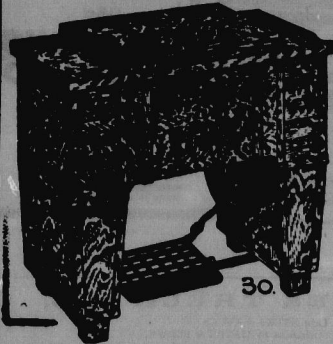


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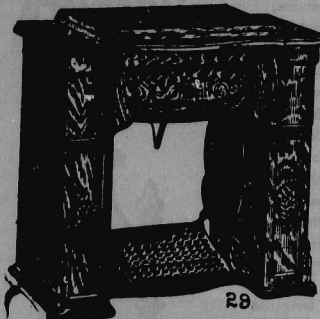
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With which is incorporated "The Victorian Churchman."

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VOL. II., No. 36.

SEPTEMBER 3, 1915.

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Current Topics.

With this number of the "Church Record" we begin our Fortnightly Issue, in which the amount of reading matter is substantially increased.

It is now a year and eight months since the paper was started, and there has been much to encourage us and to show that it is doing a good work for the cause of Evangelical Truth. Until the War began we were making steady progress, and there was a fair prospect of the paper, in time, becoming self-supporting, but, like many other enterprises, the "Church Record" has felt the financial pressure caused by the present crisis, and, for the present, the Fortnightly Issue has been decided upon.

We have much cause for gratitude in the many words of appreciation which we have received, and the generous help which has been given in this time of stress. We have sought to faithfully set forth the teaching of the Church of England as contained in her Prayer Book and Articles, in accordance with the principles of the Reformation Settlement. We have also endeavoured to arouse our readers to the danger we are in owing to the campaign which is being carried on both in England and Australasia to change the whole character of our Church, and approximate her teaching and worship to the Church of Rome. We have had many testimonies to the success of our work in this direction, and shall continue to set the position clearly before our readers, for to be fore-warned is to be fore-armed.

What we now need is an increased circulation. There are many Evangelical Church people throughout Australasia, in full sympathy with us, who have never heard of the "Church Record," and who would gladly become subscribers if it were brought under their notice. This has been done in some instances during the last few months with most gratifying results. We invite all our readers who prize the glorious truths for which we stand to join in a great forward movement, and each to try to obtain at least one new subscriber within the next month. If such a general advance could be made it would be comparatively easy to double our circulation before the end of the year. This would greatly increase the influence of the paper, and also bring appreciably nearer the time when it may be placed on a permanent footing of self-support.

In this time of War, our Allies, Russia and France, have set a noble ex-

The Liquor Traffic.

ample in forbidding the sale of vodka and absinthe, but Britain and her colonies have failed to follow so excellent a lead. The statistics of the liquor traffic in Australasia are very sad reading. Recently the liquor bill for New Zealand was published, showing that during the past year the sum spent in the Dominion for intoxicating drinks was £4,236,357. The Minister of Defence, at Wellington, made a striking speech:—

"Our last estimate of war expenditure," he said, "was £300,000 a month. This equals £3,600,000 a year. Our expenditure upon intoxicating drink would pay the whole of this expenditure on the war and provide a pension of £2 per week for 6200 soldiers in addition. If the people could be persuaded to pass a self-denying ordinance and abstain during the War they could devote to patriotic purposes the sum of £4,246,000 saved, and would not only not feel the expense, but would be richer at the end of the War. The money thus saved, paid into a common fund, would provide for all our expenditure in the war and leave £600,000 to be devoted to the relief of suffering in Belgium, Poland, Serbia, and other distressed countries."

Similar statements could, of course, be made with regard to the Commonwealth. We are thankful for the steps which have been taken in the direction of earlier closing of liquor bars, but we need something much more drastic, and the War will not have been in vain if it awakens our people to fight against the enemy in our midst. It was most refreshing to hear the stirring words of the Bishop of Bathurst at the recent Diocesan Conference in Sydney on this question. He said that "we ought to smite the traffic hip and thigh," and "shatter the corrupt privileges of this soul-destroying traffic." These are brave words, and we trust that the Bishop will find many to support him in his praiseworthy efforts.

The Conference in Sydney discussed the question, "Is War Justifiable?" a question of interest as wide as the Christian Church. It was well pointed out that the question now is too late, for we are right in the thick of the War, and must go on to the bitter end. The question seems to us too late from another point of view. The appeal to the sword is the final appeal, even in our own and every organised social life, for behind every decision of our courts of law there hangs the sword. Practically every country in the world has

proved the truth of this at some time or other in its national existence. What is true as between man and man is obviously truer as between nation and nation, where there is no international court that can in the smallest degree enforce its decrees. Consequently, the final appeal in the national is the first and only appeal practically in the international sphere. Some suggestive thoughts were expressed by Dr. Peile in his book, "The Reproach of the Gospel," published in 1908, or thereabouts. He there suggests that the exaggerated respect for human life, a distinctive note of our own age, is not in itself a Christian feeling. The safety, which civilisation brings, makes death appear to us more dreadful than to those of bygone ages. The terror of death, and especially of sudden death, may be due to a waning conviction of immortality, and, what is more serious, a waning belief in the value of spiritual things. There is certainly food for reflection in these suggestions. The prosperity and peace of the world during our own lifetime has synchronised with the growth of materialism and love of the good things of life. The worship of comfort, and of money for comfort's sake, has given these things a value in men's sight which is altogether untrue. The sacrifice of money in its hundreds of millions, the sacrifice of life, and the sacrifice of comfort that the War has called for, may tend to bring about a return to truer standards.

"Again the Australians and New Zealanders have covered themselves with glory in the magnificent attack on Sari Bahr." There is every evidence of another fierce hand-to-hand conflict in

which our lads so gallantly did their part that Reuter's Correspondent has awarded the above mead of praise. It is good to be an Australian in these days, and we thank God for the courage and other fighting excellences of our brave men. It is well that news so enheartening comes so continuously to hand; for well we know now that always after these conflicts, in which our lads cover themselves with glory, there are the long lists of killed and wounded to be expected slowly trickling through from the seat of War. Our services of intercession are gaining in pathetic interest; the prayer lists are growing longer, thank God, and more and more the anxious relations are coming to join with others in the public intercession for their dear ones. But there is a steady growth in the other Rolls of Honor that record the slain, and also in the number of those



whose wounds lend a special interest to the mention of their names. The Christian faith and the Christian facts are a rare good stand-by at a time like this. Anxiety, fear and sorrow are wringing from many the disciples' cry, "Lord, to whom shall we go? Thou hast the words of eternal life"; and many are finding richest consolation in the further strong conviction, "We believe and are sure that Thou art that Christ, the Son of the Living God."

"You must just think of him as sent to the Base for rest." These were some words sent to two sorrowing parents from the officer of a Canadian Company at Hill 60. Their lad had been shot one Sunday morning while engaged in the digging of a trench. We pass them on as a note of comfort to many of our readers who are going through similar deep waters. They strike the true note as they remind us again that our loved ones who fall asleep in Jesus are not really lost to us, but, rather, are being kept for us in the safety and seclusion of the Home Base of the more immediate presence of our Saviour God.

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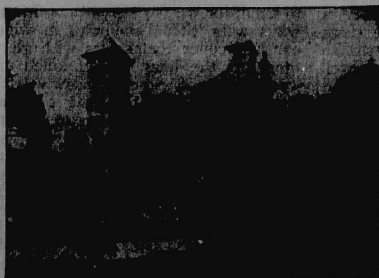
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Thoughts on the Church Seasons.

14th Sunday after Trinity (Sept. 5).

The Gospel for this Sunday (St. Luke xvii., 11-19) emphasises the duty of "Gratitude to God." We read of ten lepers who all received a wonderful blessing at the hands of Jesus—their leprosy being cleansed—but of the ten only one in the hour of returning health remembered God and his benefactor. With a loud voice he glorified God, and fell down on his face at the feet of Jesus, giving Him thanks. The other nine appeared intensely ungrateful, for they went away and said nothing. Well might Jesus say, when he looked upon the Samaritan, "Were there not ten cleansed, but where are the nine?" There can be little doubt that the other nine lepers were intensely thankful for their recovery, but it did not occur to them to personally acknowledge their gratitude to Him who had brought so great a blessing to their lives. They not only failed in their duty, but missed a further boon—healing of soul as well as body—for to the leper who returned, Jesus said, "Arise, go thy way; thy faith hath made thee whole."

The lesson of the passage is clear. Gratitude (and especially gratitude to God) should not only be felt in the heart, but expressed both in words and

deeds. All, even the youngest and strongest of us, are absolutely dependent upon God for all things, and for health and strength and the innocent joys of our earthly life, we ought to give thanks to Him, not only having gratitude in our hearts, but expressing it, both with our lips and in our lives; and for spiritual blessings above all we should be thankful. Leprosy was a parable of sin. It sometimes happens that sinners have been to Jesus, and have obtained cleansing of their guilt and assurance of His pardon, but have forgotten to cast themselves in spirit at His feet in consecrated devotion, giving themselves up to His service. That is what the prostration of the leper meant—personal devotion to the Lord. So should we in gratitude for all His blessings, both earthly and spiritual, place ourselves absolutely at His disposal, ready in any way, however humble, to do His will.

15th Sunday after Trinity (Sept. 12).

The subject of the Gospel for this Sunday (St. Matt. vi., 24-34) is "The Christian's Chief Concern," which is the duty of casting all our care upon God, and giving heavenly things the first place in our lives. "Seek ye first the Kingdom of God and His righteousness"; this is the great central precept which all the words of our Gospel were intended to enforce. "And all these things shall be added unto you"; this is the gracious promise which the Divine Teacher has made to all who obey His precept.

1. **The Precept.**—"Seek ye first the Kingdom of God and His righteousness." We should make these heavenly things at all times our first and chief care. The "things profitable for our salvation" are ever to be put before "those things which are needful to the body." Step by step the Lord leads up to His great precept. "No man can serve two masters." The interests of one are sure to be preferred to those of the other. "Ye cannot serve God and mammon." Over-anxiety, even about necessary worldly things is a serving of mammon, so the Lord continues: "Therefore I say unto you, Be not anxious for your life, nor yet for your body." The life which God gave and the body which God made are greater than food or raiment. If God bestowed the greater gifts, cannot we, carrying out our appointed duties, trust Him for the lesser gifts, to clothe us, as He clothes the lilies of the field, and feed us as He feeds the fowls of the air.

But our relationship to God is unique. He is the Creator of the lilies and the

birds, but He is also Our Father. Does a father wish his children to be careful and troubled about food and raiment? "After all these things do the Gentiles seek"; but our "Heavenly Father knoweth" that we have need of all these things and will bless our ordinary efforts to obtain them if we obey His precepts: "Seek ye first the Kingdom of God and His righteousness."

(2) **The Promise.**—If we do thus make heavenly things at all times, our first and chief care then we can claim for ourselves the Lord's promise: "And all these things shall be added unto you." This is the gracious promise of Him who said: "Heaven and earth shall pass away, but My words shall not pass away." Let us pray for grace always to put heavenly things first, believing that all necessary earthly things will be given to us, and that "all things work together for good to them that love God."

Fruit at the Roper River Mission.

In several previous letters (says the "Victorian C.M. Gleaner"), Mr. Joynt has referred to the serious illness of one of the big boys at the Mission Station, Roper River—"Gordon." We have just received news of his death, in the happy assurance that he was going to the Saviour he had learned to love.

"It is with great thankfulness to our Father in heaven that I am able to report the conversion of one of our big boys, Gordon, as you may know, has been ill for the last twelve months. About the first week in May he took to his bed, and was quite helpless—we had to do everything for him. We thought it better to tell the boy he was dying, and thus prepare him for the future. When I broke the news to him, he said, 'No matter, I go to be with Jesus; no more sick here. I'm not frightened to die.' I then asked him if he really loved Jesus and believed Him to be his Saviour. He said, 'Yes.' After a day or so I had further talks about salvation, and was quite convinced that he was trusting in Christ. I therefore asked him if he would like to be baptised. He said, 'Yes, Mr. Joynt; you baptise me, please.'

"I did not say much more to him for a day or two, but discussed the matter with the other missionaries, and prayed about it. We thought he might live till Mr. Warren arrived, and then he could officiate; but the boy grew worse, and Miss Crome said he might pass away at any moment, or he might live a month. As he was getting so very low we were all unanimous that he should be baptised at once and not wait for Mr. Warren's arrival. After prayer, I had further talks with Gordon and questioned him very closely, and went through the form of service we decided on using.

