

# The Church Record

For Australia and New Zealand.

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## Current Topics.

For nearly two years the opposing armies have faced each other in the trenches on the Western Front, and although there have been minor gains and losses on both sides, the position has practically remained unchanged.

### The Western Front.

Last spring we confidently expected an advance on the part of the Allies, but it did not come, doubtless through lack of munitions. But since then England and France have been turned into one vast arsenal, and have been pouring out a great supply of all the necessary equipment for war. Now the hour has arrived and our troops are advancing eastward; a good beginning has been made in the allied offensive.

The easy optimism of two years ago has, however, passed away. Through the weary months of strife we have learnt to rightly value the resources of the enemy. We no longer expect an easy march to Berlin. A stern and sanguinary struggle is before us, yet we have no doubt of the final result. God has taught us many salutary lessons during the time of waiting; we trust that, as a nation, we have not been through our experience in vain. Confidently we trust that God will give a victory to the cause of righteousness, and that justice and liberty will again be triumphant in the world. Step by step, slowly but surely, that victory will be achieved, but great sacrifices will still be needed to achieve it. Every available man, and all the resources of the Empire will be required to bring this terrible war to a close, and to make possible an honourable and abiding peace.

The re-introduction into our Public Services of Prayers for the Dead by many of our Bishops, without lawful authority, is a very ominous sign of the times. The practice of offering Prayers for the Departed has been spreading in many parishes for some considerable time, and the action of the Bishops will give much encouragement to it. We hear of "Requiem Celebrations" and also of "Requiem Masses" for the repose of the souls of our departed soldiers and sailors, and of others who have passed away.

For some time we have felt that another step would inevitably follow. If "Masses for the Dead" become common, the clergy will need to be paid for celebrating them. The result will be the recrudescence of many of the worst abuses of the Middle Ages. That our

anxiety was not groundless is abundantly proved by the following notice published in the "Parish Magazine" of St. Stephen's Church, Leicester, for April, 1916:—

"The clergy of St. Stephen's are always willing to say a special Black Mass for the souls of departed relatives and friends of members of the congregation either on the day of burial or on the anniversary of death. In future a small charge of half a crown will be made, which will be given to the Parish Mortuary Fund for providing such needful accessories as a black cope, purple pall, and unbleached candles."

The action of the Mother State of New South Wales in the matter of

### Sunday Trading.

Sunday Trading will be of general interest. Mothers are usually supposed to be more conservative of old ways and fashions than their daughters; but, we fear, that in this case the Daughter States will be found in many cases to have preserved more regard for "the old paths" than the Mother State. The N.S.W. City Sunday is more like a gala day than a Holy Day. From very early morning the newspaper boys are plying their trade with vigorous lung power, and practically every refreshment and fruit shop is open for business. Trains and trams are filled with the crowds on pleasure bent, while families make their way to the seaside resorts, and, seemingly, the great majority of people regard the day as merely a holiday without any sacred association. The state of things has got so bad that the Government, with little sympathy with what they would term "wowsersism," have felt impelled to do something to stem the tide which threatens to rob the working man of his right to his Sunday rest. Under the new law, much that has been winked at in spite of the former Act is now legalised, but the new Act, if properly administered (!), will do much to check the present utter disregard of the Lord's Day, and will, we trust, put an end to the most unconstitutional method of procedure that has so long obtained. It has been little short of a scandal that for quite a long period a Minister of the Crown has suspended an Act of Parliament without any application to Parliament for its amendment. We are not in love with the new Act, but we think that if it be rigidly enforced it will be a distinct practical advantage for the moral and social life of the people of the Mother State.

According to a recent cablegram, the Rev. R. J. Campbell, of New Theology fame or notoriety, who was lately ordained to the ministry of the Church of England, has

written a book in which he declares that only the Roman and Anglican Orders are valid. Mr. Campbell has long since repented of his views on New Theology, and, we trust, the time will come when he will likewise repent of his repudiation of the validity of a Christian ministry which, however irregular it may be, is yet constantly giving evidence of its validity in the saving and building up of precious souls into the Great Christian Body—the Church of Christ. We regret exceedingly everything that makes for the continuance of schism in the Christian Church. The Great Master's prayer "that they all may be one," is certainly not helped to its fulfilment by such arrogant and exclusive claims on the part of some ecclesiastics. Of course it was to be expected that Mr. Campbell would swing away to the other extreme from that doctrine in which he started; but he completely misunderstands the teaching of our Book of Common Prayer and the great fathers of the Reformed Church of England if he supposes for one moment that he is voicing that teaching. Our Church is studiously careful in her pronouncements as to her own position, not to "unchurch" fellow-Christians who have a different rule of ordination. While we thank God for the historic episcopate, and think that we are in historical succession from the Apostles themselves, yet we dare not, to be true to New Testament teaching, make such a succession the sine qua non of a valid Christian ministry.

We have no doubt that a controversy will be stirred up by Mr. Campbell's latest utterance as the cablegram suggests, but we fear that it will not be edifying under the present condition of War, nor will be helpful to the success of the National Mission.

We rejoice to learn that there is a prospect of the difficulties which beset missionary organisation in

A.B.M. Australia being, in a substantial degree, removed. At and their recent Conference in C.M.A. Sydney the Bishops gave much attention to this important question, and appointed a Committee consisting of the Archbishops of Sydney, Melbourne and Brisbane, and the Bishops of Gippsland and Willochra, to further consider the matter. A meeting of this Committee was held in Melbourne on June 23 and 24, with satisfactory results. The mutual relationship of A.B.M. and C.M.A. was fully considered, and a working agreement decided upon. The details are not yet available, but the Archbishop of Brisbane, speaking at the Annual



Meeting of the A.B.M. in Sydney, said that—

"It was believed that the solution most satisfactory to all parties had been found. It was a compromise, but one that would make all the difference. Even if the determination of the Committee was passed by the General Synod—and he hoped it would be—it would fail in efficiency unless the people gave their whole-hearted assistance. They must all work to the one end, and he hoped that instead of mutual suspicion and misunderstanding the missions would go forward with mutual confidence."

We cordially endorse the Archbishop's words, and trust that a better day has dawned for the missionary organisations of our Church in Australia. We hope to deal with the whole question when the details come to hand.

#### GOOD NEWS FROM TRAVANCORE.

The Travancore Churches in South India have been holding conventions for Christians of all denominations. Great awnings of grass and leaves supported by poles were erected, and under these open sheds or pandals, mass meetings organised by the Y.M.C.A. were held in five centres. At one place there was an average attendance of 8000, while on Sunday morning 17,000 were present. The great conventions are to be followed up by Bible study and prayer, and it is hoped that the result will be greater evangelistic efforts by all who call themselves Christians. Many are determined to be more whole-hearted, and among them is a football team who came in a body and confessed to wrong habits; the men desire to lead more Christ-like lives, and are seeking to win their fellows. Three hundred and sixty prayer circles in the district had been praying for God's blessing on the conventions. Work begun and continued in prayer is bound to have good results.

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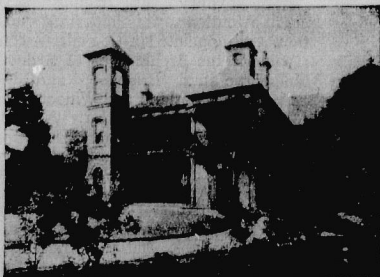
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### A New Bishop for Ballarat.

Nearly nine months have elapsed since the resignation of Bishop Green, and at last the announcement has been made that a clergyman has been appointed as third Bishop of Ballarat. From a detailed statement in the "Church Chronicle" we learn that there has been no needless delay in the proceedings, but that those to whom the election was entrusted "have exercised reasonable persistence and patience in discharging the responsibility entrusted to them." Their choice has fallen upon the Reverend Canon Maxwell Homfray Maxwell-Gumbleton, Vicar of Chippenham, England.

The Bishop-Elect is 44 years of age. He graduated from St. Peter's College, Cambridge; B.A., 1894; M.A., 1898. He was a student of Wells Theological College in 1895, being ordained deacon at Advent of that year, and priest in 1896, by the Bishop of Gloucester and Bristol. He was appointed Curate of Pucklechurch, Gloucestershire, in 1896, Vicar of Colerne, Wilts, in 1898, Vicar of Chippenham in 1905, Hon. Canon of Bristol Cathedral in 1910, and has held many important diocesan appointments. He is highly spoken of by the Archbishop of Canterbury, the Bishop of Bristol, the Bishop of Gloucester, and others. We quote the views of Bishop Browne, late of Bristol, and Lord Islington, as expressed to the Ballarat Election Board:—

Bishop Browne says:—"As I was Canon Maxwell-Gumbleton's Bishop from 1897, when he was in his first year of priesthood, until 1914, I am able to speak of him with full knowledge. I saw him first as a young curate on the occasion of a great gathering of school children at his father-in-law's country Church. Those gatherings are often not very orderly, for the children come from many parishes, and their own clergy are not all of them born commanders. All was in the hands of young Mr. Maxwell-Gumbleton, and everything went like clockwork, without

a hitch. I was so much struck by his grasp and quiet firmness, that when I found on my return home that night a letter asking me to recommend someone for a very difficult parish in my diocese, I sent his name. He was appointed, within three years of ordination as deacon. He put a new face on the parish. Anxious decisions had to be thought out and acted on. I was always with him in his view of what should be done. The parish became a very pleasant place to visit. After five or six years, Christ Church, Oxford, consulted me about a new Vicar for Chippenham, one of the most important ecclesiastical centres of the Diocese. Again I advised them to take him, and they did. He has fully justified that advice. Careful and firm action was required in dealing with organised attacks upon the Church by political dissenters, and hostile public bodies. His success surprised me. When I introduced the new scheme of diocesan finance, he was the obvious person for the secretaryship. He showed remarkable power of management and grasp of finance. He brought in as supporters laymen whom I did not expect to fall in with the scheme. We were, I think, the first diocese to pay grants from our new funds. This was certainly due to Canon Maxwell-Gumbleton's driving power. I had made him Honorary Canon of my Cathedral Church of Bristol. He completely understands the working of a parish, but I always felt that he had gifts for a wider sphere. In any meeting of clergy he is a leading man. He is definite and clear. He knows what he is aiming at and he goes steadily for it. In the diocesan conference he impressed clergy and laity alike. I should have made him Archdeacon if a vacancy occurred, and some 3 years ago I recommended him for a colonial Bishopric. He will make his mark in any synod of Bishops. He is an able preacher. His sermons are instructive and leave a definite note and mark; well reasoned and well delivered. He is a strong Anglican; decorous and reverential in Church; without fads. He is very strict in obedience to the Prayer Book Order; not at all a ritualist in the usual English sense of the word. He is firm and stable in the doctrine and discipline of the Church, and on all such points he speaks out like a man. He has a charming wife, bright and graceful and sociable, brought up in the well-to-do household of her father's country vicarage by a reverential mother; the whole family, father, mother, boys and girls, specially pleasant people. The Canon's eldest son is fighting. His second son is at Winchester College. A younger son and a daughter would come out with them. There is no lack of moderate means."

Lord Islington says:—"It may assist you in arriving at a decision to have the opinion of Canon Maxwell-Gumbleton from one who has known him for upwards of 18 years in Wiltshire, and who also may claim to know something of the qualities requisite for a prominent Church post in the Antipodes. Canon Maxwell-Gumbleton is an energetic, conscientious priest, who, throughout his time in Wiltshire, has thrown himself wholeheartedly into the Church, social, educational and public life of the people with whom he has lived. He has held several offices in each of these capacities, and has proved himself efficient in all. He is a definite but moderate Churchman, and at the age of 44 enjoys very good health."

Never fear more than one trouble at a time; some people bear three kinds—all they have ever had, all they have now, and all they expect to have.

## Thoughts on the Church Seasons.

Third Sunday after Trinity (July 9).

#### HUMILITY.

The Epistle (1 Peter v., 5-11) lays stress on the virtue of humility, which should cover the Christian as with a garment: "Be clothed with humility." To be lowly in our own eyes, to think little of ourselves, renders us indifferent to the criticisms of the world around us, for if men have a poor opinion of us, we know ourselves to be even less worthy than they think us to be. Those who are thus lowly in their own estimation will be raised by God to a position of honour. "Humble yourselves therefore under the mighty hand of God that He may exalt you in due time." Then in all dangers and adversities we may confidently look up to Him, "casting all our care upon Him, for He careth for us." God uses these very trials to make us perfect, to transform us by His Spirit into the image of His Son. For "the God of all grace who hath called us into His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." The spirit of humility leads us to distrust self and to rest in confidence on the power of God.

