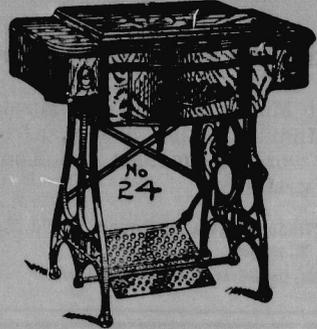


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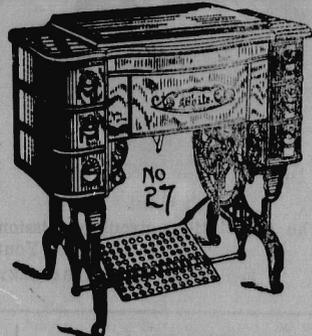
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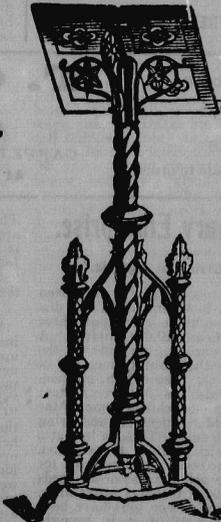
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# The Church Record

For Australia and New Zealand.

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## Current Topics.

September seems to be in Australia a favourite month for the holding of Synods. In Sydney, Adelaide, Grafton, Perth and Bunbury, Sessions have been held during the past fortnight, and we publish

portions of the Presidential Addresses (which have so far reached us) in this issue of the "Church Record." In the latter half of the month the Queensland Provincial Synod will meet at Rockhampton, Diocesan Synods will be in Session at Bathurst and Bendigo, and the Melbourne Synod will follow early in October.

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

Several Bishops in England have been endeavouring to allay the fears of clergy who have been "disturbed" by the statement of the Archbishop of Canterbury with regard to Kikuyu. They

have made extraordinary efforts to minimise the importance of the statement, to emphasise its "personal" character, and to maintain that it does not in any way apply to their Dioceses. It is refreshing under these circumstances to find that the Primate in his address to the Sydney Synod did not hesitate to affirm his unqualified approval of the Archbishop's decision, concerning which he says:—

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

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

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

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

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

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

We are specially thankful to the Bishop of Adelaide for the high spiritual note in his Synod Address. He said that in this time of stress and sorrow the great need was "a revival in our spiritual life." This, of course, is the key to the problems which lie before us for solution. While the hearts of some have been turned to God by the sorrows and bereavements they are passing through, the mass of our people are not yet touched. To earnest Christians the Bishop appeals that there may be a "Mobilisation for Prayer," that the Church "by her own example of faithful earnest prayer, by her own spiritual intensity may infect and inspire others." The first revival needed is undoubtedly a revival of spiritual life within the Church, that all her members should seek to be better Christians.

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

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

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

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

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

It is increasingly being urged upon us that an intense responsibility is resting and will rest upon us by reason of the large sacrifices that are being made. We have seen the queries put, "Are we worth fighting for?" And "what are we fighting for?" The juxtaposition of these two queries should cause an anxious thought in the minds of all real men and women. Blood is being freely poured out to-day to preserve our Empire. The preservation of our homes, our liberty, our very lives, and all their implication is being accomplished at this awful cost. Are we to treat lightly or use basely the things that are costing so much to preserve? Surely "Our lives, our homes, our liberty, our hopes and plans and ideals are to be sacred things henceforth." "Almost all things are cleansed with blood." And so this tremendous price, given so freely and generously, must be a solemnising and consecrating element in our lives in their varied aspects. It is for the Christian Church—the Body of Christ, through the full discharge by all the members of their several functions, to seek the extension of the Kingdom of Christ throughout the manifold activities of our national and social life.

The grave evils of the Liquor Traffic are becoming so accentuated by the

#### Liquor Reform.

War crisis that genuine reforms are at last in operation. South Australia has the honour of leading, in the legislation in course of preparation for six o'clock closing; Victoria has shortened the hours considerably both in morning and evening; Western Australia is passing through a Hotel Closing Referendum Bill for seven o'clock closing; and tardy New South Wales has affirmed the principle by a Parliamentary resolution in favor of nine o'clock closing. When we consider the enormous wealth of the interests of the Liquor Trade and the unscrupulous methods by which that trade, generally speaking, is conducted, we may be thankful indeed to get the very general move in the direction of reform that is now in evidence. On the principle of the "half-loaf" we are glad to see that a traffic so harmful to our national life is to suffer restriction that will largely, we think, mitigate the present scandalous condition of things.

It is evident to most people who think about the matter that there is a serious deficiency in the way in which even the present Liquor Trade laws are carried out. Ordinary people can see what evidently the police, and others, probably interested parties, cannot see. The so-called "Soldiers' Friend" (sic.), who

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## Important Address by the Primate.

### THE WAR—KIKUYU—RE-REGISTRATION OF MARRIAGES.

The Address of the Archbishop of Sydney to his Diocesan Synod was, both because of his position as Primate of Australia, and also because of the great questions with which it dealt, of paramount importance both to Church people and others in our Commonwealth. Apart from subjects of a local character the Archbishop dealt with three great questions—The War, Kikuyu, and Re-Registration of Marriages. We would like to publish the address in full, but limitations of space only permit of the following extracts.