"His answers were very clear, and I was more than ever convinced that he would be doing right in admitting him to the Visible Church. On Sunday, May 16, we carried him into Sunday School, and he was baptised before all the children. After we had carried him back to his humpy he told Miss Tinney that he was 'very happy.' His life after baptism, eleven days, was certainly bright. During one of his bad attacks, he would cry out, 'Oh God, help me. Lord Jesus, Lord Jesus!' quite frequently, and when we whispered to him verses from the Scriptures a smile would come over his poor drawn face. When I had prayer with him he frequently asked me to read about Jesus going up to Heaven. On the morning of May 27, he told two boys he was going to die, and said good-bye to them, and later in the day passed peacefully to his rest to find that 'not half had been told him' of the glories of Christ's Kingdom. Thus our first Mission boy passed away trusting in Christ as his own Saviour."

Mr. Joynt speaks of the change that has come over some of the boys during the latter part of Gordon's illness. One boy, who had been very selfish and had refused to sleep in the same room a year before, was one of the first to volunteer to sit up with him at night when needed. Mr. Warren had not arrived at the time this letter was written, June 12th.

Let your zeal be inflamed by charity, led by knowledge, and supported by confidence.—St. Bernard.

Our London Letter.

(From Our Own Correspondent.)

July 15th, 1915.

The Councils of the Church.

The various Councils of the Church were in session last week, but the attendances were much below the usual. First of all there was the Canterbury Convocation—the Upper House of Bishops and the Lower House of clergy; then the House of Laymen who were content with half a day; finishing up with a two-days' session of the Representative Church Council, which is composed of Bishops, clergy, and laymen of both Provinces of Canterbury and York. The war naturally occupied a leading place in the deliberations, and the Archbishop of Canterbury dwelt very earnestly upon several important matters connected with it, not omitting thought for the men who have come back from the Front and are now in hospitals or convalescent homes. He sees in this return a spiritual opportunity which he fears may be missed. A man comes back from the Front with a deepened sense of the reality of the things unseen, with new resolves, new seriousness of outlook upon life and the way in which it ought to be led. Friends are bent upon giving him a good time without any idea of giving him a chance of making real use, now that he is back, of the tremendous experience he has passed through. In some of the big hospitals, the Archbishop stated, the arrangements for really suitable ministrations are startlingly inadequate, and for lack of that ministrations there is a missing of that opportunity which perhaps may never come again. I need not deal further with the merits of the question, but it is all to the good that the Church itself should realise that in such a matter it has solemn responsibilities. But if this is so, how much more is it the case with men actually at the Front, where it is felt that the number of Army Chaplains is still more "startlingly inadequate."

Kikuyu.

Kikuyu has been severely in evidence of late. The Anglo-Catholics will have nothing to do with the Archbishop's statement, and in London, where this spirit is most strongly expressed, this attitude has the emphatic support of the Bishop.

He went so far as to call together the Managers and Teachers of the National Schools to console them as to the situation, and to assure them that the Archbishop's pronouncement meant nothing so far as they were concerned. He had been asked whether it was worth while contending for the continuance of Church Schools if the Church of England stood for so little as the Archbishop's statement indicated. Really, of course, this was very far-fetched. Church Schools as such have nothing whatever to do with the questions raised by Kikuyu. It was altogether inappropriate to connect the two, but it shows how desperately upset the so-called Anglo-Catholic clergy are in the matter.

Several of the leaders connected with a body not greatly known outside its own membership, called "The Anglican and Eastern Association," united in a communication to the Archbishop treating His Grace's Statement much more seriously than the Bishop of London had affected to do. They

protested that the "Statement" contravened fundamental principles of Church Order by allowing the admission to Holy Communion of a Christian man who adheres to a Society separated from the Communion of the Catholic Church, and also against the authorisation given to those ministers not episcopally ordained to teach "the faithful" when they (the said ministers) are implicated in the repudiation of the doctrine and discipline of the Catholic Church. The communication was replied to by the Archbishop in quiet and restrained terms, the gist of them being that the next Lambeth Conference, which is due to meet in the summer of 1918, will probably consider and settle the matter. This will be probably the case, and the result is not likely to be in accordance with the narrow ideas of the Anglican and Eastern Association, whose *raison d'être*, I presume, is the promotion of inter-Communion between the Anglican and Eastern orthodox Churches. There is no limit to what Anglo-Catholics will accept for this object, yet I should say that 95 per cent. of Church people would repudiate earnestly, if not indignantly, the chief doctrines and practices for which the Eastern Church stands. I was truly sorry that the Lower House of Convocation, which is largely influenced by extreme Churchmanship, unanimously agreed to a resolution on the lines of the object professed by the Association I have mentioned. The "English Churchman," in a leader on the subject, while duly sympathetic with the Russian people and the heroic efforts they are making in the great war, rightly points out the idolatry and superstition of the Russian Church, practically obliterating the pure doctrine of the Gospel, also the ignorance of the parochial clergy, the bigotry of the monastic orders and the intolerant spirit of the rampant sacerdotalism. In the debate on the subject not a hint was given of the gross corruptions and abuses by which Eastern Christendom is characterised, and which go to make the Russian Church impossible until reformed.

Church Missionary Society.

The new large C.M.S. Committee Room was full on Tuesday last, when delegates from the Associations met the Committee to report the attitude taken up on the Society's position, and what they could severally do to meet the situation. The reports went on merrily for over two hours, the last hour the delegates having only a minute each in which to speak. There was no real exception to the demand for no retrenchment, and to the determination to do what was necessary by way of increased contributions to justify the demand. Resolutions were ultimately adopted, stating the Committee's belief that the crisis is a call from God, and that having regard for the spiritual efficiency of the whole Church they dare not take any other course than to go forward, maintaining their work in humble dependence upon God. They determined to keep the expenditure within the limit of £362,000, to sanction the sailing of recruits only of those who are urgently needed, and while recognising the efforts now being made, called for further and extended attempts to obtain new contributors, having as their aim to raise the available year's income to £386,000. That sum would clear the above-mentioned limit, together with the deficiency brought forward from last year. To

these efforts they pledge themselves in faith and dependence upon God to render them fruitful in combination with their efforts for the deepening of the spiritual life.

The concluding resolution should be quoted in extenso. It was as follows: Recognising that there lie before the Society at the present time unprecedented opportunities which can only be met by a Church filled afresh with the power of the Spirit of God, and that God is calling the Church in this time of trial and testing to a fresh realisation of its duty to evangelise the world, the Committee urge upon themselves and their fellow workers that their primary aim during the coming winter must be to share in the promotion of that renewed spiritual life in the Church, which alone can find its issue in fresh sacrifice and service for the Kingdom of God." A Laymen's War Fund has been well responded to, and bids fair to reach £5,000 at least.

A LARK IN THE SKY.

[A correspondent from the Front reported, "during stern fighting in Flanders, the men were moved most deeply by hearing the larks singing in the heavens overhead," and the day after the letter appeared, the following lines were sent in.]

In the mire of the Valley of Shadow,
The shadow of Pain,
We stood in the wearisome trenches,
The terrible trenches,
In battle's red rain.

But sudden, our hearts leapt within us,
And awoke with a cry,
For a marvel dropt down from the cloud-
land,
Like a star from the cloudland—
'Twas a lark in the sky!

Our souls sought the hills and the
meadows
Afar o'er the foam.
As through mist we beheld the long ridges,
The green and the grey ridges,
The dear fields of home.

And we babbled old words in our longing,
And our lips tried to pray—
"O God, bring us safe to the homeland,
To the hearts in the homeland—
We love, far away!"

And we saw, as in dream, the dear faces
As in moments gone by;
Then we turned us again to our vigil,
Made strong for our vigil,
By that lark in the sky.

—Lauchlan MacLean Watt.

Vicar as Shell Maker.

(By Rev. J. A. Legh, Vicar of Rydal, Ambleside, in the "Church Family Newspaper.")

On May 17 I entered Barrow to begin work in the shell-making department of Messrs. Vickers, Ltd. It was not without many misgivings as to my physical powers of being able to stand the strain of a life of real hard labour, for which I had had no training or experience, also as to the reception with which I should be met at the hands of the workmen. My doubts were soon set at rest with regard to both; for, though the work is strenuous, as yet I have felt no really ill-effects, with the exception of blistered hands, which very soon became hard; and, as to my "mates," I couldn't wish for a nicer or better set of fellows, the spirit of comradeship being very marked, all of them only too ready to give me a helping hand or information should I need either. There are over 25,000 engaged in these works at the present moment, and it is a sight to watch the arrival of them from all parts of the town and neighbourhood to the bridge leading to the yards, a perfect sea of heads, as far as the eye can reach, all wending their way cheerfully to fulfil their part in this awful war.

Tribute to the Men.

Before passing on to speak of the actual shell-making I should like to bear my testimony as to the temperate habits of the men, and I say (I speak for Barrow only, not having any personal knowledge of the other works of the same kind) that no body of men has been more cruelly libelled than they have been when accused of losing time, and thereby sacrificing the lives of their fellow-men in the trenches by neglecting work through drink or laziness. They may occasionally take a "quarter off" in the early morning for a badly needed rest in bed, beginning work at 9 a.m. instead of 6 a.m., but that cannot in all fairness be considered either "shirking" or "slackness"—simply the natural results of seven days' work in the week.

The Making of the Shells.

The making of the shells, of which there are two kinds, shrapnel and high-explosive, is both long and costly. The weights range from 18 lbs. to 1 ton, the former being used in the wonderful 75-millimetre gun, and the latter in the Queen Elizabeth battleship type of gun, and is known as the "15 inch." The solid piece of steel from which a "15-inch" shell is made, before being touched by a tool, weighs 14 tons, measures 5 feet in length, and costs £30. The shell, when finished, has cost in material and labour £140! The steel for a 12-inch and 9-inch shell costs £20 and £10, respectively, and when finished £120 and £100 respectively! Each shell, whether large or small, has to go through at least twenty processes in the making, some of which take five hours; so that if one man were to work on a 15-inch or 12-inch shell it would take him a fortnight to finish it! Take this into consideration when listening to or reading the speeches of so-called "responsible authorities," one of whom said lately that if each man would undertake to turn out ten shells a day he would be satisfied! He might well be! About 400 girls are employed in making the small 18-lb. shells, and in filling the 40-lb. and 60-lb. shrapnels with bullets about the size of a marble.

Though this much is already being done, much more is still required of us. Men are being taken on daily, in turn as they apply, the number of skilled men available is insufficient, and the semi-skilled, handy men, who have joined from among the hatters of Denton and Lancashire and Yorkshire cotton mills are being overworked, and only half fill the huge workshops which have been erected not only here but all over England.

The Romeward Movement.

From the London "Record" we take the following:—

The Roman Church is watching its opportunity in the Kikuyu controversy. The (Roman) "Catholic Herald" on July 10 records as a "significant step" that "Dr. Weston, the Anglican Bishop of Zanzibar" has taken the earliest opportunity of "showing his sympathy with the Catholic Church in closest contact with his own work." It appears that the Bishop sought an interview with the Superior of the "Catholic" Mission at Zanzibar, and asked "whether the Father would accept the gift of a statue of Our Lady which he had brought from Europe." The image was "gladly received and prayers promised for the donor." The "Catholic Herald" evidently has aspirations about the Bishop of Zanzibar, for it adds that "the secretary to Dr. Weston has already become a Catholic, and we hope that all these various portents point to the reception into the True Church of the man who brought about the Kikuyu crisis in Anglicanism." We give these facts as reported for what they are worth, but no comment is needed to emphasise their significance.

It is an open secret that a large secession to Rome is threatened over the Kikuyu affair, and this fact supplies the key to the extraordinary efforts which are being made to emphasise the "personal" character of the Archbishop's Statement. But we are not sure that such efforts are wise or expedient. For once we are in agreement with the Bishop of Chichester, who, referring to the one or two, not in his Diocese, who have found in the Kikuyu controversy "a sufficient reason for leaving the Church of their Baptism and Ordination and for choosing the path of schism," says that "their hold on the Faith as once delivered to the Saints and maintained in the Anglican Communion must indeed have been very weak which would allow such precipitate action for so slight a cause." It is, no doubt, true of many of the "disturbed" clergy that their "hold" on the Anglican Communion is "very weak," and for that reason their departure to their "natural home" would not be widely regretted.