Fourth Sunday after Trinity (July 16).

#### THE SUFFERINGS AND THE GLORY.

The Epistle (Rom. viii., 18-23) reminds us that the Gospel of Jesus is a Gospel of Hope. Viewed from one side only this world is a world of suffering. "The whole creation groaneth and travaileth in pain together until now." But there is another viewpoint. "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." If this life were all, the lot of many would be intolerable, but life here is only the school-time for eternity. School-time is never altogether pleasant; tasks are hard and lessons are difficult to master; chastening and punishment have their necessary place, but all these things help to equip for the real work of life. Here "we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body," but hereafter we shall see that our Father has made no mistakes in our training; each sorrow has been permitted for a good reason, and has accomplished its beneficent work. Everything depends on our attitude to God; "all things work together for good to them that love God." Here we have the condition of blessing—we must love God. Our school-time may be misused; its opportunities lost. Our Teacher is waiting to help and guide us—His Name is Jesus. Only as we love God, accept His aid, and trust in His strength, can we learn our lessons and be prepared for the life which is to come, when "the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

A Christian in great sorrow is called upon to show the world the meaning of faith, and faith's power to hold the heart quiet and at peace in the bitterest experience of grief and loss.—Miller.

## The Rockhampton Synod.

#### THE NEED OF REVIVAL.

The Synod of the Diocese of Rockhampton met on June 14. In his address the Bishop mainly dealt with spiritual issues directly rising out of the war.

#### Have We Become Serious?

Asking the question, "Have we become serious," the Bishop said:—"In the Home country the birth rate is the lowest on record, and the drink bill has gone up from 170 to 190 millions in the last year, and strikes and rebellion have not been considered unimaginable things. Here when we ought to have been called to economy of all our resources and to thrift, when one would have thought that we should have laid aside all but inevitable necessary business to co-operate in contribution of every effort that we could make to end the misery without further delay, racing continues week by week, the amount spent in Queensland in betting through the totalisator last year was £510,580, and we remember that this is but one form of gambling. The rush to pleasure is scarcely diminished. For instance the estimated number of attendances each week at the various picture shows and places of amusement in the capital city of our State is 77,000, which is equal, at an average of 1/- each person, to an expenditure of £3,850 weekly. This, though by far the largest, is but one of the many towns of Queensland. There has been practically no attempt to put ourselves on war conditions in the matter of saving and thrift. The spirit of the nation is scarcely changed."

#### The Effectiveness of the Church.

"From the Church," said the Bishop, "we expect something more than seriousness. We expect profound repentance; we expect to see the Church on its knees, like Daniel, setting its face unto the Lord God to seek by prayer and supplication with fasting and sack-cloth and ashes, and speaking and praying and confessing its sins and the sins of the people, till God could say again that it was 'greatly beloved.' Has any such thing been seen?"

"Instead we hear the world's loud complaint of the effectiveness of a Church that is powerless to prevent so appalling a calamity, and the world's judgment of the failure of the Christian religion. And beneath it we hear the complaint of the awakening Churchman that the Church has failed to sound the clear right note before the nation at this time, and his disappointment that it took the Church nearly twelve months to make really articulate its inner consciousness that its proper place was at the foot of the cross in acknowledgment of sin and forgetfulness of God, and in supplication for pardon. It serves no purpose to shut our eyes to the spiritual inefficiency of the Church in our day. The Church is in the world to represent Christ, and it has lost the spirit of real sacrifice, the spirit of the Master who came to seek and to save and to give His life. The only Gospel that is really powerful to win the men of our nation is the Gospel of lives of utter self-sacrifice. These are not characteristics of our branch of the Church, and in consequence we have to suffer the unutterable shame of being unable to meet and respond to the mass movements towards Christ in different parts of the mission field."

#### The Church Must Be Aroused.

Continuing, the Bishop said:—"The Church must be aroused to shake off every vestige of lethargy and inefficiency, to pray for and work for a revival of religion, and a reconstitution of its own life."

While our brothers and sons are maintaining the ceaseless watchfulness of the trenches or of the ships in the North Sea, exposed to attack of every imaginable kind, the Church left in the safety of our land must set itself to its own task of service with a courage and unweariedness and self-sacrifice equal to theirs. The Church's task, taxing all its resources of spiritual force and energy, is to fit the nation to receive victory when it comes, as a gift from God, that it may not bring more real harm than good to the nation, and also to set itself to great and noble service to God and man, the winning of the world to God, a service demanding to the utmost self-sacrificing adventure for God, such as will enlist the aspiration and devotion of our ennobled soldiers when they return from the war. Nothing will be the same after the war, and we Churchmen will be more than craven,

and unworthy of any place even the lowest in the kingdom of the Crucified, if we shrink now from giving to the uttermost in altogether unusual service to make the Church efficient for the highest service and sacrifice. We may thank God in the future that we have been called to live in His Church in times like these.

There is nothing of equal importance. It is the great God-given call and opportunity of recovery and of service. Some would be inclined to say it is the last opportunity, and that if it passes away without real effort and achievement, we could not expect to be allowed another. It is difficult to imagine a more emphatic call than the present one, and even if another opportunity were given, we should have made ourselves less capable of responding to it, if by apathy and refusal we fail to use the present one. To do nothing is to make clear that what it's enemies say is true, that the Church is dead. The Church must recover the fire of the Holy Spirit, and holy zeal to face its task."

#### Faithful Witness-Bearing.

After dealing with the Godward side of Revival, the necessity of much prayer, the Bishop said:—

"Then onward—let them go from God to speak to man, to speak for Christ in His Church to be Christ's mouthpiece by which He may speak. Let them speak as trying faithfully to represent Christ, and speak with a view to win. Probably all will accept what I say, while I call on you to go to God, I know that some will be unable to receive it when it is followed by the call to go to man."

But if God has pressed anything more specially on my soul to speak forth to you, it is this. I cannot but press with all loving insistence this necessity of witness bearing for Christ.

We have had our days of prayer and days of fasting and humiliation, but have you not felt that there was an obvious void, when they were not followed by a going forth of the humble pardoned people to bear witness to the truth?

It is not by preaching, it is not by the clergy, it is not by the respectable average lives that the kingdom of Christ is going to spread, but by the patient faithful witness of simple men and women. This was the way in which it began. Andrew brought his brother to Jesus, Philip brought Nathanael, the woman of Samaria brought the people of her city. It was the way the Church continued in the Apostles' time, its members 'went everywhere preaching the word.' It is the way laid down by our Lord: 'Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee.' And His last recorded words of direction as He gave His parting promise and blessing were, 'ye shall be my witnesses.' It is just that missionary spirit, surely, that we want most to recover in the Church, the evangelistic spirit which was the spirit of the Master, of the apostles, and of the first Christians. "Jesus Christ, it has been said, has no one here to represent Him but as Christians; nobody else if we do not, will go to take His message to the world."

#### The Need of Power.

On the subject of Personal Witness the Bishop said:—"I can sympathise with the Churchman who says, 'I simply can't do it, so it is no use asking me.' We must have power. Do you believe that the power of God might so come unto you, that you could not refuse utterance without resisting the Holy Spirit. Do you believe it possible to be in such a condition that you simply must open your lips to somebody. That is what is promised. 'Ye shall receive power when the Holy Ghost is come upon you and ye shall be My witnesses.' The Master never contemplates our doing it by ourselves; indeed, it is not too much to say that He forbids it. 'Wait—tarry—till ye be endowed with power from on high.' It was with great power that the Apostles gave their witness—a power not their own, a Pentecostal power. "Let us be willing that the history of the first days should repeat itself for us to-day. Let the little bands in each parish go apart, first into the upper room of the Church, to wait and pray for the promised power, without which we are sure that we cannot obey the Master's commands to be His witnesses. Our longing is for a revival of spiritual life. It may come—some would say it is coming, that all the signs are seen. It may come through us. But it can only come by the power of the Holy Ghost. "Go then, ye, not all, but just the band whose hearts God has touched, into the retreat of prayer meetings, concentrating on this one thing. Pray for and expect the



## Anzacs at the Abbey.

## A MEMORABLE SERVICE.

Many accounts of the Anzac Day Service in Westminster Abbey have reached Australia, but the following narrative, taken from the "Church Family Newspaper," has a special charm of its own:—

A sun whose heat was a foretaste of summer shone down on the streets of London on Tuesday, April 25, and sent its bright rays into every corner, where crowds were gathering to welcome the warriors of Gallipoli fame.

Pride in the achievements of our overseas forces was the motive power which impelled everyone to take up their places early in the crowds or to hurry off to the precincts of the Abbey, while those who were lucky enough to have tickets entered the stately building, the scene of so many great events in the history of our country. Here, with the solemnity and dignity which have come to be associated with such services, was commemorated the deathless achievement of those Australian and New Zealand Forces who shared with the British in the glorious landing on the Gallipoli peninsula a year ago.

From a seat in the triforium the scene was a striking one; the interior of the Abbey lay before one like a many-hued mosaic of jewels, the aisles carpeted in red were flanked by masses of khaki-clad men, the comrades of those whose lives had been laid down on those far-away shores.

## The Promise of New Life.

On the chancel gates hung two great wreaths, their white blossoms, speaking of the new life which the brave had gained by the glad offering of themselves. One was sent to the memory of the 29th Division "from their New Zealand comrades in arms"; the second being from old boys of Wanganui Schools.

As the gallant sons of Australasia filed into the Abbey and took their seats, one gazed more than once through tears at an empty sleeve or double crutches, which told their own sad yet glorious tale. At one entrance a fine bronzed man turned to his comrade to take off his hat as he entered the holy place; he could not perform the action for himself—both arms were lacking! And yet, as one looked at those strong faces, full, even in the face of such misfortunes as these, of an indomitable courage, one felt that here were men who, though they had suffered, were ready if they could to serve and suffer again.

The Dean and clergy, together with the choir, went down to the west door shortly before half-past eleven, and punctually at that hour the King and Queen's approach was heralded by shouts and cheers, which were borne into the Abbey on the breeze through the open doors. The Dean and Sub-Dean conducted their Sovereign and his Queen to seats in the Chancel, and the short and solemn service began with the singing of "For all the saints."

## The Valiant Fighters.

It was an affecting moment when the solemn commemoration of the departed was made; the Dean's grave and sonorous voice was not quite steady as he read out the names of the Brigades and regiments whose sons had made the supreme sacrifice. "All these fought most valiantly—their deeds will

be remembered evermore," he read, adding with a note of portentous solemnity, "we are resolved that by God's gracious favour our brothers, shall not have laid down their lives in vain."

The same note was sustained in the prayers which followed, where we pleaded for grace to complete "that which remained over of our dear brothers." Rudyard Kipling's beautiful Recessional was sung as the closing hymn.

As was fitting, the note of praise was not lacking—it sounded in the grand old Doxology which followed the commemoration of the departed, and in the thanksgiving for the mercies already received—while the anthem was a psalm of triumph ascribing to the Lord the honour due unto His name.

## A Kingly Act.

After the Benediction and the Last Post, sounded by the buglers, the National Anthem was sung. It must have been a moving moment for the King as he stood there in the midst of his war-stained warriors and heard that prayer sung with such real fervour and enthusiasm. It was a poignant and memorable occasion which his love for his people must have intensified for him a thousandfold.

As the Royal party were moving down the aisle his Majesty noticed a reclining chair on which lay a wounded soldier; with characteristic kindness the King paused and moving aside bent over the man with a few words of kindly inquiry and sympathy. It was a human touch which made a wonderful service more wonderful still.

Outside in the streets, where crowds waited to cheer them on their way, the troops lined up once more to march through the throng. As one looked at them in the strength of their manly vigour and saw the confident happiness on the bronzed and sun-burnt faces, one realised anew with a thrill of pride something of the magnetism of our great Empire, whose need had brought these men from all quarters to rally to her aid in her time of need. Our hearts and throats are beating for the same great cause, and the service has intensified the bonds which knit us all together beneath one great and glorious flag.

## Personal.

On St. Mark's Day the Archbishop of Canterbury completed his twenty-fifth year in Episcopal Orders, having been consecrated Bishop of Rochester on April 25, 1891.