#### THE CHURCH AND THE WAR.

After enumerating the various ways in which the Church had assisted in the War, the Archbishop continued:—

#### Have We Done Our Duty?

"But yet, I venture to put it to you whether our all is on the altar. Have we yet done our truest duty? It is emphatically incumbent on us to endeavour to awake our nation to adequate consciousness that these anxious days of war are an opportunity to get right with God. If we do not improve the occasion, who will? If we do not speak out the neglected truth that a godless nation has no right to look for assistance from God, delay of victory may well lie at our door. Our very justification of the war is frequently delivered in the wrong tone of national self-sufficiency. We have so described the cause of the war that it often looked as though we had almost earned success by the purity of our motives instead of by the direct hand of God. Our call to arms has too often appealed to instincts of self-defence rather than to the lofty ambition of championing the cause that we believe to be agreeable to the mind of God.

#### Moral Issues.

Then we have not been outspoken upon the necessity of maintaining the honour of God in every effort connected with the war. The attempts to raise money for war funds by gambling is a scandal, but have we denounced it as we should? Still more reprehensible has been our frequent silence as a Church on some of the vital social problems revealed in the searchlight of war. What have we done, for instance, to help to break those shackles of the Drinking Habit by which our very National existence has been threatened in the war and which is still counted as an asset by our enemies? What have we done to help a government apparently opportunist in this matter to resist the selfish remonstrance of the organised vested interest of the Drink Trade? Has our attitude been really satisfactory upon the comparatively minor reform of shortening hours for the sale of liquor? I believe that if we are time-serving or apathetic on this matter we shall one day be convicted of having been found wanting by our nation in her need.

#### Repentance for National Sins.

But above all have we taught our people at this time the duty of national repentance for national sins? Perhaps at first we kept silence lest our utterance might be interpreted by the enemy as the outcome of timidity, and also because our people were not ready for it. But the time for such silence if it ever existed has long gone by. Thoughtful laymen have been stating these solemn truths unreservedly. They have told us that the nation had needed something to bring it to its senses. We had been spoiled with prosperity and wealth. Men and women had too often forgotten that they were on earth for anything higher than needless indulgence of their riotous senses. One bereaved father who had lost his gallant son in action said: "I believe that these dreadful times will do much to bring a generation that has been stiff-necked and self-sufficient once more to a humbled recognition of the limitations of human intellect." Much has undoubtedly been done to discipline the spirit of man. As a writer in the "Sydney Morning Herald" said the other day: "Nothing is wasted, neither the pity nor the sorrow nor the mourning—the development of gifts and powers hitherto unsuspected. All are making towards the awakening of a sobered, strengthened, and more intelligent people." At the same time

the work of the Church is not done because that much is achieved. It is perhaps hardly begun. We must remember that the wild craze for luxury lifts its head even now when it darts. The number of divorce cases even to-day, the number of suicides, is certainly an ugly symptom. If peace comes to us with our soul undisciplined, untutored, unhumiliated in the reaction from the restraints of peril, with no spiritual restraints substituted, the last state of reaction may be worse even than those wild days before war dawned on the horizon. It is a mighty call to the Church of the living God to teach humility and sinfulness, and asking for ambitions to be set on the eternal goal, and that not in any religiousness borne of panic, but in genuine turning back to the God of our Fathers. We must teach that in this lies the hope of our future solidarity that springs not from singing the National Anthem together but in common admission of entire dependence upon God with readiness to obey Him. Though we differ in creeds I believe that we ought to find some method by which each in our own way the religious teachers of the community should bring this home to the people.

#### The Old Truths.

For ourselves as a Church, let us encourage our Clergy to teach the elementary old truths of Sin, Salvation, Sanctification, Sex, Vice, and Final Judgment, omitting none. Let us have done with mere self-satisfied and Self-confident War-Sermons. Let us avoid anything else that may hide the face of God from our people. Our men in the trenches have many of them learnt a very simple and direct access to God, and will look for it when they come home. Let us try to revive the religion of the home, which has been so sadly lacking. Let us strike the note of earnestness through it all. Our laymen are too often not yet in earnest if we may judge by their scant attendance at Church, even though they may have sons in the field. Let this be done without in any whit diminishing our efforts in Intercession for our troops away, and care for them here in camp. If this be done, the ordeal of these dark days will not have been endured in vain."

#### KIKUYU.

"The war dominates our thought, and robs us of adequate interest in ordinary matters of ecclesiastical concern. Yet I cannot overlook the fact that only in April last in the very heat of the struggle the Archbishop of Canterbury issued his pronouncement upon the great problems of inter-relationship between our own and other Christian Communions raised by the Missionary Conference that met at Kikuyu in East Africa and upon which the Bishop of Zanzibar challenged the action of his brother Bishops of Mombasa and Uganda. I alluded to the problems last year, but felt my lips sealed whilst they were yet subjudice awaiting the decision of the Archbishop of Canterbury on the questions submitted to him. He has now published his considered opinion and I for one welcome it as a statesmanlike utterance calculated to strengthen Christendom, though for my own part I believe that the principles of our Church would have allowed him to go even farther; but I recognise the complicated difficulties that he was bound to have in mind. If I may summarise his conclusions as they appear to me, I would say that he absolutely refuses to censure the Bishops of Mombasa and Uganda for their efforts at promoting practical measures of co-operation by their projected scheme of Federation in certain respects of working regulation with our separated brethren who do not belong to the Roman obedience. He demurs at certain provisions expressed or tacit, but commends whatever is in keeping with the general principles leading to eventual reunion approved of by the last Lambeth Conference. Definite organic action he feels should not be taken unless initiated by the next Lambeth Conference. In the meanwhile he is prepared to support any Bishop in the Mission Field who sees his way to allow Ministers of recognised Christian Communions to preach in our pulpits, or their members, when cut off from their own Service of Holy Communion to approach our own. He considers that there is nothing in the principles of our Church to exclude, but he emphasises that each Bishop is his own Arbitrator. He thinks, however, that we cannot consistently with our principles instruct our members when isolated to communicate at other Altars, though I observe that he does not denounce them if they do. My own reading of our formularies forbids me to put any such re-

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

#### RE-REGISTRATION OF MARRIAGES.

"One matter of general concern to which I feel it my duty to call your special attention is that most extraordinary circular about Re-registration of Marriages issued by the Registrar-General on December 1st last. I have found so many Churchmen ignorant of its provisions that I take occasion to deal with it at some length since I view it myself with the most profound concern, as tending to weaken the stability of marriage in our midst.

