is inducted on August 31.

GIPPSLAND.

Diocesan Notes.

Mr. George J. Baxter, from Dulwich Hill, N.S.W., has entered the Gippsland Divinity Hostel.

Rev. C. L. Crossley has resigned the ministerial charge of the Parochial District of Yarragon, Trafalgar and Moe, and the Rev. A. Banks has been appointed to succeed him. The change will not take place until October.

QUEENSLAND.

BRISBANE.

(From Our Own Correspondent.)

Retreat for the Clergy.

Rev. G. Perry Gore recently conducted a Retreat for three days, held at St. Francis' College. His addresses to the clergy were based upon Psalm xl. 1-3, "The progress of the Christian." Out of the pit of sin, free from old defilements, set upon Christ as the Rock—the result, an ordered life, and a song of thanksgiving to the Father. There was a large attendance, and Rev. A. O'way, Vice-Principal of the College, made every arrangement for the comfort of the clergy. At the close of the Retreat a Conference, dealing with the General Mission for 1917, was held.

ROCKHAMPTON.

Witness for Christ in the Bush.

The Bishop of Rockhampton, in the "Church Gazette," regrets that hitherto, so far as he knows, "no worship of God is ever offered on any of the stations or selections" in the Western Bush. Now, however, on two stations public worship has been begun, and will be maintained each Sunday. The Bishop ends:—"I should be so thankful to hear from other station-owners and managers that they are willing to begin to honour God in this way."

SOUTH AUSTRALIA.

ADELAIDE.

(From Our Own Correspondent.)

New Chancel.

A crowded congregation took part in the opening and dedication, by the Bishop, of the additions to the fabric of St. Columba's Church, Hawthorn, on Wednesday evening, August 9. There were upwards of one hundred communicants at the 7 o'clock service on the following morning. Hawthorn is part of the parish of Mitcham, of which Archdeacon Clappett is the Rector.

Rain.

The splendid rains that have been sent this winter still continue and there is every prospect of a record season.

[A CARD.]

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Fridays 9 a.m. to 9 p.m.
Saturdays 9 a.m. to 1 p.m.
Any hour by appointment.

Semaphore.

Rev. H. C. Bourne, late of Belair, is now Locum Tenens at Semaphore.

Synod.

Synod has been called for Tuesday, September 5, at Holy Trinity Hall, the usual place of meeting.

WEST AUSTRALIA.

BUNBURY.

Site for a Cathedral.

The Bishop, writing in the "W.A. Church News," says:—"It is, I believe, generally known throughout the Diocese that a site for the Cathedral that is to be, has been acquired in Bunbury. We do not consider it right or reasonable to ask for money to build it during the War, but we hope to make a far-reaching appeal when God gives us peace again that it may be at once a memorial to our brothers and to the nurses who have fallen during the War, and a thank-offering for peace restored."

TASMANIA.

(From Our Own Correspondent.)

Visit of Rev. H. R. Holmes.

Both North and South have lately enjoyed a visit from the Rev. H. R. Holmes, of Santalia, India, who stirred up much interest in Launceston, and then came on to Hobart, and in a week fulfilled 15 major engagements and countless minor ones. St. Leonard's, Richmond, and other centres also had the pleasure of hearing him, and we doubt not that his work here will tell in the spread of missionary interest.

Rev. W. Hooker.

The Vicar of Port Cygnet, Rev. W. Hooker (with Mrs. Hooker), has left Cygnet for Hobart, where he has been appointed to St. David's. He has been Incumbent of Port Cygnet for the last three years, and during that time has won wide popularity among all sections of the community. On the eve of his departure he was presented with a handsome cheque, subscribed for by all classes in the municipality. Mr. Hooker has been very active in all movements for the true advancement of the district, and has displayed broad sympathy.

Mission in Hobart.

The Mission to the parishes of Hobart will begin on November 18. The Missioners will be as follows:—Cathedral, Rev. W. Colville, Rector of New Plymouth, N.Z., and Rev. J. W. Bethune, Holy Trinity, Rev. F. Wentworth Shields, Rector of St. James', Sydney, and Rev. S. P. Martin, All Saints', Rev. E. H. Lea, Rector of St. Mark's, Sydney, and Rev. C. Macmichael, St. John Baptist, Rev. Canon Hughes, Rector of St. Peter's, Melbourne, and Rev. W. G. Thomas, New Town, Rev. A. Law, Rector of St. Andrew's, Brighton, Melbourne, and Rev. E. Salisbury, Bellverie, Rev. W. G. Ivens, Rector of St. Paul's, Malvern, Melbourne.