The Bishop of Carpentaria left for Port Darwin on June 9, and hopes to visit the Roper River while in the Northern Territory. He expects to be away about two months.

Mr. Arthur Alston, M.A., formerly senior language master at King's College, Goulburn, and Headmaster of the Church Grammar School at Colac (Victoria), and now at Ballarat College, has been appointed Headmaster of

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Rev. F. W. Wray, of the Diocese of Wangaratta, Victoria, who received the distinction of the C.M.G. at the distribution of Birthday honours, has done conspicuous service at the front as Chaplain, both in South Africa and in the present war.

The two pioneer missionaries (Revs. G. Perry-Gore and A. R. Langford Browne), who are visiting Australia to prepare for the Queensland General Mission in 1917, were welcomed by the Archbishop of Brisbane at the recent session of Synod, and met both clergy and laity in conference. Subsequently they visited Rockhampton, and conducted a Retreat for Clergy and a Quiet Day for Laity.

The Rev. G. A. Parker died suddenly at Bendigo on Monday evening, June 19. He was sitting in a chair, conversing with his wife, when he collapsed and expired. He was 57 years of age, and was ordained in 1890. After acting as Curate of Christ Church, South Yarra, and St. Stephen's, Richmond, he took charge, successively, of the parishes of Werribee, Steiglitz, Bright, and Daylesford. He had been registrar of the Diocese of Bendigo since 1907.

At a meeting of the parishioners of Holy Trinity, Dulwich Hill, Sydney, on Tuesday evening, June 20, the Rev. W. G. Hilliard, who was leaving his post as Headmaster of Trinity Grammar School to be Rector of St. John's, Ashfield, was presented with an illuminated address, a silver pocket Communion Service, and a cheque for 50 guineas.

Rev. N. W. J. Tivey, formerly Curate of Christ Church, St. Lawrence, Sydney, has been appointed Rector of Koorawatha, in the Diocese of Goulburn.

We regret to hear of the illness of the Bishop of Grafton. His medical

adviser has insisted on his taking three weeks' complete rest, and for that period all his engagements have been cancelled, including a Convention which he had arranged to conduct at All Saints', Petersham, Sydney, in preparation for the General Mission.

Driver J. Brenton Good, son of the Rev. J. Good, Vicar of St. Jude's, Carlton, Victoria, has left for the Front. He is attached to the Headquarters Company of the Army Service Corps. A combined presentation was made to him from the Church, Sunday School staff and Choir. He was also the recipient of numerous personal valuable gifts.

The Bishop of North-West Australia (Dr. Trower) has consented to conduct the mission in Christ Church, St. Laurence, Sydney, next October. Dr. Trower was Rector of Christ Church from 1895-1901.

Rev. W. F. Wentworth-Shields, Rector of St. James', Sydney, will conduct a Day Apart for the clergy of the Bathurst Diocese during the first week in September, in connection with the Session of the Diocesan Synod.

Rev. H. M. A. Pearce, formerly Rector of Kiama, has been appointed Rector of St. Bede's, Drummoyne, Sydney, in succession to the Rev. T. D. Reynolds, who recently resigned.

The Bishop of Wangaratta has been suffering from influenza, and was unable to fulfil his engagements last Sunday at St. John's, East Malvern, and St. Andrew's, Brighton, Melbourne. Rev. H. T. Langley took the Bishop's place at St. Andrew's and conducted a revival service and after meeting.

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Mr. Denis Deasey, father of Rev. D. M. Deasey, of St. Columba's, Hawthorn, Melbourne, passed away last week at his residence at Elsternwick. He was formerly a leader in the work of several parishes, where he held office as a Vestryman.

Rev. J. W. A. Watkinson, Curate of St. Paul's, Redfern, Sydney, has been appointed assistant clergyman at St. Michael's, Surry Hills. He will reside at the Rectory. Rev. F. R. Elder, the Rector, while still remaining in charge of the parish, will live at Randwick.

## A Veteran Temperance Worker.

Archdeacon Boyce, Rector of St. Paul's, Redfern, Sydney, has resigned the presidency of the New South Wales Alliance, and with it the leadership of the Temperance Movement in the State. He has held the office for 24 years, and feels that it is now time to retire and make way for younger men.

For over 35 years Archdeacon Boyce has interested himself in Temperance Reform in N.S.W. He founded the Alliance in 1882, and was its first secretary. The organisation, after years of effort, was successful in securing the Local Option Act of 1905, and in the same year, amendments to the Sunday Closing Act. During the present year the Alliance has taken a leading part in the propaganda which obtained 6 o'clock closing of liquor bars. Archdeacon Boyce has seen the number of public houses reduced from 3400 in 1881, to 2600 now, although the population has almost doubled, and, since 1880, the consumption of alcoholic liquor has decreased by 50 per cent. per head of the population. Every year for 30 years the Archdeacon has made a compilation of the drink bill of Australia, and his figures have been quoted as authoritative in many parts of the world.

On the doors of many shops in France is posted a notice: "Closed till the victory."

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promised power. Pray first for power to prevail with God, for power to pray. Pray for that indwelling Spirit who maketh intercession within the soul, not in words and thoughts always, but in a breathing and a being deeper than utterance. Pray that God will give us a new spirit and power of prayer, such as perhaps we have never yet known. And when the lips are touched by God so that we needs must pray with power, for we cannot restrain the utterance, then ask for power to speak to man."

## When?

When wilt Thou, Lord, defend the right,  
And give us victory in the fight?  
When shall our darkness yield to light,  
And blessed peace?

When shall be ended Satan's sway?  
When shall the hosts of hell give way,  
And earth's night flee before the day  
Of heavenly peace?

When shall these days of sorrow pass,  
While we see darkly through a glass?  
When shall we cease to cry "Alas!  
For shame and sin?"

When shall the clouds of war remove,  
And brighter days dawn from above?  
When shall dark hate be quelled, and love  
Its reign begin?

When? We can answer our own word,  
We can our own relief afford;  
When we have turned to Thee, O Lord,  
With heart and soul!

When? We may have the blessing now,  
When we Thy will our hearts allow  
To rule, in simple faith, for Thou  
Canst make us whole.

When we have shown repentance true,  
When we live by grace renew,  
And keep, while here on earth, in view  
The Heavenly goal.

—C. J. Hollis, in "The Record."

This may be sung kneeling to the A. and M. tune of "O Lord of Heaven and earth and sea."

## MISSIONARIES' SONS WIN THE V.C.

Sub-Lieut. Arthur W. St. Clair Tisdall has been awarded the V.C. for bravery in rescuing wounded men at Gallipoli. His heroism cost him his life. He is a son of the Vicar of St. George's, Deal, who for twenty years was a missionary of the C.M.S. in India and Persia. Lieut. Tisdall joined the Royal Naval Volunteer Reserves in 1914, and went to Antwerp as a private seaman.

He is the second C.M.S. missionary's son who has gained the V.C., the first being Lieut. Cyril Martin, son of the Rev. J. Martin, of China.

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## Correspondence.

## United Prayer for our Men.

(The Editor, "Church Record.")

Sir,—I shall be glad if you will insert the following leaflet in the "Church Record." The desire for united prayer is making itself felt all over our Empire. We are starting in Sydney in a small way; this movement, which emanated from London, of setting aside a portion of every Wednesday for United Intercessions, and hope that many Churches will see their way to hold intercession services. I shall be very glad to hear of any who will join in with us, or of any who already have such services on Wednesdays.

MURIEL W. HENDERSON,  
"Tresco," Elizabeth Bay, Sydney.

## Will You Aid by Intercession?

The leaflet alluded to by Miss Henderson, is as follows:—

The Wives and Mothers of Soldiers and Sailors invite you to help in the Work of Intercession for our men.

We ask you to set apart a portion of every Wednesday for this work.

Short Intercessory Services will be held in St. James' Church, King Street, on each Wednesday, at 9.15 a.m., 11 a.m., 1.25 p.m., 4.45 p.m., and 7.30 p.m.

If you are unable to attend at any of these hours will you endeavour to visit the Church for a few moments' private prayer during the day?

Mothers and Wives are observing this custom in many parts of our Empire.

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## Death of Bishop Cooper.

Admiral Beatty says:—"When Britain looks to the future with humbler eyes, and with prayer on her lips, we can begin to count the days to the end."

Lord Kitchener, even in the days of greatest stress, always found time to spend a few minutes daily in Church in prayer.

LADY CULLEN, Mrs. DUNN, Mrs. R. OWEN, Mrs. MACARTHUR ONSLOW, Mrs. PASCO.

Miss HENDERSON, Hon. Sec.,  
Sailors' Wives' Union,  
"Tresco," Elizabeth Bay-rd.,  
Sydney.

It is hoped that similar Wednesday Services will be arranged shortly in other Churches.

## The Distressed Armenians.

(The Editor, "Church Record.")

Sir,—In a recent letter from the Secretary of The Friends of Armenia, in London, she writes: We are indeed grateful for all you do and try to get others to do for suffering Armenia. Your handsome draft of £32 10s. was a welcome gift indeed. We know God is working and all our hope is in Him. We would like you to convey to the friends whose gifts come to us through you how truly grateful we are for their generosity.

The industrial work among the refugees at Port Said, where we have sent three workers, is a great success. Nearly a quarter of a million, Lord Bryce's estimate, escaped to the Caucasus destitute and starving; many fell by the way, or arrived only to die of disease or exhaustion. And for even partial help for all these unhappy people money is needed, and more and more money. With the many demands on charity surely this is as urgent as any can be. Which among the nations has suffered as Armenia has suffered? We plead for further assistance to keep this remnant alive. The majority of refugees consist of women and children.

The latest news shows that about 100 missionaries have remained at their posts, sharing the sorrows of their beloved people during these awful deportations. One writes, "We saw the departure of hundreds of Armenians into hopeless exile. It was heart-breaking, and yet we praise God that we were permitted to see the Christian faith and humility manifested by so many in the darkest period of their history. How often did we pray together with tears, beseeching God to keep our faith sure. How often did men and women clasp our hands at parting, saying, 'Let God's will be done; we have no other hope!'"

Thrilling stories of Christian martyrdom have repeated the history of every massacre for the last 1500 years, and yet how little, oh, how little, has the record moved the Churches in happier lands? How many have given even a shilling towards supplying the gigantic needs, or binding up the wounds of this sorely smitten people? It is not too late to begin now. One urgent need is for seed and agricultural implements, as neither Moslems nor Christians have made any provision for harvest, and conditions are likely to be more desperate than ever in the winter in spite of all that is being done.

Above all things we ask for prayer in public as well as private, as so far the woes of Armenia are rarely remembered even in prayer meetings concerning the war! With thanks to you and others who give as well as pray, yours, etc.,

M. E. SEARLE, Hon. Sec. A.R.F.  
74 Williams-rd., Windsor, Melbourne.

We desire to acknowledge with thanks the receipt of £3/8/- from Sir Henry Stephen for the relief of the distressed Armenians. Further donations may be sent direct to Miss Searle, or to the Editor, "Church Record," 64 Pitt Street, Sydney.

Loving God and serving Him should lead you to watch for and respond to all the truth and beauty that there is in God's world, all the traits of excellence in human character.

—Gore.  
You cannot run away from a weakness—you must some time fight it out or perish; and if that be so, why not now and where you stand?—R. L. Stevenson.

Communion Tables, Pulpits, Reading Desks, Baptism Fonts, Chancel Chairs and Seats, etc.

Send for Illustrated Catalogue.

The Bishop of Armidale (Dr. Cooper) passed to his rest at Armidale on Saturday last. He had been ill for over a year, suffering from heart trouble. Last year he took four months' rest in Victoria, but was not greatly benefited by the change. In December his Council requested him to take twelve months' leave of absence, and he was resting quietly at his home when the call came.

The late Bishop, who was born in England, took the degree of Master of Arts at Trinity College, Dublin. He was ordained deacon in 1872 and priest in 1874, by the Bishop of Worcester. He served his first curacy in Birmingham with the Rev. Samuel Thornton, whom he accompanied to Australia, when he became the first Bishop of Ballarat in 1875. During a quarter of a century Dr. Cooper did splendid work in Victoria. In his parishes of Clunes and Hamilton (and also during a temporary appointment at St. Paul's, Ballarat East), he left a deep spiritual impression, and there are many who owe their personal knowledge of the Saviour, under God, to him. In his wider work as Archdeacon he was most effective, and as Bishop-Suffragan he left a still deeper mark on the life of the Diocese, especially when, during the absence of Bishop Thornton in England for nearly two years, he ably administered the affairs of the See.

