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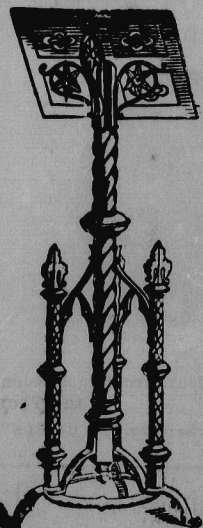
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Current Topics.

For over a year our Empire has been at war. We have had it frequently impressed upon us that it is a war for liberty and justice, that our cause is righteous, and that our hands are clean. We rejoice to think that all this is true, and we have ourselves frequently made strong statements to the same effect. But questions may well be asked upon another aspect of the subject. Are we as a nation seeking to live that we may be fit to be an instrument in the hands of God for His great purposes? Are we turning to the Lord, observing His Day, reading His Word, obeying His Law, waiting upon Him in prayer?

In this connection the Archbishop of Brisbane uttered some weighty words at the Queensland Provincial Synod on the necessity for "National Repentance." He said:

"Only a repentant Church can preach repentance to the nation. We must begin with ourselves. The message of repentance can only be given out of a repentant heart, and the nation at large will judge of its sin by the measure of our sorrow and solicitude. We must begin then to school ourselves to that attitude of mind which we seek to commend to others. And the work must be done mainly upon our knees. Conviction of sin is not a thing we can attain by our own unaided will: it is the work of the Holy Spirit; but it will assuredly come to us, and through us to the nation, if only we will agree in prayer. Can we not all agree to pray daily for national penitence? Can we not each one make an act of penitence every day for our own personal share in the national sin? These things at least are within our power. And perhaps we can further strive by a concerted effort for the recognition of God in the home through the restoration of family prayer."

At the outset of the war it was felt that the word "humiliation" might be misunderstood. But now the conviction is deepening in many minds that we are called as a Church and as a people to humble ourselves before God in National Repentance. Only then shall we be made fit by divine grace for the victory which we believe will be vouchsafed to us. Without penitence even victory may fail to bring us the truest blessing.

This aspect of the war is also dealt with by the Archbishop of Sydney in his "Diocesan Magazine."

Danger of Neglecting God. He says:—

"The final victory after the utmost sacrifice is made comes to those who in and through the sacrifice have given themselves spiritually to God. As a nation, we are far from this at present, and the menace of defeat is a call to conscience for enquiry whether there is not a cause. The so-called religious classes of the community are not setting the example that they should, and so

it is not strange if the rest go their perilous way untroubled. Whilst Sunday is neglected, whilst drink is allowed such sway, whilst gambling enters even into philanthropy, in spite of the solemn nearness of death and eternity, it is not strange if the outlook is dark. The remedy is in our own hands. Victory can be ours without a doubt. But neglect of God if continued is dangerously like tempting of Providence. Victory if given on such terms might be even as the gift of the quails in the wilderness. I appeal to you as Churchpeople to set your house in order, and in this not to delude yourselves into thinking that patriotic activity can compensate for absence of submission of your soul to God."

Undoubtedly the crisis through which we are passing is a call to the Church to keep her spiritual light brightly burning, so that it may shine upon the world around. Our leaders are sounding the note of warning, and are calling us to humility and penitence. It is for Church people to hear the call and walk humbly with their God. "Render your heart and not your garments, and turn unto the Lord your God; for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil."

The Bishop of Willochra has the courage of his convictions. He has formed a general impression of his new Diocese, and is intensely grateful for the kindness of the welcome he has received, but there are two subjects upon which he has to speak with disapproval. This he does in "The Willochra," and as we read his affectionate and sympathetic words expressing his opinions with absolute firmness, we were reminded of the Apostolic phrase, "Speaking the truth in love."

The first subject with which the Bishop deals is "Pew Rents." He says:—

"It is a source of the keenest disappointment to me to find that seats in God's House are let for money in most of our Churches. I had thought that it was now generally recognised that pew-rents were a hopelessly antiquated and discredited method of raising Church funds, dating from the worst and dearest period of our Church's history, and that no system did more to check all growth, whether of parochial funds or Church membership. I know that it is always hard for those who have become used to a thing to recognise its bad points or how it strikes an outsider, but I feel bound to say from the beginning that I do not see how it would be possible for me to fix my permanent residence or to agree to any parish being made the See Town in which the custom of pew-rents was in force. I simply cannot forget the second chapter of St. James' Epistle."

Of course on this point many Churchmen do not quite see eye to eye with the Bishop. For ourselves we would like all seats in all Churches to be free and unappropriated; that is the ideal at which we should aim. New

Churches might well refrain from beginning the practice of letting seats, but it is not an easy thing suddenly to abolish pew-rents where they have been long established. There are many difficulties quite apart from that which is most obvious—the financial difficulty. People need to be educated upon the question; there are signs that the desire for reform is spreading, and we trust that free and open Churches will eventually be the rule, rather than the exception.

The Bishop also has something to say about "methods of raising money for Church purposes which will not bear the test of Christian principles." He says:—

"I do not believe that there is anything wrong in concerts or sales of work in which those who can offer only their musical or manual skill convert that skill into the more practical form of money, but it does seem to be utterly wrong to gain money for any Church purpose by any form of mere amusement or by any form of gambling, however innocent it may be called. The Church's only reason for existing is that it sets before the world a higher ideal than its own, and the moment the Church lowers its ideals and comes down to the world's standard, it ceases to have any reason why it should exist at all. There is no question of must live, as applied to the Church. If it loses its standard, that is no reason at all why it should continue to live. Now the Church's ideal in giving is self-denial, and by no possible means can money derived from amusement or gambling be made to square with this."

It is indeed refreshing to hear such plain words upon this all-important subject. The Bishop is of course only writing to Church people in his own Diocese, but his words ought to bring a living message to the whole Church throughout Australia. We are often saddened by hearing of parishes raising money for their Church by dances and euchre parties, and by raffles and other forms of gambling. In one Diocese (to quote the official paper) is an "annual dance on behalf of the Bishop's House Interest Fund." We feel the truth of the words of the Bishop of Willochra, "that the moment the Church lowers its ideals and comes down to the world's standard, it ceases to have any reason why it should exist at all." It is difficult to imagine how a Church can expect the divine blessing upon its spiritual work when it raises funds by such doubtful methods.

The perennial subject of the Colonial Clergy Act came under discussion at the Melbourne Synod last week. The mover, Canon Hughes, pointed out that owing to the Act it was impossible for Church of England clergymen ordained in Aus-

tralia legally to officiate in England or in other parts of the Empire, except by paying special fees and serving in England as curates.

Canon Harford in the P.B. Dictionary remarks that the value of the provisions of the said Act has been variously estimated. We suppose it is a question very much of point of view. But there are certain very practical considerations that justify some measures being taken to safeguard the standard of the ministry of the Church. It is quite an open fact that in some Colonial Dioceses the standard of examination is confessedly lower than that obtaining in other Dioceses. Now we understand that there is one settled standard for ordinands throughout the whole Church in England. Consequently, it would be manifestly unfair to place clergy ordained under a different standard on equal footing with the clergy ordained on the basis of the English standard. In some Colonial Dioceses, for instance, it has not always been necessary for an ordinand to fulfil the rubrical requirements of being learned in the Latin tongue, and there are cases on record in which the Archbishop of Canterbury has required a fulfilment of that rubric before issuing a license for such to officiate. Instead of complaining against a very natural and necessary requirement, we should strain every nerve to raise our own standard of examination so high as to make the provisions of the Act mean-

ingless in their application to clergy of the Australian Church.

Then, in another direction, we need to set our own house in order. Is there such freedom of movement from Diocese to Diocese in our own Australian Church that we can consistently ask for the removal of some hedges that hinder only very slightly when our clergy are seeking work in England. Is it not partly true that in some of our larger Dioceses a man's ordination seems to be post-dated from the time when he enters a Diocese and the date of his ordination, for practical purposes of promotion to larger responsibilities, is deleted. Is it not also more lamentably true that quite arbitrary fences of some ecclesiastical order are erected round some of our Australian Dioceses. We all glory in the comprehensiveness of the Church to which we belong—of course because it is wide enough to receive us! But, in spite of that glorious comprehensiveness, is it always quite easy for an Evangelical to get into certain Northern and Southern Dioceses? It seems to us that in spite of there being no Act to excuse the procedure, these ecclesiastical fences are erected at the sweet will of the Diocesan for the time being, assisted by a bevy of "broadminded" clergy, chaplains and otherwise.

We pass from fences to fees! We are grateful sometimes that there are "toll gates," for they are gates of a kind and have usually no ecclesiastically colored locks. As long as you pay the required guineas you are graciously permitted to enter upon a cure of souls of some kind or other. After all there are toll-gates to every Diocese, and we have no right at all to complain about the English Dioceses. Why should these toll-gates exist at all? It is generally acknowledged that the ordinary curate (using the term quite widely), is working for little more than will enable him to just pay his way, and in many cases the provision is bare indeed. The Church authorities are the ones who should know this best, and yet the self-sacrifices he is content to make are increased for him by the very hands that should be stretched out to make his path financially easier. No doubt this venerable custom of having a "toll-gate" is part of our inheritance from the Mother Church, let us be wise and honest enough to recognise and cast out the huge beams in our own eye.

With the Tea and Sugar Train

By the Bishop of Willochra, in "The Willochra."

In company with Rev. A. Nutting I left the Tassie Street Station, at Port Augusta, of the Transcontinental Railway, at 4 p.m. on Monday, September 6. The two little wooden offices are not a very imposing terminus, and the train consisted of some trucks and a few vans. We took up our quarters in a brake van, not even furnished with seats, and the other less favoured passengers had to be content with an open cattle truck.

After crossing the head of the Gulf, a few miles above Port Augusta, the line rises on to an elevated tableland, covered with saltbush, and looking very like an English moor. Save for a startled camel, which fled wildly, there was no sign of life till we reached a railway camp at 17 miles. Here the wives of the men emerged from their tents to do their shopping. One van was marked "Travelling Butcher's" another "Travelling Retail Store," and a brisk trade was soon doing in fresh joints, bread, and groceries. Hence the name of this train, which is always known as the "Tea and Sugar Train." We had time here, as elsewhere, for a little talk with the people before going on. I did not pass a very comfortable night, as at every stoppage the doors were thrown open, and a cold wind swept eddying and howling through the van, till I fancied myself once more on board the Francis Pritt, an impression deepened by the heavy rolling at the many deviations, where a temporary line has been made round the unfinished bridges. At 5 a.m. we arrived at Pimba, a little island of tents and

iron cottages, in a perfectly level sea of dwarf, grey salt-bush. Here, as if to show that we thought nothing of being four hours late, we waited for four hours more. The country was once well stocked with sheep, but few are now left. At last we made a start; but after about ten miles the engine was taken with indisposition, and we had to wait another hour till it felt better! We had now done 120 miles in 18 hours! Soon after we descended a long valley by a temporary track. The permanent way here consists, for several miles, of embankments—the heaviest work on the line. Some large tanks are being made, to hold five and ten million gallons; but it is not clear when they will be filled. About 140 miles from Port Augusta we came to Lake Hart—a salt lake, several miles in width. There was a camp of railway people on its desolate shores, but no sign of bird or beast on its white, salt-encrusted banks. There is, of course, no school for the children, and the Tea and Sugar Train is the only break in the monotonous life of their mothers. We crawled along all day, noticing here and there the scarlet blossoms of Sturt's desert pea, but little else remarkable, though the grey downs have a quaint and quiet beauty of their own. Soon after dark I prepared for a sleep, as I had got little the previous night; but my hopes were dashed by the arrival of a party from one of the camps, to be shifted to another 18 miles further on—an operation taking six hours, during which the now over-crowded van was entirely full of restless passengers, tired children (the party had been sitting by the line since morning, waiting for the train, now ten hours late!), and a cloud of tobacco smoke more remarkable for pungency than fragrance! At 1 a.m. the unfortunate women and children were set down on a bare, treeless plain, to spend the rest of the night as best they could, while we went on for another hour or two, to Kingoonya, another railway camp, where everyone dispersed, including the engine. I went to look for it soon after six in the morning, and found it having a morning wash and clean down. I vainly suggested that, as we were already twelve hours overdue, it might be as well to make a start; but we did not get off till 8.15 a.m., and it was 1 p.m. when we arrived at Tarcoola, about 18 hours late, having taken 45 hours to do 238 miles! Not a bad record for the Transcontinental! The township of Tarcoola is about a mile from the tent-town round the railway station, and was a busy little mining centre some fourteen years ago. There seem some signs of a revival at the present time. We were kindly met at the station, and driven up. All our arrangements were sadly upset, as we ought to have arrived the previous evening, and had arranged a celebration of Holy Communion for 7 a.m. In the afternoon we visited the State School, and I talked to the children, and at 7.30 p.m. we had a very hearty little service in the Institute, and afterwards an instruction for Communicants and Confirmation Candidates. I hope to return in six weeks' time. Our return train was due to start at 2 a.m., and the engineer in charge kindly gave us shelter at the railway office quarters until the appointed time, when, as usual, we did not start! However, we got away in a passenger carriage, which differed from the brake van in having a narrow seat round the walls, and being very much dirtier, being filled with all refuse of the journey up. It did not occur to anyone to sweep out the carriage for the return journey, or to fill the water tank in the so-called lavatory. Into this vehicle were packed twenty-two men, women and children and their luggage, for which there was, apparently, no other place. We crawled along, with innumerable stops and delays, and finally reached Port Augusta at 8 a.m. on Friday, six hours late, after four consecutive nights in the train, and no chance of getting a wash on it. I have heard that there are very good carriages in stock, but the public are not allowed to have the use of them! I noticed, also, some very good and clean sheep trucks at Port Augusta station. I felt very much ashamed to see the words "C. of A." inscribed on the passenger carriage with which we were furnished. It would surely be better for the Commonwealth not to obtrude the fact that it owns the line until decent accommodation be provided, and some degree of punctuality attained. On the whole, I think I prefer the "Tea and Sugar" to the passenger train. It, at least, makes no pretence of providing accommodation, and it is nobody's business when it departs or arrives.