A PERSONAL PROTEST.

The following story is being told in a town on the coast of Essex. A stoker had come on shore for a short time after duty in the North Sea, and walked into a room where a patriotic entertainment was in progress. A song was being sung which had the following chorus:—

"The man behind the rifle
Is the man that England trusts."

The repetition of the chorus greatly annoyed the stoker, for he called out, "What about the bloke behind the shovel?"

Personal.

The Bishop of New Guinea intends to visit Sydney early in October.

Rev. S. M. Johnstone, Rector of St. John's, Parramatta, N.S.W., returned home last week after a visit to the United Kingdom and America.

A cable was received last week announcing the death of Trooper A. W. Oakes, of the 1st Australian Light Horse, who was killed in action at the Dardanelles. He was the only son of Archdeacon Oakes, of Kelso, N.S.W.

The Bishop of Tasmania is expected to be one of the speakers at the Melbourne Diocesan Festival, which is to be held on September 30.

Rev. F. W. Goldspink, M.A., mathematical master at the Church of England Grammar School, Guildford, W.A., has been appointed senior mathematical master at The King's School, Parramatta, and will commence his duties there at the beginning of next year.

The Bishop of Bunbury met with an accident on August 9. When going to the railway station on his tricycle, a handbag which the Bishop was carrying fell and upset the tricycle. He was thrown to the ground and hurt his shoulder, arm and knee. The injuries, though severe, are not serious.

Rev. J. H. Stahle, who was superintendent of the Condam Aboriginal Mission Station, Victoria, for 40 years, died suddenly at Portland on Monday, August 23. He leaves a wife and grown-up family.

Mr. Henry Jones, the senior Honorary Lay Reader in the Diocese of Melbourne, was driving home on Sunday, August 15, after conducting service at Greensborough, when a motor-car collided with his vehicle and threw him out. After lying on the road for some time he was found and conveyed to a private hospital at Heidelberg, where Dr. H. K. King attended to his injuries.

Rev. V. H. Jenkyn, of Broadford, Victoria, has accepted the Curacy of St. Michael's, Surry Hills, Sydney.

The following resolution was passed on Monday last by the Standing Committee of the Diocese of Sydney:—"The members of the Standing Committee of the Diocese of Sydney, having heard with much regret, of the death, at the Dardanelles, of the Rev. E. Digges La Touche, Litt.D., a former member of the Synod, place on record their sense of the loss sustained by the passing of this Servant of God—single-minded, self-sacrificing, brave, and manifesting a passionate love for what he regarded

as making for truth and righteousness and the extension of God's Kingdom."

An exchange of parishes in the Diocese of Sydney has been arranged between the Rev. R. O. Todd, of Glenmore Road, Paddington, and the Rev. J. Bidwell, of Lidcombe.

Death of Bishop Barlow.

On Monday last, the day before his successor, Dr. Radford, was enthroned, the Right Reverend C. G. Barlow, who in March last resigned his office as Bishop of Goulburn, was suddenly called away in his 57th year. Dr. Barlow was consecrated Bishop of North Queensland in 1891, was translated to Goulburn in 1902, and at his death was in the 25th year of his episcopate. During his tenure of the See of North Queensland he succeeded in founding the Diocese of Carpentaria. The following appreciation of the late Bishop is contributed by a former clergyman of the Diocese of Goulburn:—

An Appreciation.

News came through to-day (Monday) of the death of Bishop Barlow, and the Editor of the "Church Record" rang me up a few minutes ago asking me if I would write a short appreciation of the late Bishop. I was a priest in Goulburn when Bishop Barlow was elected as the successor of the late Bishop Chalmers. Well do I remember the day of his enthronement, and well do I remember the early days of his episcopate. He had great visions for the future of the Diocese, and well did he work for the realisation of these visions. Bishop Chalmers, by his statesman-like policy, had brought about the settlement of the old Cathedral disputes, and was just beginning to see the fruit of his vast labours in the Diocese when he was taken away suddenly by the hand of death. Bishop Barlow took up the work with the old disputes settled, and the way was opened for his putting his whole strength into forward Diocesan work. The funds of the Diocese and the growth of parishes testify to the success of that work. Bishop Barlow was always a most welcome visitor in the parishes of his Diocese. Few could equal him as a speaker at parish functions—his speeches were always full of mirth and fun, and yet at the same time those speeches were helpful to the parish priest in that they quickened the people's interest in their parish. He was a most sympathetic preacher. There are points on which he and I differed, but these never interfered with our friendship. I mourn his loss. For years he suffered from a complaint which often laid him aside, and gave him much pain, but he bore this cross manfully, seldom referring to it. In years to come, when men look back through the history of the Diocese of Goulburn, they will find that the work of Bishop Barlow was a strength to the Diocese, and that under his rule it made good progress. He was for a Bishop young. When he retired I hoped that he would live for many years, and be able to visit Sydney now and again, and preach occasionally, but it was not to be. God called him home. St. Paul said, "For me to live is Christ, to die is gain." And so while we who knew the late Bishop so well mourn his loss, yet to him "it is gain."

"God's finger touched him, and he slept."

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The Late Rev. J. H. Stahle.

For the last three years the Rev. J. H. Stahle, for many years a missionary to the Aborigines at Lake Condah, Victoria, has waited for his Home Call at Portland. He has heard the waves of the Southern Ocean beating on the beach; he has, doubtless, watched the tide come in, and thought of his Pilot Who might at any time call him to cross the bar of death to be with Him.

We proudly speak of our soldier lads who, in a few brief months, have built up an imperishable record for bravery on Gallipoli Peninsula. It is well to remember that other men are doing just the same in places where the task is very difficult, and where the sense of romance is wholly absent. Mr. J. H. Stahle was one of those men. He rendered a magnificent service to the aborigines of Victoria at Lake Condah Mission Station. For nearly 40 years he cared for these poor people with superb faithfulness. He was an ideal man for such a work—the Government will never find a better.

Mr. Stahle was essentially a strong man, being endowed with a massive body, a strong mind, and the power to control. At the same time his strength was mellowed with a Christlike love for the aborigines. He lived for their good; everything else was subordinated to that, and he always worked with a deep spiritual purpose. Hundreds of aborigines, now with Christ, were led by him into the Kingdom.

The Church may humbly and devoutly thank God for His witness, and the State has lost one of its most honoured servants. Mr. Stahle was nobly assisted by Mrs. Stahle and his family, all of whom survive him. We hope that some permanent memorial will be established to remind us of the splendid services rendered by Mr. Stahle at Condah and the late John Bulmer, at Lake Tyers, to the cause of the aborigines.

"Where are you going? Never mind:
Just follow the signboard that says
"Be kind."
Do the duty that nearest lies:
That is the road to paradise."

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Our Melbourne Letter.

(From Our Own Correspondent.)

The Melbourne Synod has been convened for the first week in October. This will be the first Session of a new Synod, and a long list of important elections have to be dealt with. The hope may be expressed that the public press will not be used for advertising favourite candidates, even for the office of Lay Canons of the Cathedral. It would be interesting to know how many members of Synod make the elections a subject of prayer. In this matter the Synod needs especially the guidance of the Spirit of God, by Whose influence alone we can expect to have in office men full of faith and of the Holy Ghost. An amendment of the Trustees and Vestries Act is foreshadowed, made necessary by an official interpretation of the Act which gave extreme powers to Vestries to control the funds of Church Societies.

Meningitis is claiming many victims. There is little doubt that the Defence Department has blundered badly. Camp conditions have made men liable to this epidemic, and although isolated cases occurred months back, it seems to have been nobody's business to see that supplies of the proper serum were ordered from America.

The death of Rev. W. B. Beaver, of Mansfield has thrown a cloud of gloom over his parish. His was a valuable life, and one hard to replace. He enlisted at the stern call of duty, and his action must be ranked with that of Dr. E. Digges La Touche as a sacrifice of life itself for the country's cause. The Bishop of Gippsland, at a parochial meeting recently, advocated conscription, and gave as one of his reasons that high-minded men would be relieved of the anxiety of deciding whether to go or stay. Such men as W. B. Beaver are a great loss to the home Church, and the Church can only reconcile itself to such a loss when it is suffered, not only at the call of country, but in the service of the Church. It was in this double service that Rev. Andrew Gillison, the much-loved Presbyterian Chaplain, from St. Kilda, laid down his life.

Stringent precautions are taken by the authorities to protect those who attend upon meningitis patients. The chaplain, doctor, or nurse goes to the bedside robed in a white overall, and wearing respirator and veil. Such a vision must add terrors to the sufferings of the unfortunate patients if they are conscious at all of their surroundings.

The decision of the Directors of the "Church Record" to publish fortnightly in future has been accepted by Victorian subscribers as a necessary consequence of the War. The fortnightly issue will be read with even greater interest. It will alternate with the "Church of England Messenger," so each week will still bring to some its budget of news. The proposal before Parliament to exclude all but daily and weekly papers from the bulk postage clauses is serious. It is hoped that an effort will be made to let the concession continue to cover fortnightly and monthlies. If not, it will seriously affect certain diocesan papers as well as ourselves.

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The Dean of Sydney at the Front.

[Extracts from a letter sent by Dean Talbot, from Gallipoli, to the Magazine of his old College, Emmanuel, Cambridge.]

I have been out in Australia now over three years, just long enough to make one appreciate the freedom and buoyancy of Australian life. There is a tremendous future before Australia, and the Australian people are conscious of it. It would be impossible to imagine a people so comfortable, so contented, so free, and this makes all the more marked the fine way in which the sons of Australia have responded to the call to safeguard the common heritage and interests of the Empire.

You have heard of the great bravery and dash of our boys during the first days after the landing here. I happened to be on one of the hospital ships at the time, and even more remarkable to me was the way in which the wounded bore their wounds. They suffered, they died, without a murmur, and their one thought was "when would they be well enough to rejoin their regiments and get their own back again?"

The more exciting fighting of the early days has now settled down into the slower and less inspiring method of modern trench warfare, but these Australians and New Zealand troops have shown themselves capable of adapting themselves to the new conditions. The men are cheerful and happy, but impatient to be moving on.

The country here is very Australian in character; rugged, with deep gullies covered with green scrub which run down from the high ridges to the blue waters of the Aegean. The heat at the present time reminds one of the Sydney summer, with the exception that instead of the familiar mosquitoes at night, we have a plague of flies by day. We get some shelling every day, and the bullets are continually whistling over our heads, but neither do very much harm, as we are so well entrenched, and our own artillery is more than a match for that of the enemy.

I have a dug-out, known as the Deanery, just behind the firing line, and a few yards away the boys have made a little dug-out Church. Here every Sunday morning I celebrate the Holy Eucharist, and every Sunday evening we have Evensong with the assistance of a good and enthusiastic choir.

The enemy seldom troubles us at the earlier service, although the guns always sound reveille for us at sunrise every morning; but they generally give us a baptism of fire at the evening service. Last Sunday, for instance, several shells went screaming by at a distance of only a few yards whilst I was giving the address, and the bursting of a shell on the bank just behind us sent a perfect shower of stones and earth down on the congregation during the closing hymns, but no one moved and the service went on uninterruptedly to the end.

The general feeling here is that we shall all be glad when the war is over, but that we should not welcome peace until the power of Germany has been broken, and she has been punished for her breach of all international laws of warfare and her cruel treatment of unhappy Belgium.

I hope before returning to Australia to have an opportunity of visiting my beloved Alma Mater, and of refreshing many old friendships. Then away back to the land of the Southern Cross, where the sun is always shining, and where the Church is endeavouring to uphold the best traditions of our great history.

KYRIE.

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

Have mercy, Lord! have mercy,
For mercy is Thy name;
Have mercy, Lord! have mercy
We call in sin and shame.

The offerings of Israel

Were perfect in all parts,
Yet, Lord! tho' vile and blemished,
We offer Thee our hearts.

And mercy's fountain ever
Flows from Thy wounded side;
In those five wounds in safety
May tempted sinners hide.

Correspondence.

The Need of a Simple Service.

(The Editor, "Church Record.")