In 1901 he was appointed Bishop of Grafton and Armidale in succession to Bishop Green, and his visitations over the great area of the Diocese (until its division in 1913, when the Diocese of Grafton was formed), were faithfully carried out year after year.

Rev. A. H. Garnsey, Warden of St. Paul's College, Sydney, and formerly Warden of the Theological College at Armidale, said to a representative of the "Sydney Morning Herald" that the late Bishop was perhaps a little too reserved to ever have become a highly popular or a brilliant leader of men, but there was no doubt as to his capacity to win the respect and loyalty of those who had been privileged to know him closely as a man or Churchman. Severely self-denying and rigidly systematic in the ordering of his own life, he carried these characteristics into every work he undertook. The brilliancy of genius had no attraction for him unless it was solidified by simplicity, sincerity, and consistency, virtues which he never failed to exhibit himself. He had great intellectual gifts and a wonderfully retentive memory for faces, persons, and facts. His interests were wide in their range. Nothing human was outside his scope. Whether he was speaking on educational questions, or the missionary and social work of the Church, the reunion of Christendom, or the elucidation of some point of ecclesiastical law, one could always notice the same thorough preparation of principles and details. His business gifts were out of the common, and for this reason he was always selected as Chairman of Committees of the General Synod. The Diocese of Armidale had lost a wise, devoted, and statesmanlike leader.

The funeral of the late Bishop took place in the cemetery at Armidale on Monday morning last. The Frimate conducted a service in St. Peter's Cathedral, where a large and representative congregation assembled. Clergy from all parts of the Diocese, and from other Dioceses were present. The Frimate spoke of the excellent qualities and successful work of Bishop Cooper. The Bishop of Grafton and Archdeacon Johnstone assisted in the service. On leaving the Cathedral, the choir and clergy, in their robes, led the funeral procession to the cemetery.

## BISHOP AND HYPOCRISY.

"It is hypocrisy to pray, 'Thy Kingdom come,' and then not do anything, or give anything, or sacrifice anything for the sake of promoting that Kingdom," declared the Bishop of Carlisle at a meeting in connection with the Church Missionary Society. Like all other insincerities, this insincerity brought its own inevitable punishment; and he would say that Churchwardens had no right to expect God to move the hearts of the people in their parish to contribute to their Church expenses unless they first persuaded the people to contribute towards the development of God's Kingdom.

J. F. NUNAN,  
326 Elizabeth St.,  
Melbourne.

## A Clergyman wins the Victoria Cross.

## Glorious Example of Bravery.

Widespread interest, says the Church Family Newspaper, "has been aroused by the announcement that the King has conferred the Victoria Cross on the Rev. Edward Noel Mellish, Curate at St. Paul's, Deptford, England, and lent as temporary Chaplain to the Forces, for conspicuous bravery. The official description of his gallant conduct is as follows:—

"During heavy fighting on three consecutive days he repeatedly went backwards and forwards, under continuous and heavy shell and machine-gun fire, between our original trenches and those captured from the enemy in order to tend and rescue wounded men. He brought in ten badly wounded men on the first day from ground swept by machine-gun fire, and three were actually killed while he was dressing their wounds.

"The battalion to which he was attached was relieved on the second day, but he went back and brought in twelve more wounded men.

"On the night of the third day he took charge of a party of volunteers, and once more returned to the trenches to rescue the remaining wounded.

"This splendid work was quite voluntary on his part and outside the scope of his ordinary duties."

## How the V.C. was Won.

An officer of the Northumberland Fusiliers relates a vivid story of the circumstances under which the Rev. E. Noel Mellish won the V.C.:—

"Nothing could be finer," he says, "than the way Chaplain Mellish did his duty, and as though he were going to a Church Parade in peacetime. He reached the first batch of wounded and knelt down to do what he could for them. The first few men he brought in himself without any aid, and it made us think a bit more of persons to see how he walked quietly under fire, assisting the slowly-moving wounded and thinking more of saving the wounded from discomfort than of his own safety. It was only when the ambulance parties were able to get out during a lull in the fighting that he took a rest.

"Next day he was out on the job as unconcerned as ever, and some men of my regiment had reason to be grateful for his attention to them at critical moments. Some of the men would never have survived the ordeal had it not been for the prompt assistance rendered them by Mr. Mellish.

"One story of a Cockney who was aided by the parson is worth repeating, because it is the best tribute to the chaplain that could be put on record. When the wounded man, who had hitherto been noted for his anti-religious bias, was safe in the base hospital, he told his mates how he had been saved, and asked, 'What religion is 'e?' He was told, and made the answer, 'Well, 'I'm the same as 'm now, and the bloke what sees a word agin our Church will 'ave 'is 'ed bashed in.'"

## The First Clerical V.C.

Mr. Mellish is only the second clergyman who has been awarded the V.C. since the coveted decoration was instituted in 1856.

The first to earn it was the Rev. James William Adams, B.A., of the Bengal Ecclesiastical Establishment and chaplain to the Cabul Field Force at the time he distinguished himself by an act of conspicuous bravery.

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## Our Melbourne Letter.

(From Our Own Correspondent.)

Nothing further has appeared in the Melbourne press in connection with the controversy on Prayers for the Dead. Dr. Leeper's fusillade seems to have silenced the Cathedral battery. It is quite a mistake to think that the matter is closed, however, simply because Churchmen prefer to carry on their controversies in other ways than the public press. The Diocesan organ, "The Church of England Messenger," seems determined not to let the matter rest. Following the bad example of others, it waves the party banner in decrying what it calls party activity. What could be more partisan and unfair than to print the two memorials, about which so much has been said, exactly as they appeared in the "Argus." Not one note or comment is added to remove the false impression which the printing of the counter-memorial of the Canon's first is calculated to give. We notice that the "Southern Cross" has withdrawn the false conclusion which this presentation of the case is intended to give. In offering some excellent comments on the subject the "Southern Cross" says it is evident that the Canon's Memorial was presented first and the other was an answer to it. Hic l'haeus velit. The public press may be forgiven. It knew no better. But the editors of the "Messenger" did this deliberately, and to maintain a false position still publish the counter-memorial without a date. The comments in the recent issue are on a par with this unworthy procedure. They are beneath notice and will only do harm to the cause of the diocesan paper.

## GOD'S MANNA.

Man earthly of the earth, an hungered feeds  
On earth's dark poison tree,  
Wild gourds and deadly roots and bitter weeds;  
And as his food is he.  
And hungry soul there are, that find and eat  
God's manna day by day—  
And glad they are, their life is fresh and sweet,  
For as their food are they.

## SYDNEY CHURCH OF ENGLAND GRAMMAR SCHOOL, NORTH SYDNEY.

A Walter and Eliza Hall Exhibition of the value of £75 per annum is now available for sons of Country Clergy in the Province of New South Wales. Forms of application and other particulars may be obtained from the Headmaster.

Application Forms, filled in, should be returned to the Headmaster before July 12.

CURATE WANTED for Holy Trinity Parish, Grenfell (Diocese of Bathurst). Good salary to suitable man. Apply, Rev. E. Walker, The Rectory, Grenfell.

CURATE WANTED—£160 p.a. Independent sphere in growing district. Apply Rector, Smithfield, N.S.W.

TO ORGAN BUILDERS AND OTHERS.—In a deceased estate. Pipe organ, 2 manuals, pedals, 12 stops, near completion. A bargain, £80. 64 Prospect-st., Erskineville.

Long wears the fight, but the God of Right,  
Though unseen, is ever near us;  
And the prayers that rise to the listening skies,  
Like a song of hope shall cheer us.

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## EDITORIAL NOTES.

All literary matter, news, etc., should be addressed, "The Editor, 'Church Record,' 84 Pitt Street, Sydney." Nothing can be inserted in the current issue, which reaches the Editor later than Tuesday morning.

No MS. can be returned to the sender, unless accompanied by a stamped, addressed envelope.

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

## BUSINESS NOTICES.

Subscriptions, and all business communications should be sent to the Manager, Mr. L. Lepastrier, 84 Pitt Street, Sydney. Telephone City 1857.

Subscribers are asked to write at once if they do not receive the "Church Record" regularly.

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## Standing Advertisements.

Rates will be quoted by the Manager on application.

## The Church Record.

JULY 7, 1916.

## NATIONALISATION OF THE DRINK TRAFFIC.

This subject has been brought into prominence by the recent announcement of the Premier of New South Wales (Hon. W. A. Holman) that it is the intention of the Government of that State to submit it to a referendum of the people at the time of the next election. It would scarcely be necessary, in view of the recent decision for 6 o'clock closing of hotels, to treat the matter seriously, were it not for the fact that nationalisation of the drink traffic is one of the planks of the Labour Party of this country. This means that whenever the question is submitted to the electors it is sure of a solid body of support from loyal labourites.

Under the circumstances it will not be out of place to give a brief historical survey of the subject. The country that led the way in the matter of temperance reform was Sweden, where drunkenness was such a curse and a scandal that something drastic had to be done to save the country from ruin. The apostle of reform was the Dean of Gothenburg (Peter Wieselgren), whose eloquence and enthusiasm inspired the formation of the Swedish Temperance Society, in 1837. After years of agitation, legislation of a salutary kind was secured in 1855. The great trouble had been that all over the country were private distilleries which were not illegal—every peasant practically had his own still—and there were constant neighbourly carousals and drunken orgies. The law of 1855 remedied this state of affairs. To quote Rowntree and Sherwell, "The law of 1855 was a simple measure; one section of it dealt with distillation, and the other with the sale of spirits. Provision was made that the old stills for domestic use should be abolished, and replaced by distilleries on a larger scale, and subject to a higher excise duty. With regard to sales, the Act gave to every commune the power to decide with regard to both the Bar and Retail sale, not only in what manner and within what limits the trade should be carried on, but also whether it might take place at all within its jurisdiction." It was like a kind of local option with something super added, in the way of local determina-

tion of the manner of control. This latter provision was made use of in 1865 for the formation of what was called a Bolag, or company for the acquisition of a number of licences in Gothenburg. The authorities there readily assented to this plan as likely to decrease drunkenness. The idea was that beyond receiving the current rate of interest on their money, the company's shareholders were to receive none of the profits. The business was to be run without thought of profits, and what profits there were, it was proposed to utilise for revenue purposes in such matters as road-making, bridge-building, etc. This is what is called the Gothenburg system. Its dominant idea is that if private profits be eliminated, the temptation to encourage men to excessive drinking is likely to be removed and drunkenness consequently considerably checked. The idea was taken up in other towns in Sweden, and after a time the whole of the spirit-selling was conducted under the Gothenburg system.

Norway did not adopt the Gothenburg system, but something of its own which is called the Bergen system. This was not introduced until the year 1871, although there had been restrictive legislation there as early as 1845. The Bergen system was modelled on the Gothenburg, but an attempt was made to profit by the latter's mistakes. It saw a weakness in utilising profits for revenue purposes, a provision likely to result in business being pushed, and therefore decided to use its surplus funds for libraries, museums, working men's clubs, etc., but not for purposes that otherwise would be provided out of the revenue of the country. Then it differed in the manner of dispensing the drink, but each aimed at making its drinking shops as unattractive as possible. In both countries, curiously enough, the habits of the people changed from the drinking of spirits, which used to be the real evil, to beer-drinking. Both the Gothenburg and the Bergen systems were set in operation to cope with spirit drinking, and have never been applied to beer drinking. In Sweden at the present time five or six times more beer than spirits is drunk, while in Norway it is eight or nine times more, so that these systems control only a small percentage of the drinking. It is thus difficult to determine whether they are really beneficial to any appreciable degree in checking drunkenness, or whether they would be if they were applied to drinking of all kinds. What we do know is that, while they have their supporters in both countries, there is also a large and growing opposition to them. Moreover, in Gothenburg itself the arrests for drunkenness per 1000 of the population had risen from 39 per annum in 1875 to 57 in 1898, and in Bergen the increase from the year 1877 to 1897 was from 20.6 to 37.3. Whatever else may be said, at least there is no justification for the idea some people expound with a good deal of superiority that we have only to set up some adaptation of the Gothenburg system to secure the solution of our drink problem.