This circular purports to make it possible under the authority of the Registrar-General, for any minister of religion to perform and register a second marriage perhaps years after in the case of two persons who have been already married, and whose first marriage has been recognised as a legal and binding contract of marriage by the State according to its own statutory regulations. Instead of causing a prosecution to be set on foot for breach of the Marriage Regulations of the State in such a case, the administrative authorities presume to set aside the authority of Parliament, and apologise for, and endeavour to protect, those who have broken the law. I view this matter seriously as an attempt of bureaucracy to override the authority of the State, and that too in the matter of Marriage Laws which in their Statutory aspect ought to be regarded as amongst the foundation laws of the State, absolutely removed from any possibility of tampering by those who are set to administer them, lest the solid foundation of marriage be weakened."

After carefully examining the whole question in detail the Archbishop continued:—"I may say that together with the representatives of the Presbyterian, Methodist, Congregational and Baptist Churches, I approached the Attorney-General by deputation on March 31st last, and he promised to withdraw the circular. But he has not announced that he has caused the objectionable practice to cease.

The only important body that has made no such public protest to the authorities is the Roman Catholic Church, and that omission is to my mind ominously significant in view of their notorious Ne Temere decree.

We have a right to demand that the Government guard the laws of this State, and in particular afford no facilities to any who wish to loosen the contract of marriage. The contract once made ought to have its own undeniable legal status. The registration of a marriage ought to be the evidence of recognition of that contract by the State. According to the Law of England, registration is regarded as so solemn a matter that re-registration of the same marriage is forbidden. A great legal authority says that by the Law of England, though after marriage by Registrar the parties may add a religious ceremony, yet nothing in the reading or celebration of such service shall be held to supersede or invalidate any marriage previously contracted, nor shall such reading or celebration be entered as a marriage among the marriages in the Parish Register. Shall we in New South Wales permit any government bureaucracy to rob us of our rights secured to us by the law of New South Wales, and throw doubt upon our "marriage lines." I do not see how we can acquiesce in silence in this gross perversion of law, represented by this circular. The fact that the Attorney-General has not taken steps to make this most objectionable practice to cease, makes me take the most serious view of his purpose in the matter, and for this reason I lay the whole subject formally before this Synod."

Ask God to show you how best to use the Lord's Day for the health and well-being, not of yourself, but of the people of this land.

## Thoughts on the Church Seasons.

10th Sunday after Trinity (Sept. 19).

Three times during His earthly ministry did the Lord call back to life those that were dead; the daughter of Jairus, the widow's son at Nain, and Lazarus at Bethany—an only daughter, an only son, an only brother. Each resurrection shows more clearly the power of Jesus. The daughter of Jairus was just dead, the widows son was about to be buried, Lazarus had been in the grave four days. In each case we are reminded of the fact that "the dead shall hear the voice of the Son of Man and they that hear shall live."

This Sunday's Gospel (St. Luke vii. 11-17) tells of the touching scene: Nain. The Lord and His disciples were ascending the steep hill at the entrance to the village, when a funeral procession met them. In a sentence St. Luke puts before us the pathos of the situation, "the only son of his mother, and she was a widow." The procession of death was met by the Prince of Life, who asserted His divine authority. He had compassion on the mother saying "weep not"; He touched the bier on which the body lay, and said "Young man, I say unto thee, arise. And he that was dead sat up and began to speak. And He delivered him to his mother." We can imagine what a happy evening was spent together by the mother and son once more reunited. It was a foretaste of the re-union in heaven of those who have been parted from each other on earth.

The scene outside the gate of Nain is symbolic of the coming of Jesus to this sorrowing world. In Him was life. He came to overcome death. The raising of the widow's son was an illustration of His mighty power. To Martha at a later period of His ministry He said: "I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live, and whosoever liveth and believeth in Me shall never die." This is a special message for those who are sorrowing

for loved ones who have been taken from them by death. We lay their bodies in the grave "in sure and certain hope of the resurrection to eternal life."

But while the Lord had compassion on the mourning widow, and while He is ever touched with a feeling of our infirmities, we should remember that He never dwelt unduly on the death of the body, which after all is only our earthly tabernacle. To Him the question of paramount importance was the life or death of the soul, for often when people are mourning for friends departed this life, the angels with joy are welcoming them to their home in Paradise, and often when those on earth are strong and vigorous, keenly interested in the things of this world, Christ is sorrowing over their souls, which are sunk in spiritual death. To the latter the Prince of Life is calling: "I say unto thee, arise," or the message comes in the words of St. Paul: "Awake thou that sleepest and arise from the dead, and Christ shall give thee light." Every time the Gospel is preached the Lord of Life is speaking to dead souls, calling them to come out into life and joy in Him. For those who, though once dead in trespasses and sins, have responded to the loving call of Jesus, the final resurrection from the grave will have no terrors, but will be a resurrection unto life eternal.

17th Sunday after Trinity (Sept. 26).

The Gospel for this Sunday (St. Luke xiv. 1-11) enforces a twofold lesson, viz., "Sabbath Observance" and the "Grace of Humility." Let us concentrate our attention on the first of these subjects.