Sir,—As a young clergyman, may I seek advice through your columns. It is well known by any who have done Church work in any city that there are hundreds of people who call themselves Church of England, but who know little or nothing about the Church or its services. How this situation arose is irrelevant. The fact remains that they are there. In many of these people the desire, the very idea, of worship is almost lost. To invite these people to ordinary Evening Prayer is absurd. The Prayer Book is a puzzle to them, and the services a mystery. And yet they are our people in so far that they are married in the Church, their children are baptised in the Church, they send for the Church clergy in case of sickness, and if they are not ministered to by the Church, are left alone. Could we not have some authorised simple form of service which would be perfectly clear and easily followed by any stranger. The need for something is urgent, also what we are to do until such service is arranged?

Sydney.

JUNIOR.

A Short Term Ministry.

(The Editor, "Church Record.")

Sir,—The question is sometimes asked why is it that we have in our Church clergy-men who seem to have lost all vision? There are such. It seems to me that it is

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My Sundays.

Some Questions we Might ask Ourselves about "The Sunday Question."

My life, every breath I draw,—is the gracious gift of God. Each of the days of my life belongs, of right, to Him. Sunday is the seventh day of my whole life. It is "lent" to me,—I shall have to "give account" of it,—for the enriching and consecrating of my weekdays; for the renewal of all my faculties, body and soul,—for the re-creation of both the physical and spiritual parts of my being. Am I using my Sundays for their proper purpose, and in accordance with my duty to God, and also to my neighbours?

(I.) "My Duty to God is . . . to Worship Him."

Do I shirk this first great duty I owe to my Father? If so, what is the real meaning of my excuses for breaking God's law, by "forsaking the assembling of ourselves together," and refusing to "give to God the honour due" from the Creature to his Creator,—thus rejecting God's claim to the love and praise of His children?

In my own employments on Sunday, have I always placed first the claims of God, and my own "pleasure" last?

Have I not made too much of my supposed need of recreation, and of bodily exercise, in my arrangements for my "week end"—making this into an excuse for utterly neglecting God and my own soul—or the souls of my neighbours; and seeking thus to escape from Church services, or whatever else might bring me back to the remembrance of the great realities of my life here and hereafter?

(II.) "My duty to my Neighbour . . ."

In my arrangements for spending my own Sundays, have I sufficiently thought of the "Sunday" that belongs equally to my neighbour?

Have I lost sight of what is due to those whose Sundays have hitherto been spent very largely in ministering to my convenience, pleasure and enjoyment?

Whatever may be my own ideas about the

Christian Sunday, have I any right to "bribe" or "force" my neighbours to lose their opportunity for worship, for rest, for home quiet, once a week?

Have I, by my example, never encouraged others to think lightly of the claims of my neighbour in the matter of Sunday rest? Have I ever travelled by rail or tramcar with insufficient reason? Have I encouraged tradesmen to open their shops on Sundays, by making purchases of tobacco, newspapers, etc., without reflecting upon the principle thus involved? Have I pointed out to others the selfishness of Sunday shopping? Have I clearly taught children that—on these grounds—it is wrong to buy sweets, cigarettes, etc., on Sunday, as well as utterly needless?

Have I done anything to influence others in the direction of reducing needless Sunday labour, e.g., the unnecessary multiplication of Sunday trams and railway excursions, etc.?

THE BIBLE.

Mark Twain writes, in one of his notebooks, a passage that may well take its place among the best things ever said about the style of the Old Testament: "It is hard to make a choice of the most beautiful passage in a Book which is so gemmed with beautiful passages as the Bible. Who taught those ancient writers their simplicity of language, their felicity of expression, their pathos, and, above all, their faculty of sinking themselves entirely out of sight of the reader and making the narrative stand out alone and seem to tell itself? Shakespeare is always present when one reads his books; Macaulay is present when we follow the march of his stately sentences; but the Old Testament writers are hidden from view."

Remember, Heaven's gate is not open for me to go in alone: I am to lead and help other souls to enter in.—Clement of Alexandria.

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We acknowledge with thanks the receipt of £1 from the Rev. Alfred P. Clarke, of Tara-dale, N.Z., for the Candidates' Ordination Fund. This Fund is devoted to the training of candidates for Ordination at Moore College, Sydney, and Ridley College, Melbourne. Further donations will be thankfully received by the Editor, "Church Record," 64 Pitt Street, Sydney.

TO CORRESPONDENTS.

"Labour."—The "Church Record" is not concerned with questions or parties which are purely political, but we claim the right, without fear or favour, to approve or criticise any actions of those who are in authority which affect the moral and spiritual interests of the community.—Editor.

HEAVEN UPON EARTH.

Let us make earth heaven; let us hereby show our fellow-citizens of how great blessings they are deprived. For when they see us gentle, free from evil desire, from envy, rightly fulfilling all our other duties, they will say: "If the Christians are become angels here, what will they be after their departure hence? If where they are strangers they shine so bright, how great will they become when they shall have won their native land!" Thus they, too, will be reformed, and the word of godliness will have free course not less than in the Apostles' times; for if they, being twelve, converted entire cities and countries, so we being teachers by our conduct should exalt our holy cause to heaven.—S. John Chrysostom.

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

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The Church Record.

SEPTEMBER 3, 1915.

NATIONAL OR SPIRITUAL
EFFICIENCY—WHICH?

From whatever point of view we may study the many problems and matters which the present world catastrophe is forcing into public thought, it cannot but be said, that we have come to a time, when the spiritual forces of our land need re-estimating and re-gauging in the most drastic and yet constructive fashion. Our nations' unpreparedness for war, our gradual pressure from many of the world's markets, our lack of organisation on behalf of the nation as a whole, have been terribly unmasked in this day of trial. And in view of this, it is not without import, that the leaders in our commercial, financial and political life are solemnly urging such a realisation of the situation, and consequent reconstruction, that we shall not again be caught napping—that is, if we desire the preservation of ourselves as a Nation and Empire. Certainly this titanic struggle has been a revelation in a score of ways; it has laid bare many weaknesses and it truly says to us "as a nation you have come to the parting of the ways, now put your house in order."

We are however, more particularly concerned with the Church and the moral and spiritual life of the nation. To that we desire to address ourselves.

Unfortunately, there is a growing feeling abroad that the people as a whole have not and are not receiving those spiritual impressions and lessons, which such a dire condition of things as that which exists to-day, presents to us; and further, that the Church in her more central and official capacity, is not giving the lead, which such an unprecedented state of affairs, calls forth. Be these things as they may, we should never fail to contribute our quota of helpfulness to the solution of the multitudinous problems which present themselves to-day, ever having in the fore-ground this truth, that it is righteousness alone, which exalteth a nation.

Within a month or two after the outbreak of the war, a somewhat serious attitude of mind did take hold of the people as a whole. In the sudden fear-someness of the situation, many did look up and appeal to the Most High.

But as the months have gone by, and we have become accustomed to war, the serious-mindedness has waned,—it was only a transient phase. The growing length of the casualty lists, has apparently lost its solemn impressiveness. Perhaps it is that our women folk,—whole-hearted, self-sacrificing as they are—have become all too absorbed from just a material point of view in the highly organised Red Cross and kindred works. Perhaps we have been carried away in the hurly burly of giving to the Patriotic, Australia Day, and Belgian Funds, and have lost the inner meaning of giving. It may be in the hurry and bustle, in the excitement and whirl of so much that is secular that has to be done, the weightier matters have been lost to heart and vision. Certainly there is a feeling—that the bulk of the people are not looking to the Church for spiritual guidance and power, even though it was never so much needed as to-day. Perhaps they are seeking it apart from organised Christianity.

Now on top of this apparent loss of seriousness, another danger threatens us. Our most thoughtful leaders are coming to see that in this great conflict, the nation is up against a very tough problem. They realise that so far, very little impression has been made upon the enemy and that the reason of this is, that, not only is our foe a doughty one, using barbarous methods, but that she is marvellously organised—both from a military and national point of view. Hence the cry is going forth—we must be organised, trade must be captured—scientifically and educationally we must aim for the highest—in fact we must concentrate the whole of our available material on national organisation and national efficiency. In a word take a leaf out of Germany's book.

We could enlarge upon this and show in what manner and by what means the above purposes are to be brought about. But is the Church going to still grope her way along and not raise her voice and say in the clearest and weightiest tones, that no nation can be truly efficient, without spiritual force and character? Germany may have been the most scientific, the best educated, the most highly organised, the most cultured nation under the sun, but it was blank materialism and simply meant not more nor less than a varnish, which hid the brute. It is here we need to be ever so watchful. Already the materialistic trend has been far too strong. It is here the Church should raise her voice. But where is she? What has she been doing during the past thirteen months? Certainly late in the day Conferences of Clergy have been held in several of the States to discuss "The Church and the War," but these are likely to fizzle out, because no policy of conservation has been outlined or suggested. It is not enough to have "Rolls of Honor" in Churches, to gather recruits, to keep the "Old Flag" flying. What constructive thought and purpose is the Church giving to the serious problems which press so heavily upon us and cry so urgently for solution. How is she bringing this Christian thought into the heart and life of the people?

Further we know of men who have returned from the battlefield deeply solemnised and impressed—men who before the war were not of that way—men who have come back, changed by the character of their experience or by

the influence of their chaplains. Now it is not sufficient that these men should come back and be greeted only by motor cars and flag waving and be regaled with cigarettes and chocolates. Has the Church called the men to her Cathedrals for prayer and thanksgiving? Have we been so tempered and spiritually quickened, that we are the right people to welcome back men who have received never to be forgotten spiritual experiences over yonder? Truly we have come to a testing time. What message have we, what leadership have we, for the men going to the Front, for the loved ones left behind, for the bereaved, for the anxious problems facing us here in our very midst? What lead are we getting from the high places? Are the Bishops and Clergy seeking to give to the rank and file of our parishes that genuine, thoughtful, spiritual, character-forming lead, without which the nation is bound to fail? The Church is indeed the only hope for the future. But sad to say we are all too much divided. We are absorbed in our own pursuits, hobbies, sectional interests, we are too self-contained. And yet if civilisation is to be saved from becoming a soulless machine it needs the inspiration, it needs the Big Thing, which the Church alone has to give.

May we enter a plea here, for a policy of education throughout the Church by means of Study Circles. We need to study and thrash out the War and the Kingdom of God, the War and Vested Interests, the War and Social Service, the War and Christian Missions, the War Spirit in our National Life. And then too, we must conserve the latent forces in the community, which to-day are finding vent in the dozen or more War and Comfort Funds.

It was Professor James who said that what we need is the "moral equivalent of War." The Church has such an equivalent in her appeal. Christ has given us the mightiest and most inspiring message there could ever be. Why then cannot these forces now finding play in a unique way in the community be gathered and put into the armoury of the Church, to assist in her world-wide, regenerating work. She has superhuman power and wisdom and love available, at her disposal—but she waits leadership—she waits purpose—she waits the passionate power of true and great ideals, amongst her rank and file. God's finger to-day touches our nation. Mighty changes are taking place. A new epoch is in birth. May the Spirit of Truth revive the dead bones of our Church-life and so enable us to grasp the golden opportunity of to-day, else—

UGANDA STRETCHER BEARERS.

When war with Germany first broke out and there was danger of Uganda being invaded from the south, the scholars in the three principal C.M.S. schools in the capital offered to form a corps of stretcher bearers. Their offer of service was accepted, and a squad of forty were trained under officers of the R.A.M.C. some also went as cyclist messengers. After training the lads were inspected by the King of Uganda, then by the acting Governor, and finally by Colonel Hickson, commanding officer of troops in Uganda. Before inspection the last named was gravely disappointed of being embarrassed with the lads, but after inspection he was delighted with them! He saw all the squad go through their drill and stretcher drill, and at once ordered their being sent to the front, where the boys still are.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Diocesan Synod.

The Sydney Diocesan Synod has been summoned to meet on Monday next (September 6). There will be an Opening Service in the Cathedral at 3.30 p.m., at which Principal Davies will be the preacher. At the close of the service the Synod will assemble in the Chapter House, and the Archbishop will deliver his Presidential Address. On Tuesday the Holy Communion will be celebrated in the Cathedral at 11 a.m., and the sermon will be preached by the Rev. W. F. Wentworth Shields. Each day, from Tuesday to Friday, inclusive, Evensong will be sung at 3 p.m., the preachers being (successively) the Revs. S. E. Langford Smith, Horace Crotty, and C. A. Stubbin. On Friday, at 1 p.m., there will be the usual United Intercession in connection with the war.