No one will deny that Russia gave "disinterested management" a fair trial by its creation of the Government Spirit Monopoly in 1895. Doubtless there was some measure of improvement on the previous state of affairs, but after 20 years' trial, drunkenness was still such a scandal in Russia and

such a menace to the general national efficiency that the Czar and his advisers decided to entirely give up the Government monopoly and abolish the sale of vodka, although it meant a loss to the public revenue of £92,000,000 annually. And after a year without the liquor traffic, M. Barcke, Minister of Finance, said that "notwithstanding her enormous expenditure, Russia had succeeded not only in deriving the necessary resources from the national wealth, but had filled the gap due to the stoppage of the sale of alcohol.

These resources ought to be entirely attributed to the people's temperance." A recent enquiry by local councils in Russia agreed that the remarkable increase in the prosperity and happiness of the people was entirely due to the abolition of alcoholic drinks. Perhaps the most impressive thing of all was that the author of the movement for nationalisation (De Witte) was so thoroughly disgusted and saddened at its results that three years ago he became the leader in the movement for prohibition, begging the Government to undo that which before it had been given a fair trial he advocated so strongly.

And now comes Mr. Holman's calm invitation to New South Wales to adopt what Russia, after 20 years' trial, has thrown away in disgust. The question of nationalisation in any case takes a different aspect in view of the revelations this war has brought us of the appalling ravages on national efficiency made by the drink traffic. The question where the money is to be found, for taking over this huge enterprise, need not concern us just now, though incidentally we might remark that even such a resourceful financier as Mr. Holman might find that something of a difficulty. People are more in a mood to end, than to indulge in costly experiments to try and mend the drink traffic. If nationalisation is based on the assumption that the drink traffic is a permanent necessity in the life of a community, then science is not on its side, for the best medical testimony is to the effect that alcohol is of no value as a food, and not in any sense of the word a necessity to anyone, except in certain forms of sickness. For our part we feel that the community will not entertain the idea of nationalisation, but is likely to employ its energies in increasing restrictions, in enforcing the strictest observance of the laws, and in educating the rising generation up to a knowledge of the physical, moral, social and spiritual evils incidental to the drink traffic with a view to its total prohibition.

## WHY INDIA IS LOYAL.

To-day we were proud of the loyalty of India, proud that the Indian troops were standing side by side with our troops in the battle-field. How was it there was a Mutiny in 1857 and loyalty in 1914? Well, in 1857 the Mutiny occurred in those parts of India where the East India Company had done its best to discourage and repress missionary effort, and the parts of India that remained loyal were the Madras Province, in which missionary effort had been comparatively free, and the Punjab, which was at the time officered by those who were heart and soul missionary men. Think of the names—John Lawrence, Henry Lawrence, Herbert Edwards, John Nicholson, and though he was then but a subaltern, the late Lord Roberts. From that time missionary work had gone forward, and the missionaries made India understand what Christianity was, and India grasped, slowly but surely, some of the great principles which actuated our minds.—"The Bishop of Manchester."

## The Church in Australasia.

## NEW SOUTH WALES.

## SYDNEY.

## The General Mission.

In his "Diocesan Magazine," the Archbishop, after speaking of the serious task of the Empire in this war, continues:—

"Therefore it is all the more urgent that we at any rate in our own Church do our utmost to make our witness felt for God and His truth. This should be the keynote of that great spiritual effort of next October and November which we call our Mission of Repentance and Hope. I especially urge that the thought of the Call should dominate the thought of Mission. It is not so much the idea of machinery from outside re-inspiring parochial life under God that we should have in view. Many a parish cannot undertake such a type of Mission. It is rather the call to all who bear the baptismal sign of Christ in each parish to see that their faith is quickened to the level of their profession in order that unitedly lay people, as well as clergy, may so witness for belief in the living God that this faith of Christ may interpenetrate the community as it has not done yet.

So I draw special attention to the Conventions for Communicants to be held during this coming month. Unless the Communicants live up to the highest standard, the light of our candlestick can only glimmer instead of shine. I also hope that the meeting of Churchwardens will be well attended. We owe much to the labours of our Churchwardens as a whole, but some of them have often failed to realise that their office hinders the life of the Church that they love unless they are themselves full of the spiritual energies of its faith."

## The Conventions.

A very important preparation for the General Mission will be made this month, when Conventions or special services for deepening the spiritual life of our Communicants will be held. Four centres have been arranged for in the city and suburban deaneries. The dates fixed are July 10 and 11. The centre for the North Shore is St. Thomas', North Sydney, where the speakers will be the Archbishop, the Dean and the Rev. E. H. Lea. The centre for the Western Suburbs is All Saints', Petersham, where the speakers will be the Archbishop and Archdeacon Martin, and a gathering of clergy will also be held at St. Anne's, Strathfield. The centre for the City is St. Philip's Church, Church Hill, but the dates for this will be July 12 and 13, and the speaker will be the Rev. P. J. Bazley. The centre for the Eastern Suburbs is St. John's, Darlinghurst, where the addresses will be given by the Rev. A. H. Garnsey and the Rev. G. H. Granswick.

Sunday, July 9, is to be observed as Convention Sunday, when the clergy are invited to draw the attention of their communicants to the Conventions and to urge the necessity for the deepening of their spiritual life as a first step towards a forward movement.

A meeting of Churchwardens and Parish Councillors is to be called by the Archbishop, who will put before them the great opportunity of the Mission and enlist their hearty co-operation, and it is also the purpose of the Archbishop to conduct a Quiet Day for Women in the Cathedral as a preparation for the Mission.

## The Soldiers' Welcome.

The new Soldiers' Club, erected in the grounds of St. Andrew's Cathedral, was formally opened on Wednesday afternoon, June 28. The building is made of wood and fibro-cement, and has a most attractive appearance. It was designed by Mr. Burcham Clamp, who also supervised the construction, giving his services gratuitously. The cost of the building is about £650. It will be open to soldiers every day, and light refreshments will be procurable at a low cost. Soldiers may bring their lady friends to the Club on week-days until 7 p.m., and

after Church Services on Sunday evenings. A large number of Church people assembled to take part in the opening ceremony. The choir, followed by the clergy and Archbishop, came from the Cathedral and occupied places on the platform just outside the Soldiers' Club. After a hymn and prayer the Archbishop delivered an address. He spoke with gratitude of the services Colonel Miller had rendered to the men, which concerned the welfare of the Commonwealth, and of his interest in all matters which concerned the welfare of the men. The Soldiers' Welcome had been built in fact by the Home Mission Society, and £300 was still required to pay the initial expenses. The building was needed for the soldiers and we felt bound to do all we could for them. Melbourne had set an example of providing a Home for soldiers in St. Paul's Cathedral grounds, and it was only fitting that Sydney should do likewise. It was good to have a place for our soldiers under the shadow of our Cathedral, especially when we remembered how large a proportion of Churchmen were enlisted in the A.I.F.

Colonel Miller then unlocked the Soldiers' Welcome with a gold key, and declared the building open. He expressed his thanks on behalf of the troops for all the provision that had been made for their comfort and welfare.

Sir William Cullen and Archdeacon Martin also spoke, urging that the necessary money to meet all liability on the enterprise should be given. Afternoon tea was then served in the new building. The Engineers' Band played musical selections in the Cathedral grounds before and after the opening ceremony.

## A.B.M. Annual Meeting.

There was a good attendance at the Annual Meeting of the Australian Board of Missions on Tuesday afternoon, June 27. The General Secretary, Rev. J. Jones, had an encouraging report to present. The total receipts for the year were the highest on record (reaching £16,082), and more new missionaries had been sent out than in any former year. A further increase of about £2500 in income was necessary to meet the needs of the present year.

The Archbishop of Sydney, who presided, extended a cordial welcome to the Archbishop of Brisbane, and congratulated the A.B.M. on its position. There was much reason for thankfulness. In New Guinea there had been great revivals of religion in pentecostal power. In Melanesia much progress had been made in the face of great difficulties. The Torres Straits Mission had made an encouraging beginning. A magnificent work was being done among the Aborigines of Australia, but Churchmen did not yet fully realise their responsibility towards these people. In China and Japan the A.B.M. had begun an excellent work. We should fix eyes of faith on our Master, and knowing what the Lord had done for us, we should seek to make Him known to others.

The Archbishop of Brisbane said he desired to emphasise two things: (1) Thankfulness; (2) Increased zeal. He felt thankful for what A.B.M. had accomplished, and especially for Yarrabah, where the Government had expressed a generous appreciation of the Mission. For the meeting just held in Melbourne to deal with the question of Missionary organisation in Australia, there was also much cause for thankfulness. On both sides there had been a desire to find a solution of our difficulties, and a solution had been found. Of necessity it was a compromise, and in mutual confidence we must seek to make it a success. For the future we needed increased zeal to buy up the opportunities, because the days were evil. Public opinion should be educated until the nation stood for the true interests of the kingdom of Christ, and was in full sympathy with Christian Missions. In the war many had learnt the joy of self-sacrifice, and were longing to work for others. This energy after the war, should be turned into Christian channels. The Mission Field was worthy of all devotion, and there was a close parallel between war and Missions. We should be ready with all our resources to conquer the world for Christ.

A vote of thanks to the Archbishop, proposed by the Dean of Sydney, and seconded by the Rev. A. H. Garnsey, was carried.

## Second Advent Convention.

The Fourth Annual Convention in connection with the fuller consideration of the above topic was held in St. Stephen's Church, Newtown, on Monday, 26th June. There were very large attendances throughout the day. Canon Bellingham was the chairman, and at the beginning of the meeting made a few introductory remarks of a helpful character. The first address was given by Rev. G. H. Granswick, whose subject was, "Christ's Coming, the true hope of every believer." He showed how the prophetic Scriptures concerning Christ were divided into two great sections, the one dealing with the sufferings of Christ, and the other with the glory which should follow. In dealing with the latter he showed the distinction drawn in Scripture between the Jew, the Gentile, and the Church of God, and showed how the second Advent affected each of these three groups, and the love of God manifested towards each.

Rev. S. J. Kirkby followed, speaking from Hebrews ix. 27-28. He used the parable of the ten virgins and that of the pounds to illustrate his thoughts, showing that in Christ's coming there were four elements, (1) Suddenness, (2) Selectiveness, (3) Solemnity, (4) Glory. This address closed the morning session and both speakers spoke with power and edification.

In the afternoon, Rev. S. M. Johnstone spoke on the practical side from 1 St. John iii. 2-3. His address was most interesting and helpful, as he brought the great hope of Christ's Coming to bear upon practical holiness, patience, and service. He was followed by the Rev. H. S. Begbie, who spoke upon some present-day signs of the near approach of Christ. He quoted prophecies which indicated events at the time of the end of this Age, speaking of, (1) the Revival of prophetic study; (2) religious signs, including missionary activity, as well as indications of growing apostasy; (3) Political signs; (4) Jewish signs; and (5) what he

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called Chronological signs as indicated in the fulfilment of the great prophecy known as Nebuchadnezzar's Image. He made a strong appeal for consecrated service. After a short adjournment, Mr. W. H. Dibley gave the closing address on the attitude of the believer towards the hope, summarising it as one of (1) Waiting, (2) Watching, (3) Working with the view to hastening the coming of the Day of Christ. The Convention closed with a brief review by Rev. H. S. Begbie of the messages of the day, and a plea for a very practical result. The chairman's conduct of the meeting was most helpful and devotional.

#### St. Peter's, Campbelltown.

On Wednesday, June 21, a most enjoyable evening was spent by the members of the Campbelltown Sowers' Band. The children, parents, and friends numbered about 70. A Lantern Lecture, "The Rousing of the Giant Chung Kuo," was given. The Rector, Rev. Ralph Hunter, explained that the Sunday School and Sowers' Band had arranged to pay the cost for a teacher in Miss A. Jones' school in Western China, in addition to the other mission work; he was pleased also that Miss A. Kendall's work was not forgotten. They were all looking forward with great pleasure to Canon Burns' visit. Light refreshments were then served by the teachers, and a happy evening brought to a close.