The law of the Sabbath, given by God on Sinai, is clear—six days for labour, and one day to be kept holy for the Lord. The principle of this law, embodied in the fourth commandment, applies equally to the Jewish Sabbath and to the Christian Sunday. But no definite rules are laid down for Christians as to the details of Sunday Observance, and we have to face the facts of life. Some work must be done on Sundays in every household, and in every community. Works of necessity are no breach of the Sabbath law. But we need to be very watchful that the work done is really necessary.

There are also other labours which may be rightly undertaken on the Lord's Day—we call these works of mercy. "A man which had the dropsy" was in the house of a Pharisee on the Sabbath Day. Jesus was there

also, and His enemies watched Him. To them He put this crucial question: "Is it lawful to heal on the Sabbath Day? And they held their peace. And He took him, and healed him, and let him go." Again the Lord asks another question: "Which of you shall have an ass or an ox fallen into a pit and will not straightway pull him out on the Sabbath Day? And they could not answer Him again to these things."

The weekly Day of Rest and Worship is a gift of God to man for his highest good. "The Sabbath was made for man and not man for the Sabbath." The Jews of our Lord's time made the Sabbath a burden by vexatious restrictions which prevented full enjoyment of the divine gift. To them the teaching of the Lord upon the subject was in the direction of relaxation of unnecessary burdens. In our day the danger is quite of an opposite kind. Our Sundays are no longer fenced off by stern restrictions from other days, but more and more are they becoming like the rest of the week, with work and specially amusement going on as usual. Can we doubt what the Lord would say to us: "Remember the Sabbath Day to keep it holy." On one day in the week, we more than ever need, in this bustling age, to put aside our ordinary work, to abstain from amusements, to be in God's House for worship, to read and meditate on holy things. "The Sabbath was made for man," and man is above all things a spirit made in the image of God, and this spirit needs time for development in the knowledge of God. Let us do all we can by individual example and by our influence to maintain the sanctity of the Lord's Day, and to protect it from the encroachments which are on every side threatening to rob mankind of this inestimable boon.

### SUNDAY MORNING AT THE LECTERN.

The solemn music dies away.  
The Church is hushed and still;  
Yet ere the Lessons for the Day  
I read, dear Father, let me pray  
That all these sacred words I say  
Their mission may fulfil.

If haply they may balm afford  
To some poor broken heart,  
If haply, with Thy sweet accord,  
They strike in some strayed soul a chord—  
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Oh! touch my lips with Love Divine,  
And cleanse them from all stain;  
So, as I read, this Book of Thine  
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—J. Hicks, in the "Record."

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## Personal.

Dr. Gerald Sharp, Bishop of New Guinea, was thrown from a horse at Brisbane last Monday, and sustained concussion of the brain, and a serious cut on the face. He was conveyed to a hospital. His condition at the time of our going to press showed slight improvement.

Rev. George Middleton, late Rector of St. Peter's, Cook's River, Sydney, died at his residence in Ashfield on September 7, at the age of 71. Mr. Middleton was a Moore College man, and was ordained in 1867. He spent all his ministerial life in Sydney.

On St. Matthew's Day, September 21, two Bishops will be consecrated in the Brisbane Cathedral, the Rev. Henry Newton as Bishop of Carpentaria, and the Ven. H. F. Le Fanu, as Coadjutor Bishop of Brisbane.

Bishop Mounsey, of Labuan and Sarawak, has been obliged, acting on medical advice, to leave Kuching, Sarawak, for Europe, and it is uncertain when he will return. The Bishop was formerly Curate of St. James', Sydney, and Organising secretary for the New Guinea Mission in Australia.

Rev. H. M. A. Pearce, Rector of Kiama, N.S.W., will (from October 1) act as Locum Tenens at St. Bede's, Drummoyne, pending the return of the Rector, Rev. T. D. Reynolds, who is at the Front. Rev. A. H. Gallop, Curate of St. Stephen's, Newtown, will be Locum Tenens at Kiama.

A soldier, who went to Egypt in the same transport as the late Dr. Everard Digges La Touche, writing to his friends in Sydney, spoke of him as follows:—

"Our mutual friend takes a keen interest in all the spiritual work on board and sometimes gives addresses or offers prayers as he is given opportunity. He is a spiritual force, and it is a fine thing to have a man of such high principles over us."

Rev. George Cox, of Yarram, in the Diocese of Gippsland, has been accepted for active service, after repeated efforts to enlist. He has been presented with a wristlet watch by the Bishop of Gippsland and clergy of the Diocese, where he has laboured for nearly twenty years.

Mr. John Drought, the younger son of Canon Drought, of Melbourne, has sailed for England and on arrival will apply for a commission for active service abroad. Mr. Drought was a divinity student. His brother is already serving in the English Army.

Corporal Percy George Dewhurst,

fourth son of the late Rev. J. F. Dewhurst, of Inglewood, Victoria, has been killed in action at the Dardanelles. One of his brothers, Rev. B. H. Dewhurst, left the Ballarat Diocese to continue his studies at Durham, but has since enlisted, and is serving in the A.M.C.

The Bishop of Gippsland will be the preacher at St. Matthew's, Prahran, Melbourne, next Sunday on the occasion of the Church Anniversary.

Rev. A. E. Frost, Rector of Broken Hill, has announced his intention to resign his parish as from December 31. Mr. Frost had been summoned to appear before the Panel of Triers of the Diocese of Riverina to answer charges of false doctrine, but in view of his resignation the charges have been withdrawn.

At the Grafton Diocesan Synod Bishop Druitt announced that he appointed the Rev. G. P. M. Ware, Vicar of Casino, to be a Canon of the Grafton Cathedral.

Colonel Burston, Warden of Christ Church, Hawthorn, Victoria, who is with the troops in Egypt, is very shortly proceeding to the Front. Mrs. Burston left for England by the s.s. "Omrah" to visit her wounded son. She hopes to see the Colonel for a few hours at Port Said.