The Synod will meet for business each afternoon and evening. The business-paper includes, in addition to reports, etc., a motion by Canon Archdall with regard to the proposed Revision of the Prayer Book, and another by Mr. J. A. I. Perry, urging Church people to "Follow the King" by abstaining from intoxicating liquors during the war. A large number of Ordinances will be brought before the Synod, and it is probable that the first, which deals with "property held upon any trust for or for the use, benefit or purposes of the Church of England," will be vigorously discussed.

St. Paul's, Redfern.

The Diamond Jubilee of St. Paul's Church, Redfern, was celebrated on Tuesday evening, August 24. There was a service in the Church, at which Archdeacon D'Arcy-Irvine preached the sermon, and the Cathedral Choir supplied the music. A social was afterwards held in the school-room. The foundation stone of this Church, which is one of the oldest in the State, was laid by the Bishop of Sydney (Dr. Broughton) 67 years ago; and Canon Stephen was the first Incumbent of the parish, when Redfern was cut off from Christ Church. Archdeacon Boyce is the present Rector, having been elected by the Board of Nominators after Canon Stephen's death.

Ladies' Home Mission Union.

The Annual Sale on behalf of the Home Mission and Mission Zone Funds was held in the Oxford Hall, Liverpool Street, under the auspices of the L.H.M.U., on Wednesday and Thursday of last week. The Hall was tastefully decorated, and the various stalls were well supplied with goods. The Archbishop said that he regarded the L.H.M.U. as the fighting force of the Church, and in this annual effort for the Home Mission and Mission Zone Funds we were reminded that necessary work was not to be forgotten in time of war. Spiritual forces must be sustained both in city and country parishes. The work of the Church among the soldiers was a great need, and should be extended. Lady Cullen, in opening the Sale, spoke a few kind and sympathetic words with regard to the work of the L.H.M.U. On the following day the Sale was opened by Mrs. W. E. Shaw. The result of the effort was very satisfactory considering the crisis through which we are passing. The net proceeds amounted to over £200.

C.M.A. Annual Sale of Work.

The Women's Department of the Church Missionary Association will hold their Annual Sale of Work in the Oxford Hall, Liverpool Street (opposite Hyde Park) on Thursday next (September 9). The Sale will be opened at 2.30 p.m. by Mrs. Edward Sully, and will be continued during the afternoon and evening. The stalls will include:—Oriental Work, Lace, Carved Frames, etc., Plain Work, Household, Produce, Sweets, Bag and Basket, Flowers, Books and Refreshments. Admission will be free, and the proceeds of the Sale will be devoted to the support of the Women's Department Own Missionary.

Quiet Day for Women.

A Quiet Day for Prayer and Meditation under the auspices of the C.M.A. Women's department, was held at "Chislehurst," Chatswood (by kind permission of Mrs. Carr Hordern), on Friday last. The attendance was large, reaching in the afternoon nearly a hundred, and the whole day was marked by great ear-

nestness and spiritual power. It was above all a day of prayer, and the greater part of the time was spent in intercession. Mrs. Newby-Fraser presided in the morning. She said that God was present to bless, and that the important point was that all should be careful not to hinder the blessing. Mrs. James Griffiths (from Melbourne) spoke of "Power for Work at the Home Base," and said that we should be careful as to prayer, the study of God's Word, the consecration of the will to God, and implicit obedience. From Leviticus viii, she showed how the sinner, washed in the precious blood, should seek the anointing of the Holy Spirit, and receiving God's gifts in empty hands, should carry them to others.

Mrs. Begbie presided at the first afternoon session and reminded her hearers that God had promised spiritual power, and we should claim it in simple faith. Miss Barber, from Pakhoi, China, told of some difficulties experienced in her missionary work, with the view of more prayer being offered for the native workers, and also spoke of the great encouragements received and the certainty of victory. The second afternoon session was a solemn time of waiting upon God after the teaching of the day had been summed up by Mrs. Newby-Fraser. Luncheon and afternoon tea were provided for all, and during the intervals between the meetings there was a time for pleasant social intercourse, and enjoyment of the beautiful grounds of "Chislehurst."

Church of England Homes.

The Annual Meeting of the Church of England Homes was held on the premises, Glebe Point, on Wednesday, August 12. In the absence of the Archbishop, through illness, Archdeacon D'Arcy-Irvine presided. The Report and Balance Sheet were adopted. Spirited addresses were given by the Rev. E. Howard Lea, Rector of St. Mark's, Darling Point, Mr. F. R. Strange, and the Hon. Treasurer, Mrs. Trindall. The Balance Sheet showed an increase in income from earnings at the Homes, contributions, and from the Churches.

The securing of the Country Home at Carlingford was shown to be a leading feature in the year's work. The Report stated that there was a large increase in the number of admissions, the total number of inmates being 160. After the meeting afternoon tea was dispensed and the visitors were shown round the Homes and inspected the lace work done by the girls. A vigorous effort is to be put forth this year to reduce the debt of £1500 on the new Home, and to this end a meeting will be held in October next to commemorate the opening of the building.

GOULBURN.

(From a Correspondent.)

Enthronement of the Bishop.

Dr. Radford was enthroned as Bishop of Goulburn in St. Saviour's Cathedral on the morning of Tuesday, August 31, by the Vicar-General (Archdeacon Bartlett), in the presence of the Vice-Dean, Archdeacons, Cathedral Chapter, and many of the clergy and laity of the Diocese. The sudden death of Bishop Barlow added a special solemnity to the occasion. Canon Carver preached from two texts, viz., 1 Tim. iii., 1, "This is a true saying, If a man desire the office of a Bishop, he desireth a good work," Acts xx. 35, "I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said it is more blessed to give than to receive."

He said:—"These arresting passages from the Epistles appointed in the Office for the Consecration of Bishops are indications of the work which our Bishop enters upon this morning. In the militant age of the holy Apostles the office of a Bishop might well and feelingly be described as a good work. It is a good work at all times and under all conditions. It is the lot of the Church to be always facing a crisis. Never was there greater need for faithful and self-sacrificing leaders who show the way by going first, and not as some modern military leaders by following in the wake of their men; leaders who will pray as Bishop Moorhouse did at the beginning of his episcopate that he might be given grace "to fling to the winds all fear of man's opposition, reproach or contempt." God forbid that we should hear of a popular Bishop of Goulburn. Supreme rule in the Church is given to consecrated men. Consecration involves the whole man, utterly, without reservation, effacing his very nature. His every act is a fulfilment or betrayal of trust; he uses his authority either to destruction or salvation, to hurt or to help. He is

to the flock of Christ a shepherd or a wolf, he feeds the flock or devours them. As we realise the awfulness of the responsibility let us thank God, Who, through the Holy Ghost, gives to men the spirit of power and love and sobriety to fulfil this great work. It is given to a Bishop to enter into that great saying of our Lord, "It is more blessed to give than to receive." When Dr. Creighton sought the advice of the aged Bishop Philpott on his nomination to the See of Peterborough, the he gave:—"Let me tell you that a Bishop's life is a happy one. It is full of hard work, but it has this advantage, it gives you endless opportunities of doing little acts of kindness and of saying little words of sympathy which go a great way from the fact of your position." God has endowed the office with the blessed power of giving, and it is a gift more than commensurate with the sacrifice and renunciation which the office demands."

The Holy Communion was celebrated, and suitable music was rendered by the Cathedral Choir.

CRAFTON.

The Synod.

In the "Church Record" of August 20 were published full details as to the Clergy Conference to be held in Grafton on Thursday, September 2, and of the arrangements for Synod which commences to-day (Friday). We have now received the Synod Agenda. Among the Notices of Motion is one expressing "the deep loss sustained by the death of Lawrence Edwin Cope, Diocesan Solicitor, Corporate Trustee, and Member of Diocesan Council." Other motions will deal with the need of assisting to provide spiritual ministrations at the military camps and among the men who are building the North Coast Railway, and the necessity of consolidating missionary efforts, together with more prayer

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VICTORIA.**MELBOURNE.****Death of Dr. Arthur C. Langley.**

Dr. A. C. Langley, the young medical officer in charge of the camp at Ballarat, who unfortunately died of meningitis, contracted whilst on duty, was accorded a military funeral from the residence of Mr. F. B. Clapp, Domain Street, South Yarra. The deceased was a Melbourne Church of England Grammar School boy, and there may be a very remote connection between his family and that of the Bishop of Bendigo, the one an English and the other an Irish branch. It was a coincidence that Dr. Langley took out his degree only one year ahead of Arthur, the youngest son of the late Bishop Henry Langley, and this suggested to the latter the advisability of emphasising his second name. He is known in Ringwood, near Melbourne, where he is practising, as Dr. A. Theodore Langley.

Death of a Clergyman's Two Soldier Sons.

The friends of the Rev. W. A. and Mrs. Phillips, of St. Agnes', Glen Huntly, Melbourne, will learn with regret of the loss of their third and fourth sons at Gallipoli. The elder, Trooper Charles Raymond Phillips, was just 27 years of age. He reached Gallipoli on May 6, and four weeks later was wounded, dying on the hospital ship as she neared Malta on June 19. A fearless soldier and most affectionate son, his last letter to his parents fills them with comfort. Just before leaving Egypt he wrote: "Make no mistake, dear father, we know what we are going to. If anything happens me be sure of this, your dear mother's words and prayers these many years have not been thrown away on me." Six weeks later he was dead. Meanwhile, his next younger brother, L.-Corp. Fred. Kognet Phillips, just 22, of the 5th Battalion of Infantry, had been through the famous "landing" on April 25, and apparently remained unhurt for three months or more. Then came the news that he had died from wounds on August 13 after 100 days in the trenches. Truly he was a beautiful soul. For years a constant helper in Church and Sunday School. His influence for good on the troopship and in camp was attested by comrades, many of whom themselves have fallen. It is also thankfully borne witness to by the Vestry of his parish Church, who have placed on record their remembrance of the loving service that he gave for years. At home he and his brother leave a gap which can never be filled.

Church Missionary Association.

Miss Williamson, the Honorary General Secretary of the Gleaners' Union, has offered for service in China as an Honorary Missionary. (It may be necessary to supplement her allowance to a small extent.) Her offer has been conditionally accepted by the Foochow Corresponding Committee. Advice are now awaited from China. We are deeply thankful that Miss Williamson is prepared to spend the closing years of her life in the great harvest field of China. Such a lead will unquestionably stimulate other secretaries and Gleaners to face the question of service abroad.

Group Prayer Meetings.—Intercession is one of the outstanding features of the closing months of this year. A Group Prayer Meeting was held last Tuesday week at Holy Trinity, East Melbourne, from 3 to 9. The next gathering will be at St. John's, East Malvern, on Tuesday, September 14. A gift of £100 was recently received from "Sympathiser."

Deputation from London.—It may not be generally known, but it is well that it should be, that the various Denominational Foreign Missionary Secretaries have begun to meet for two hours each month for consultation and for telling each other of plans that are effective within different spheres. It has already proved of great help to the whole work.

The Secretaries recently invited to luncheon at the C.M.A. the Rev. Frank Lenwood and Rev. T. Vinyan. These men are a special deputation from the London Missionary Society, and they are being accompanied by the Rev. G. I. Williams, on a long tour of investigation of the position in the Pacific, and especially in New Guinea. The deputation gave much valuable information on the position in England. They also expressed their thankfulness for the information gleaned from the various secretaries.

WANGARATTA.**Death of the Rev. W. B. Beaver.**

Rev. Walter Benjamin Beaver, Rector of St. John's, Mansfield, who had enlisted in the A.I.F. for Army Medical work, died on Wednesday, August 25, in the Alfred Hospital from meningitis, and thereby the Diocese of Wangaratta loses one of its most devoted clergymen. Brought up in the parish of St. Luke's, Yarraville, with decidedly Evangelical training, Mr. Beaver entered as one of the first students of St. Columba's Hall, Wangaratta, and after three years' training was ordained and appointed to the huge district of Tallangatta, on the Mitta Mitta River, labouring there for four years with earnest devotion, and achieving much for the building up of the Church. After a brief ten months at Longwood he was nominated to St. John's, Mansfield, and during his five years' work in that parish has rendered excellent service, building up the congregations already established, paying off all the debts on the properties, and opening up fresh work in various directions. His success with older members of his congregation in inducing them to come forward for Confirmation and his faithful preparation of his candidates were marked features of his work, while with his great love for music he was always able to cultivate an excellent type of service, yet keeping everything within the limits of due proportion. An earnest Evangelical, his loss to the Diocese while still a young man (only 37 years) is keenly felt. To his aged mother and sisters (he was never married) we tender sincere sympathy. The funeral at Yarraville was conducted by Rev. W. T. Roach, Vicar, and Rev. C. A. Beaver and G. E. Lambie, representing the Bishop of Wangaratta, others present being Rev. S. O. Seward, F. P. Edwards, J. W. P. Oates and C. P. Lee, former college friends of the deceased clergyman.