#### Military Services.

In connection with the War Chest Button Day movement, special military services were held in St. Barnabas' Church, George Street West, on Sunday, June 25, at 11 a.m. and 3 p.m. On each occasion the Church was packed with soldiers and civilians. The Morning Service was attended by Lieut.-Col. White (representing the State Commandant), Col. Miller (an old St. Barnabas' boy), and Col. Spain. About 800 soldiers were present altogether, who marched from the Railway Station to the music of two bands, which also assisted in the service. At 3 p.m. about 200 sick and wounded soldiers attended. The service was much appreciated by the men. Inspiring addresses were delivered at both services by the Rector, Canon Charlton. He was assisted by Corporal Edwards, who preached in the evening. The idea of the services originated with Mr. T. W. Reeves, who, with the aid of his fellow Wardens, and the Parish Council, were responsible for the arrangements made on the Church's behalf.

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#### COULBURN.

(From a Correspondent.)

#### C.E.M.S.

A preliminary survey of C.E.M.S. work in the Diocese has just been undertaken. There appear to be thirteen branches of the Society, a large proportion of whose members are on active service. Two branches appear to have been recently disbanded, while three others are contemplating a similar step. Taralga and Murrumburrah should obtain affiliation very shortly. At a recent meeting of the Cathedral Branch the Bishop expressed the view that definite constructive work, such as the repatriation of returned soldiers, would do more to bind the C.E.M.S. together than all the conferences that could be devised. He instanced the fact that Churchmen as a whole in the past have stood aloof from social work of civic or national character.

#### Shortage of Clergy.

While the Cathedral parish is shorthanded the Bishop is rendering a full measure of assistance as regards the Sunday services. The Archdeacon of Goulburn, in addition to the generous assistance which he has always given, now assists at the Cathedral during the week, and takes classes at King's College and the Girls' Grammar School. Rev. F. Richmond (retired) is still in charge of Boorowa. In many parishes, in order that celebrations may be given to the country centres, it is necessary to call very largely upon the services of the honorary lay readers.

#### Abolition of Pew Rents at Queanbeyan.

At a representative meeting at Queanbeyan it was decided to abolish the present pew rents. The system has been in existence for the past fifty years, but a big majority of the parishioners showed themselves in favour of its abolition. The new order will come into being at the end of the next quarter.

#### BATHURST.

(From Our Own Correspondent.)

#### Lachlan Archdeaconry.

Easter meetings were well attended throughout the Archdeaconry, and the proceedings showed a live spirit in the Churches of the several parishes.

At Condobolin (Archdeacon Nield) it was decided to raise the stipend to £250. One of the parishioners there has lately presented a handsome new Rectory to the Church; the cost will run, when completed, to over £1000. A Flower Show was recently held there, and realised £78.

At Cowra (Rev. John Parr) the Wardens announced that the year had closed with a small credit balance. A Flower Show held there recently realised £75. Improvements are to be made to the Church and Rectory.

Cudal (Rev. J. T. Bate) showed a small debit balance, but old accounts had been paid. It was decided there also to raise the stipend to £250.

Parkes (Rev. R. Seymour Smith) sustained a great loss in the death of Mr. Calor, the School Master. He was engaged in parish work when the blow came. He was Warden, Secretary, and Choir Master. Trundle reported an increase of £20 in the offertories during the last six months in the year. Trundle is the youngest parish in the Diocese, but with closer settlement has increased tremendously; one centre of the parish, Bogan Gate, holds a credit balance

of £40. About £35 has been spent on the interior of the Trundle Church during the past six months, and other memorials are to be unveiled during the coming month. Other Churches in the parish are also undergoing improvements. A committee is also arranging for the purchasing or building of a suitable Rectory.

#### CRAFTON.

#### Ordination.

On Trinity Sunday the Bishop held an Ordination in All Saints' Church, Murwillumbah, when the Rev. Hamilton Armstrong was ordained to the priesthood. Archdeacon Tress preached the Ordination Sermon.

#### Appointments.

Rev. H. A. Haslam, Curate of Murwillumbah, has been appointed to the charge of the parochial district of Barrington and the Upper Tweed.

Rev. H. B. Madden, Vicar of Dunoon, Richmond River, has been appointed as Vicar of Murwillumbah in succession to the Rev. W. J. Owens, who has resigned.

#### VICTORIA.

#### MELBOURNE.

(From Our Own Correspondent.)

#### Church Missionary Association.

**Extra Revenue Effort.**—This effort has proved, in answer to prayer, to be a great blessing to the Association. It has given a general spiritual impetus; it has called forth much prayer, and has evoked new interest in the Association's work. Upwards of £900 was received up to July 3 towards the £2500 asked for—many of the gifts gave touching evidence of great self-denial.

**Spiritual Issues.**—The General Committee, on Monday, July 2, decided that the ensuing six months should be devoted primarily to the promotion of spiritual life within and without the Association.

**Bible and Mission Study Schools.**—The Bishop of Wangaratta, assisted by the Rev. H. R. Holmes, of India, conducted a Bible and Mission Study School at St. Clement's, Elsternwick, from June 23 to 26. The Incumbent, Rev. H. H. Gardner, reports that the whole parish received a distinct spiritual uplift through the School. A similar School was held at St. Stephen's, Elsternwick, from July 3 to 6.

**Rev. F. Bramwall**, late of the Bendigo Diocese, has been appointed Deputationist to the Association.

#### Ridley College.

We have received the Sixth Annual Report of Ridley College (for 1916). The number of students in residence is about the same as in former years. The Council are thankful that there is a growing list of Ridley graduates who are already filling important places in this and other Dioceses where their influence is being exerted as Evangelists, loyally and earnestly, in the Church's work. Although the College fees for the residence and tuition of students are comparatively small, still it is found necessary, in some cases, to offer additional help. To this end the Council are able to announce that the Barker Memorial Scholarship provides a sum of £15 a year available alternately for a student from Bendigo or Gippsland Diocese. And the Council itself has voted two other scholarships of £30 a



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year each, available for the period of the Th.L. course, and open under certain conditions to any student. The Council will be very grateful for further help in this direction. By founding scholarships for students at Ridley College a good work is being done for Evangelical Truth and for the Kingdom of God, the consequences of which it would be impossible to estimate.

The influence of the College itself through its principal, its staff, and its past students is growing steadily, and there is no doubt that its place amongst the Theological colleges of Australia is becoming more and more appreciated.

The selection of the Principal (Rev. G. E. Aickin, M.A.) as Moorhouse Lecturer for 1916, and the fact that he has been elected by Synod to a seat upon the Board of Electors for the Archbishopric, the General Synod, the Provincial Synod and the Board of Education indicates the esteem in which his services in this Diocese are held.

#### St. Anselm's, Middle Park.

The parishioners of St. Anselm's, Middle Park, met on Tuesday evening, June 20, to make presentations to the Rev. A. P. McFarlane, and to welcome the Rev. E. J. Withycombe, the new Vicar, and Mrs. Withycombe.

Mr. McFarlane was presented with a blackwood roll top desk and chair by the parishioners, and Mr. T. Case Brown, the senior Church Warden, spoke enthusiastically of his work in the parish. Mrs. McFarlane received a gold wristlet watch from the Ladies' Guild and Mothers' Union, a gold brooch from the choir, and a gift from the Girls' Friendly Society. A very warm welcome was given to the new Vicar and Mrs. Withycombe, who are beginning their work under encouraging auspices.

#### St. Mary's, Caulfield.

Rev. A. J. H. Priest's Mission of Revival and Renewal was all too short, but it has left a deep impression on the minds of not a few parishioners. The attendances on Sunday were well over three hundred at each service. The addresses dealt with the door opened in heaven (Rev. iv. 1), and the passing opportunity to lay hold of Jesus Christ as the one who can open our eyes and enable us to follow Him. The address to the men was a searching message on "the perfect man" (Eph. iv. 13). The attendances from Monday to Wednesday averaged 110. In two addresses each evening Mr. Priest dealt with the deep spiritual need of the Church, the possibilities of revival revealed by a study of God's dealings with His Church in times past, and the conditions of faith, prayer and surrender of the will, which alone would make a revival possible in our day. Mr. Priest pleaded that all should be instant in prayer and make much of the mid-week meeting for prayer and intercession.

A Font, erected to the memory of the late Mr. and Mrs. Harold Pennington, is to be dedicated by the Rural Dean, Canon Hart, on Sunday morning, July 30.

#### Movement for Revival.

All the Rural Deaneries met on June 27 to discuss the diocesan scheme for promoting a revival of spiritual life in the Church. There is to be a service at the Cathedral on July 11, at which the Archbishop will preach, and a celebration of the Holy Communion. At a conference which is to follow, the Archbishop's proposals will be discussed. It is realised that the most pressing need is for a revival of those in the Church, before there can be any real prospect of reaching the outsider. This method is already being adopted. The blessing attending Mr. Priest's

mission at St. Mary's, Caulfield, has suggested the holding of similar meetings in other parishes. Rev. H. T. Langley has accepted an invitation to conduct a four days' Convention for the deepening of the spiritual life at St. James', East St. Kilda. Other meetings of a similar character are being projected elsewhere.

#### St. Clement's, Elsternwick.

The Bishop of Wangaratta conducted a four days' Bible and Mission Study Convention at St. Clement's. The attendances were excellent, and great interest has been aroused in the matter of revival by the united study of "When God Came." The united study at the conclusion of each night's meeting is an excellent way of getting into touch with earnest Church people and stimulating enquiry and united prayer.

#### A New Church.

The Archbishop opened a new Church at Ascot Vale last Saturday. Those who were present wondered that so fine a building was erected for a comparatively moderate sum. Special services on Sunday commemorated the opening. The Church, though only part of a complete structure, has a good seating accommodation.

#### St. Luke's, South Melbourne.

Rev. D. R. Hewton is nothing if not novel in his methods of attracting the attention of his people and enlisting their sympathies with his work. In the recent number of St. Luke's Parish Paper the Vicar gives a capital message to his people in an acrostic—but what is the magic word? Tobacco! Holy Smoke! we can imagine will be the first comment of the man in the street. But that elusive gentleman will read the Vicar's letter, which gets from this strange text a sermon on the Cross in relation to eternity, and the incompleteness of life without faith in the Trinity of love and mercy.

#### BENDIGO.

#### Direct Civing at Rochester.

At Holy Trinity, Rochester, the Rector (Rev. W. M. Madgwick) appealed for a liberal Golden Offering on Whit Sunday, so as to avoid recourse to a sale of work to clear off some accumulated debts. The result was an offering of £120, and it is probable this amount may be further augmented. On the same day there was used for the first time a handsome Reading Desk, of polished kauri, in keeping with other furnishings, the gift of one of the parishioners in addition to his money offering.

#### GIPPSLAND.

#### Diocesan Notes.

Mr. R. F. C. Bradley has left the Divinity Hostel with the view of joining the Expeditionary Force.

Mr. R. L. Collins has entered the Divinity Hostel.

Home Mission Fund Festivals will be held at Leongatha on August 9, at Traralgon on the following day, and at Orbost early in September.

#### QUEENSLAND.

#### CARPENTARIA.

#### Diocesan Notes.

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Church people of his Diocese with an episcopal ring.

The Sub-Dean of the Cathedral, Rev. E. J. Nash, after being in charge of the Cathedral Parish for six years, is leaving at the end of September for the Diocese of Willochra, where he will take up his duties as Rector of Gladstone-cum-Laura.

The new boat for the Torres Straits Mission, which is named "The Herald," was dedicated by the Bishop to the service of God on Ascension Day.

## WEST AUSTRALIA.

### PERTH.

#### New Church at West Perth.

The foundation stone of a new Church at St. Paul's, West Perth, was laid on June 10 by Dr. R. Merryweather, brother of a former Rector. The Archbishop was present at the service. The Church, when completed, will seat 250 people.

## SOUTH AUSTRALIA.

### ADELAIDE.

(From Our Own Correspondent.)

#### C.E.T.S.

The Annual Meeting of the C.E.T.S. was held in Holy Trinity Hall and was fairly well attended. The Bishop presided. Addresses were given by Bishop Wilson, Rev. J. T. Phair, and Rev. W. H. Winter. The Annual Report was presented by the Hon. Secretary, Rev. J. S. Moyes. The musical programme was arranged by Mr. H. Rowe (Assistant Secretary).

#### Semaphore.

Canon Swan, Rector of St. Bede's, Semaphore, has been granted leave of absence till the end of the year. Rev. H. C. Bourne has been appointed Locum Tenens. Canon Swan has been Rector of Semaphore for 15 years.

#### Rain.

Splendid rains have fallen right throughout South Australia during the month of June. One place in the hills reports 17½ inches for the month.