Diocesan Notes.

The Dean-designate is expected to reach Hobart on August 31.

The Bishop has made the following appointments:—Rev. W. Hooker, Curate at the

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Cathedral; Rev. J. H. Kittel, Rector of Exeter; Rev. C. Allen, to Kempton; Rev. L. E. Alley, to Oatlands; Rev. L. C. Ferris, to Bothwell; Rev. W. F. B. Davies (temporarily), Curate New Norfolk.

Rev. E. Gordon, Rector of Campbell Town, has been appointed to a troopship chaplaincy, and has joined his transport. His parish will be in charge of the Rector of Ross, assisted by other clergy.

The Hon. R. J. Lucas, for more than half a century the Advocate of the Diocese, and one of the oldest members of Synod, passed away recently.

New A.B.M. Determination.

Commenting on the proposed new Determination for A.B.M., the "Church News" says:—

"These amended proposals are admittedly a compromise arrived at as the result of the consideration of the whole subject by the Bishops at their private conference in Sydney last May, followed by a subsequent conference between some of the bishops and representatives of the C.M.A. in Melbourne. To us they seem to be both fair and reasonable, and if they can be really made the basis of a concordat between A.B.M. and C.M.A. they deserve the most sympathetic reception from General Synod. We have always felt that there should be no attempt to discount the enthusiasm for heathen missions which undoubtedly is evoked by the society system—whatever may be the theoretical arguments against it."

MISSIONARIES RETURN TO PERSIA.

Following upon the occupation of Ispahan, the old capital of Persia, by the Russian forces on March 12, the British minister at Teheran has consented to the return of C.M.S. missionaries to that city. Dr. Emmeline Stuart and Miss J. Biggs have proceeded thither from India, and Dr. D. W. Carr, the acting secretary of the mission, is on his way there from England. A telegram from Teheran on April 28 stated that the staff of the Society from Yezd, who had retired within the Russian sphere of influence, would be leaving for their station on May 2. Dr. White wrote from Teheran on March 9: "That the people of Yezd need us very badly and are prepared to give us a great welcome we have heard from various sources. Only last week, among numerous letters from Yezd was one from a large landowner, in which he said how very badly the people needed their hospital and doctor. He went on to say, 'If you will only come back I will guarantee your safety; in fact, not a hair of your head shall be injured!' Another Yezd grandee who has been living in Teheran and has just been appointed to a high office in Yezd came to see me before he left and pressed me to go back with him, and said, 'As soon as I arrive in Yezd I shall begin an agitation to bring you all back again.'"

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MOORE COLLEGE, SYDNEY.

Students and the War.

Second Lieut. F. E. Everitt, whose name recently appeared in the list of those who died from wounds, was one of several students of Moore Theological College, Sydney, who have enlisted in the A.I.F. He was educated at Farnham Grammar School, Sussex, England, and came to Sydney in June, 1914, under an arrangement with the Colonial and Continental Church Society to train at Moore College for the ministry with a view to service in a Bush Brotherhood. I also acted as Catechist in the parish of Castle Hill, where he became very popular. He obtained his commission in the infantry in the following October, leaving Australia last January. He was accompanied by two other Moore College students, E. R. Elder (who has been wounded), and W. L. Rowe, another C. and C.C.S. student.

An experienced officer who knew him well says of Lieut. Everitt, "He gradually got a very marked influence over his section, and so far as I can form an opinion, he was loved and honoured all round. He did not mind how much trouble he took over his men." A Memorial Service was held in Moore College Chapel on Friday, August 11, at noon, and in Castle Hill on Sunday, August 13. Lieut. Everitt is the second Moore College student who has fallen in the War. The first was Pte. W. S. Coleman, who was killed last year on Gallipoli.

News has also just come that W. Lanning Rowe, mentioned above, has died of wounds. He came to Sydney in February, 1914, to train for service in a Bush Brotherhood, and specially made his mark in the College as a student, as a member of the lacrosse team, and in the spiritual life of the College. He served as Catechist in the parish of Picton, where his work was greatly appreciated. In September, 1915, he passed very creditably in Part II. of the Th.L. of the Australian College of Theology. He enlisted in October, 1915, and sailed for the Front in January, 1916. Only recently a letter was received from him in which he graphically described his experiences in the front line of trenches, and his fixed determination to resume his course of preparation after the War. He and Everitt have now been called to a higher service. Three present students of Moore College have now fallen in the War and seven more are on active service.