QUEENSLAND.**BRISBANE.**

(From Our Own Correspondent.)

Cathedral.

Now that the summer is advancing the Cathedral is filling, in spite of the prevailing influenza. The action of the Archbishop in sparing his Domestic Chaplain (Rev. F. de Witt Batty) to act as Sub-Dean during the vacancy, is fully appreciated. The great event of the month will be the Consecration Service, on September 21, when the Archbishop of Brisbane and Rev. Henry Newton will be set apart as Bishops. The appointment of Archbishop Le Fanu to be Coadjutor-Bishop revives a position which has been in abeyance since 1900, when Dr. F. Stretch (its second holder) left to be Dean of Newcastle. The first Assistant Bishop was of course, Dr. Nathaniel Dawes, who became the first Bishop of the newly formed See of Rockhampton, and whose faithful work is still gratefully remembered.

Archdeacon Rivers is now engaged on the systematic canvass of the Diocese in the interests of the "Church Dues" scheme. The scheme aims at systematising, and so increasing, the contributions of Church people to the support of the Church, and promises to prove of very real assistance to the churchwardens in their financial undertakings.

The Sunday Schools.

The Archbishop has appointed Rev. G. L. Hunt Secretary to the Diocesan Sunday School Society, and has asked him to visit the Sunday Schools in the metropolitan district as far as possible. With the consent of the Rector of Indooroopilly (Canon Jones) Mr. Hunt will visit on one Sunday in each month. He hopes on each occasion to have a friendly meeting with the teachers and talk over the work, as well as to note the good points in the various methods of organisation and teaching.

St. Margaret's, Albion.

A very beautiful stained glass window has been fixed in the Sisters' School Chapel (St. Margaret's, Albion). In the upper part of the window is a figure of St. Margaret and her dragon standing on a compartment of grass and daisies; below is an angel bearing a scroll, on which is inscribed the motto: "Animus et fides." The window is the gift of the father of one of the scholars, and has been designed by Mr. C. E. Tude, and executed by Messrs. R. E. Exton & Co., from Mr. Tude's drawing.

NORTH QUEENSLAND.**A Call for Self-Denial.**

Writing in the "Northern Churchman," the Bishop severely criticises some of the methods employed in raising money on behalf of our wounded soldiers. He says:—"There has been a great deal of very noble self-denial and generosity on behalf of sufferers, and there will be any amount of further opportunity for that. It will be a very sad reproach to us if this imperative duty cannot be carried out with a pure motive. Raffles and gambling for money have been introduced as a means for raising these funds. As an excuse for this indecency, we are told that if you want money you must appeal to the lowest motives. To approach a wounded soldier and offer to toss him 'double or quits' whether you should help him or not, would be the exact equivalent of this proceeding. These needs are before us, not as an incentive to self-indulgence, but to self-denial. Christian and patriotic motives have made many men give a day's pay, or indeed the pay of many days, to the fund. Is not that the method that common human instincts dictate? Are not the returning wounded who have bled for us to be insulted by the offer of assistance procured through a means that lowers the morals of those whom they went to defend?"

SOUTH AUSTRALIA.**ADELAIDE.**

(From Our Own Correspondent.)

C.M.A.

Dr. Ethel Good, of India, and Miss McNamara, of Uganda, will be coming to Adelaide on September 17 for deputation work in the city and country. New interest is being awakened here in those lands (India and Uganda), as Miss Beaver hopes to go to India, and the Rev. T. L. Lawrence to Uganda this year.

Convention for Deepening Spiritual Life.

A six-days' Convention for the deepening of the spiritual life is to be held in Adelaide beginning on Monday evening, September 6, and ending on Saturday afternoon, September 11. Two meetings will be held in the Willard Hall daily. The speakers will include, in addition to local men, a representative from England, one from Victoria, and probably one from Sydney. All the ministers of the Protestant Churches in this State have been invited to attend. The general subject of the Convention will be, "The Person and Work of the Holy Spirit." It is said that this will be the first time that a Convention of this kind on such a large scale has been attempted in Australia. It will be entirely interdenominational. Its promoters belong to different denominations. Prayer meetings have already been organised in various centres on behalf of the Convention. The last meeting of the Convention will be held at Glenelg. It will be a missionary meeting, at which several missionaries now on furlough will speak.

WILLOCHRA.

(From a Correspondent.)

Quiet Day for the Clergy.

A Devotional Day for the clergy of the Petersburg Deanery was conducted by the Bishop at Gladstone, on Wednesday, August 25. The meeting began on the previous night, when Rev. H. F. Severn, M.A., preached at Evensong, and the clergy were afterwards welcomed in the Parish Hall, the Bishop delivering a missionary address. The Quiet Day addresses were on the Prophet Jeremiah, and were much appreciated. A meeting of the Ruridecanal Chapter was also held, and the Bishop arranged to visit and preach mission sermons in each of five selected parishes each week during next Lent.

Meeting of Synod.

At noon on the following day, Thursday, the Synod met to confirm the alterations in the fundamentals of the Diocese of Adelaide passed at the first Synod at Port Pirie, including a new Declaration and Preamble. A number of lay members were present from Petersburg, Port Pirie, Jamestown, Gladstone, Willochra, and Wilmington. The resolutions of the previous Synod were unanimously confirmed. After the conclusion of the Synod the members met in Conference, and passed a unanimous resolution deploring the postponement of General Synod and resolving that it was useless for their representatives to attend if no business was to be allowed. The clergy and synodsmen were most sumptuously entertained by the people of Gladstone. To the general regret the Rector was absent, having been summoned to Adelaide by the death of his mother on the first day of meeting. Rev. S. R. B. Cornish performed his duties with great tact and efficiency.

The Bishop's Movements.

The Bishop goes to Laura for Sunday, and on Wednesday, September 1, leaves for Port Augusta and Tarcoola, to visit the camps on the Transcontinental Railway.

NEW ZEALAND.**CHRISTCHURCH.**

(From Our Own Correspondent.)

Diocesan Notes.

Rev. P. B. Haggitt, Vicar of St. Matthew's, St. Alban's, Christchurch, has accepted the position of Vicar of the adjoining parish of Merivale, rendered vacant by the resignation of Archdeacon C. H. Gosset. Rev. J. Mackenzie Gibson, Vicar of Sumner, has resigned his charge, as he has left with the Reinforcements as Chaplain. While he was Chaplain at Trentham Camp the Rev. H. Williams, senr., acted as Locum Tenens, but he also has asked to be relieved of his duties as soon as possible, and with the Rev. J. Holland, Vicar of Kaiapoi absent on sick leave, the Diocese is working shorthanded at present.

Church of England Orphanages.

Despite the many calls at the present time of the Empire's need, Mr. H. Righton, Organising Secretary, is receiving very great encouragement in his work on behalf of the building schemes for the Church of England Orphanages in the Diocese, an immediate need that has arisen through the present building being condemned by the Government. So far he has only visited about one-fourth of the Diocese, but has received promises and donations amounting to over £4,000. Even small parochial districts have responded far beyond the most sanguine estimate of what would be raised by direct giving. One small district has promised over £280. These promises, of course, cover a period of three years, and it is anticipated that there will be no difficulty whatever in raising the amount required, viz., £15,000.

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Date.....191

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Ballararat Lady's Tribute to our Soldiers.

A cable message in the daily press recently contained a reference to a letter published in English and other newspapers, addressed by Miss T. Jobson, M.A., of the teaching staff of the Agricultural High School, Ballarat, to the Australian troops at the front. A copy of the letter was read by Captain Mabin at a concert given at the Pembroke Convalescent Home, Malta, at which Lord Methuen and other distinguished persons were present. Miss Jobson has been prominently associated with the recruiting and Red Cross movements in Ballarat. The full text of the letter, a copy of which was not kept by Miss Jobson, has just been received from Malta. It is as follows:—

Verona, 120 Lyons-st., Ballarat,
12th May, 1915.

Dear Australian Boys, I don't know which of you will read this letter; I don't care, for you are all alike dear and precious to every Australian at home. Every Australian woman's heart this week is thrilling with pride, with exultation, and while her eyes fill with tears, she springs up as I did when the story was finished, and says:—"Thank God I am an Australian!" Boys, you have honored our land; you, the novices, the untrained, the untaught in war's grim school, have done the deeds of veterans! O, how we honor you, how we glory in your matchless bravery, in your yet more wonderful fortitude, which the war correspondent says was evinced so marvelously as your boatloads of wounded cheered and waved amid their pain as you rowed back to the vessels. What gave you the courage for that heroic dash to the ridge, boys? British grit, Australians' nerve and determination to do or die; a bit of the primeval man's love of a big fight against heavy odds. God's help, too, surely. Who accompanied you through a veritable valley of the shadow of death. Dear lads, I think your deed was one of the most heroic ever sung in romance or told in epic, from Homer's time downward; no deed in history excels it. You have indeed made history, and written your names indelibly on the glorious roll of fame. Just after the war broke out last year I lost two brothers from illness within a fortnight of each other, and I just said, "Oh, if they had only died fighting for their country!" May you be spared, however, to live and fight again for your country. I teach in the Ballarat Agricultural High School. You boys—for you are all boys (ah, so young to do such deeds of valor)—may know some of our students, for many are at the front who have passed through our school. That terrible onrush of the 25th April, of which, as yet, we know too little, has already cost us the loss of two of our boys, and is responsible for at least two being wounded. It has been our sad duty to fly our school flag half mast for Lieutenant S. R. Close and Lieutenant Arthur Curwen-Walker. When I bade "good-bye" to the latter I said:—"Arthur, have you no fear of what may be called on to face at the front—no thought of death?" "No," he said quietly. (Arthur never talked much, and never about himself.) "I just think of going straight ahead, and don't think at all of what might happen." That's the way, boys, is it not? As our school motto says, "Duty always," and I think you have all lived up to that, whatever school was honored by your attendance. When I asked Lieutenant Curwen-Walker if his mother felt his going away much, he replied:—"Well, if she does, she does not let me see it." That is the way his mother is bearing up to-day, and many another mother throughout Australia.

Dear boys, I'm sure you will feel a little rewarded for your deeds of prowess if you know how the whole Commonwealth, nay, the whole Empire, is stirred by them, and every Sunday now we are singing the fol-

lowing lines, after God Save the King, in Church and Sunday School:—

God save our splendid men,
Send them safe home again,
Keep them victorious,
Patient and chivalrous,
They are so dear to us,
God save our men.

What can I say further? With God the ultimate issue rests. We can only leave you in His hands. Ask Him to soothe your pain, heal your bodies, recoup your lost strength, give you grace and help, that, as Grenville's sailors said, "You may live to fight again, and to strike another blow."

And oh, boys, if you are restored to health and strength, and if you get into the firing line again, shun all that is cruel and treacherous and devilish. Leave those tricks to Turks and Germans. If the Briton is to be defeated, let one thing never be lost by him—his stainless name, his absolute honor. But we will win—God never can bless infamy. Right will prevail, and we shall live to see it. Good-night, boys. God have you, living or dying, in His keeping. If any one of you would like to send me a pencilled note or card, I'll answer it to time by return.—Your countrywoman,

JEANIE JOHNSON.

Watchman! What of the Night?

Watchman! What of the night?
No light we see,
Our souls are bruised and sickened with the sight

Of this foul crime against humanity.
The Ways are dark—

"I SEE THE MORNING LIGHT!"

The Ways are dark;

Faith folds her wings; and Hope, in piteous plight,
Has dimmed her radiant lamp to feeblest spark.

Love bleeding lies—

"I SEE THE MORNING LIGHT!"

Love bleeding lies,

Struck down by this grim fury of despite
Which once again her Master crucifies.
He dies again—

"I SEE THE MORNING LIGHT!"

—He dies again,

By evil slain! Who died for man's respite
By man's insensate rage again is slain.
O woful sight!

"I SEE THE MORNING LIGHT!"