### WILLOCHRA.

#### The Synod.

The Synod of the Diocese will meet at Gladstone on Tuesday, July 18. The earlier part of the day will be occupied with a Conference of clergy. The Synod will continue during Wednesday and Thursday, and Friday will be set apart for a devotional day for clergy, which will be conducted by the Bishop of Adelaide. A great deal of important business will be brought before Synod in connection with the revision of the Constitution and Canons.

#### Shortage of Clergy.

In his letter to the "Willochra," the Bishop says:

"One matter is causing me very great anxiety. I mean the shortness in the supply of clergy. When I came to the Diocese three clergy were needed to do work which either had previously been done or was urgently required to be done. Of these only one has been found. During the last three months four vacancies have occurred, or are about to occur, and I have so far only been able to fill one."

"The cause is obvious. The war has taken and is taking a large number of clergy as Chaplains in the field, and on transports, and on the other hand the normal

source of supply has been dried up by the fact that the great majority of candidates for ordination have gone to the Front. Under these circumstances it is useless to blame the Bishop, or anyone else. The circumstances are abnormal, and the only way is for the people to recognise that it is part of war conditions, and that by making the best of things they are setting someone else free for service in the field."

## TASMANIA.

(From Our Own Correspondent.)

### Ordination.

An Ordination was held on Saturday by the Bishop in the Cathedral, when the Rev. A. R. Sinclair was advanced to the priesthood, and Mr. W. H. Barratt and Mr. P. M. Biggs were ordained deacons. Of these last two, the former has been appointed Curate to St. John's, Launceston, and the latter to Deloraine. Mr. Sinclair remains at Holy Trinity, Hobart.

## NEW ZEALAND.

### NELSON.

#### Diocesan Festival.

Owing to the death of Lord Kitchener, an alteration was made in the character of the Home Mission Festival held in the Nelson Drill Hall on Wednesday, June 7. The tea was held, as arranged, but the meeting was largely given up to intercession. Archbishop Kempthorne, who presided, spoke in some detail of Lord Kitchener's work for the Empire, and also asked Churchmen to be loyal to their Bishop and help him in his Home Mission work. Addresses were delivered by Dr. Weeks, Dean Carrington, of Christchurch, and Mr. J. W. Henderson, of Wellington. Bishop Sadler was the last speaker. After thanking all the workers for their great services in connection with the Festival, and after alluding to the national calamity which was in all their minds, the Bishop told what was being done in the Diocese by means of the Selwyn launch and the Marsden Van. There were springing up all over the Sounds Sunday Schools, and teachers were coming forward to teach the 450 children scattered about. Two years ago there were debts on the West Coast amounting to £1,660. To-day that sum had been reduced to £145, and by the end of the year it was hoped to have the debts completely wiped out. So far during the war they had been able to keep every district going. There was no vacancy in the Diocese at the present moment, notwithstanding they had three of their clergymen at the war. That day he had had a letter from the Rev. Mr. Dobson, in Egypt, telling him of the superhuman spiritual work being done by the Rev. T. F. Taylor amongst the soldiers. The coming year, the Bishop said, would be one of great difficulty, but he was not a pessimist, and looked forward with hopefulness. They had not yet touched the fringe of the work he wanted to do, and he would not be satisfied till the Gospel was supplied to every lonely settler. There were men and women in the Diocese who said they did not want God, or the message, or the preacher. It was for those people he pleaded for help that night. He wanted to reach by launch or van, every house in the scattered outdistricts, and carry the Gospel to all.

They who have steeped their souls in prayer, anguish calmly bear.  
They who have learnt to pray aright,  
From pain's dark web draw up delight.

## Magazines and Reviews.

C.M.S. Magazines for May. Copies received from C.M. House, Salisbury Square, London.

The C.M. Review contains some articles of special merit. The problems of the Mass Movement in the United Provinces are dealt with by the Revs. S. I. Edwin and R. T. Howard, who make a strong appeal for help in the present time of opportunity. Bishop Halse gives a clear and forceful description of the recent Panama Congress. The In Memoriam Notices of the Rev. Rowland Bateman, by Mr. R. Maconachie and Dr. Weibrecht, set before the readers of the Review a picture of a striking personality and an effective missionary worker. The articles on Travancore and Cochin, and the Chekiang Diocesan Synod, provide much useful information. The Editorial Notes express thankfulness to God for the year's work of C.M.S., and deal with Panama, Travancore, and Persia. On account of the shortage of paper, *The Cleaner* is only half the usual size. It contains, besides the usual information from "The Corners of the Earth," interesting papers on a Busoga Chief, the Soul of an Idol, and a Chinese City. In *Mercy and Truth* the Rev. H. G. Harding meets the objections to Medical Missions under the heading, "As Others See Us." *The Gazette* appears without its familiar green cover, but is as usual full of up-to-date missionary news. *The Awake* is exceptionally interesting, and *The Round World* never loses its charm.

### THE WAY OF THE CROSS.

Our Saviour, with that wonderful consideration that belonged to Him, never demanded anything unreasonable. Some he has bidden to leave all and follow Him. Some He bids to go home to their friends, and there, within the circle of their own influence, declare what great things God has done for them. The way of the Cross, the way to Heaven, can never be the way of self-indulgence and self-pleasing, whether coarse or refined."

[A Card.]

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## Principles of Reform in Sunday School Work.

(By the Rev. H. J. Robjohns, B.Sc., London, in the "Nelson Diocesan Magazine.")

### After the Primary Department—What?

Three years ago I had visited my friend N's Sunday School in the city and had seen his infant department at work—the Church's Garden of Children, he called it. I had been prejudiced against the employment of quite young lads and girls to teach the little ones and thought that it would have been wiser to have kept them under instruction in Sunday School or Bible Class. But a visit to their training class convinced me that they were there learning as much as, if not more, than they would be learning in a class in the Sunday School and that they were, moreover, active Church workers and were learning to teach the child, and to teach by teaching. I had a long talk with N. and, as a result, re-organised my Church's Garden of Children, taking a dozen lads and girls from the top of the Sunday School to help.

### The Danger Ahead.

We found two things, one, that the little ones were delighted with their Sunday School, and second, that the lads and girls were also. The numbers in our Church's Garden increased, but when the time came to promote them into the Main School, we found that, in quite a short time, many were conspicuous by their absence. On hunting them up, I was almost invariably told, "Oh, Jennie does not like to come to Sunday School now; there is nothing for her to do."

### The Remedy.

I wrote to X about the matter and his reply was "The same principle you adopt in the Primary Department you must carry on all through the school, otherwise the children lose interest and you will lose them. The more interested they are in the work of the Primary Department, the greater the necessity for giving them what interests them and employs their activity in the classes above. The next time you are in town for a Sunday spend the afternoon in our Junior Department, and see how we manage."

I visited N's Junior Department and this is what I saw.

### A Junior Department at Work.

It met in an old hall used in the week by the Scouts. In it were chairs which looked like ordinary chairs except that they were shorter in the leg and which were arranged in groups of five and six. There was a piano, a table, blackboard and easel and pinned on to the wall the words of half a dozen hymns printed on calico. One-third of the room at the rear was curtained off and here the children were assembling with their teachers who were gathering their classes around them and marking the registers. I asked: "Why go to the expense of putting up a curtain?" and the reply was "Do you allow your children to rush into Church for Children's Service just when they like and as they like? You know the value of 'atmosphere' in the Church and we know it here. We have no porch or ante-room for the children to assemble in and so we have to improvise one."

Presently some of the lads came in, went to the cupboard, and from there brought fairly big cardboard boxes, one of which was put on the ground by the side of the teacher's chair. These were the class secretaries, who after seeing that everything was in readiness for their teachers, retired again behind the curtain.

### Teachers and Taught.

The pianist took her place at the piano, the leader of the Department her's, the noise of voices behind the curtain ceased—the pianist struck up a march and in filed the scholars and teachers, the latter being

young people of 18 or 19 years of age. Each leader led her class of four or five which stopped when it came to its appointed place. The music died away into silence and from the leader came the greeting: "Good afternoon, girls and boys." "Good afternoon, Miss Smith."

### Quiet and Reverence.

The piano played the first line of the opening verse, struck a chord and the children rose. The starting note is given, and softly, reverently was sung:

"Holy, Holy, Holy, Holy is the Lord; Holy is His dear Name; Holy is His Word, Amen, Amen."

and the school is in an atmosphere of quiet and reverence. All sit. Now the children are asked: "For what have we to thank our Heavenly Father?" "Because we have not been invaded by the Germans." "Because we are not homeless like the Belgian and Serbian children." "For the gallant deeds done by our men in the Dardanelles." "Whom shall we pray for?" "For the Belgian and Serbian boys and girls." "For Victor who is in the hospital." "For the mothers who have lost their sons." "For Miss Smith in Ceylon." A little suggestion from the leader was needed, but not much. A phrase on the piano and all knelt. First there was silence for a while; teachers prayed for their scholars and themselves and for God's blessing on their work. Then the leader led in prayer, really led, for each sentence was repeated by the children. In the prayer were embodied the suggestions made by the children themselves. Then came the Lord's Prayer said all together. A moment's pause; a chord and all rise. Another chord and all sit.

One of the class secretaries comes out to collect Teachers' registers; another to take up the Teachers' offering and still another to take up the offering from the children and all the time soft music is played. All rise while God is asked to accept and bless what is offered for His service. Then came the Offering Hymn, No. 120 in "Child Songs"—"I think among the music the holy angels sing."

### Bible Drill.

The teachers now hand to each member of their class some slips of coloured paper and a Bible—well bound, well printed, and with illustrations. I was told they cost 2s. 6d. each and that "If you want children to reverence the Bible, give them, not a dirty torn book with small print that hurts the eyes, but a book that compares very favourably with those that they have at home and at school." "What do I hold in my hand?" says the leader of the department, holding up her Bible. "The Bible." "What two parts is it divided into?" "The Old Testament and the New." Put your white slips to separate them. Whom does the New Testament tell us about? "Our Lord Jesus Christ." "Which is the more important part of the Bible for us?" "The New Testament." "Why?" "Because we learn there about our Lord." "Where have we the story of our Lord's life and Teaching?" "In the Gospels." "How many are there?" "Four." "Put a blue slip at the end of the Gospels." "Shut your Bibles. Who can tell us the names of the Gospels in their right order?" Many volunteer: "St. Matthew, St. Mark, St. Luke, St. John." The names are written on the board. "Where do we put our next slip?" "After the next book." "Put it there. Now its name?" "The Acts of the Apostles." "What do we learn in this book?" "The doings of Christ's first missionaries." "Tell me the names of some." "St. Peter, St. Paul." "What are the next books?" "Letters of St. Paul." "Where shall we put the next slip?" "Before the last book in the Bible." "Right; put the brown slip there. What is the name of that book?" "The book of Revelation." "Who wrote it?" "St. John." "When?" "When he was an old man." "What are the books between the yellow and brown slips?" "Letters written by other missionaries." "Tell me the names of some." "St. John, St. Peter, St. James." I thought this an admirable way of teaching the children their way about their Bible; evidently the same plan could be used with the Prayer Book. "Shut your Bible," says the leader. "What three little words in the Bible tell us that God loves us?" "God is love." "Where do we find that text?" "First Epistle of St. John, 4th chapter." "Right; who found the verse?" "Several hands are up." "What verse is it, John?" "The eighth." "Good. Who brought me the text written out?" Several had, written or printed or illuminated on card or paper or

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in their note books. "Now open your Bibles and find the verse. As soon as you find it put up your hands." Soon quite a forest of hands was up. "John, read the whole of the verse for us." It is read. "Shut your Bibles. How did God show that He loved us?" "God so loved the world that He gave His only begotten Son." "We find that in the 3rd chapter of St. John's Gospel. I want you all to find the verse at home; write out the whole verse for me and make it as pretty as you can and bring it me next Sunday." The blackboard is uncovered to show the two texts in coloured chalks and is left uncovered for the rest of the session. At the close of the drill, the slips are taken out and they and the Bibles returned to the teachers. Now came a lovely little hymn taken from the National Society's Graded Hymn Book, No. 14 and set to music that lingers long in the memory: "God has given us a book full of stories," but before it is sung, the children are questioned and show that they understand the various allusions.

(To be continued.)