Rev. F. J. Lowe has been appointed to succeed the Rev. H. P. Finnis in the charge of the parochial district of Meredith, Victoria.

Rev. C. C. Edwards, lately Curate of Yarra Glen, Victoria, under the supervision of Canon Hughes, of St. Peters, has taken up duty as Curate at St. George's, Malvern.

Mr. C. I. Du Ve, formerly of Rosedale, in the Diocese of Gippsland, died at his residence at Elsternwick, Melbourne, on August 31, in his 80th year. He was one of the pioneer Churchmen of Gippsland, having held a lay-reader's license from Bishops Perry, Moorhouse, Goe, and the present Bishop of Gippsland. He helped in founding St. Mark's Church, Rosedale, and collected the funds for the brick Sunday School, acting as Superintendent of the Sunday School for 30 years. He was buried at Rosedale where his wife was laid to rest early in January. Mrs. Langley, wife of the Vicar of St. Mary's, Caulfield, is one of the deceased gentleman's family of eleven children who survive him.

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## The Sydney Synod.

Opening Service.

The Synod of the Diocese of Sydney met on Monday, September 6. The proceedings commenced with Evening Prayer at St. Andrew's Cathedral at which a large congregation was present. The sermon was preached by the Rev. D. J. Davies, Principal of Moore College, who set a high ideal before the Synod. He said that the service inaugurated the Synod which should be a continuous act of worship. The theme of the sermon may be gathered up in the phrase "The service of men, through the Church, to the glory of God." The Church should have a compelling ideal which demanded the loyalty of all her members, to be shown in active service for the body. The spirit of service was never more needed than to-day. The Church should express her mind boldly on moral and spiritual issues, and provide the motive power to enable men to live according to the mind of Christ.

The Archbishop's Address.

After the Service the Synod was formally opened in the Chapter House. The Archbishop's Presidential Address (with which we deal elsewhere in this issue), was a masterly effort, and was characterised by utter fearlessness. The address was received with much enthusiasm, and subsequently it was decided that it should be printed in pamphlet form and widely circulated throughout Australia.

Synod Ordinances.

For the greater part of the first five days (with the exception of the Missionary Hour) the proceedings of Synod, from the point of view of the outside public, were distinctly dull. The time was occupied in considering Ordinances, and no effort was spared to make them as perfect as possible, and to watch over the interests of all concerned.

Among the Ordinances one was of conspicuous importance for it involved an application to Parliament to give to Synod full rights to manage the various funds and properties of the Church. At times some differences of opinion were manifested, e.g., as to the inclusion of the King's School within the scope of the operations of the Ordinance, and as to whether, when parochial endowments greatly increased in value, the consent of the parish authorities should be necessary before any part of them might be used in the wider work of the Church. If Parliament consents to pass the necessary enabling Bill, the Synod will be able to delegate questions of selling or mortgaging lands, etc., to the Standing Committee, and thus leave the limited time at the disposal of Synod to be used for the consideration of urgent questions which affect the life of the Church and the community.

Cathedral Services.

Special Services (in addition to the opening Service of Synod) were held in St. Andrew's Cathedral during the week, but the most optimistic observer could not say that they were well attended. There was a Corporate Communion at 11 a.m. on the Tuesday at which there were only a very few Synod members present to partake together of the Supper of the Lord. Would it not be better to have this Service at 8 a.m., with a breakfast afterwards, so that busy clergy and laity could attend without neglecting imperative duties?

At the Corporate Communion the Rev. W. S. Wentworth Shields was the preacher. He spoke from the Gospel for the week (the cleansing of the ten lepers), showing how Jesus was still amongst us with power to heal moral and spiritual leprosy, and urging the duty of thankfulness as expressed by the term "Eucharist," or "Giving of thanks," which was so essentially Scriptural.

Each afternoon also there was a Service and sermon, the preachers being the Revs. S. E. Langford Smith, H. Crotty, C. A. Stubbin, and S. H. Denman. We have a great belief in the efficacy of preaching, but in view of the small congregations, venture to wonder if, at a time when Synod members spend so many hours in listening to addresses, it would not be better to have the Corporate Communion and Daily Evensong (except on the opening day) without sermons, and simply use them as opportunities of quietly drawing near to God in spiritual worship.

The Missionary Hour.

The Missionary Hour (on the Wednesday evening of Synod Week) has become quite

an institution. It enables the members to look for a time upon "the fields white already to harvest." This year the Secretaries of A.B.M. and C.M.A. (Revs. J. Jones and P. J. Bazeley) were the speakers.

Mr. Jones, after briefly telling of his visit to the Torres Straits Islands, recently handed over to the A.B.M. by the London Missionary Society, came to his real subject which was gathered up in the question: "What shall we do for the blacks?" The Commonwealth and States were doing more than ever for them, but the efforts of our Church were miserable. We had only 27 European workers, spent £350 per annum, and were in touch with not more than 1000 natives out of 70,000 or 100,000. New mission stations should be formed on inviolable reserves, and there should be no delay. A Conference should be held at once to consider the subject: it should be brought before the parishes on one Sunday in each year; and every individual Christian should lend a helping hand.

Mr. Bazeley took a world-wide view and showed how the present world situation was a call to spread the Gospel. The civilisation of the West was striking on the East, and we ought to give the people the best we had to give—the knowledge of Christ. With regard to the British nation, the ideal for which we were fighting should be realised after the war—self-effacement for the sake of others—else we would relapse into a worse condition than ever. It was the duty of the Church to interpret moral and spiritual ideals to the world. The value of our life's service was found in what we gave to others. The majority of Church people were not yet enthusiastic for missions, which were often treated as an "extra." The Church, if faithless to her task of evangelising the world, would forfeit everything.