—Beyond the war-clouds and the reddened ways

I see the Promise of the Coming Days!
I see His Sun arise, new-charged with grace
Earth's tears to dry and all her woes efface!
Christ lives! Christ loves! Christ rules!
No more shall MIGHT,
Though leagued with all the Forces of the Night,

Ride over Right. No more shall Wrong
The world's dread agonies prolong.
Who waits His Time shall surely see
The triumph of His Constancy—
When, without let, or bar, or stay,
The coming of His Perfect Day
Shall sweep the Powers of Night away—
And Faith, replumed for nobler flight,
And Hope, aglow with radiance bright,
And Love, in loveliness bedight,

"SHALL GREET THE MORNING LIGHT!"

—John Oxenham.

In God's world, for those who are in earnest, there is no real failure at last. No work truly done, no word earnestly spoken, no sacrifice freely made, was ever in vain.

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The Gambling Mania.

Perhaps no one of the evils that threaten the moral fibre of our national life will be found more insidious in its working and more deadly in its widespread results than the evil of gambling.

At a time when God is seeking to search the heart of our nation in order to purify and fit it for the great mission or world-ministry to which He is calling it, we find our social life threatened by an accentuation of the very evils of which we should be working to rid ourselves. And the irony of the position is that one of these dread evils is being largely fostered in our midst, ostensibly, by the very trials through which we are passing, and in the interests of men who deserve the very best of their nation and Empire. And yet this same evil is the one that, more than the others, makes for the deadening of the finer instincts of humanity and that dread self-absorption which emasculates a man of the best features of a true manhood.

While on the one hand the evils of the Drink Traffic and social impurity are almost immediately apparent, or acknowledged, the danger of the Gambling vice is not so easily apparent, and is far from being acknowledged. Consequently its insidious working is more difficult of a sustained and combined attack. In view of the almost universal prevalence of gambling in its more respectable shape of raffles, art unions, etc., in the interest of our soldiers wounded and otherwise: in view of the settled policy of not a few public leaders and organs of the press toward the legalisation of the Totalisator, there is a great necessity for an instructed and patriotic Christian public to think hard and fight hard lest these evils become absolutely stereotyped in our national life. There is far too much loose thinking and looser acting in this and kindred matters. We have now for a long time been sowing the wind and are accordingly reaping the whirlwind.

Gambling is charged with poisoning the life with which it is in touch. It is at once de-rationalising, de-moralising, and de-Christianising.

It is de-rationalising. Gambling is defined as "the determination of the ownership of property by appeal to chance." To gamble is to risk money or anything of value on the issue of a game of chance by either playing, or betting on the play of others. In a word, it is irrational speculation. For the essence of gambling consists in its utter abandonment of reason.

The thoughtful spirit of any age, the spirit of a true progress in human life seeks the elimination of the unknown or unknowable in the concerns of life. It seeks to so discover the laws that govern life in its varied aspects that it may obey those laws, and so utilise them for the betterment and enrichment of life.

The thoughtful spirit of the age seeks the systematisation of all things bearing on human affairs. The un-

known quantity, chance, haphazard, must, so far as is possible, for men's comfort and welfare, be excluded. The farmer studies his land, his seed, his methods of fertilisation, the weather, and whatever else bears upon his enterprise, so that nothing, so far as he can work it, shall be left to chance. The more intelligent he is the more he systematises the forces under his control, the more rational are the methods he employs.

So again in our great railway system, our postal arrangements, our telephone network—nothing is left to chance. Everything is thoroughly arranged in an intelligent and rational manner. In a word, all intelligent business is conducted and arranged on the basis of reason. The history of the race of man clearly shows the development of the rational. In every case we may see the change from the irrational to the rational. Consequently to seek to place the affairs of man, or even of one man, upon the basis of chance is a mark of retrogression, of reversion to an ancient and irrational type. It is curious and yet largely true that in spite of all our advance and progress, "there lurk in civilised man the remnants of survivals of countless ages of pre-human and savage heredity, anarchic passions associated with barbarous superstitions." German "kultur" is an evidence of this in one direction; but the gambling mania that seems to have seized our own community is evidence in another direction. Surely here we see a recrudescence of those atavistic tendencies "to believe in fate, luck, the irrational and the erratic." Gambling is de-rationalising.

It is also demoralising. The gambler's one desire is to win, and that at someone else's loss. Such a desire to take unearned gains to the deprivation of another is an immoral desire, for it leads of necessity to a complete self-absorption and avarice that inevitably debases the moral fibre of its owner. "The love of money is the root of all kinds of evil," and statistics show that gambling is the king's highway to fraud and theft of all descriptions.

Who will trust the honour of a confirmed gambler? Here is the testimony of a bookmaker of the more respectable class:—"Look at the class and character of those regularly participating and taking part in betting pursuits and attending race meetings. Think for a moment who and what the majority are. I advisedly say the majority, and I wish to emphasise it. Ask the police; ask the railway people; ask anyone who has to come in contact with them. Betting and the race meetings collect together huge assemblies of the lowest and vilest scoundrels on earth—thieves, cheats, ruffians, highwaymen, vagabonds, returned convicts, castaways, ne'er-do-wells, well-shers, card-sharpers, tricksters, foul-mouthed quadrupeds, villains, and the worst form of humanity that it is possible to get together. Many of them superbly clothed and well dressed—all, all, in some way or other preying upon thousands upon thousands of the fools of backers in one way or another. This is truth; deny it who can! Can anyone name an attraction that draws together one-tenth of this scum of the earth?"

That is a testimony untainted by the suspected prejudices of the religious mind. We have had a sad illustration quite recently in the Sydney Stadium scene, in which was manifested a supreme lack of manliness and patriot-

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ism that will not have surprised those who have watched the tendencies of the gambling vice. Gambling is demoralising, for the vice that expunges the negative from the 10th Commandment will soon obliterate it from the remainder of the code.

Gambling is also de-Christianising and anti-Christianising. It is the relentless prosecution of self-interest against the interest of all else. It is a Kaiserism pure and simple—unsocial and anti-social. Consequently it is un-Christian and anti-Christian. The religion of Jesus Christ is the religion of the Cross—of self-sacrifice and not self-interest. The spirit of gambling and the spirit of Christ are in diametrical opposition. "Ye cannot serve God and mammon." And the Christian man or woman who parleys with this vice will soon be found to be suffering loss in moral and spiritual tone.

In this matter a tremendous principle is at stake—the differentiating principle of the Christian profession—the principle of the Cross of Jesus Christ. No plausible argument on the score of the smallness of the sums that are in jeopardy—no subtle suggestion of the sanctification of unholy means by holy ends must be allowed to dull the witness of the Christian Church to a purblind world of the dignity and infinite power of a pure self-sacrifice.

Ramsay Macdonald deplored the fact that so often "our charities and philanthropies hang upon the trains of luxurious vulgarity," instancing the London balls in aid of the hospital funds, "where the sufferings of the poor were sought to be alleviated by the orgies of the rich." But surely we in Australia have descended to a much lower level. While we have sought to exhibit our appreciation of the heroic self-sacrifice of our courageous soldiers and provide for their needs, we have been guilty of appealing to the meanest of the motives that govern human life; we have done much to break down a right prejudice in many Christian minds against the spirit of gambling; and we have helped to strengthen the growth of one of the most malignant cancers of our social and religious life.

What is needed to-day, in the hour of national affliction, is a free and full working of a strong conviction of the fact and presence of the Christ; a conviction that will make us see all these things from the point of view of the Cross, and which will help us as Christians to "dare to have a purpose firm, and dare to make it known."

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Young People's Corner.

Captain John Glossop, R.N.

By Constance M. Foot, in "Our Empire."

In the afternoon of November 10th, 1914, the news came to hand, and everyone quickly knew that something good had happened, for newspaper boys called out in their shrillest tones as they rushed along selling papers right and left, and groups of khaki-clad soldiers changed their whistling to shouts of "Hurrah!" waving meanwhile their evening papers like flags of victory above their heads. No wonder excitement ran high, for the news was that the German cruiser, "Emden," was at last caught and destroyed.

You know how much mischief this vessel had done in capturing and sinking many British merchant ships and securing their cargoes. Indeed, the whole story reads like the adventures of a pirate ship of old, until at last her captain was a little too venturesome and got caught himself.

This is for us the most exciting part of the story. The now famous ship put in at a place where coco-nuts come from—Keeling-Cocos Island, in the Indian Ocean. Anchoring within four miles of the shore, the captain landed an armed party to destroy the wireless station and cut the ocean cable. But while the enemy were busy at their work of destruction, a cruiser (summoned by wireless) was approaching Cocos Island at full speed. The brilliant exploit of ridding the seas of the German raider was carried out by the Australian cruiser "Sydney" (one of the three sister ships built to form part of the Australian Navy), under the command of Captain John Glossop, R.N., who forced the "Emden" to a fight, which resulted in her being driven ashore and burnt.

Captain John Glossop is one of the best-known naval officers in the Southern Seas, and has seen service in Australian waters for twenty-six years. He is not Australian born, however, but the son of an English clergyman. He was born in 1871 at Newland House, Twickenham, and went to school at St. Leonards-on-Sea. At the age of fourteen he joined the training ship, "Britannia," rising step by step until he became captain of the "Sydney."

From the brilliant deed he has performed, we might naturally expect to hear that, as a boy, Captain Glossop was daring and adventurous, but nothing of the sort; we learn, on the contrary, that he was a very quiet and exceedingly good boy, with no hobbies or even a special love of the navy, nor did he distinguish himself in any particular way at school. Well, we shall all agree that he has distinguished himself now, and that his name will be remembered in connection with one of the most thrilling and exciting chapters in naval history. But, with the simplicity and modesty which characterises most British heroes, his first thought was of the honour of his ship, as shown by his own words when the "Sydney" arrived in Australia in 1913: "I hope," said its captain, "that the first time the 'Sydney' is called into action, I shall be able to give a good account of myself and exalt the name of 'Sydney.'"

Leaf Cutters.

Travellers in Central America tell us of the wonderful ways of the sauba or leaf-cutting ant.

As they travel through the forest what appear like lines of moving leaves are noticed journeying along well tracked paths. But on looking more closely it will be seen that each piece of leaf, which is about the size of a sixpence, is carried in the jaws of an ant. Coming in the opposite direction is another line of ants who are not burdened like the others.

Curiosity will probably lead the traveller to follow the unburdened ones, and after walking perhaps eighty yards he will see that they all stop at a tree, beneath which is a heap of small pieces of leaf such as the first contingent were carrying.

In the tree itself are more ants, who are busily cutting out the small rounds from the leaves and showering them down to their fellow-workers below. These pick up the leaves and return along the pathway, which ends at a mound thirty to forty feet in circumference and about two feet in height. This mound has been built by the tiny particles of earth brought by the busy little creatures from a tremendous network of subterranean passages below.

Many pathways lead from the hill, the more important ones branching in all direc-

tions, but always ending at the foot of a tree. These paths are worn so hard and smooth by the footsteps of the millions who tread them, that they resemble the track of cart wheels.

It has been discovered that the ants store the tiny pieces of leaf in their underground home and on them grow a fungus on which they feed. One traveller saw the ants as busily working some hours after sunset as during the day, so we may conclude that they do not allow themselves much time for rest.

Can we wonder at King Solomon's admonition, "Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest" (Prov. vi. 6-8).—"Our Boys' Magazine."

The Archbishop of Canterbury on Family Prayer.