Success at Cambridge.

Rev. H. P. Young, B.A., B.Litt. of Durham, a former student of Moore College, has just obtained a second-class in the Theological Tripos at the University of Cambridge, where he has been reading at Emmanuel College, the Puritan foundation of the 16th century, and the parent of Harvard University in the other Cambridge, Massachusetts, U.S.A.

New Warden.

Rev. Thomas Quigley, M.A., Trinity Col-

lege, Dublin, arrived in Sydney on August 3, and was inducted into the charge of St. Alban's, Golden Grove, in August 9, by Archdeacon Boyce. He received a cordial welcome from the parishioners on the following evening, and has already taken up his duties as Warden of the new Theological Hostel attached to Moore College. Mr. Quigley was ordained in 1905 by the Bishop of Gippsland, and was curate at Christ Church, St. Kilda, when the present Bishop of Nelson was Rector. For the last six or seven years he has been in the Old Country.

WATCH!

(Translated from the Greek by E. Parry, Ryde.)

To us the word comes thrilling
Thro' all the varied years,
"Watch!" and our hearts repeat it
Ere day of doom appears.

Watch! for an hour, ye think not
The Son of Man shall come;
Watch! and we hear, as heard it
The hosts that now are dumb.

At even or at midnight,
At cock-crow or at morn,
For all must rise and meet Him
From seed of Adam born.

Ah! blessed is that servant
Who that command obeys,
His Master's voice shall call him
To bliss of endless days.

The Pilgrim's Progress is now translated into a hundred and eleven languages and dialects which are current in nearly every country on earth, from Lapland to Fiji.

Jacob saw angels ascending and descending, but none standing still. Activity is the mark of holy spirits, and should be the mark of holy men.

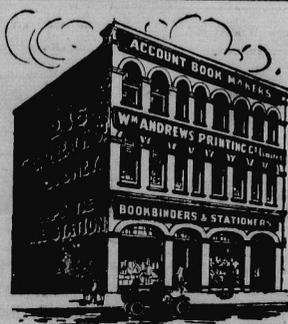
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Evangelical Churchmanship and Personal Religion.

A paper read by the Rev. S. J. Kirkby, B.A., Rector of Ryde, N.S.W., at the Annual Meeting of the Anglican Church League in Sydney.

THE NEED OF PERSONAL RELIGION.

It will, I think, be admitted by all that there is a need of Personal Religion in our Church and Commonwealth. Religions we can find everywhere. Even though Australia is not a land of "religions make-believe," we have "Conventionalism" in our midst—church-going as a habit (a commendable habit, we admit), but still just a habit and not a joyous humble witness to Christ. We have "Denominationalism" with us—the mere glorying in our petty ecclesiastical shibboleths. We have "Mechanicalism"—the dependence of the soul not on the participation in rite and ceremony only, but also on the stirring religious experiences of the past. These things are within the Church.

Outside, there is that extraordinary spectacle—a challenge and a reproach to the Church, a spectacle of which we obtain a glimpse as we scan the religious advertisements in our Saturday "dailies"—the spectacle of a people seeking to find satisfaction in

the fantastic, puerile nostrums served out on Sunday evenings in our public halls. One thing clearly is needed, and that is that men and women in and out of the Church should be brought to a sense of their need of and possible joy and satisfaction in a Personal Religion. And that, I believe, can only be accomplished by our presenting it to them in increased volume, intensity, and reality in our own selves. Personal Religion alone will give power, brightness, attractiveness, and consistency of witness to our beloved Church of England, which has no real right to existence without it.

CAN EVANGELICALS MEET THE NEED?

Convinced of this, we have now to enquire whether there is anything in Evangelicalism which would lead us to believe that we can make a contribution to this great need. Or, to put it another way, are we Evangelicals as a party equipped for the task which present-day circumstances set before us? I believe we are.

1. Originally the Evangelicals stood for Personal Religion. Privately I entertain the notion that the party came into existence on the Day of Pentecost; but we are not concerned with that just now. Evangelicals as a distinct force or school or party (call them what you like) were born at the time of the great Revival in the 18th century. And the note of that Revival which was sounded throughout Eng-

land without fear or flinching was the note of Personal Religion.