"It leads to everything that is wrong and works counter to everything that is right. This drink business is a bad business."—(Governor Hodge of Kansas.)

Thoughts on the Church Seasons.

20th Sunday after Trinity (October 17).

THE WEDDING GARMENT.

On the 2nd Sunday after Trinity our attention was directed, in the parable of the Great Supper, to the rich provision which God has made for our redemption, and the various excuses which are advanced when men are invited to the Gospel Feast. On the 20th Sunday after Trinity the Gospel (St. Matt. xxii. 1-14) brings the same subject before us, with one important addition. For whereas our attention was then confined to the case of those who reject the Gospel invitation, it is now directed in the very similar parable of the Marriage of the King's Son, to the case of those who only outwardly accept it. The "man who had not on a wedding garment" is the representative of those who, though joined to the company of the faithful on earth, will, at the final severance between "bad and good" (v. 10) not be found "meet to be partakers of the inheritance of the saints in light."

It was the custom at Eastern Marriage Festivals for every guest to wear a special "wedding garment," which was provided for him by the master of the house. The "man who had not on a wedding garment" had therefore refused to accept what he well knew to be necessary, and when the King came in to see the guests, the absence of the customary robe was the mark of this man's unfitness. The wedding garment in the spiritual application of the parable represents our fitness for heaven—the Christ-wrought righteousness of justification.

When the man was questioned he had no excuse to offer—he was speechless. He had lacked the will to accept what was provided for him. We, like him, have no wedding garment of our own, but it is provided for us in the righteousness "which is through the faith of Christ, the righteousness which is of God by faith."

The story sets a solemn warning before all who use the ordinances of the Church. We have joined ourselves to those who have outwardly accepted the King's invitation, we sit at the same Gospel Feast, and share the same Gospel privileges. By and by the King will come in to see the guests. Let us be quite sure that we have personally accepted Christ as Saviour, and are wearing the robe of righteousness which is a free gift from Him, and which He alone can provide.

21st Sunday after Trinity (October 24).

THE GROWTH OF FAITH.

In this Gospel (St. John iv. 46-54) the healing of the Nobleman's Son is set before us—a beautiful example, not only of the power, but of the growth of faith. Our Lord was in Cana of Galilee, where, on a former occasion, he had turned water into wine, when a certain nobleman, or "King's officer," who is supposed to have been Chuza, Herod's steward (St. Luke viii. 3), asked Him to come down to Capernaum to heal his dying son. The nobleman had faith enough in the power of Christ to heal his son, but deemed it necessary that He should see him. How different from the centurion

of the same town, who said, "Speak the word only, and my servant shall be healed."

But Jesus did not spurn the weak faith of this Galilean nobleman. He only gently reproved it: "Except ye see signs and wonders ye will not believe." Then, in answer to his renewed entreaty, Jesus said, "Go thy way; thy son liveth." The very word which told of his son's recovery strengthened the faith of the nobleman himself, for we read: "the man believed the words that Jesus had spoken unto him, and he went his way." His faith was rewarded, for before he reached his home his servants met him with the welcome tidings (echoing the very words of Jesus) "Thy son liveth." His faith was further confirmed when he found it was in the very hour that Jesus had spoken these words that the fever had left his son. Note the blessed result:—"Himself believed and his whole household." If this King's officer was indeed Chuza, Herod's steward, is it any wonder that Joanna, his wife, moved by deepest gratitude, henceforth ministered unto Jesus, her son's benefactor, of her substance?

Thus we are taught that where there is faith, though it be weak and imperfect, Christ deals tenderly with it. "He will not break the bruised reed nor quench the smoking flax." The nobleman's faith in verse 50 is clearly stronger than that alluded to in verse 48, and in verse 53 we are told how the faith of verse 50 was built up upon a firmer foundation. Have we a true faith in Christ though perhaps it is not very strong? Then we may trust Him to develop and strengthen it, possibly by severe testing and discipline. Through "the trial of our faith, which is much more precious than of gold that perisheth," may we "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

CHRISTIANITY IS CHRIST.

"Christianity is first and foremost the personal revelation of God in Jesus Christ. The fundamental conception of a Christian is that of one who believes in Jesus Christ, worships Jesus Christ, loves Jesus Christ, follows Jesus Christ. It is in Jesus Christ that the Christian finds life; it is from Jesus Christ that the Christian gets peace; it is through Jesus Christ that the Christian receives power; it is with Jesus Christ that the Christian does his work; it is for Jesus Christ that the Christian is called upon to suffer; it is after Jesus Christ that the Christian is bidden to follow."—Dr. A. J. Tait.

A SOLDIER'S PRAYER.

Father in Heaven, I thank Thee that the cause in which we fight is pleasing unto Thee Who lovest Honour, Righteousness and Truth, And good fidelity in every land, Make use of me, I pray, to do Thy Will; To drive the night away and bring the day; And let the Nations know, Thou art the Lord.

Cleanse me from sin, and keep my soul in peace, If it shall please Thee, let me live through all The waiting days and battles I shall fight; But if Thou wilt otherwise—if I Should fall and sleep, let me awake with Thee.

I rest my soul on Thy dear Son our Lord Who on the Cross for me gave up His life, And rose again, and lives to lead me on In service here on earth, or where He is.

To Thee, O Father, and to Thy dear Son, And to the Holy Ghost, be glory evermore.—Amen.

Written at St. Michael's, Rose Bay, Sydney, 26th Sept., 1915.

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Melbourne Diocesan Festival.

(From Our Own Correspondent.)

When it was decided to replace the usual Tea—without which no Diocesan Festival of past years was thought complete—with a solemn Service of Intercession, the arrangement met with the hearty approval of all thoughtful people.

The Service, which was held in the Cathedral, was of a very simple character, and the Intercession, led by the Archbishop, was followed with close attention by a congregation that filled the building.

A feature of recent Festivals has been the C.E.M.S. procession from the Cathedral to the Auditorium. On this occasion, it might have been a fresh contingent of recruits as it swung into Collins Street to the tune of "Soldiers of the King." Not a few of those who, a year ago, joined in singing "Onward, Christian Soldiers," have proved their loyalty to their earthly King at Gaba Tepe, Cape Helles, and Lonesome Pine.

His Excellency Sir Arthur Stanley, who presided at the Public Meeting, said that the occasion called for thanksgiving for what had been accomplished, humility for what had been left undone, and earnest resolve to increase our efforts in the future. He declared himself an optimist, and urged that his optimism was justified by the great moral advance of the past century, as shown in the abolition of slavery, the reform of the drinking habits of the people, and the amelioration of the penal system. He congratulated the Church on its excellent Soldiers' Institutes, carried on as they were in the broad spirit of Catholicity, a spirit which he rejoiced to find so much in evidence in Australia.

The Organising Secretary of the B.M.F. (Rev. R. J. E. Layman) outlined the work done by means of the Fund, and mentioned that half the parishes of the Diocese were receiving help therefrom.

Rev. D. M. Deasy, Chaplain of the Cathedral Soldiers' Institute, gripped the attention of his audience at once by an amusing illustration of the inclination people have to be mere spectators. He rehearsed some striking testimonies to the value of the Institute, given by returned soldiers. He showed too what could be done to help by willing hands; a Presbyterian lady had handed over £10 to the Institute as the proceeds of bags which she had made, while some young men and women in a neighbouring warehouse had presented the Institute with a very handsome and comfortable chair. He concluded a telling speech with an impressive application to the soldier of the words of the Good Samaritan, "Take care of him."

The ovation accorded the Bishop of Tasmania must have convinced him that Melbourne Churchmen know how to be loyal to old friends. He drew our attention to the changed attitude to the Empire of its citizens. Little more than a year ago we were content to be proud of our Empire and thankful for the benefits accruing to us as citizens; now, while still proud of it, prouder

than ever before, our chief concern was how best to help it, and at whatever cost. The moral of a changed attitude towards our Church was obvious. Sacrifice for our Church was imperative if workers were to be saved from breaking down, not so much from the strain of the work they do, as from the strain of the work they are compelled to leave undone.

Dean Godby complained that there was one thing to which he took exception in Dr. Stephen's otherwise excellent speech—he had stolen his (the Dean's) thoughts. He made a strong point of the Bishop's Ordination Charge to a priest to "seek for Christ's sheep that are dispersed abroad." This was the Church's charge; the Bishop spoke for the Church. It was therefore incumbent upon the Church to make it possible for the clergy to fulfil their duty. We must increase the staff of our parishes. It was shameful that a clergyman should be left to minister alone in a population of between 20,000 and 30,000 souls.

The Archbishop expressed his pleasure at the great success of the Festival; the altered arrangements had been amply justified; the financial result would be some £500; £400 would be needed for the year's work—a liberal response was hoped for on the coming Sunday.

Personal.

The Bishop of New Guinea arrived in Sydney last week from Brisbane. He met a number of clergy at the A.B.M. Office on Monday morning and explained to them some of the problems, needs, and opportunities of the New Guinea Mission.

The Bishop of Melanesia is expected to arrive in Sydney from New Zealand on October 18, and will sail for the Solomon Islands at the end of the month.

Archdeacon Watson, of Bendigo, died in Melbourne on Sunday, October 3rd in his 78th year. He spent all his ministerial life in Victoria. When the Diocese of Bendigo was formed he was Vicar of All Saints' Church, which became the Pro-Cathedral of the new Diocese, and he was appointed Archdeacon of Bendigo. He has been living in retirement for the past seven years.

A marble reading-desk, in memory of the late Archdeacon Mercer and his sister, the late Miss E. Mercer, was recently unveiled in St. John's Church, Ballarat, by the Bishop. The desk was the gift of Miss Theresa Mercer.

Canon and Mrs. W. E. H. Percival, of Bendigo, have just celebrated their silver wedding. Bishop Langley, on behalf of the parishioners of All Saints', presented Canon Percival with

a purse of sovereigns, and Mrs. Percival with a silver rose bowl.

Rev. Walter Green (son of Bishop Green), sub-warden of St. Aidan's College, Ballarat, is now in camp as a Chaplain to the Forces. His place at St. Aidan's, during his absence, is taken by the Rev. J. Redmond.

Rev. B. C. Wilson, Rector of Merriwa, N.S.W., has been appointed a Military Chaplain, and has left to take up his duty in Egypt.

Rev. J. T. Bate, Rector of Carcoar, N.S.W., has changed parishes with the Rev. L. A. Marino, of Cudal. He was presented with purses of sovereigns by the residents of Carcoar, Mandurama, and Lyndhurst, respectively.

Rev. F. G. Ward, Rector of Canberra, N.S.W., has been accepted as a Military Chaplain to the Expeditionary Forces. His work at Canberra will be undertaken by the Rev. A. M. S. Wilson, late of Little Plain, in the Diocese of Armidale.

The Bishop of Bathurst has received advices that Mr. Nelson Hardie, brother of the Rev. John Hardie, Principal of the Brotherhood of the Good Shepherd, has been killed in action, and that Mr. R. M. Forster, brother of Canon Forster, Sub-Dean of All Saints' Cathedral, Bathurst, is among the wounded. Canon Forster has been instructed to proceed to the front as Chaplain, but a serious attack of typhoid fever prevents him doing so.