In his address to his Diocesan Conference, the Archbishop of Canterbury said:—

"I wish to say a few words about a matter which has been much spoken about of late, the effort to revive in English homes and households the waning use of Family Prayer. There is, I am afraid, no doubt that it is far less frequent than it was, say, in the boyhood of us who are sexagenarians now. Explanations of this are sometimes suggested, which are unconnected or barely connected with religion, but anyhow the fact remains. It would be a remarkable and a most interesting outcome of these months of dreadful war were we to see, under the impulse of Lord Roberts' often-repeated words, some new departure in a matter which cuts so deep into the inner life of our homes. I believe it to be true that in hundreds of Christian households there is at present an unthought readiness to bring back, in some quite simple form, this Christian use. The war, with its anxieties, its sorrows, and its unique fellowships of family with family therein may surely be smoothing the roadway to that always difficult thing the making of a new start. The oddly hampering shyness which we feel about such things even, or perhaps specially, in the inner circle of home-life is being broken down almost everywhere just now by the inrush of new thoughts and fears and interests, or by morbid anxiety, or by the overshadowing of ourselves in the same sorrow which is darkening other homes; and in the 'cloudy and dark day' we respond unshyly to the grip of the friend's hand, and we can kneel and pray alongside of others more naturally than we ever did before. Sometimes the shy barrier is at its opaque in the innermost centre of the home, between parents and children, between brothers, between sisters, even between husband and wife. Just at this hour it has been swept aside by the stronger fellowship of these thoughts, anxious, or hopeful, or sorrowful, or thankful, or proud, or all these together. Bid people use the hour, as God may mean they should, for a new beginning of this simple thing, the winding into one joint family household all the strands of separate prayers which in these tense days are vibrating between each heart and God. The Holy Communion of the Body and Blood of Christ, deepest and most sacred bond of all, gains a new significance in the communion and fellowship of these unparalleled weeks. But we want besides these greater things to bring the fellowship home in the plainest and most elementary way within the home itself. The very simplest, briefest prayers, or even single prayer, on a card, will do: the act being made real and living by its word of reference to the son, the husband, the brother who is already, as we know, the central thought of each one of those gathered in the little room. The start once made, the ice once broken, it will all become easier and larger and more natural henceforward."

Only believe in your idea, and it will carry you through every difficulty. If you live you will do great things: if you die, well, how can you die better? And your idea will not die.—Hubert Harvey.

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C.M.A.

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The Missionary Enterprise.

Systematic Giving in Uganda.

A scheme of systematic giving has been wonderfully fruitful in Uganda. In one district in the kingdom there are ninety-three schools containing nearly 10,000 children. A very striking and encouraging side of the work last year was the monthly meeting of Bazinbi ("Builders"). The C.M.S. missionary who superintends this district writes: "The children from our schools come to the centre for these builders' meetings and bring with them castor-oil seeds. This we buy at a very small rate which enables the children to buy themselves books and pencils for school use, and we sell the castor-oil seeds for the support of pupil teachers in training. During the year some fifteen tons have been so collected, and as most of it is brought in small lots of a few pounds at a time by the various children, it means that a very large number of children are helping in the collection of the seeds. Our meetings have been very well attended, and on one occasion we had 1175 children present, when the Bishop spoke to them. All the schools in the country have been represented at the meetings at one time or another, which means that some of the children have had to walk in something like forty miles for the meeting, making a walk of eighty miles in all."

Agricultural School in Uganda.

The Church Missionary Society has an "agricultural school" in the eastern part of the Uganda Protectorate. There are about one hundred and fifty boys in it, all boarders, and most of them sons of the chiefs in the district, which covers 10,000 square miles. The chiefs are most friendly, and at the school sports forty-five of them were present, with more than 2500 of their followers.

The boys cultivate the school estates, and are taught other branches of industry. There is a great demand for them when they leave, for many chiefs are building new houses, and want doors, windows, etc., made for them.

Mad Upon Idols.

Whilst on a visit to a district near Pakhoi, in South China, which is described as "mad upon idols," two C.M.S. missionaries witnessed a heathen procession more than a mile in length. In a description in the "C.M.S. Gazette" for August we read:—"One of the many lamentable features of that procession was the spectacle of a man being carried along at the back, and leaning over the top of a sedan chair in which an idol was being carried. The man's cheeks were pierced by a long stiletto, and his tongue, which protruded, was transfixed by a smaller one. This ceremony is called 'Lok Shan Kong Wa.' The spirit of an idol is said to have entered into this man who had been chosen by the idolatrous priest. He speaks on behalf of the idol, praising an individual or a district which may have been liberal in supporting the temple, or blaming and warning individuals or a district which had been neglectful. Having spoken on behalf of the idol, this man pierces his cheeks and tongue, and is then carried forth in procession. It is said that he feels no pain and that no blood flows from the wounds."

Daily Service in the Bauchi Highlands.

A short time ago the Bishop of Western Equatorial Africa visited a place called Kabwir, situated in the highlands of the Bauchi Province of Northern Nigeria. This is the sphere of the Cambridge University Missionary Party, a band of Cambridge men who are supported by a few of their university contemporaries, men who are not able themselves to go to the Front. Kabwir was occupied five years ago. The people were

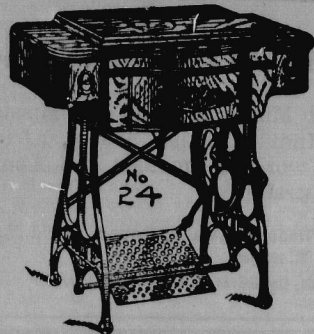
pagans of a very primitive type, whose language had not then been committed to writing. In November, 1913, the first converts were baptised and had much to endure in the way of petty persecution. In April last Bishop Tugwell visited the place and confirmed twenty-two candidates. He found a practice established at the station, which is very common in all the C.M.S. mission fields, of holding a short morning service daily in the Church. It is held at Kabwir at six o'clock, and is attended, the Bishop says, by some seventy or eighty people. These are his words: "You see the women returning from some distant pool put down their water pots, and the men and boys on their way to the farms put down their hoes and spades and quickly take their appointed place in the Church. A hymn is sung, a portion of God's Word is read and expounded, and then a prayer is offered and the Benediction given. The service lasts from fifteen to twenty minutes."

Great Progress in West Africa.

Nearly 11,000 people (7627 of whom were adults) we baptised in the Diocese of Western Equatorial Africa last year—the highest number ever reported in one year in any C.M.S. Mission. Of the adults the men numbered 5752 and the women 1875. There are 21,399 catechumens on the registers and of these 14,179 are men and 7220 women. Commenting on these figures at the first session of the fourth Synod of the Diocese held at Lagos, on May 19, Bishop Oluwole said: "These statistics constitute a loud call to the clergy and all Church workers to labour to instruct these multitudes in the things of God. It is a real danger to the life of a Church to fill it with baptised heathens." The total amount contributed by Christians in the Diocese for religious purposes was £29,779, against £23,848 in the previous year.

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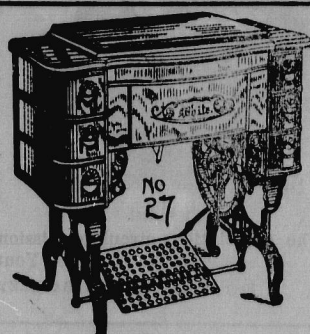
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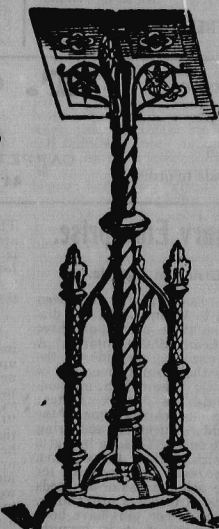
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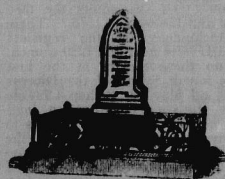
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Current Topics.

September seems to be in Australia a favourite month for the holding of Synods. In Sydney, Adelaide, Grafton, Perth and Bunbury, Sessions have been held during the past fortnight, and we publish portions of the Presidential Addresses (which have so far reached us) in this issue of the "Church Record." In the latter half of the month the Queensland Provincial Synod will meet at Rockhampton, Diocesan Synods will be in Session at Bathurst and Bendigo, and the Melbourne Synod will follow early in October.

While much of the time in these Church Parliaments is necessarily occupied with material issues and legislative machinery, the spiritual aim and object of the Church are by no means forgotten. In each case the Archbishop or Bishop who presides has a splendid opportunity of dealing with really vital issues, and the members of our Australian Episcopate are not lacking in the qualities of highest leadership. In many Synods a time is set apart for the consideration of missionary problems, and in every case services are held and sermons preached to emphasise the spiritual aspect of the work of the Church.

Several Bishops in England have been endeavouring to allay the fears of clergy who have been "disturbed" by the statement of the Archbishop of Canterbury with regard to Kikuyu. They have made extraordinary efforts to minimise the importance of the statement, to emphasise its "personal" character, and to maintain that it does not in any way apply to their Dioceses. It is refreshing under these circumstances to find that the Primate in his address to the Sydney Synod did not hesitate to affirm his unqualified approval of the Archbishop's decision, concerning which he says:—

"I for one welcome it as a statesmanlike utterance, calculated to strengthen Christendom, though for my part I believe that the principles of our Church would have allowed him to go even farther; but I recognise the complicated difficulties that he was bound to have in mind."

These words involve approval of the principle that in the Mission Field a Bishop may invite ministers of recognised Christian Communions to preach in Anglican pulpits, or their members when cut off from their service of Holy Communion to receive the Sacrament in Anglican Churches. The Archbishop

of Canterbury, however, thinks that the Bishops ought not to advise their own members, when isolated, to receive Holy Communion from ministers non-episcopally ordained. It is here that the Archbishop of Sydney is prepared to go further. He says:—

"My own reading of our formularies forbids me to put any such restriction upon our isolated communicants who wish to obey our Lord's command."

We are deeply thankful for this broad-minded utterance, but in fairness to the Archbishop, we must not omit to note that he adds:—

"At the same time I desire to say, as Diocesan, that, no matter what I can accept theoretically, I am not prepared in my own Diocese to sanction any interchange of pulpits with other Christian bodies, nor any wholesale intercommunion, though I am always prepared to extend the spiritual hospitality of our Communion in cases of Christians otherwise cut off from Communion. But I am convinced that any precipitate and local action in circumstances outside the emergencies of the Mission Field will only retard our wished-for true organic reunion with those great Christian Communions who so largely symbolise with us in the fundamentals of the faith."

We are specially thankful to the Bishop of Adelaide for the high spiritual note in his Synod Address. He said that in this time of stress and sorrow the great need was "a revival in our spiritual life."

This, of course, is the key to the problems which lie before us for solution. While the hearts of some have been turned to God by the sorrows and bereavements they are passing through, the mass of our people are not yet touched. To earnest Christians the Bishop appeals that there may be a "Mobilisation for Prayer," that the Church "by her own example of faithful earnest prayer, by her own spiritual intensity may infect and inspire others." The first revival needed is undoubtedly a revival of spiritual life within the Church, that all her members should seek to be better Christians.

But in addition to this an effort should be made to reach the indifferent and careless, who are apparently living without God in the world. The Bishop suggests "a General Mission." He believes that "it would be found in many parishes that a Mission at this time would be wonderfully fruitful in its results." We are sure that it would. We urged the desirability of such a General Mission in all our parishes shortly after the outbreak of the War. Much more is such a determined spiritual effort needed now, for (to quote the Bishop again) "many are feeling that material things do not satisfy and are yearning for spiritual

help. Can the Church rise to the greatness of the occasion?"

The Bishop of Grafton in the course of his Synod Address spoke in earnest words of the blessings which might accrue to our people as a result of the War, and urged the duty of working "for some moral and spiritual benefit from this Baptism of Blood." He rejoiced over some results already achieved, "a passing wave of sobriety in response to the noble example of his Majesty King George's challenge," "a thin revival of Family Prayer" as a memorial of the late Earl Roberts, "a slight amendment in the public regard due to the Lord's Day." We rejoice over any improvement in the tone of our social life which has taken place, but we have not ourselves observed any diminution in Sunday desecration. But with the Bishop's final conclusion we are in full accord. He said: "But Nation Regeneration as the source of fitness for future Empire, how all too meagre!" and added:—

"Brethren shall we go back to our parishes with a fresh determination to preach and teach and live as those who believe in the unsearchable riches of Christ? God help us to examine our own lives in the light of heaven's vast expenditure for our salvation. God kindle the flame of whole-hearted love afresh in our souls."

No more solemn and practical Consecration of the capital of the Commonwealth can be asked for than the mournful pageant of Friday, September 3. The burial of our brave and holy dead, in the person of General Sir William Throsby Bridges was an act of inspired thoughtfulness. The gallant leader of our Australian Armies, who gave his life in this holy war, is a fitting representative of the many lives, from each and every State, which are being laid down for the Empire's cause of righteousness and faith. The monument that will hereafter mark the resting place of that great hero will be for all time a symbol and memorial of the splendid unity of service and sacrifice provoked by the realisation of the unity of ideal and destiny that binds us together as one people. May that monument also be an abiding reminder to the people of our great land that the blood of our slain demands from us the consecration of the nation's life, for which they suffered, to those divine purposes for which we have been called into being.