2. Historically this is true also. As we follow Evangelicals down through succeeding generations, we find them originating, energising, and generously financing the great religious movements for the express purpose of spreading Personal Religion both at home and abroad. To quote the instance of the Church Missionary Association is sufficient proof thereof; and more still, the genuine, God-given success of such movements is proof also that Evangelicals have a genius for Personal Religion.

3. Doctrinally we stand for Personal Religion. And here is revealed the secret of the afore-mentioned genius of the party. And here also we touch the matter at its most important point. Evangelicals stand for the whole Faith. We are Catholics in the true sense of the Word, and we refuse to be pushed out of sight by any who would ignorantly claim that Evangelicals only came into being to emphasise certain forgotten aspects of truth; and that now that those truths have been fully recovered, we should straightway commit party suicide and drop out of existence. As a party we stand for the whole Faith, and to do a work for the whole Church.

Now it is because we stand for the whole Faith that we should remember that that same Faith is always presented to us in the New Testament in its due proportion. And without wishing in any way to disparage the sacred truth of Corporate Religion which finds abundant expression therein, I feel that we are on sure ground when we say that the Book of the New Testament is the Book of Personal Religion. So it is then, that in the original approach to the soul we as Evangelicals and as Scriptural Churchmen can only teach "Through Christ to the Church," and not "Through the Church to Christ." This is our work as a party, this is the contribution which we must make to the life of the Church. On first glance this may not seem very significant, and doubtless, many would associate with us in a programme stated in such general terms. Others might even go further and claim that this programme has nothing at all distinctive about it. Now let me try and make clear what I feel calls for emphasis in this presentation of Personal Religion. Roughly speaking, at least three great principles are involved, and for them Evangelicals definitely stand.

THE PLACE AND AUTHORITY OF HOLY SCRIPTURE.

We must begin with the Authority of Holy Scripture, because our own Church begins there also. In the first five of our 39 Articles, our Church asserts truths common to all Christian Churches. In Article VI. she takes her stand as a Reformed Church and asserts the Authority of Holy Scripture. We Evangelicals humbly claim to do the same. Now the Word of God stands in a twofold relation.

(a) **The Relation to the Individual.**—To the Individual we would teach that the Bible is the historical, inspired record of the Revelation of God in Jesus Christ; and man who wishes to know what that Revelation is, and who must know it if he is to be sure of his personal salvation can find it therein for himself. Once this is secured,

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Personal Religion will never die. When we as a party put the Word of God in its rightful place, and lead men into immediate contact with that Word, the Spirit will do His gracious work. For the Spirit and the Word are ever in union.

(b) **The Relation to the Church.**—To preserve and to increase Personal Religion, Evangelicalism must with all proper regard assert the Supreme Authority of Scripture, and again, with a like due regard, the subordinate, not co-ordinate Authority of the Church. God forbid that anything in this paper should take away from the Church's proper place and power, still if we are going to make any contribution to our Church's needs, we can only do so by teaching that the Church's Authority is not paramount nor equal with that of the Word.

THE NECESSITY OF EXPERIMENTAL RELIGION.

Our second doctrinal principle is the Necessity of Experimental Religion. Of course all Religion, as someone has said, must be an experience, else it were not religion at all. Where we differ from others is (a) What the experience is, (b) How the experience becomes real and actual to the individual. However, we cannot discuss differences now. We can only assert what we believe to be the truth. And the primal truth in this connection is that every man needs to be brought into saving relationship with God in and through Jesus Christ. This we reckon to be one of the intensest personal experiences into which he can possibly enter.

What, then, is our ministry as Evangelicals if this experience is to be made real?

(a) We must set forth the **Centrality of the Atonement of Jesus Christ our Lord.** It was no over-heated enthusiasm, no emphasising of minor points which led St. Paul to write that "the Word of the Cross was the power of God unto them that were being saved," and further, that among the Corinthians, he determined not to know anything "save Jesus Christ and Him crucified." Personal Religion can only begin at the Cross, and we who stand for so sacred a truth must preach the Cross. A sense of sin is what this world needs, and this sense of sin is most surely produced by the very means divinely appointed to take it away,—the preaching of the Cross of Christ. This may be a paradox, nevertheless it is true. Have we this preaching of Christ Crucified to-day as the only Way of Salvation? Is it the insistent note of the pulpit? Must we not admit (and with no lack of char-

ity) that we have much preaching "about the Cross," but not enough "of the Cross?" Is not Calvary being set before people as a grand spectacular appeal—as something which has lost its offence (skandalon), as something which no longer is foolishness?