The Dean of Sydney, who is in Galipoli, writing to the Rev. E. N. Wilton, Precentor of St. Andrew's Cathedral, comments upon the work which N.S.W. clergy are doing at the Front in addition to that accomplished by the Chaplains. He says: "In one field ambulance alone there are three of our clergy. Private Andrews was the Vice-Principal of the Bush Brotherhood, Dubbo. It is an object-lesson to see a man of his culture and education roughing it in the ranks. He has been able to arrange many informal services for his comrades, and is doing excellent work. Private MacGregor, who is a deacon and was one time at Maitland, is a stretcher-bearer of the same ambulance, and has had the distinction of being mentioned in despatches. Lance-Corporal Maxted, late Rector of St. Oswald's, Haberfield, was in the ranks of the A.M.C., but is now attached to the general headquarters. A son of the Bishop of Newcastle is

Our Melbourne Letter.

(From Our Own Correspondent.)

"The baseless fabric of the Apostolic Succession." The anonymous author of this sweeping phrase gave the Archbishop of Melbourne a text for two pages of his Synodical Address. On this thorny topic his Grace seemed eminently safe, until he came to deal with the evidence of the second and first centuries. He bridges the gap between the Apostolic Fathers and the New Testament with the statement "Through these days we are able to connect the Church with the Apostles and with Christ Himself." But other students have not found the solution quite so simple. There is little space in a general deliverance for argument. We have to be content with the assertion, "The prerogative of the Apostles is the true key to the question of the origin of the Church." This prerogative his Grace used to account for the rule of faith: "The creed of a Christian was declared by the Apostles." But more startling still was the statement: "The form of Church Government was decided and fixed by the same authority, and in all these senses the Apostolic Succession is no baseless fabric but a veritable fact of history."

For the average man the appeal must be to authorities. The great Cambridge trio—Lightfoot, Westcott, and Hort, would have questioned this statement, to say nothing of the equally great scholar, Gwatkin. The history of the early Church yields no more than this, that Episcopacy as understood to-day, must have been known to St. John and had his sanction. If the form of Government was "decided and fixed" by the Apostles, the Apostolic Succession may stand. But until evidence is forthcoming this proud superstructure is on a shaky foundation. After all, what is meant by the Apostolic Succession? If a succession of order, a link of continuity witnessing to our oneness with the Church of the first days is meant, all Anglicans are in agreement. But if the historical chain is held to confer a "prerogative" of authority and grace, we have a dogma which is as unhistorical as it is dangerous.

Mr. L. V. Biggs, in one of his Synod speeches, touched on a matter which shows the importance of this question. He said we were in our Australian Corner-Stones of Character. There are four corner-stones of character—pure thought, right motives, worthy ambitions, honest methods. Lay these corner-stones in your life with fitting ceremonies, and upon them build the noble structure of a Christlike character.

a sergeant in one of the battalions, two sons of the Rev. H. Howell Price hold commissions, and Canon Stott, of Newcastle, is a sergeant on the staff of one of the base hospitals."

At the Melbourne Diocesan Synod last week Mr. E. C. Rigby, of Hawthorn, was unanimously elected as Lay Canon of St. Paul's Cathedral. Mr. Rigby has, for many years, taken a deep interest in Church work in the Diocese of Melbourne.

Miss K. E. Erwood, formerly a missionary of the Victorian C.M.A. in Palestine, who is a trained nurse, has been accepted for military service, and is proceeding to the Front.

Canon W. E. H. Percival, Rector of All Saints', Bendigo, has been appointed by the Bishop to be Archdeacon of Bendigo in succession to the late Archdeacon Watson.

Canon Bishop, of Kyneton, has been offered by the Bishop of Bendigo the position of Archdeacon of the southern portion of the Diocese, and he has accepted the post. Canon Bishop has been Rural Dean of Kyneton from a period before the formation of the Bendigo Diocese, having been first appointed to that office by Bishop Goe before the subdivision from Melbourne.

The friends of the Rev. A. W. Schapira will regret to hear that he has been compelled to retire from his work at Lord Howe Island, and is now lying very ill at his residence at Rushcutter's Bay, Sydney. He was very successful in his work at the Island, and was making arrangements to build a place of worship there. He has been greatly beloved in various parts of the Diocese where he has ministered. His scholarly addresses and personal acquaintance with many lands in which he had sojourned enriched his utterances and made them acceptable to young and old. It is feared he will never regain his voice, and will have to permanently give up preaching. We would assure him of our deep sympathy and pray that God may be with him and comfort him in his trouble.

Rev. C. N. Mell, Rector of Gresford, N.S.W., has been appointed Rector of All Saints', Singleton, in succession to the late Rev. John Kirkland.

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Synods working out an experiment in ecclesiastical organisation. "How to combine monarchical episcopacy with democratic government." They cannot be fully reconciled if episcopacy carries inherent autocratic powers in the management and government of the Church. The claims of an "Apostolic Succession" must not be allowed to infringe or supersede what is essential—the right of the whole body of the Church to govern itself. Churchmen do well to test theories which affect not only the internal affairs of the Church but which stand as a barrier to the hope of which the Archbishop has so often spoken, that of union with other Churches differently organised.

"Jabez," in a letter to the "Argus" last Saturday, gave his candid opinion that Synod was degenerating into a debating club, and complained of the time-consuming, word-spinning, of "garrulous multi-eloquence." If Jabez is a member of Synod it is a pity he does not speak for he has a fine command of language. Listening to him one would think again of Mr. Raw's story of the Clergyman who in a storm leant over the gangway to listen for the sailors. He was heard to exclaim, "Thank God, they are still swearing." All was well with the ship at any rate. This freedom of speech has its good side. Synod is proving its democratic character. Tuesday evening on Temperance was very interesting. Mr. Biggs put up a good fight for "disinterested management," but he had many adversaries. One of his supporters, Rev. C. E. Perry, quoted St. Paul's words to Timothy as an excuse for defending the use of intoxicants. Someone remarked, "I am surprised at Mr. Perry taking refuge in Timothy's stomach." Rev. F. Lynch was most entertaining, and in his way convincing. But in dealing with the argument from Timothy's stomach, he forgot to mention that up to the time of St. Paul giving his advice Timothy must have been a teetotaler. "Take no longer water." Here is proof enough of Adam's ale as a beverage, with "a little wine" in extreme cases as a medicine.

About 25 resolutions were dealt with. Only five or six were directly concerned with the spiritual work of the Church. Rev. Roscoe Wilson's moving speech on the need of the adolescents was one of the best things. He pleaded their need of the Pilot, our Lord Jesus Christ. Canon Wheeler's committee on religious instruction in State Schools is doing useful work. Rev. W. G. Ivens gave a fine speech on Missionary work in the present crisis. A resolution dealing with God's call to repentance through the War was unanimously adopted, and the week preceding Advent set apart as a week for special aggressive effort to promote decision for Christ and His service. The Rural Deans are to organise this effort, and if generally taken up, this movement will be one of the most fruitful results of the recent Synod.

"Thank God every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work and forced to do your best will breed in you a hundred virtues which the idle never know."

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General Synod.

The General Synod met last Tuesday afternoon in the Sydney Chapter House. The Archbishop of Sydney presided, and the Bishops of Newcastle, Bathurst, Grafton, Goulburn, and New Guinea were present, together with a limited number of clerical and lay representatives.

THE PRIMATE'S ADDRESS.

In his Presidential Address, the Primate considered in detail the abnormal circumstances under which the Synod met, concluding as follows:—

"For my own part I am content with an abnormal arrangement in the abnormal situation caused by this unparalleled War. A Synod with gaps in its representation might easily have brought about serious confusion by passing legislation that would lack the weight attaching to legislation passed in a full Synod. Nor is it well to my mind, that vacancies in lay representation be filled up in wide scale by local delegacy. Such a system hardly secures the Voice of the Church. I trust that such possible disability may be borne in mind during our present session. My suggestion would be that we content ourselves largely with such routine business as will carry on our organisations most smoothly until the next session of Synod, together with such other business, if any, of a patriotic nature as the present state of War may seem to demand of us. In accordance with this conviction, I shall of course pass over in silence several great questions of ecclesiastical polity, upon which I should ordinarily have enlarged. I am thankful that I have this excuse for leaving them alone now. The Houses of Convocation in England hardly commended themselves to the public mind by discussing certain vexed questions of ecclesiastical controversy at the very time when our armies were at death grips in the first awful battle of Ypres. To my mind we are saved a similar incongruity at this solemn juncture of our Empire's history."

Responsibility in Time of War.

The Archbishop then continued:—
"In this solemn time of war the responsibility that rests on our Church throughout our wide-stretching Continent is immense. From our extent, our numbers and our organisation we possess a power for influencing trend of thought and action throughout Australia which it is our duty to use for the national welfare. We have special opportunity to strengthen the morale of the people for the gigantic task of the present conflict, and also to prepare them by intelligent foresight to face the inevitable problems of the future in a practically new world."

"The task of the moment before the nation is to concentrate its resources with the resolve to win a final victory with the least delay."

"This involves appreciation of the vital issues at stake, and conviction that anything less than our utmost efforts is unthinkable defeat. The Nation's utmost means, that nothing is held back, and that the most trained administrative skill is employed to organise the resources placed at disposal."



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The spectacle of Germany so organised against wastage and for efficiency and economy that she emerged from the winter following the first failure of her war strategy almost stronger than when she began her premeditated war is an example and a warning. We must beware lest we lose the day of opportunity in the methods of administering them. It is the best possible in the emergency that we need and must have. Undue protraction of war through vacillating compromise with baser interests, and lack of moral nerve, takes needless toll of gallant lives.

"It is a wise ambition of our Church to be as the balance weight in the social machine which we have taught and must persist in teaching strongly, grudgingly, without qualification, that our country fights in this war for the ideals sympathised by the Cross, and that to us it is a Holy War. We must urge trust in those to whom authority has been committed and readiness to accept their decisions. Divided counsels are of the weaknesses against which democracies ever need to be aware. Standing as we do as a Church outside all political parties, we can speak boldly and impartially with the power at times to call political partisans away from the domestic strife on minor points that should be settled without public dispute by patriotic politicians at a time of crisis. We must watch for occasions when calm sanity can allay unrest."

The Ministry of Souls.

"But above all our chiefest contribution to the public good at this time is our ministry of souls, never more needed than when as now 'the fountains of the great deep are broken up.' First in claim upon us are the brave men going from our shores as soldiers to fight for the flag. The presence of the young manhood of Australia in our camps has been a challenge for the Church. It was startling in its demand upon our organisations and resources. But throughout Australia the Church has responded to the call as the developments were understood, and the best methods evolved. We are still learning. The demand is growing. But thanks to the devotedness of clergy and laymen who have resolutely faced the difficulties and frequently grave discomforts in their work, the work amongst souls in the Camps has been extensive and real, and the Church has received thanks from her sons."

"But one special responsibility laid upon us in our spiritual care for them is crusade against the trade in intoxicating drink. It meets us constantly; selfish, unpatriotic in its outlook, insistent on its rights to spread the temptation that too often ruins bright manhood and dishonours their uniform. As a Church, we can hold no parley. We must insist that the safety of the country is in jeopardy, and must not be sacrificed to any financial interests, and that statesmen must not be shackled in discharge of their duty."

"We must also take care that the conscience of the nation does not forget what it owes to the soldier permanently disabled in its service. Funds have been gathered on a large scale, but as yet, so far as I have heard, the provision of training our crippled heroes to maintain themselves when possible, and the organised maintenance of those who must also be dependent upon others, has not yet been placed upon a business basis, and this should be done whilst the memory of their service is fresh. Gratitude is too short-lived."

The Prophetic Office.

"But it is as prophets that we have an essential function to discharge to-day. Now, if ever, the Nation needs interpretation of the Voice of God. When a secular paper like the London 'Times' carries a call to national repentance in its leading article, the Church of the living God stands self-condemned if it is silent. It is a unique opportunity to enforce the claims of God when the vanity of human life is so apparent. The call of the Pastoral to a Day of Commemoration and Prayer, issued last January by the Archbishops and Bishops, met with wide response. It may be well to issue another with the New Year. The heart of the Nation is not spiritually dead, though it has been too often asleep. But if we firmly assert the truth of God at this time when the foundation of much conventional security has been rudely shattered, we may find a hearing that will revolutionise our religious attitude as a nation. But our action must be persistent, decisive and personal: nor dare we procrastinate."

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There are ugly signs already of moral hardening under the discipline. We need all our initiative, and all our sympathy, firm rooted in a quenchless faith in God, though He hide Himself.