Notices of Motion.

There were on the Business Paper no less than 24 Notices of Motion, but they did not come up for consideration till 8.30 p.m. on Friday, after the Synod had been in session for five days; consequently, with one exception, they did not receive adequate consideration. This is to be regretted, as most important subjects were involved, including Religious Education, Temperance, Candidates for Holy Orders, Ministrations to Soldiers and to Students, the Seamen's Mission, Home Missions, the Desirability of a General Mission, Raising for Patriotic Funds, Re-registration of Marriages, etc.

Prayer-Book Revision.

The "one exception" was the subject of Prayer-Book Revision, which was discussed for five hours. The motion, which was introduced in a clear and incisive speech by Canon Archdall, while expressing thankfulness that in the proposals for Prayer-Book Revision the order of the Communion Service was not to be tampered with, objected to the

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Mass Vestments, Reservation, the alteration of the words of administration at the Communion, Prayers for the Departed in the public services of the Church, and the omission of Old Testament references in the Baptism and Marriage Services. The debate centred chiefly round the subjects of Prayers for the Departed and Mass Vestments. Concerning the former subject, the Archbishop expressed his views very plainly. He said that in his opinion no Diocesan had authority to sanction Prayers for the Departed in the Public Services of the Church, as they had been excluded from our Prayer-Book, and the practice of such prayers was a great superstructure built on a "flimsy foundation." Those who listened to the debate had an illustration of the flimsiness of the foundation, for while the supporters of the motion appealed to Scripture and the Prayer-Book, the appeal on the other side was to sentiment and emotion and to Catholic tradition. Even the opinions of "the people outside" and of spiritists were quoted, apparently to support the position. The tone of the discussion was, on the whole, admirable, and the speakers felt the seriousness of the question at issue. It was to be regretted, however, that more than one speaker accused the Evangelicals of stirring up strife by introducing such a controversial subject during the war, forgetting, or ignoring the fact that the promoters of Prayer-Book Revision in England were making the attack upon our inheritance, and that, although they were implored to postpone the consideration of the subject till after the war, they declined to do so. The blame for stirring up strife rests entirely with them. The debate on the Mass Vestments was not quite so restrained in tone as that on Prayers for the Departed, and some speakers on both sides said things which we regretted; but, on the whole, the tone of restraint was well maintained. The motion was carried by an overwhelming majority.

Our Melbourne Letter.

(From Our Own Correspondent.)

The notice paper for the Melbourne Synod which is to meet on Monday, October 4th, would indicate a short Session. But few notices of motion are ready a month in advance, and the usual sheaf of motions and questions will be thrown on the table on the first night of Synod. Rev. J. T. Baglin is in early with a resolution urging the Premier to introduce a Bill on the lines of the South Australian Act, providing for a Referendum at an early date upon the question of permanent early closing of Hotels and Wine Shops. There was a time when such a motion would have had little chance of passing, but after the educative temperance debate of last year it should command a large majority. The elections are the chief item of interest. Already nomination papers are circulating round. There is need to prepare for elections in good time, as nominations must be in the hands of the Registrar five clear days before the opening of Synod.

Canon Hart and Rev. H. T. Langley were appointed by the last Conference on the War, as a committee to arrange for future gatherings. The next meeting has been fixed for September 16th, in the Chapter House. Canon Hart will introduce the subject of War and Intercessory Prayer. After lunch Dean Godby and Rev. J. M. B. Bennett will give two devotional addresses on "The War as a revelation of the need of Christ." The Dean will touch on the power of Christ in Redemption, and Mr. Bennett on the power of the Holy Spirit in bringing us into fellowship with Christ. Revs. J. W. Ashton and W. R. Cooling, are to lead in united intercession. Gatherings which deal

with the practical issues of our common work and bring us face to face with Christ, must help us to transcend our differences. The holding of such gatherings promoted by the clergy themselves, is evidence of the happy condition of mutual confidence and good will prevailing between the clergy of this Diocese.

Good old Marcham is dead! Doubtless the busy commercial world was oblivious of the fact that he was part and parcel of the Melbourne University for about 50 years. He posted results, took messages, filled ink pots, collected the litter of papers which accumulated round many an unhappy student groping after the unknown. Probably the same faithful henchman waited on Bishops Stretch and Green, in the early days as he did on such moderns as Bishop Long and his Contemporaries. All the men who have passed through the examination mill at Melbourne, will have an affectionate remembrance of his bent old figure, and his unfailing gentleness and courtesy, towards an undeserving legion of festive collegians.

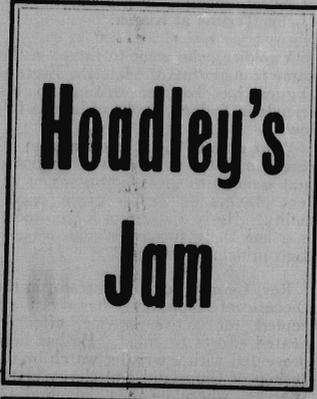
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back-block Reader's District, beat the local favourites at all the sports, roped the men in every centre into Bible Classes and promoted a revival. He is now walking the hospitals and digesting lectures again. Last Saturday he umpired for two fine teams of footballers from the camp at Royal Park, and though a bit stiff on Sunday, taught a senior class of boys in a suburban Sunday School. He puts in an occasional evening at the Camp. The opportunity for aggressive evangelistic work there, he says, is boundless. It is a pity the Church cannot spare more clergy for the work. The next best thing would be to organise laymen to do the work of visiting and speaking to the men in the great camps about the city.