(b) Then in proclaiming the **Doctrine of Justification by Faith alone** is there not need for a true Evangelicalism—for a true Churchmanship? A doctrine of works is becoming popular—a captivating doctrine—a doctrine that we are justified by good intentions on our part, or even by a participation in the Sacraments. We are not here to belittle a good, clean life, or to speak carelessly of the sacred place of the Sacraments in Personal Religion, but to give adherence to the proclamation of the much-neglected doctrine of Justification by Faith alone. Almost every Churchman would say that Christ is the only Way of Salvation, but it is for us to say,—and to say with emphasis—that that Way becomes a reality, an experience permanent and happy, by faith alone.

A SPIRITUAL IDEAL OF THE CHURCH.

Again we must have a Spiritual Ideal of the Church. To promote Personal Religion we must be quite clear as to what the Church is, that it is not just a social, philanthropic, educational institution, governed by democratic or monarchical rule, but that it is a Spiritual body, governed by the free Spirit of God, Who works according to His Own gracious will. The charter of the Church is Acts i. 8, "When the Holy Ghost is come upon you, ye shall be My witnesses." So it is that we must stand for spiritual ideals, for spiritual work to be done by spiritual men and spiritual methods. All these will secure to us among other benefits, certain things which can only be briefly mentioned:—

(a) Recognition of the importance of the **Pastoral Element in the Ministry.** The minister will find his highest work in saving souls, not in the performance of official functions.

(b) **The Means of Grace**—the Word, Prayer, the two Sacraments, will become living forces, for they will not be dissociated from the Spirit.

(c) **The Priesthood of Believers** will be fully recognised. And here I enter a gentle but firm protest against the phrase "priesthood of the laity." There is no such thing. The words are used, and, I fear, with a certain implication, as though there are two types of priesthood on earth in the Christian Church—the priesthood of the clergy, exclusive, superior, sacerdotal, and the priesthood of the laity. I protest

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against the division. I believe that it is unscriptural. There is a Priesthood, exclusive, pre-eminent, sacerdotal, but that is the priesthood of Christ our Lord. The priesthood on earth is the "priesthood of all believers," in which all—clergy and laity alike and equally—are sharers.

It is for such we stand, and not only for such, but also for the other great principles mentioned, and as we do so firmly, intelligently, fearlessly, not looking for the favour of man, but humbly for the favour of God, Evangelical Churchmanship will still retain its place and power, and be a mighty force for the preservation of Personal Religion in our Church and Commonwealth.

Young People's Corner.

Courage.

"That it may please Thee to inspire the sailors and soldiers of our King with courage and endurance."

For more than eighteen months many of us have frequently joined in that prayer, but I wonder whether we realise in the smallest degree how wonderfully God has been answering it.

Let me tell you of four instances. To many footballers the name of Huggan, the dashing Scottish international three-quarter, is familiar, but perhaps they do not know that his last and greatest "try" spells a story of unselfish heroism.

'Twas at Villers-Cotterets, where a detachment of the Coldstream Guards watched a perfect deluge of shells from the enemy's guns pouring upon a space between the British and German lines.

"Look, look, lads; they're actually shelling that barn where there's about sixty of their own wounded men!" cried one of the brave Scots.

"Who'll volunteer to go and get them out, lads?" The speaker was Huggan. "I will," "And I," "And I," responded one and another. And in a few seconds a brave little band, headed by the footballer, were racing through a hail of shells to the doomed building.

Before long all the wounded Germans were rescued from an awful death and were carried or helped into the British lines.

How the Tommies in the trenches cheered, and how gratefully the rescued ones stammered out their gratitude to those who but a short time before they had looked upon as enemies!

Then suddenly the cheering stopped, and men spoke in hushed voice, for in his last effort to move a wounded man to the rear of the British position the brave Huggan was struck by a shell and killed.

Thus died one of the greatest heroes of the Coldstream Guards, and "somewhere in France" to-day lies the body of the Scot who gave his life for his enemies, because he responded to the rallying word—**Courage.**

Out in the cold North Sea the "Tiger," with her sister ships, was in action.