Problems of the Future.

"When next we meet as a Synod, next year, great problems of the future caused by the War must engage our attention. It is possible that even the financial basis of our Church organisation may then need our consideration. No one can forecast the impoverishments of the War. Certainly the loss of life in the War gives yet more sacred significance to the problems of the birth-rate. Our religious life may have discovered new impulses that must be guided with an intelligent hand on the rein. Our attitude to the criticism of God's Word may call for fresh definition, and also the respect for God's Day. Outside our own borders, yet closely linked with much in our national politics, will be our relationship to other races, international ethics, international unity—limitation of nationality, together with the study of life as affected by the severances of the War in the light of Christian truth."

"These problems, as well as much ecclesiastical business, we do well now to leave alone, and set ourselves as a Church and nation so rigorously and resolutely to pursue this War, that we may secure as soon as possible, a just and lasting peace."

SYNOD BUSINESS.

The business of Synod was mainly of a formal character. A resolution was passed, after considerable discussion, regretting that circumstances had rendered the holding of the Business Session of the General Synod impracticable at the present time. A motion expressing the loyal and patriotic sentiments of the Synod towards King and Empire in the present crisis was also passed.

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The Bendigo Synod.

THE BISHOP'S ADDRESS.

The Bendigo Synod has been in session this week. From the Bishop's Presidential Address we take the following extracts:—

Need of Penitence.

"In connection with the War there is one point in which as a people, we are sadly lacking. We do not sufficiently recognise our dependence upon God. Our soldiers have suffered sadly from lack of munitions, but there is a greater need, that of waiting as a Commonwealth upon God. 'Not by might nor by power, but by My Spirit, saith the Lord of Hosts.'"

"There has not yet been any universal, national approach to the Throne of Grace. True we have our Sunday and week-day services where prayer ascends from hearts and lips, but the masses of our people are unmoved. There is no general confession of sin, no national repentance. Vast numbers of men may be found in all places of amusement, and scenes of gaiety, but no crowds waiting upon God! And all the while our noble sons are in the thickest of the conflict, fighting for our liberties. That is our greatest peril to-day. When will our nation, our Commonwealth in some united way, draw near to God in penitence and prayer? Then assuredly there will be victory."

Bishop Green.

The resignation of the Bishop of Ballarat has caused deep regret to the whole Church in Victoria.

"With his great gifts as a scholar and administrator he will be sadly missed. His work in Grafton and Armidale will ever be remembered, and he has left in Ballarat many monuments of his wisdom and enthusiasm. The great burden of his extensive Diocese and the untiring energy which he devoted to it have doubtless been the cause of the failure of his health. Had the proposal for a division of the Diocese made at our last Provincial Synod been adopted, he might have continued his work there for a much longer period."

Brotherhood Mission.

"Two years ago the Colonial and Continental Church Society submitted a proposal to me for the establishment of a Brotherhood Mission in the Diocese. This I gratefully accepted, and towards the close of the year the Rev. L. Brammall was sent out as leader. The districts constituting this mission are:—

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Correspondence.

The Melbourne Synod. Is Free Discussion Permitted?

(The Editor, "Church Record.")

Sir, Why was the motion relating to the Revision of the Prayer Book withdrawn from discussion in the Melbourne Synod? Its withdrawal caused much disappointment, and in the opinion of many it ought not to have been made. The mover was evidently ill at ease in asking for it, and apologised to Synod by saying he did not do so of his own wish, but at the suggestion of "those in authority." But those in authority in Sydney permitted the discussion of the subject in the Sydney Synod, and if the Primate of Australia could permit its discussion in his Synod, why could it not be discussed in Melbourne? A most unpleasant feeling is created. Upon the most vital of all questions, the preservation of the doctrine of the Church in its Scriptural purity, free discussion appears to be stifled. Prayers for the dead have been authorised for use in Melbourne Cathedral. Has that fact any connection with the suppression of the motion to discuss the Revision of the Prayer Book? The affair has not a reassuring look.

"FREEDOM OF SPEECH."

[Other Correspondence held over.]

Great battles are really won before they are actually fought. To control our passions, we must govern our habits and keep watch over ourselves in the small details of every-day life.—Sir John Lubbock.

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The Church Record.

OCTOBER 15, 1915.

MISSIONS AND WAR.

What effect is the War going to have upon the Missionary Enterprise? This is a question of the greatest importance to all who have at heart the desire to extend the Redeemer's Kingdom throughout the world.

In asking this question, we do not refer to those countries, such as Palestine or German East Africa, where war conditions actually prevail. For the present the work in such fields is taken out of our hands. We can remember the missionaries and the native Christians in prayer, but we can do no more. We are rather thinking of the Church at the Home Base, and the support which should be provided, both in new recruits and in money for those missions where the work is not brought to a standstill by the War. In England the Church Missionary Society has determined to go on with all possible work abroad, while putting forth every effort to interest a new constituency at home. In Australia, during the first year of the War, most of the missionary organisations have fairly maintained their position, but now there are signs in some quarters of an approaching period of stress.

Some people, who are ordinarily in sympathy with missions, are so absorbed in the War, and in helping the various patriotic funds, that they desire to postpone giving their assistance to the Missionary Enterprise until peace shall be restored. Such a policy would be disastrous. The very same motives which impel us to stand by the Empire and our Allies, should also stir us up to even greater efforts to advance the Kingdom of Christ throughout the world.

Why are we supporting our Empire in this great crisis? Is it not because we believe that we are fighting for a worthy cause—the cause of righteousness and justice? Where did we get these high ideals for which we are contending? Did they not come from the Bible which missionaries brought to our fathers centuries ago? From a sense of gratitude we should feel it to be our bounden duty to hand on the same Gospel message to the countries still lying in darkness and the shadow of death. The acceptance of God's message by the nations of the earth is

the best way to an honourable peace. Germany is the aggressor in this War, simply because her ruling classes have cast aside the teachings of the New Testament and gone back to paganism.

Again, why are our young men offering themselves so readily to fight for the Empire? There is no visible gain for them. They are making great sacrifices, of money, bodily strength, and many are sacrificing life itself. It is all for an invisible ideal—something which they feel is worth any sacrifice to maintain—the liberty of the world, of which the British Race has ever been the guardian and keeper. This ideal of liberty is indeed worth fighting and dying for.

What, then, shall we say of the Christian ideal in all its fulness, the rule of Christ in the hearts of men, the sway of universal love, the banishment of oppression, wrong and sin, which comes where Christ is really trusted and loved. Surely here is the noblest cause of all. Men and women have gladly given up everything to go to tell the non-Christian people in the world of the love of Jesus. They have willingly renounced all earthly prospects, constrained by the love of Christ, and we are sure that for so noble a cause in this hour of the world's opportunity, recruits will not be lacking.

When we turn to the question of money, it is still the same. We are determined that our soldiers shall lack nothing in the way of equipment, and shall have every comfort when wounded. Our Allies in their sorrows and sufferings must not be neglected. Money has been given with great generosity to all our patriotic funds. We have learnt that, when hearts are touched, money will not be lacking.

In this new spirit of generosity and self-sacrifice we see reason to expect greater support than ever for the Missionary Enterprise. People are learning to give as they have never done before, to live a simpler life, that they may have the joy of generous giving. May we not expect that those whose hearts are touched by the love of Christ, remembering the fighting line of missionaries at the Front, will determine by God's help that Christ's soldiers also shall not lack equipment in this time of need; and that no suitable recruits shall be held back for want of money, even in these troublous times? "If any man will come after Me," said the Saviour, "let him deny himself and take up his cross and follow Me." The call to-day to us who claim to love and serve a crucified Lord is to take up the cross of self-sacrifice and to follow Him in His great work of saving the world. He gave His life a ransom for all; we are called to pray and work and give until all men have heard of His redeeming love.

We cannot conclude this article better than by quoting from Dr. A. W. E. Orchard in the L.M.S. Chronicle for August. He says: "At present all my missionary enthusiasm is intensified to an almost painful obsession. When I look round almost hopelessly for any form of service equivalent to that which soldiers are giving so freely, gladly, and at such utter cost to-day, I suddenly remember the Foreign Field, and I say here is an equivalent form of service to war. When faced with the awful dilemma that the way of war is not the way of Christ, nor the way of any sort of redemption, I take courage when I think of these men, Moffat, Livingstone and Chalmers, who had a

strange power given them by which they could deal even with barbarians and pirates. I remember that Ulric knew how to deal with Huns, and Boniface with Teuton savages, and when I remember what these men did single-handed, unarmed, save with goodwill, unprotected save by their triumphant faith in God, and see that they often effected in a few years more than centuries of secular culture, and more than a succession of worldly wars have accomplished, I know that the answer to the sneers of unbelievers and the perplexities of believers lies there. So intense is this quickened belief to me that to-day it is the one obvious thing to do—Preach Missions."

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Deaconess Institution.

The Annual Meeting of the Church of England Deaconess Institution was held in the Vestibule of the Sydney Town Hall on Wednesday afternoon, October 6. The attendance was fairly good, and doubtless would have been larger had it not been for the heavy rain which fell just before the time of meeting. Her Excellency Lady Helen Munro-Ferguson, president, and spoke of the great value of the work done by the Deaconesses in the Children's Home, the Home of Peace for the Dying, in various parishes, and in other ways. Especially was their pastoral work among the poor of a most valuable character. Vicars must be most grateful for such helpers, who not only preached the Gospel, but exemplified it in their own lives.

The Archbishop said he regarded the Deaconess Institution as one of the most important Diocesan organisations, and Church people ought to know more about its work. A Deaconess was a Christian woman with a definite ministry for her Master. The Institution provided training for the Deaconesses, and systematisation of their work. They were fortunate in having a good Head in Miss Pallister, the Deaconess Superintendent, but they also needed a House. A suitable site has been secured, and a Deaconess House ought to be built in the near future.

Miss Pallister said that women more than ever needed religion as a solid ground of principle on which character might be built up. The Christian Church should stand for service, leading in the fight against great evils, such as intemperance and impurity. Women's work touched the home life of the people, and the Deaconesses were true friends to many lonely women. Miss Pallister gave some interesting details of the work of the Deaconesses, and spoke of the great joy they had in their ministry.

Rev. W. L. Langley said that the Deaconesses must have a proper home, and £3,500 was needed to build it. Christ, the Good Shepherd, had bidden us feed His sheep, and the Deaconesses were faithfully endeavouring to carry out that pastoral work. They needed a strong constituency behind them, giving earnest support. The Deaconess Institution had a great future before it, yet was carried on in line with the will of God.

The Annual Report, which was adopted at the meeting, stated that Deaconesses had undertaken regular work in seven parishes in Sydney, including Waterloo, Surry Hills, Newtown, and Ultimo. The Deaconess Superintendent and Deaconesses had given many addresses to their own "circles," and in connection with the Mothers' Union, the G.E.S., Girls' Club, Confirmation Candidates, Religious Instruction in Schools, Rescue Homes, etc. Three factory dinner hour services had been taken weekly, and jumble sales, with opening services, had been held in poor districts. A home nursing class had been formed, when 25 members had entered for examination; also a first-aid class, when 18 students were examined.

During the year 42 patients had been admitted to the Home of Peace; 27 deaths had occurred, and 15 patients had been discharged. In the eight years of its establishment 419 patients had been received. In the Children's Home there had been 32 admissions and 31 discharges in the year.

Church Missionary Association.

The 122nd Annual Demonstration of the Young People's Union will be held in the Sydney Town Hall on Saturday next (October 16) at 2.30 p.m. The President (Rev. H. S. Begbie) will occupy the chair, and addresses will be delivered by Canon Charlton and Miss Barber (Pakhoi, China). Action Hymns will be sung by the United Bands. No one who has ever been present at this Annual Demonstration would willingly stay away. Special arrangements have been made for Sunday Schools. Space will be reserved for visitors at a charge of sixpence each. We trust that there will be a crowded attendance at this great Children's Demonstration.

Miss Ruby McIntosh has been accepted as a missionary of the Association. Her sister, Miss Maud McIntosh, is also a C.M.A. missionary (at Chekiang, China).

Australian Board of Missions.

The Executive of A.B.M. has issued a special appeal for the Mission to the Aborigines at Yarrabah. The most urgent needs are as follows:—Launch (purchase), £300; native women's quarters, £450; Cattle and fencing, £150; house for white men, £200. Total, £1,100.

It is encouraging to note that the Churches on native Mission Stations of the New Guinea Mission have sent £36 11s. as an offering for missionary work elsewhere. The money is to be divided between the Torres Straits Islands, Melanesia, Yarrabah, Mitchell River, Forrest River, Roper River (C.M.A.), A.B.M. General Fund, Shantung (China), South Tokyo (Japan). This missionary spirit among the New Guinea Christians might well be emulated by their white brethren in Australia.