Adelaide Synod.

THE BISHOP'S ADDRESS.

The Synod of the Diocese of Adelaide has been in session last week, and on Tuesday, September 7, the Bishop delivered his Presidential Address. After alluding to the present world-crisis, and emphasising the fact that the most vital concern of both clergy and laity was the spiritual interests of the Church, Bishop Thomas continued: "I wish to suggest to you how in my opinion the Church we love may at this time best help the nation, and, further, how the Church may best turn the present distress to spiritual account."

Mobilisation for Prayer.

The Bishop then dealt in detail with two ways in which the Church could help the nation—by Prayer and Service. Concerning the first he said:—"The first way is Prayer. The Archbishops of the old country have in weighty words reminded us of our need. 'We are girding ourselves afresh (they have said) for the material conflict, and for providing whatever is needed to ensure its full and final success, but we lack determination and persistence in the output of our spiritual force. Foremost therein we place unhesitatingly the power of prayer.' In the play we remember Mephistopheles feared not man or woman. He only feared one thing—the Cross of Christ. Before the Cross of Christ he fled. And it is in prayer we express the faith for which the Cross stands. The same truth is emphasised in the old hymn:— 'Satan trembles when he sees 'The weakest saint upon his knees.'

The devil has almost disappeared from our theology, but he has reappeared upon the battlefields of Europe, and we are beginning to realise that we wrestle 'not merely against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual wickedness spiritual weapons are needed. Here then is the opportunity of the Church—not only of the clergy, but of the laymen, and the women, and the children. Is the output of prayer sufficient to the demand? Are we not making exactly the same mistake here that has been made in the matter of munitions? And can we stir up ourselves and stir up others to pray and to continue praying with all our spiritual force, before it is too late? We have had our special days of intercession, and there has been a great response; and we are praying as individuals with more earnestness than we have prayed before; but something more is needed—a continuous and well-directed output of spiritual force, that shall be at once a perpetual witness to our trust in Him who 'sitteth in the Throne judging right,' an inspiration to the nation, and an effectual driving power behind it. Does anyone say: 'I am ready to work, I am ready to offer my service, I am ready to give, but I am a poor hand at praying, intercession services seem to me waste of time, at any rate I leave them to

the clergy and the devout?' But there are many men and women making ammunition in England to-day who never tried their hands at it before! And I urge that it is the primary duty of the Church at this time to call her people to prayer; by careful choice of prayers and by reading from the altar the names of her sons and daughters on service to infuse a greater spirit of reality and earnestness into all intercessions offered at the Holy Eucharist, and at the weekly evening intercessions at which I think all might aim, and which could be conducted by lay readers in country townships; by her own example of faithful earnest prayer, by her own spiritual intensity, to infect and inspire others, and so help to mobilise the nation for prayer; to bring into use a weapon that has been indifferently used as yet, the weapon of prayer—a force that we have neglected, and must recover, a great spiritual force that can win victories, and so change events and alter history. This is the first way in which the Church can help the nation."

A Spiritual Revival Needed.

The Bishop then strongly urged the mobilisation of all the resources of the nation for active service, but warned his hearers against neglecting the ordinary work of the Church. He then continued: "My brothers, I see one solution of our difficulties, one source of salvation from our dangers, and one only. It is a revival in our spiritual life. It would be possible to suggest a hundred and one different methods of raising the necessary funds for Church needs, and obviating some of the other dangers I have indicated, but they will all be useless unless a new spirit animates our people, a new spirit of sacrifice, of economy, and of generosity, a new spirit of earnestness and reality, a new spirit of enthusiasm. This shall be the saving of Australia. And it is for the Church to stimulate and consecrate this new spirit by a revival of spiritual life. If our hearts are really moved, we shall need no art unions or raffles to obtain help for our wounded soldiers, who have been ready to lay down their lives for us. If our spirits are really stirred, we shall see to it that neither Home Missions nor Foreign Missions nor any other necessary Church works flag for want of support. Until we really care, and care very much, no number of appeals will do much good. You may flog a horse along, but there is no pleasure in it, and it makes all the difference if you have a horse with a good spirit that needs no whip.

A General Mission.

So with the Church at this time. It is a revival of the spiritual life that we need—a living belief in the Incarnation of our Blessed Lord and all that it means to us, a

sure trust in the grace of sacraments and the power they convey to us, a realisation of the near presence of God and of the spiritual world. I believe it would be found in many parishes that a Mission at this time would be wonderfully fruitful in its results. People's hearts are open to receive impressions. Many are feeling that material things do not satisfy, and are yearning for spiritual help. Can the Church rise to the greatness of the occasion? Can she stimulate, and intensify, inspire and purify those great impulses that are swaying men to-day, and consecrate them to their noblest uses for the noblest ends?

"If such a wave of spiritual enthusiasm sweep over the Church, we need have no fear for the maintenance of Church work in the present, we need have no fear for the supply of clergy in the future. The new spirit born within us will enable us to rise superior to callousness, indifference, hatred, and revenge, and will fit us to meet the dangers of reaction and reconstruction."

Evening Communion for Roman Catholics.

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

It will interest many of our readers to learn that, at the Front, Evening Communion is found to be "far more convenient" than the early morning, and that it is adopted by Roman Catholic Chaplains. An Anglican Chaplain—one of advanced High Church proclivities—when home on leave told a correspondent, who communicated the fact to us, that "Roman Catholic Chaplains now celebrate Mass at 7 and 9 in the evening, and that large numbers of men receive Communion after their good supper." This practice is possible, apparently, because "the Pope," said a Roman Catholic priest, "has dispensed the soldiers from fasting Communion, and so they may as well make their Communion at 7 p.m. as at 7 a.m. It is far more convenient." We give the facts as they are reported to us by an authority we are bound to respect. If they are correct, the incident is of considerable significance and importance. Of course the Church of England has no rule of Fasting Communion, yet the High Anglican Party seek to fetter the liberty of their people as if it had.