Dense clouds of smoke and spray hung overhead, and at last it was found impos-

sible to get an accurate range owing to the periscope glasses in one of the turrets being fogged. They must be cleaned at all costs, and only a light-weight could do it.

Volunteers were called for. There was a ready response, and the officer chose from amongst them a first-class boy on whose courage and endurance he could place reliance.

With full knowledge that he would be a ready target for the enemy, the young sailor climbed to the dangerous post and carefully cleaned the glasses, after which the range was easily obtained.

Boom! boom! The big guns below were again sending the shells shrieking across the water.

The boy waited, listening for the order of recall, but it did not come; and so he remained at his post, giving an occasional polish to the periscope glass with his rag.

The guns roared on, and the bursting shells from the enemy's ships sent up such clouds of spray that many times the little figure on the turret was nearly dislodged from his perch.

Far away in old England, praying souls were pleading for Courage and Endurance for the sailors, and once more the prayer was answered, and thus it happened that the young hero hung on till the command "Cease firing" was given. He had probably been in greater danger than anyone else on the "Tiger."

"Nothing will save him but amputation," said a surgeon, as he carefully examined the many shrapnel wounds of a North-country lad who had just come into hospital after being in the midst of a fierce attack.

One of the field-ambulance men stood by, and his heart was overflowing with sympathy for the sufferer, who was little more than a boy.

"I am sorry, laddie, but it's your life or your leg," said the surgeon, as he finished his examination.

For a few seconds there was no response. Doctor and orderly waited, wondering the while what was in the boy's mind. Then, as a tear trickled down the pale face. Someone, all unseen, gave the surgeon just the word of encouragement his patient needed.

"Be a brave soldier, laddie," he urged kindly, and instantly the lad responded.

"Yes, doctor; it's all right. Take it off." Later on, when the ordeal was safely over, the brave young Tommy remarked to his friend, the orderly: "'Twas a bit of a struggle to say 'Yes' at first, because I was thinking about mother. You see, I've been looking after her ever since father died, and I was afraid I'd never be able to go back to my work in the coal mine with only one leg."

Miss Agnes Weston tells of a young naval officer who wrote to her just before his first battle:—

"We are going into action to-morrow, and I'm jolly glad. I want to fight for my

country and for the right. I know that I may never come out alive, but, living or dying, Christ is with me."

In the conflict which followed, the young officer was mortally wounded, but there was no shadow of fear on his face as he passed through the dark valley; for the Lord had whispered, "Courage—be of good cheer."

So let us continue to pray daily that God will bestow His gifts of courage and endurance upon all who are serving their country by sea or by land, remembering as we pray that before we call He will answer, and while we are yet speaking He will hear.

E.M.R.: in "Our Boys" Magazine."

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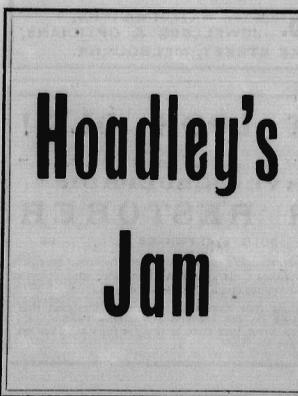
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With which is incorporated "The Victorian Churchman."

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Current Topics.

The Man of the Moment in Australia is undoubtedly the Prime Minister of the Commonwealth, William Morris Hughes.

Placed in power as the leader of a party, he has drawn to himself, at least for the present, and hearty and enthusiastic support of sober and earnest patriots of all parties. He has a great opportunity to strike out a line of really national policy. May he prove the man, not merely of the moment, but of the hour and the age, the man for whom all Australia was waiting. His speeches read excellently. So far there is the right stuff, the right ring, and the right note about them. Patriotism has absorbed party, and righteousness is above everything else. It is long since such stirring and hopeful words have been heard from politicians in Australia. He has given the needed message so far and if his acts fulfil his words he will have the whole Commonwealth behind him.

The men of the hour in the British Empire are both Welshmen, and there is a striking parallelism in their personal histories. Both men started life in obscure circumstances. David Lloyd George was the son of a schoolmaster, William Morris Hughes began life in the same profession. Both became lawyers and both began their political career in unpopular causes. A few years ago Lloyd George was about the best hated man in England. Not very long ago W. M. Hughes was hardly the most popular man in Australia. To-day they are the men to whom the Empire is looking for guidance at this crisis of history. Both are earnest religious men, we shall not forget that it was Hughes who called the people of Australia to prayer at the beginning of this year. Both are demagogues who have become national leaders. May they both fully justify the position they now hold, and receive the support they are entitled to get.