Work Among the Soldiers.

Good work is being done among the soldiers at the Camps. In addition to the permanent chaplains, the Rev. A. G. Stoddard, of Manly, is in Camp at Holdsworth during October, and the Rev. P. J. Bazley, of C.M.A., at Liverpool. Two new Church of England tents are being provided at Holdsworth and Kasula. A permanent Soldiers' Club has been built at Liverpool, and it will be opened on Thursday, November 10, at 4.15. The cost of the building (not including furniture) has exceeded £1000.

Parramatta Convention.

On Monday, October 4 (Eight Hours' Day) the Annual Convention for the deepening of spiritual life was held at St. John's, Parramatta. There was a fair attendance. The subjects dealt with were Justification, Sanctification, and Glorification. The Rector (Rev. S. M. Johnstone) presided, and addresses were delivered by Canons Archdall and Bellingham, Revs. W. Greenwood, H. S. Begbie, and G. H. Cranswick.

Seafarers' Service.

The Annual Seafarers' Service, under the auspices of the Sydney "Missions to Seamen" will be held in St. Andrew's Cathedral on Sunday, October 24, at 3.15 p.m. Rev. W. L. Langley, Rector of All Saints' Woollahra, will be the preacher. Space will be reserved for Seafarers until 3.5 p.m. Members of the Commonwealth Naval Forces and Cadets will attend the Service.

Annual Katoomba Convention.

We are asked to announce that arrangements are being made for the holding of the Annual Christian Convention in the grounds of "Khandola," Katoomba, from January 10 to 14, 1916.

Deaconess Institution. Sale of Work.

The Annual Sale of Work in aid of the Church of England Deaconess Institution will be held in the Oxford Hall, Liverpool Street, on Wednesday, October 27, from 2.30 to 9.30 p.m. Lady Cullen will open the Sale at 3 p.m. Admission, sixpence; children half-price.

NEWCASTLE.

Cathedral Festival.

The Annual Cathedral Festival is to be

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celebrated from October 31 to November 2 (inclusive). The Dean hopes that it will be thoroughly Diocesan in character, and that the clergy and laity will make an effort to attend the services and meeting. On Sunday, October 31, there will be a United Children's Service for the Newcastle parishes in the afternoon, and the Bishop of New Guinea will preach at the Evening Service. On November 1 (All Saints' Day) the Holy Communion will be celebrated at 7.30 a.m., and at the Festal Evensong at 7.30 p.m. The Dean will be the preacher. On Tuesday, November 2, the Bishop of New Guinea will conduct a Quiet Morning; in the afternoon there will be a Conference on the question, "How to stir up interest and prayer for Foreign Missions"; and at night a Public Meeting on The Unity of Foreign Missions and Social Regeneration at home. The Bishop of Newcastle will preside, and the Bishop of New Guinea, the Dean of Newcastle, and Mr. Meredith Atkinson will be the speakers.

GOULBURN.

Memorial to the Late Bishop.

It has been decided to invite contributions to a Memorial Fund to perpetuate the memory of the late Bishop in three ways: (1) The provision of a Holy Table, commensurate with the dignity of the building in St. Saviour's Cathedral, Goulburn; (2) The placing of four stained-glass windows in the South Transept of the Cathedral; (3) The collection of a capital sum of £1,500 for Clergy Training purposes.

The Council of the Diocese.

The Council of the Diocese met on Thursday night, and transacted a large amount of business. In view of cases brought under their notice of clergy having to relinquish work without having made adequate provision for their old age, it was determined to enforce the compulsory clauses of the Superannuation Ordinance. With the assistance of the Walter and Eliza Hall Trustees' Grant the Diocese now pays one-half the premium of any clergyman in the Diocese to recognised superannuation funds. The Bishop announced he had received a subscription towards a Church of England Chapel at the Royal Military College, Duntroon, and spoke of the needs of the Church in the Federal Capital area. He expressed the view, in which the Council concurred, that the Federal Territory should not be regarded as extra-diocesan.

ARMIDALE.

The Bishop's Health.

The Bishop of Armidale, who is in Victoria, is improving in health through his change and rest, and it is hoped that within a comparatively short time he will be able to return to his Diocese.

C.E.M.S. Soldiers' Tent.

Armidale having become a military centre, Archdeacon Johnstone proposed to the C.E.M.S. that they should obtain and equip a Soldiers' Tent. The members supported the idea with enthusiasm, and made an appeal to Church people to assist in providing the necessary funds. Over £100 was quickly subscribed, and it is confidently expected that the whole amount required (£150) will soon be in hand. The Tent (60 feet by 30 feet) has arrived from Sydney, and has been erected on the Show Ground. Two hundred chairs have been procured, and also a piano. The members of C.E.M.S. will superintend the work. Church services will be held, and during the week there will be concerts and other amusements for the soldiers.

GRAFTON.

Summer School at Port Macquarie.

Arrangements are being made to hold a Missionary Summer School at Port Macquarie from Monday, November 20, to Thursday, December 2 (inclusive). The previous Sunday (November 28) will be observed as Missionary Sunday in Port Macquarie (and

also in neighbouring parishes) at the Summer School. The Bishop of Grafton will preside. The Parish Hall will be arranged as a Palestine Court, and addresses will be delivered (or Lantern Lectures given) by the Revs. J. Jones and F. C. Philip, Miss Harper, and Miss Barber (China). Attention will be devoted to training leaders for Study Circles. St. Andrew's Day (November 30) will be specially observed as a day of intercession.

VICTORIA.

MELBOURNE.

Evangelical Guild.

The Annual Social of the St. Alban's Branch of the Anglican Laity Evangelical Guild was held in the Parish Hall last month. Councillor James Dew, President of the Bellarine Shire, occupied the chair, and there was a good attendance of members. The Secretary, Mrs. Thatcher, read the Annual Report, which showed that good work had been done. Clothing had been sent to various institutions, and articles had been made for the soldiers. Rev. E. J. Durance, of Modewarre, gave a stirring address on "Patriotism."

St. Michael's, North Carlton.

The new oak pulpit, erected by the Vestry in St. Michael's Church, North Carlton, with the money left at their disposal by the late Alderman Strong, was dedicated at Morning Prayer on a recent Sunday by Principal Aickin, of Ridley College. His sermon was thoughtful and appropriate. The pulpit is the work of Messrs. Nunan and Son, and their successful adaptation of the design of the Holy Table has called forth the admiration of many. The old pulpit has been given to St. George's, Wonthaggi, where the Rev.

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Karl Hamilton, an old Sunday School scholar of St. Michael's, is Vicar.

Church Missionary Association.**Melbourne Synod Breakfast.**—The Committee of the C.M.A. arranged for a Synod Breakfast on Tuesday, October 5, over which the Bishop of Gippsland presided. The attendance was small. The addresses given by the Chairman and the Rev. G. E. Aickin were excellent, and were worthy of a crowded audience. The Bishop pleaded that the work at the Home Base should be strongly maintained, and ardently advocated the seeking of larger monetary gifts for the growing needs of the work. Mr. Aickin dealt in a masterful manner with the present world situation. He showed that Jesus Christ is the commanding need of the world. He contended that patriotism alone was not sufficient for the Christian, but that universalism—the world-wide vision of the Master—was the outstanding need of the Church. He strongly urged that the work should be fully maintained and extended, and adequate preparations made for the fresh openings that will undoubtedly follow the close of the War. He eloquently pleaded for a chastened optimism.**Rev. T. L. Lawrence.**—Mr. Lawrence is our latest recruit located to Uganda. He was a scholar and afterwards a teacher in the Sunday School of St. Philip's, Abbotsford. He gained his Th.L. whilst at Ridley College. He has been with the Rev. D. J. Knox at St. Luke's, Adelaide, for the past 18 months. It is hoped that Mr. Lawrence may be able to sail from Adelaide on November 4. About £20 is still required for his passage, and promises to the extent of £30 per annum are still needed for his support. Mr. Lawrence gives promise of being a useful missionary, and his outgoing offers a fine opportunity to Christian people to invest in spiritual work within the Empire. The Committee cannot agree to his leaving unless the passage and outfit is in hand, and the maintenance promised from new income.**The Gleaners' Union Anniversary** will be held on the afternoon and evening of Tuesday, October 26. The speakers will include Miss McNamara (Uganda), Dr. Ethel Good (India), Rev. T. Lawrence, and Rev. F. Brammall.**Group Prayer Meetings.**—These are held fortnightly from 3 to 9. The last took place at St. Luke's, South Melbourne, on Tuesday, October 12. The next will be held at St. Mary's, Caulfield, on Saturday afternoon and evening, October 23.**BALLARAT.**

Farewell to the Bishop.

The high esteem in which Bishop Green is held in the Diocese of Ballarat was evidenced at the Farewell Meeting held in the Alfred Hall on Tuesday evening, September 28. The hall was crowded with those representing all shades of religious and political beliefs. The Archbishop of Melbourne occupied the Chair, and voiced the general regret which was felt at Bishop Green's resignation. He said that all honoured the Bishop for resigning as soon as he felt that his strength was not equal to the task. The Bishop of Gippsland, speaking for the other Bishops of the Province, reminded the audience of the great work Dr. Green had done as Bishop of Grafton and Armidale, when there were few railways, and he had to keep eight horses, feed them, and attend to them himself. For the clergy of the Diocese of Ballarat, Archdeacon Tucker was the spokesman. He said that Bishop Green had carried the ministrations of the Church into distant parts of the State, and was revered in every nook and corner of the Diocese. The Chancellor, Mr. H. A. Nevett, said that the Bishop would leave many lasting memories behind him in the Chapter House, the Grammar School, and St. Aidan's Theological College. Mr. J. C. Manifold, on behalf of the country laity, also paid a tribute to the splendid work which the Bishop had done.

The Dean of Ballarat, on behalf of the clergy and laity of the Diocese, then presented the Bishop with an illuminated address, and a presentation gift for himself and Mrs. Green, consisting of a cheque for £500. Father Kennedy, for the Roman Catholic Church, and Rev. Sale Harrison, for the Council of Churches, also expressed their regret at the Bishop's departure. Bishop Green, in reply, expressed his gratitude on behalf of Mrs. Green and himself, for the presentations received, the kind words spoken, and all the sympathy and help which had been given them in connection with the work of the Diocese. He expressed the hope that Church-people would

generously support the Home Mission Fund, and complete the Cathedral as soon as possible.

QUEENSLAND.**BRISBANE.**

(From Our Own Correspondent.)

The Bishop of Carpentaria.

The Bishop of Carpentaria and Mrs. Newton returned from Rockhampton. The Bishop preached at the Cathedral and at All Saints'. They have now left for Thursday Island, accompanied by Canon Nash.

Mission Study School.

A Mission Study School will be held in the Cathedral schools from October 4 to October 8. Addresses will be given by the Archbishop, Revs. Dr. Youngman, J. S. Needham, and Mr. J. Whitsett Dovey, and others.

St. Michael and All Angels', New Farm.

There was a large congregation at each of the services of St. Michael and All Angels' Parish Festival, which was held on the first Sunday in October. There were three celebrations of the Holy Communion, at which the Rector (Rev. Walter Thompson, M.A.) officiated. Rev. E. H. Strugnell, M.A., Sub-Warden of St. John's College, was the morning preacher. Rev. C. E. Fox, from Melanesia, conducted a Children's Service in the afternoon, and the Archbishop preached at Evensong. The Festival was very successful, the offertories amounting to over £40. The Church was tastefully decorated, Mr. C. S. Matthews kindly lending a fine collection of pot plants.

The Archbishop's Movements.

The Archbishop attended and spoke at the Coin and Gift Tea in aid of Foreign Missions, which is kindly given annually by Mr. and Mrs. Edgar Walker at their charming home at Hamilton. After preaching in the Cathedral he will leave for the West, where he will dedicate a new Church at Duck Ponds, in the Dalby parish. He will also conduct a Quiet Day at Charleville, for the Bush Brotherhood. Bishop Le Fanu (the Bishop Co-adjutor) will travel to the Armidale Diocese to take important confirmations for Dr. Cooper (Bishop of Armidale) who is prevented by illness from taking duty.

Conference of Downs Clergy.

The members of the Downs Clergy Conference met at St. James' Church, Toowoomba, there was a good attendance. Canon Scott (Rector of Toowoomba) was present by invitation, and addressed the clergy. Archdeacon Rivers celebrated. Rev. Alfred Davies read a paper on "The Preparation for, and Purpose of, Parochial Missions." The session closed with a devotional paper on "Christian Joy," by Rev. J. Elliott.