## Young People's Corner.

### A Horse Which Earned the V.C.

Many of the British war horses deserve the V.C., according to our soldiers, but one was actually recommended by our men for this much-coveted honour. Our troops were engaged in a great fight. One rider, more daring than the rest, stood up urging his steed on the faster, when a shell laid him low. The horse, by some strange instinct, realised that his master was wounded, and, putting his head down, picked the man up by the clothes, and carried him away to safety. After the victory the men all flocked around the noble steed, gave him sugar, and in other ways showed their admiration of a splendid piece of rescue work. With one accord they resolved that the horse was deserving of the Victoria Cross.

It is nice to know that very great care is being taken of the faithful horses who are suffering for us in this war. They have even their own Red Cross organisation and fund, though it is called by a different name for the sake of distinction. In the Russian churches special prayers are being said for the "humble beasts" who suffer.—From "Golden Sunbeams."

### "Don't be a Dead Fish."

I expect few, if any, of my nephews and nieces can remember the day in the year 1902 when peace was declared after the Boer War. One boy at least, though—I will call him James Brown—will never forget it, for on that day he reached London, after tramping all the way from Derbyshire. He had been a pit boy, but, his parents dying, and being left without home or friends, he came away from the place where he was known, and, in the hope of "bettering himself," tramped to every city and town, pretty nearly, between Derby and London. He found no work though, nor anyone to befriend him. When he reached London he had no work, no money, nothing. Sometimes he slept on the Embankment, or tried to, but every few minutes a policeman ordered him to move on; sometimes he slept in a friendly doorway, fortunate enough to escape the eye of the police.

At last, one day when he was passing Blackfriars Station, he heard someone,

"Hallo, mate! What's the matter. Want a job?" "Yes," said Brown, hopelessly. "Well, come up to our place. They'll look after you till you get work. Come now, and have some dinner. You look as if you need it."

The friendly one took him to a home, where a good man helped him, taught him the trade of a shoemaker, and not only that, but taught him to think as well as to work. This thinking, and the influence and example around him made an industrious, brave, good lad of him. By the time he was nineteen he had saved enough to buy his outfit and pay his way to Canada. Youths such as he are a blessing to any country they live in.

In Canada he soon got a post as car cleaner on a big railway. But he studied engineering in his spare time, and soon he got promotion, and he rose and rose, and earned more and more. But he never forgot the home, and boys who might be as hopeless as he had once been and shoeblacks he took a special interest in. "If you send any out here, and I'm alive and within a hundred miles of them, I'll be there to meet them," he wrote home. And soon he had a big family of twenty-one boys to look after, and who knows how far his good influence and example—and theirs—may reach?

In the schoolroom in the home there hung a motto: "It takes a live fish to swim up; any dead one can float down. Don't be a dead fish."

When they feel they want to be lazy and slack, when they seem to have no 'grit' or backbone to face disappointments and hard times, those words must often come back to the boys' memories, and brace them up to go on pluckily.—Church Family Newspaper.

### A Vow of Knighthood.

Here is a vow of knighthood that King Arthur and his knights made; and surely every boy can make the same, with just a word or two different in the form: "I will be faithful to God and loyal to the King. I will reverence all women. I will never protect the poor and helpless. I will never engage in unholy wars. I will never seek to exalt myself to the injury of others. I will speak the truth and deal justly with all men."—"The Young Churchman."

### SOMEWHERE.

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

Somewhere within Thy Kingdom  
Is there a place for me?  
I do not ask a mansion  
Beside the glassy sea.

I do not ask for towers  
Upon the hills of life,  
Where all the rainbow visions  
Of pulchritude are rife.

I do not ask that always  
The angels' music clear  
Should pour ecstatic rapture  
Within the joyful ear.

Somewhere within Thy Kingdom,  
Although the lowest place  
I ask, but still beholding  
The sweetness of Thy face.

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"There are few here who can have any conception of the perplexities and the problems which have daily confronted us during the past twelve months, and yet we come to you this morning with a story of uninterrupted and in some ways unparalleled success. The conquest of language continues unchecked. When we met here last year no part of the Scriptures was published in Gbani, Burum, Sura, Angas, Judkun, Bachama, Mpoto, Uele, Kamhow, and Kuvu. To-day the millions of people speaking these ten languages may read in their mother tongue the story of the Redeemer, and they may read that story as Matthew and Mark and Luke themselves tell it. And this is by no means the greater part of the work of the editorial department. Translation and revision progress in scores of other languages, and on the list of versions now there are 407 different forms of speech. The whole Bible has been translated into 131 languages, the New Testament into 117 other languages, and portions of the Bible into 240 other languages. Last year we reported a record circulation. For the first time we turned ten millions. This year the

circulation has reached 11,059,617 volumes. Not one of these is less than a complete book of the Bible, and the stream of Holy Writ is gaining in depth as well as in breadth. The increase is not merely in small portions. We have circulated 880,000 Bibles, which is 33,000 in advance, and nearly two and a-half million Testaments, which is 630,000 in advance.

### The Bible and the War.

The distribution in the countries in the war area has had special interest. The Committee have provided Scriptures free of cost for the sick and wounded soldiers and sailors, for prisoners of war, for interned aliens, and for civilian refugees, and that of all nations. At home we have been in touch with 1,200 military hospitals, and among the wounded of those hospitals have given over half a million volumes of the Scriptures. Altogether we have provided over four and a half million volumes in forty different languages. The Society was ready with munitions when the war broke out. It was ready with depots in every strategic centre, and it was ready with trained men, so that we have been able to make the best of our opportunities and the best of the funds you have entrusted to us. You will be glad to know that no belligerent Government has deliberately placed obstacles in the way of Bible distribution. We have been allowed to send our Scriptures to and

from between friendly and hostile countries, and our depots are still open in Berlin, Vienna, Budapest, Warsaw, and Constantinople, and Mr. and Mrs. Hodgson, of Constantinople, are still at their post. We admire their faith and heroism, and we want to pay our tribute to the courtesy and consideration shown to them by the Turkish authorities." (Rev. J. H. Ritson at Bible Society Annual Meeting.)

### SOLDIERS IN THE GALLERY.

Mission work was begun in the great Indian city of Meerut a hundred years ago by an Army officer. To celebrate the centenary a Thanksgiving Service has lately been held in the Garrison Church. The body of the Church was filled with 700 Indian Christians from the city and villages around. The congregation arrived in procession, the men on foot, the women and children in camel and bullock carts. Europeans were allowed in the galleries and quite a number of British soldiers—regulars and territorials—were present. One of the soldiers was heard to remark, "I shall have something to tell people at home who don't believe in Indian Christians." Another said, "I wouldn't have missed it for anything." The service was conducted by two Indian clergymen.

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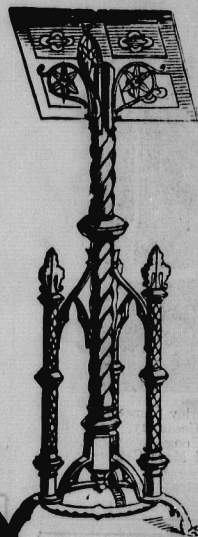
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## Current Topics.

The recent successes of the Allies are raising very considerable hopes that peace may not be so very far off. Thus the problem arises: What shall we do with our soldiers when they return? It is probable that a certain percentage may remain permanently in the army. Even if peace were declared at once, and the Allies got all they wanted out of the Germans, the allied armies would not be completely disbanded. It is quite possible that at least 25 per cent. would remain under arms for a few years.

Still the problem would arise: How shall we deal with the 75 per cent. who may come back soon after the War ends? The problem is not so acute in Australia as in England, but it will be serious enough, also there will be a greatly increased immigration from the old country. Already the C.E.M.S. throughout Australia is being asked to suggest what can be done through its organisation to help in the repatriation of our soldiers. It is really an Imperial problem.

There are some thousands of returned soldiers in Australia already and complaints are increasingly heard in the public press that they are finding difficulty in obtaining employment. If that is the case now, it will be even more difficult during the trade depression that must inevitably follow the close of the war, when a great readjustment must take place in industrial conditions.

Several courses are open. First there is the possibility of settling men on the land. There has been much talk and a little action about this. But there are three difficulties in the way. There is the change from the military to the civil life, there is the need of capital, and there is the even greater need of practical knowledge and skill. It is worse than useless to dump men on a scrap of land who have neither finance nor agricultural experience. A few, very few, are undergoing a course of training at the agricultural colleges, but they will scarcely be able to take the full course, and even then it is one thing to learn an art, it is another thing to apply it. The return of the soldiers will offer an excellent opportunity to fill our wide empty areas, but it can only be done if in each district there is a skilled supervisor and some form of co-operative marketing of the produce. Large farm colonies might be one way of solving the problem, and the mar-

ried soldiers could work on some system of share-farming. It would be a grave scandal to make inadequate provision for them, and it would be more than a pity to let them crowd our already overgrown cities. There is room for a comprehensive private enterprise apart from anything the Government may do, and it would be a splendid business investment for the country—a bit of real patriotism—for a voluntary organisation to carry out a scheme of repatriation which would fill our waste places and develop our enormous natural resources. The success of the Red Cross and similar organisations show that such an idea is workable.

The Church has her share of the problem. A large proportion of the soldiers have shown that their religious instincts have been aroused. Many who were careless and indifferent have displayed a receptiveness to religious ministrations when sympathetically offered. The spirit of service has been awakened, and there will be a great number ready and even eager to serve their Church. What are we to do with them? We who remain at home must be ready, not merely to welcome them, but to find them a place and a work to do in the Church. They ought to find a live Church waiting for them when they return, and we should be making plans and other preparations for a tremendous enlarging of our general Church life.

There is no doubt whatever that, in certain quarters, the conditions created by the War are being deliberately used to advance the Anglo-Catholic movement, and to bring our Church's services into closer touch with those of the Roman and Greek Communions. The last instance of this tendency is seen in a Resolution passed in the Lower House of Convocation of Canterbury with regard to the spiritual needs of Sailors and Soldiers after the War. The Resolution is as follows:—

"That no arrangements for worship should be regarded as satisfactory which do not provide for a celebration of the Holy Communion as the principal Sunday Service, at an hour when the greatest number can be expected to communicate."

This Resolution seems at first sight comparatively harmless, especially the reference to "the hour when the greatest number can be expected to communicate." But we cannot shut our eyes to the fact that where the Holy Communion is made "the principal Sunday Service," in the sense that Morning Prayer is either omitted or

thrust into the background, the usual practice is to discourage Communion (except at an early hour), and to encourage the worshippers to remain without communicating, to "assist" in offering, or presenting "the sacrifice." Although many who approve of non-communicating attendance do not in the least realise whither they are tending, the result is to substitute the Mass for the Communion.

In this connection it may be well to quote the opinion of Dr. Pusey to show how far Anglo-Catholics have advanced since his day. Dr. Pusey says:—

"I have a strong feeling against the foreign custom of encouraging all sorts of persons to 'assist' at the Holy Eucharist without communicating. It seems to me open to two grave objections: it cannot be without danger of profaneness and irreverence to very many, and of consequent dishonour to the Holy Sacrament."

To Evangelicals the Holy Communion is, of course, the most important service of the Church, because it was ordained by the Lord Himself. But its very importance involves great care that the service should be in accord with the Lord's institution. There were, certainly, no non-communicants present when the Sacrament was instituted, and the central idea of the service consisted in the taking of the bread and wine in obedience to the Lord's command. The whole of our Office for the Administration of Holy Communion (after the Prayer for the Church Militant) is based on the idea that none but communicants are present. Dean Wace, in the London "Record," comments on the tendency to make little of Morning Prayer, and to make the Holy Communion the "popular" service on Sundays. He says:—

"From every point of view the innovation would be disastrous. It would deprive us of devotional influences which have been prized in the Church from its earliest days. It would degrade, by confessedly 'popularising' the most sacred service of all. It would introduce a thoroughly Roman corruption against the authority alike of the Primitive Church and of the Anglican Church, and against the views of the most learned and saintly of the High Churchmen of the last generation, and it would injure and alienate the laity. If, as the Bishop of Winchester says, the Bishops are now generally in favour of it, there is the more necessity for the Evangelical clergy and for the laity to be on their guard against it, and to resist it with the utmost energy and determination."

The "Gospel of Go-Slow," as it has been called, is in every respect anything but a Gospel—it is, indeed, a veritable "bad of Co-Slow." The manual of the I.W.W. (Industrial World Workers) states in its preamble that the "working class and the em-