Two Eminent Welshmen. The history of the Church of England Men's Society in Australia provides a forcible illustration of the difficulties attending the transplantation of English institutions into Church life in Australia. At first the Society "caught on," but there was too much mere imitation of the full-grown development of the English Society. Aus-

tralia is in many ways the most English of the Dominions of the Empire, but its development has not kept pace with that of the Mother Country in several respects, while in others it has gone ahead. As regards general and diocesan constitutions, the Church in Australia is far ahead, but in parochial life it is not nearly so fully developed as the Church at home, and it is still in many areas merely in the pioneer stages.

Nevertheless in spite of the difficulties the C.E.M.S. has more than justified itself. After a period of too rapid expansion, for which the time was not ripe, it has established itself on a sounder footing in Victoria and New South Wales, and has survived trials that would have killed anything with less vitality. It is now going ahead strongly, building up afresh on Diocesan and parochial lines. It was kept alive by the bond of brotherhood it had renewed among the men of the Church, and it is now giving them new scope for their energies, first by its insistence on prayer and service, and then by its meetings for Bible study, prayer, and discussion of spiritual topics, thirdly by bringing its members face to face with spiritual issues and impelling them along lines of practical spiritual service such as personal work among men and lads, and particularly at the present time among our soldiers, where the Chaplains have found it most helpful. If the parochial clergy will but encourage the work of the C.E.M.S. they will find in it, if rightly handled, their strongest moral and spiritual support in fulfilling their pastoral responsibility.

In our last issue, commenting on the proposal which has been made in England to celebrate the Restoration Holy Communion as of the Mass. "The Principal Sunday Service," we quoted from the report of the Branch Meeting of the English Church Union at Norwich to show the danger of this movement. However innocent may be the intentions of those who are advocating it, there can be no doubt that it is being exploited by many Churchmen with a view to the Restoration of the Mass in Anglican Churches. Further light has been thrown upon the question at the Annual Meeting of the English Church Union recently held in London, where the speakers dealt with the subject with great frankness and left no possible doubt of their desires and intentions. Rev. Arthur Mountford, Vicar of the Church of the Ascension, Laver Hill, said: "Another serious mis-

take was the dethronement of the Mass on the Lord's Day. Gradually it was dawning on people's minds that Matins and Litany on the note G, followed by a sermon, at eleven o'clock on Sunday, were not the highest and best form of Christian worship. . . . He was convinced that it would have been better in earlier days to have fought for the restoration of the Mass before fighting for the vestments—to recover the pearl before the setting. The Mass recovered as the normal Sunday Service, all the rest would have followed by an instinctive and natural demand on the part of the people." In the light of an utterance such as this, which was received with applause at the E.C.U. meeting, it is not surprising that many Churchpeople are opposing the movement which asks that the Holy Communion may be the Principal Sunday Service in all our Churches.

It is not often that English Bishops refuse to institute clergymen to parishes on the ground of advanced "Catholic" teaching. But Bishop Kennon of Bath and Wells (formerly of Adelaide) has courageously taken this step with regard to the Rev. Roscoe Shedden, presented to the benefice of St. Mary's, Bathwick, by the patron, Captain Forester. The cause of the Bishop's action was a sermon on the Virgin Mary preached by Mr. Shedden to which the Bishop took exception. The matter was referred to the Archbishop of Canterbury, and, acting on his advice, Mr. Shedden has withdrawn his acceptance of the living in order not to disturb the peace of the Church.

The "Church Times," which we believe, has a larger circulation than any other Church Paper, says: "The sermon has been referred to several eminent theologians, who all agree that it is in entire accord with the best traditions both of Anglican and patristic theology." The "Church Times" prints the sermon in full in order to show how harmless it is, and says, "We think our readers will find themselves in agreement with the theologians, rather than with the Bishop."

We give a few quotations from the sermon to show our readers what, in the opinion of the "Church Times" and "Dangerous Teaching," "several eminent theologians" is in accord with the teachings of Anglican theology:—

"Was it not for the salvation of her people and all peoples that Mary embraced her divine vocation and became Mother of the world's Redeemer? Was it not for that that she accepted the sword that pierced her heart