CARPENTARIA.**The Bishop and Family Prayer.**

In his letter in "The Carpentarian," the Bishop says:—

"The first thing I am going to ask you to do is, to consider very seriously whether you cannot in your homes begin to use Family Prayer. There is a special call for this now, and a special opportunity for a beginning to be made. I am sending copies of a Form of 'Prayer for Family Worship in this Time of War' to the clergy. Will you get and use these, and when the War is over we shall be able to continue a good habit."

WEST AUSTRALIA.**KALGOORLIE.**

Ordination.

In St. John's Cathedral, Kalgoorlie, on Sunday, September 10, the Bishop ordained Messrs. Henry Rolph and Edward Wolstenholme as deacons. The Rev. P. U. Henn, M.A., Headmaster of Guildford Grammar School and Examining Chaplain to the Bishop of Kalgoorlie, was the preacher. Rev. Henry Rolph has been licensed as Assistant Curate of St. Matthew's, Boulder, and the Rev. Edward Wolstenholme as Curate in Charge of Laverton.

SOUTH AUSTRALIA.**ADELAIDE.**

(From Our Own Correspondent.)

C.F.S. Lodge.

The new G.F.S. Lodge in Pennington Terrace (the gift of Mr. Barry Smith) was opened by the Bishop of Adelaide on Friday, October 5, in the presence of a large assembly of clergy and laity. Many gifts of furniture for the lodge were presented by friends of the G.F.S.

The Late Dr. Digges La Touche.

A largely attended service in memory of the late Dr. Everard Digges La Touche, who was killed in action at Gallipoli, was held in St. Luke's Church, Adelaide, last Sunday afternoon. There was a very large congregation, and the sermon was preached by the Rector, Rev. D. J. Knox.

A Clergyman Enlists.

Rev. S. H. A. Embling, formerly of the Diocese of Adelaide, has enlisted as a private in the Australian Expeditionary Forces.

TASMANIA.**Diocesan News.**

Rev. C. H. Shedden has returned from military duty as a troopship chaplain, to the parish of Evandale, and the Rev. E. W. Julien has—upon the nomination of the Tasmanian Senior Chaplain—gone on troopship duty.

The Bishop has made the following appointments:—Rev. A. France to Sheffield; Rev. E. Fisher Johnson to Ringarooma; Rev. H. A. Sargison to Geeveston; Rev. A. H. Macdonald to Tasman's Peninsula; Rev. W. Greenwood to Lilydale, and Rev. C. F. Emery, as Curate, at Sprent, to the Rector of Ulverstone. These changes take effect from November 1.

The Bishop has appointed Rev. C. C. Macmichael, Rector of Brighton, Rural Dean of the Central Deanery. Mr. Macmichael has also been appointed one of the examiners in connection with the forthcoming examination in religious knowledge.

NEW ZEALAND.**NELSON.****A Summer School.**

At a meeting of Sunday School Teachers held in Nelson it was decided to hold a Summer School in Nelson during the first week in January.

Apart from the spiritual teaching, it is hoped to have instruction on the Reformed Sunday School teaching so as to establish this method in the Diocese next year.

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Melbourne Synod.**THE ARCHBISHOP'S ADDRESS.**

The Melbourne Diocesan Synod met last week. The Archbishop, in his address, had, of course, a good deal to say upon the all-engrossing subject of the War. He reviewed the progress of the Diocese of Melbourne, and dealt with many matters of local interest.

General Synod.

On the vexed question of the postponement of General Synod, the Archbishop expressed his views as follows:—

"Much discussion has taken place in certain Church circles upon the proposed abandonment of general business when the General Synod meets formally next week in Sydney. I can see a good reason for such postponement, and I do not share the fears of some that injury will be done to the influence of the General Synod or that there has been a dangerous straining of the Constitution. The Synod has been duly summoned in accordance with the provisions, and if no business is transacted there will have been a fruitless session, but nothing more.

"Power exists to call the Synod together at any time, and our next duty is to decide when it will be suitable and convenient to hold a session for the transaction of business. The circumstances of the present year are altogether exceptional, and, in view of a world-wide pre-occupation of men's minds, it is quite natural not to wish to carry on everything as usual. For my own part, I repudiate the covert insinuation that some of us have wished to belittle the importance of General Synod, or have sought to establish a precedent for not holding it. The General Synod is the effectual and standing witness to the unity of spirit and action in our Church throughout Australia. Without it we should soon drift into wholly separate Dioceses and Provinces. The spirit of independence is far too strong already. Diocesan liberty may yet grow into a threatening evil of disunion. All of us who are members of the General Synod know that we have reached almost to a parting of the ways. Very few Dioceses are willing to surrender any part of their freedom of action in accepting or rejecting the Determinations of General Synod. On the other hand, impatient spirits who have dreamed of one law-making power which shall be supreme in certain definitely settled matters are beginning to belittle the influence of the Synod and to ask if it is worth maintaining under its present limitations. I repeat that the Synod has for 40 years represented the spirit of unity in our Church in Australia. It has originated many measures of great value and wisdom, and if these have to be accepted by each Diocese before becoming law for that Diocese, they have, generally speaking, been accepted, and have thus given us a common law. I see, however, a new peril to which I referred last year, and to the danger of which I again draw attention, i.e., the new habit of repelling in a Diocese a Determination once accepted. Herein lies our chief danger of disunion and differing laws. Unless we can arrest this tendency, we shall drift into a Church with Diocesan usages as well as Diocesan independence.

"The question of the date of a meeting of General Synod next year should be settled as soon as possible. I suggest next May, and I shall be glad to have an expression of opinion on the subject from our own Synod."

Kikuyu.

On the questions raised by the Kikuyu Conference, the Archbishop said:—

"Some of us, by this time, clearly perceive that the character and nature of Church organisation is behind everyone of these tentative attempts at union, and therefore we cannot do better service than by informing our minds as to the principles involved. Ever since the time when Church unity was broken, and especially since the Reformation period, two theories of Church organisation have contended for mastery, and the conflict to-day is as keen and penetrating as it was some centuries ago. I have little patience with those who speak of

the 'baseless fabric of Apostolic succession' in the ministry, because they substitute a phrase for an argument and seek to decide a discussion by an oft-repeated cry when history is the sole arbiter of the past. I have therefore sought diligently to study the question for my own information, and I give the results at which I have arrived. The Christian Church was founded and organised and ruled by human instrumentality acting under divine guidance. Our Lord has never left the Church bereft of the spirit of truth and guidance. To His Apostles He assigned the task of foundation after He Himself had returned to the right hand of God. What then they did is to be received by us obediently and as of divine sanction. The records of the foundation are preserved in the Acts of the Apostles, and in the Apostolic letters, and these are our unerring guide. But they carry us only a short distance and fail to give us answers to a hundred questions of detail which we ask and to which we want a reply. The story is not completed in the New Testament and we turn perforce to the times immediately following upon the events described to learn the consequences and development of Apostolic injunctions. You cannot decide the questions apart from Church History. Modern Protestantism has largely abandoned the theory of an invisible Church which was invented in despair of seeing a visible Church and a unity of body as well as of spirit, and contends now that Christ did institute a Church to be visible and militant here on earth. It has, however, claimed that no system of government was imposed by our Lord Himself or by His Apostles, and, therefore, Christians are at liberty to change this in every age as urgency demands or expediency requires. The Reformation of the 16th century, it is said, not only destroyed the ecclesiastical constitution of the middle ages, but also broke off all connection with the ecclesiastical constitution of the second and first centuries. Against this the Church of England has ever stood as a faithful witness. Her appeal in doctrine and organisation is definitely to the Primitive Church. The Preface to the ordinal asserts that 'it is evident unto all men diligently reading Holy Scripture and ancient authors that from the Apostles' time there have been these orders of ministers in Christ's Church—Bishops, Priests, and Deacons.'

"While maintaining that 'Holy Scripture containeth all things necessary to salvation so that what is not read therein nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith or be thought requisite or necessary to salvation,' when the question arises of interpretation of these Scriptures, and the sense in which they are to be understood, we have a definite rule of interpretation.

"The Convocation of 1571, which passed the 39 Articles, passed also a Code of Canons, in one of which is the following clause:—

"In the first place, let preachers take heed that they deliver nothing from the pulpit to be religiously held and believed by the people, but that which is agreeable to the Old and New Testament and such as the Catholic fathers and ancient bishops have collected therefrom."

"Bishop Jewel in his apology sums up our position thus:—We are come as near as we possibly could to the Church of the Apostles and of the old Catholics, Bishops and Fathers, and have directed according to their customs and ordinances, not only our doctrine, but also the sacraments and the form of Common Prayer.' We of the Church of England, then, have not broken with the second and first centuries. Through these days we are able to connect the Church with the Apostles and with Christ Himself. Primitive Christendom is not a chaos of spirit-led individuals but a visible society. It is a social and organic whole. The prerogative of the Apostles is the true key to the question of the origin of the Church. From the very first Christianity is a society, and not a mere pneumatic anarchy. It is a society ordered and governed by laws intended to be permanent. By the same prerogative the message of the Gospel was delivered and fixed as a rule of faith and an Apostolic tradition. The creed of a Christian was declared by the Apostles. Their faith was ex-

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pressed in Apostolic writings. The form of Church government was decided and fixed by the same authority, and in all these senses the Apostolic succession is no baseless fabric but a veritable fact of history.

"We cannot in the Church of England surrender our chief inheritance of primitive catholicity. If we minimise or tamper with this we do dishonour to our own history and destroy our witness throughout Christendom to the principles for which the Reformation stood at least for us."

IMPRESSIONS OF SYNOD.

(By a Member.)

The Vestries Act Again.

The first session of the new Synod of the Melbourne Diocese opened on Monday, October 4. It proved to be not so interesting as some recent sessions have been. The only legislation which we indulged in was an amendment of the Trustees and Vestries Act. This Act is always being amended in this Diocese. It almost seems as if, when it appears that Synod is going to have little to do, someone says "Well we can at least amend the Trustees and Vestries Act." The amendment this year means that the Vestries will have less power than they formerly had over the funds of the Sunday Schools and other Church societies. If the tinkering with this Act continues, it will soon be difficult to know "where we are." It is pretty difficult now.

Temperance.

But though there was little legislation, yet of "making resolutions there was no end." The Synod unanimously passed a resolution moved by the Rev. J. T. Baglin, urging the State Premier to grant a referendum on the earlier closing of liquor bars. A motion by Mr. L. V. Biggs, asking for the addition of a fourth option to the three well-known options of (1) Continuance, (2) Reduction, (3) No License (the fourth option to be "Disinterested Management") was rejected by a majority of 14 after a rather warm debate. Mr. Biggs is a hard bitter, and in sporting language always makes it "willing," and probably some of his opponents are not far behind him.

The Tote.

Dr. Leeper's other motion deprecating the introduction of the Totalitarian initiated perhaps the best debate in the Synod. In the division, while 116 voted for the motion, only 18 voted against it. Of the minority, 6 or 7 spoke, and some of them said things a number of us were sorry to hear in an Anglican Synod. Much was made of the old cant phrase, "Unholy Alliance," referring to the fact that the clergy and the book-makers are at one in their opposition to the "tote." The Dean, in a splendid fighting speech, reminiscent of the Canon Godby whom we knew and fought and admired in days of old, stripped the phrase of its seeming reasonableness, and pointed out what an abominable slander it really was. The Dean's speech on this question was probably the best speech of the Synod.

Prayers for the Dead.

Dr. Leeper's other motion deprecating the use of prayers for the dead in the Cathedral of the Diocese was withdrawn, as he discovered that it could be ruled out of order. Rev. H. T. Langley smiled his way as usual into the hearts of members of Synod in his introduction of a motion urging the Church to set apart the week preceding Advent as a week of prayerful united effort to promote decision for Christ.

Colonial Clergy Act.

Canon Hughes was emphatic and dogmatic, and a good many other like things, but withal thoroughly interesting in his

tirade against the Colonial Clergy Act. His motion on the subject was, of course, carried unanimously.

Prayer Book Revision.

Rev. M. J. Bennett gave notice of a motion protesting against any doctrinal alteration of the Prayer Book in any revision that may be made. The President interviewed Mr. Bennett, and induced him to withdraw the motion on the ground that it might seem like presumption towards the Church in England to pass any such resolution. Several members who desired to support Mr. Bennett were absent from Synod when he withdrew, or he would not have been allowed to do so. In a matter that concerns us as closely as the revision of the Prayer Book, it is never presumptuous to express our minds. It is our Prayer Book as well as Canterbury's and York's, and we feel that no apology at all is necessary for a desire to make our views on Prayer Book Revision known to those who are moving in the matter in England.

Reform Needed.

As our Synod grows we see the necessity for a better arrangement of business. At present, astuteness and aggressiveness often gain the precedence for less important motions over more important ones. It was not glaringly so this Synod, but it often is. Could we not arrange for business for at least the first two days of Synod to be in the hands of the Standing Committee, say for a week before Synod, and they could classify it?

The Missionary Enterprise.

A Moslem View of Mission Schools.

Lord Pentland, Governor of Madras, on a recent visit to Tinnevely, in Southern India, summoned a meeting of the officials of the Palamotta district, where the C.M.S. has several schools, to discuss educational matters. During the conference his lordship asked the officials present for a candid opinion of the value of mission schools: were they better, equal to, or worse than schools conducted by Government and others? In response to this request a Mohammedan deputy collector rose and said that he had observed the following difference between mission schools and those conducted by Government and others, namely, that while in the latter schools the teachers were keen upon obtaining good results for their pupils in the various examinations, in mission schools that was not the main object. There, while every effort was made to provide a good education, the chief object of the schools was to form a good character in the pupils committed to the teachers' care.

Confirmation at Fishery Bay.

Fishery Bay, an Indian village on the Naas River, in British Columbia, is occupied for only two months in the year. There regularly each spring the candle fish, or colican, collect in myriads to spawn. At the same time the Indians gather from far and near. Archdeacon Collison, of the Church Missionary Society, has for many years gone up from Kincolith, at the mouth of the Naas, to Fishery Bay and lived among the Indians during the colican season. Last Easter Day he presented to Bishop DuVernet for Confirmation no fewer than sixty-four candidates—thirty-five men and boys, and twenty-nine women and girls—whom he had carefully prepared for that solemn Rite. The Bishop, assisted by the Archdeacon, administered Holy Communion to 106 communicants, all but four of them being Nishga Indians. At the evening service the Church (called St. Peter's, after the apostolic fisherman) was too small to seat the large congregation.

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The Perth Synod.

THE ARCHBISHOP'S ADDRESS.

The Diocesan Synod met in Perth last month.

Australia's Part.

The Archbishop, in his Presidential Address, speaking of the war, said:—

"It may perhaps be a good outcome of this war to mobilise labour and capital so that a better understanding may come about between capital and labour in the future. Capital and labour are now working together with a common object. Why should not this always be so? When we think of our boys at the front we feel a thrill of pride running through us as we remember the great deeds they have done, but these great deeds have demanded sacrifice, and we are now hearing daily of those who have paid the price of their valour. It is our bounden duty to do all we can to cheer those who are in trouble, and to remind them that in the annals of this nation those who have helped to preserve for us the freedom we now enjoy will never be forgotten. Let me quote to you two verses from a poem I read on Sunday which seemed to me calculated to bring comfort to the hearts of many who have sent of their best to the front.

I have given you unto the Empire;

You will follow its battle flag;

You will hear the sound of slaughter

In valley, on plain and crag.

I have taken you out of the playground

From many a merry mate.

To send you a stripling soldier,

Out to the field of fate,

But when the good work is over,

And your share of the strife is done,

I shall be proud of the lad I lent.

I shall be proud to say I sent

My son, my son.

God of our destined duty,

Of our country, flag and King,

Keep him in courage lofty

When the hell-made missiles swing,

And if he must prove an Abel

Killed by another Cain,

Give him, O Lord, at parting

No portion of Calvary's pain.

Let us write over his slumbers

The glorious words, 'Well done.'

For whether our flag shall wilt or wave,

Let us remember He also gave

His Son, His Son."

Temperance Reform.

The Archbishop dealt at some length with the question of the duty of the Church with regard to social questions, and severely criticised a "Health Bill" now before the W.A. Legislature. He then continued:—

"On one other subject of social reform I desire to express my opinion. We all admit the curse which excessive drinking brings in its train. In this State we spend £2,700,000 a year on drink. Without doubt this is more than excessive it is absolutely wicked, wasteful, and, of course, full of harm. Everyone admits that we ought to exercise thrift. The simplest and easiest way of exercising that thrift is to cut down the drink bill. Many nations have recognised what a danger excessive drink is at the present time. Some, like Russia and France, have absolutely forbidden the sale of certain spirits. Others, like England, have curtailed the hours of sale. We here in Western Australia hope that the country will be given an opportunity to adopt the latter expedient, namely, the cutting down of facilities. At present, public houses are open 17 hours a day. It is generally admitted that the hours of sale which do the most mischief are the early hours and the late. If a man begins to drink early in the morning there is little hope for him. If a man has the opportunity of drinking too long at night, often, in spite of his good intentions, he drinks too much. Many influential people, therefore, in the State are anxious to limit the sale of liquor to 12 hours a day. It cannot be said in doing this we want to 'rob a poor man of his beer,' for anyone will have 12 hours in which to obtain it, but we believe that if the public houses were not open either so early in the morning or so late at night as at present

very much good would follow. Personally, I should be satisfied with the 9 to 9 closing. The Government, however, have introduced a Bill leaving the people the right to decide at what hours the closing should take place. I do hope that every effort will be made first of all to get the Bill passed, and then to get reasonable hours voted for. No doubt, nearly every woman will vote for this, and certainly every man who wants to teach thrift or to teach people to learn to do without drink, or to restrict a man in the time allowed him in which to drink too much. For the sake of the women, for the sake of the soldiers, for the sake of the State, I do urge that everyone of us shall take an interest in this question."

Work Among Soldiers.

With regard to the important question of sending chaplains to the front, the Archbishop (who is Chaplain-General) said:—

"When men complain about the management of this war they forget that this is a new business to us in Australia. It is something surely for us to train, equip, and send off some thousands of miles over the sea 100,000 men. You cannot expect anything to be done without mistakes. Even the Germans, who are experts in the art of war, have made mistakes. We shall know better; I was going to say another time, but I hope that other time will never come. We have sent to the war a goodly number of chaplains, and I am continually being asked for more. I should like to publish the fact that I have had a large number of applications from clergy to serve at the front. I say this to show that the clergy are anxious to do their part. May I say one word to the clergy all over Australia. The chaplains are allowed certain rank—but it was never intended that a clergyman should call himself or allow himself to be called captain or colonel. Affectionately, he is generally called 'Padre.' He ought to be careful not to ally himself only with the officers. He ought to be the friend and companion of officers and men—the one man often in a regiment to whom the men will go in times of trouble. They will not go to him, as they put it, 'comes the officer.' To be a chaplain at the front is to be a man among men—trusted, looked up to, and loved. I believe the men I have nominated and are at the front are doing good work. Among them are Archdeacon Collick and Mr. Makeham.

Then God go with you, Priest of God, For all is well and shall be well. What though you tread the road for Hell, Your Captain these same ways has trod, Above the anguish and the loss, Still floats the ensign of His Cross.

I must bear witness to the great and good work the Y.M.C.A. has done for our men. I have said elsewhere that they should not have been obliged to build rooms in which to do their work. The department should have done that. But the Y.M.C.A. have done it, and done it well, and their agents have been untiring in their devotion to duty. I am glad that we, too, have begun to do something. On Friday last His Excellency the Governor kindly opened a Church of England Soldiers' and Sailors' Institute in Fremantle. We hope it will be a resting place for many."

MAGDALENE'S SOLILOQUY.

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

Thy God-head, Lord, beholding,
Come sinful Mary there,
And washed Thy feet with tear-drops,
And dried them with her hair.

"How dark, how dim, how dreary!"
"Twas thus she spake within,
"No star, no moon enlightens
This weary waste of sin."

"Oh, purify my tear-drops,
As in the clouds above,
The sea-drops rising freshen,
All centred in thy love.

"Oh, bend my stubborn heart, Lord,
Whose power inclines the sky,
As down the sunset region
The clouds of gold pass by.

Now in my hair Thy feet, Lord,
I dry, and hide my face,
As in her golden tresses
Eve hid from her disgrace.

"Thy way is in the sea, Lord,
Thy path in waters great,
Dispel my sins as darkness
Melts at morn's golden gate."

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On Parole in Germany.

(By the Rev. B. G. O'Rourke, M.A., Chaplain to the Forces, in the "Church Family Newspaper.")

Ten days of campaign, ten months a prisoner—that is my record in this war up to the present. After being kept in a fortress at Torgau, on the Elbe, with about 200 British and about 100 French officers, I was moved to Burg with the British contingent. Here we remained for six months, when it suddenly occurred to the German authorities that we deserved a better place of residence. So we received orders to pack up and prepare to travel to Mainz, on the Rhine. At the last moment I was bidden to take down my luggage from the baggage wagon, for I was to remain behind. For the next week I had the whole camp to myself, with the exception of two Russian soldiers who kept me company, although we could not speak each other's language.

The German commandant took pity on my loneliness and offered me the privilege of going into the town where and when I liked, if I would give my word of honour that I would make no attempt to escape. I agreed to the proposal. We shook hands over it, put it down in writing, and he presented me with a passport for the period of a week. The feeling almost akin to freedom after seven months of internment made me feel a boy again. Hitherto, our walking space had been 120 yards by 40 yards, not much larger than an ordinary school playground.

Having "A Holiday."

It was evidently holiday time for me, so I lost no time before going out to explore the town. It was a queer sensation to be at large in a German town without a German escort. I soon discovered that it was holiday time also for the children, and I had not gone far before I had a following of about twenty-five boys and girls, who seemed delighted to see someone dressed in khaki, because of the fun they thought they were going to get out of me. Two or three of them walked along with me, and the rest followed closely on our heels. They behaved extraordinarily well, and made no offensive remarks; I am quite sure of that, because my limited knowledge of German covers all such words; I had heard them so often in the early days of our captivity. For a time I was equally pleased to see them. But I was the first to tire of the diversion, and when I thought it was time to part company I hit upon what was considered to be a happy way of accomplishing this object. We passed a sweet shop, I stopped to buy some sweets. I distributed them amongst my escort and made signs to the effect that now our ways were about to part. Not a bit of it! On the contrary, our numbers swelled at every corner which we passed down the main street.

Looking up the Pastor.

Then another happy thought occurred to me. I would call on the Pastor. The biggest boy in the throng stepped forward and strode in front to show the way. Arriving in front of the door, he pointed to the bell, which I rang. A maid answered it, but my strange appearance—an Englishman in khaki—was not a sufficient passport into the drawing room. She left me on the doorstep, shut the door, and summoned her master. His Reverence was a middle-aged man in

ordinary lay attire and with a kindly face. I addressed him in French and presented my pass. At once he invited me into his study, and we had a chat for about ten minutes. It was a tame affair, for he could not speak English, I could not speak German, and neither of us was too fluent in French. So, after an interchange of friendly remarks, during which I calculated that my contingent of boys and girls would have an excellent chance of retiring to their homes, I bade him adieu.

Born Scouts.

Meanwhile, my young friends had entirely neglected their opportunity. There they were, as numerous as before, some sitting patiently on the doorstep, some on the kerb stone, others standing about in the middle of the road, and all of them ready to fall in the moment I appeared on the scene. It was now drawing near to tea time, so our procession wended its way to a cafe in the heart of the town. To my great relief it was empty of customers. Consequently, I had my tea in peace, except for the fact that the door was occasionally opened and a small head peeped in to make sure that there had been no escape by the back door. Indeed, these boys were born scouts. They had posted a guard behind as well as in front in order to "be prepared" for any unexpected move on my part. I did not hurry over tea, and as my young followers had no pressing engagements apparently, in the shape of home lessons or other attractions of that kind, to call them away, I again found myself at their head the moment I showed myself in the street. We exchanged smiles, and off we started.

The bookseller's shop was my next objective, and, wonderful to relate, I reached it with only two or three companions. The remainder had been dispersed by a shopkeeper who placed himself between me and the main body, whom he addressed in angry tones. Only the most daring spirits ventured to dart past him.

Visit to the Lutheran Church.

The coast was now clear for a walk to the outskirts of the town, where was a Church. I had often seen from the windows of the mobilisation shed which had been my home for the past six months. I was curious to see what it looked like from the inside. I had not proceeded far, however, before a fresh crowd began to gather, and by the time we reached the Church it far outnumbered the former crowd. The Church being locked, I called upon the verger for the keys. This official looked upon me with a puzzled expression, and evidently regarded me as more suspicious than a suffragette. Not daring on his own responsibility to allow me to cross the sacred threshold, he took me, keys in hand, to the residence of the Pastor of the Church. The latter was out, but his wife was at home. After reading my pass and carefully looking me up and down she decided that I was sufficiently innocent-looking to be permitted to visit the Church. It was a fine building of the Lutheran denomination. The long chancel was screened off from the nave by means of wooden rails, in the middle of which, facing the congregation, was the reading desk. The pulpit was in the body of the Church on the south side, very lofty, with a long flight of steps leading up to it, and a sounding board above it. The pews were so constructed that the congregation faced the pulpit; those which were situated between the pulpit and the chancel had their backs to the Holy Table. At the west end was a gallery accommodating a fine organ.

After giving a small present to the verger's tiny daughter, who formed one of my guard, I ventured to my lonesome little room at the prisoners' camp.

The Intercession Bell.

Lines on the Intercession Bell rung at noon for prayers on behalf of the troops.

When strikes the hour of Noon each day, The nation's heart is moved to pray, Sending on high petition strong, Singing an Intercession song. For those brave men who, in the face Of "odds tremendous," hold their place— And we believe that help is sent, When before God our knees are bent, To Him who is in danger nigh, K., in the London "Record."

What one is worth depends upon what one has invested in things worth while.

Young People's Corner.

His Father's Place.

"We can't do the work as quickly as usual, sir," said the head of the printing firm. "We're working short-handed, you see, for some of our men have gone to the war."

"I know what that means," was the answer, "and can sympathise with you. We have to make allowance nowadays for scores of empty places."

There was a solemn ring in his voice as the gentleman spoke. The printer asked no questions, but he made a shrewd guess that one of those "empty places" had been filled in time of peace by a beloved son.

About three thousand years ago, in a town called Harosheth, a lady was waiting and watching for her son, who was captain of the Canaanites and a famous warrior, to come back from the battle at the river Kishon. She felt sure that he would return triumphant to her.

The mother of Sisera looked out at a window, and cried through the lattice, "Why is his chariot so long in coming? Why tarry the wheels of his chariots?"

But Sisera never came. Even then he was lying dead, slain by a woman in a far-off tent. His empty place in the mother's heart and home was never filled.

Such gaps must be, in time of war; and there are others which will last only for a time, since there are joyful reunions after battle, as well as inevitable griefs.

Have you, in the last few months, been missing somebody who has been at the front? Have you been regretting an empty place, and hoping—and praying—that so-and-so "will come back safe and sound?"

It is very likely that you have been doing so. But has it occurred to you that you might help in some way to fill the gap which "so-and-so" has left? Perhaps he was a Sunday-school teacher, or a worker at your church; perhaps he used to visit one or two boys that are ill; perhaps he had a kind word ready for everyone whom he met. Could not you do some of these things, and so lessen the trouble of those who are missing him?

There was a little lad once—but if you will read it, I will write down the story as I heard it from one who knew him.

"'Tis a sad happening. Ay, 'tis a heavy blow." The shopkeepers shook their heads as they spoke, and it seemed as if the whole of the garrison town were in mourning.

"We shall miss him, sure enough!" It was a usually light-hearted soldier who spoke, but he looked subdued, and checked his whistle as he passed through the streets. "He won't ever play with us any more!" sobbed the children in the public gardens.

It was only a day or two since these different people had been robbed of one of their truest friends. No gallant fight or daring deed had killed him, for England was then at peace; but just an ordinary accident—the collision of a cyclist with a motor-cycle—had crushed the light out of Quartermaster-Sergeant Perry.

He had been such a splendid soldier! Not only for King George, but for the Lord Jesus Christ. He had served his Saviour with humble devotion and fearlessness, adjusting all other duties to His will. So it came to pass that other men, because of his example, consecrated their lives to the same Lord.

But when, in that sudden way, God called him Home, there was an empty place in the ranks of Christian workers in that town, and sore were the hearts of those left behind. They gathered together for a memorial service, and the hall was packed to the doors, yet very still, while the chaplain, who had reckoned the sergeant among his friends, spoke of the noble life which had passed for ever from those that knew him on earth.

"Who will fill his place?" he cried, as he looked on the upturned faces below him. "His heart was Christ's, his soul was Christ's, his very lips and hands belonged to Christ! He used them all to show to others the vision of dying Love and risen Victory, and what will become of you lads now he's been called away, and can show you the vision no more? Must ye go lacking it?"

"Never, lads! Is there not one of ye here to-night who will be promising to take up that work for the Lord Jesus Christ from which our brother has been promoted?"

Mother's Letter to the Soldiers.

At a recent send-off to a company of between 60 and 70 young men who have volunteered from one of the suburbs of Sydney, a lady, whose own son is now at the Front, presented a pocket-Testament to each of them. She has since addressed the following letter to each one personally, not having copies of it typed, but taking the trouble to write them herself. We print it both for the value of the letter itself and also because we feel it would be a good thing if Christian mothers throughout the Commonwealth were to make use of such opportunities of helping our gallant young defenders in a similar way:—

"Not having the opportunity of speaking to you on Tuesday night, I am writing to you instead. Now you have your Testament, I hope you will use it, and that the reading of it will give you strength and comfort. You will need the full strength of your manhood to be able to resist the temptations you will be called upon to face in this new and strenuous life, but with God's help you will win through. Boy, be true to yourself and to your mother; be strong when you are tempted to drink, or to anything you know is not right; think, your honour is at stake, the uniform you wear must not be disgraced. When I see men in uniform intoxicated I do feel so sorry for them; they have not been strong to resist temptations. If you are wounded your wounds will heal much more quickly if you have kept your body pure and clean. I remember telling a small boy when a cut on his foot had healed in a few days that it was because his blood was in good order; he had not eaten cheap injurious sweets or other rubbish. He said to one of his mates later on: 'If you kept your inside clean your cuts would soon get

better.' You will understand from this what I mean. We are told in the Bible our bodies do not belong to us, they belong to God; so we must keep them as pure and clean as possible. Sir Harry Rawson said: 'Boys, there are three things I want you to remember—

"1. Never do a thing you would not like your mother or sister to see you do."

"2. Never say a thing you would not like them to hear."

"3. Never make a companion of, or speak to anyone, you would be ashamed to introduce to your mother or sister."

"Do not forget to write to your mother or dear ones. You are going into a life full of excitement; they are left to think of and pray for you, lighten the sorrow of parting as much as you can."

"May God be with you now and always, and bring you safely back."

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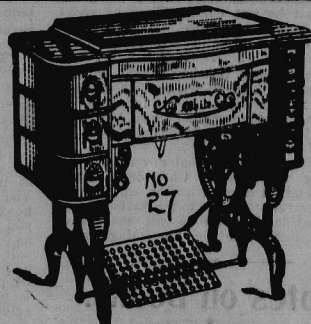
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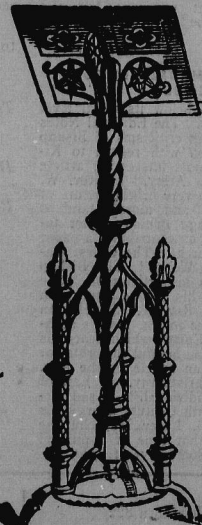
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Current Topics.

The steady advance of the work of the British and Foreign Bible Society even during this time of Progress of the War (as shown in the Annual Report) should fill our hearts with thankfulness to God. When the old Book is attacked by advanced Higher Critics, some of whom would leave us little upon which to build our faith and life, the Bible Society calmly goes on publishing and distributing the Word of God, without note or comment, in many languages, believing that it has not lost its power. Amid the conflict which is rending the civilised world, the Society carries on its beneficent work distributing the Bible in whole or in part among the soldiers of all armies. In the Mission Field the Society is the hand-maid of the Church, and without it the missionary enterprise would falter and fail for lack of copies of the written Word of God. The Bible Society is a modern embodiment of the Day of Pentecost, when the people said of the Apostles, "We do hear them speak in our tongues the wonderful works of God," for the Scriptures published by the Society are printed in no less than 487 languages and dialects. Last year's issues of Scriptures have reached over ten million copies, double the output of fifteen years ago. To meet the special emergency of the War, a million and a half volumes in over twenty languages have been provided. We trust that this blessed work of circulating copies of God's Word throughout the world will go on in ever-increasing volume. It is an enterprise which should receive our active sympathy and support.

The Bishop of Goulburn writes in the "Southern Churchman" on the subject of "Praying for the Dead." He says:—

"It is my firm conviction that prayer for the departed is consistent with the principles of Biblical truth as well as with ancient Christian and modern Anglican precedent. It is the expression of a natural human desire which calls not for dogmatic condemnation but for sympathetic direction. It has been sanctioned by the authoritative permission and personal example of some of the most eminent and representative Bishops and Archbishops of the Church of England, and other parts of the Anglican Communion."

Dr. Radford has, of course, the right to hold and express his convictions, much as many Anglicans (including ourselves) may differ from them. But when he goes on to say that he authorises for use in the Public Services of the Church in his Diocese, "interces-

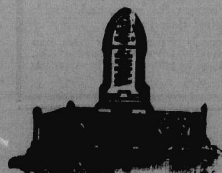
sions on behalf of the dead," it is quite another matter. It is no argument to mention that other Bishops in Australia or elsewhere have done the same. The painful controversy of which the Bishop speaks "that has fastened recently upon the practice of praying for our fallen soldiers" has been originated entirely by those who force upon unwilling people, in the Public Worship of their Church, prayers which they regard as contrary to the teaching of the Word of God and of the Church of England. It is not those who defend their position who cause the controversy, but those who attack it. It is absolutely clear that in 1552 all phrases containing such prayers were omitted from our Prayer Book, and that in 1662, under High Church Revisers, they were not restored. No Bishop has any right to introduce such prayers into the Public Services of our Church. To do so is an abuse of the Jus Liturgicum.

The Registrar-General of New South Wales has withdrawn his circular on the subject of the re-registration of marriages. But he has done so in a manner which constitutes

an affront to the Protestant portion of the community, and an insult to the intelligence of the ordinary citizen. What was objected to was the permission, not to say encouragement, of a practice which undoubtedly, as far as concerns the Roman Catholic Church's use of it goes, casts a doubt on the validity of the previous marriage. What the Registrar-General has done is to apologise for the phraseology of the circular which he withdraws, adding a memorandum which explains that registration does not give validity to a marriage (a point on which he will have the hearty concurrence of Archbishop Kelly and his co-religionists) but merely records the fact that a marriage was celebrated. And so the thing permitted by the objectionable circular is still to go on, and in a community in which Protestants constitute over 75 per cent. of the population, the protest of the Anglican Archbishop (in which he had the concurrence of the leaders of every Protestant denomination) is brazenly flouted. The memorandum is a mere tissue of quibbles and plausibilities which will be received with wrath by Protestants, and with mirthful satisfaction by Roman Catholics, but with respect by no one outside the present State Ministry. It is an obvious and unworthy piece of pandering to Rome, and a servile acceptance of the workings of the Ne Temere Decree, with its flaunting of the law of the land on the subject of marriage.

Here are a few examples of the nauseating sophistry of this extraordinary memorandum. The opening sentence is a masterpiece of sophistry. It runs, "In every case in which a certificate of marriage is in terms of the Marriage Act transmitted to a District Registrar by a Minister of Religion, registered for the celebration of marriages, registration is effected irrespective of any previous registration of a marriage between the same parties." If the "terms of the Marriage Act" were observed, it would be impossible for a Minister of Religion to be presenting a certificate for the re-registration of a marriage, because the provision for a declaration that "there is no lawful objection by reason of any previous marriage" would stand in the way of its issue by the Minister. A little later on we read, "Except in cases in which the celebrant knows of his own knowledge of the existence of a previous valid marriage, and clearly explains to the parties that the second marriage will not be registered, a marriage certificate should be forwarded to the District Registrar as on a marriage." Now this is very convenient for the Roman Church in its application of the Ne Temere Decree to those already married by a Protestant Minister. In such cases the Roman Church knows of no previous "valid" marriage, and from her point of view she is marrying the parties for the first time, and naturally feels that the certificate should be duly registered. There is no attempt on the part of the Registrar-General in view of this attitude to utter any warning against this violation of the sanction of the law of the land. Instead of that, this obliging official supported by a more obliging Attorney-General, smooths the path for such violation and ensures it against danger of punishment. Then, again, we have this sentence: "Even when the parties state they are already married, the first marriage may, in fact, be invalid, or the parties may be misleading the celebrant." Here is a nice little loophole so guilelessly provided for the far greater number of cases in which from the State's point of view it is the celebrant who is misleading the parties.

Here is the gem of this literary triumph however:—"Registration is, therefore, generally in the interests of the parties while its omission might, in exceptional cases, be fraught with serious consequences to them and to their children." This is really sublime. It ignores the fact that in the majority of cases its implications with regard to the first mar-



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