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The Church Record.

SEPTEMBER 17, 1915.

A NOTABLE PRONOUNCEMENT.

One of the greatest of Synodical addresses was that delivered by the Primate last week at his Diocesan Synod. For strength of argument, lucidity of expression, fearlessness and candour of utterance, and indication of leadership not much was left to be desired.

The year that has just closed has been a time of crisis and stress in more directions than one, and issues affecting our national and social life have been placed in the crucible for testing.

The grave international struggle naturally and of necessity was passed under review. "The tremendous issues at stake we did not recognise a year ago as we do now: perhaps we could not. We had veered from the first shock of the unknown into an almost jaunty resolution to make great sacrifices for a lofty cause, but yet with the proviso which was no mere bravado that business should be as usual. We are now awake to the grim truth that no matter how sacred the crusade that we wage for all that is most spiritual in humanity, we shall yet be worsted unless we fling aside everything that is usual and concentrate our entire Empire, money, men, machines, thought, fiscal, scientific, intellectual, spiritual resources alike, to the supreme end of crushing the foe who threatens to extinguish all the holiest aspirations of mankind."

The Church has not shrunk from her own responsibility in this great crisis. Though we must admit with the deepest regret and, we hope, sincerest repentance that even yet our utmost of service to our gallant soldiers has not been given; still the nation has been strengthened in no small degree by the Church's insistence on the righteousness of our Empire's cause and the personal call to the consecration of life and means to the furtherance of a speedy success to our arms. "Above all, the Church has strengthened the arm of the fighting men by ever holding up hands of intercession since first the war began, and by extending the sobering strength of her calm faith amongst the anxious and sorrowful."

But we are not to allow ourselves any self-gratulation which will hinder us

from realising the greatness of the task before us. The effrontery and open scandal of our national vices, accentuated and, in some cases, fostered by a thoughtless anxiety over national needs, demand from the Church a bold insistence upon the necessity "of national repentance for national sins." We may well ask ourselves whether we, as a Church, have, with sufficient plainness of speech, denounced the scandal of seeking to raise money for war funds by gambling, and whether we have yet done our utmost to "help Government to resist the selfish remonstrance of the organised vested interests of the drink trade." In the midst of a people given to "the wild craze for luxury," the Church's task is "to teach humility in the hands of God now, confessing our sinfulness, and asking for ambition to be set on the eternal goal."

The disintegration of our social life is threatened by a too complacent attitude towards the Church of Rome in the matter of "re-marriages" on the part of the Government officials. An "extraordinary circular," issued by the Registrar-General of New South Wales, purports to make it possible, under the authority of the Registrar-General, for any minister of religion to perform and register a second marriage, perhaps years after, in the case of two persons who have been already married, and whose first marriage has been recognised as a legal and binding contract of marriage by the State according to its own statutory regulations. The position is evidently one of grave importance to the well-being of the social life of the community, and we welcome the Primate's scathing criticism of the Departmental action, as well as the assertion that such a state of things should not be allowed to exist.

Once again the Primate made a great pronouncement against the disintegrating forces in the Church's life. Inopportune, indeed, was the over-zealous and mistaken action of the Bishop of Zanzibar. At a time of such international and national crisis, when the arrogance of a would-be despot is marring international relations, the arrogance of a Roman Pontiff, and the arrogance of vice are unsettling the internal social relationships, it is hard, indeed, that the arrogance of a hardened ecclesiasticism should imperil the unity of the witness and work of the great national Church of our race. Indeed, it is one of the regrettable features of the present situation in the Church that this time of strain and stress is being utilised in the interests of Romanising tendencies. The Primate, while welcoming most heartily the judgment of the Archbishop of Canterbury, emphasised with all the firmness of a clear conviction that the Lord's command was pre-eminent in its appeal. Consequently the admission to our Eucharistic Service of the isolated Christians of other folds, and the approach of isolated Christians of our own communion to the Eucharistic Service of other Christian Churches were matters not to be deplored, but rather welcomed.

In his concluding remarks the Primate indicated that tremendous problems will face the Church after the anxious days of fighting are over. Greater, doubtless, than all the difficult questions that are facing us to-day will be the social, moral, and spiritual difficulties that will test the nation almost to the limit. The Church must

prepare herself and the nation for the tasks before us, for "they are best fitted to meet them whose feet are planted firm on the faith once delivered to the saints, with their eyes upon none other than the Living God."

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

C.M.A. Clergy Union.

On Wednesday morning, September 8, the C.M.A. Clergy Union held their Annual Meeting. A satisfactory report was presented, and officers were elected for the ensuing year. Then a Conference was held at which there was a fair attendance of clergy. Canon Charlton (President of the Union) was in the chair, and, speaking of the war, said that high ideals were needed at home as well as at the front. Rev. Horace Crotty read a thoughtful paper on "Christian Missions as an Alternative to War." He said that the war was a catastrophe of Christlessness, and that Christianity stood for the missionary enterprise. If Missions were successful in winning people to Christ, war would become impossible. We were called to a more vital Christianity, which would be realised in a consummate effort of missionary endeavour. Rev. P. J. Bazeley followed with an inspiring address on "Coming Peace and Church Effort." He said that too much effort was spent on intensive work in the parishes, and too little on extensive efforts throughout the world. The position demanded a Christian imperialism, and much of our parochial machinery needed to be revolutionised. The Home Base should be regarded as a recruiting ground for the world work, and spiritual and other resources should be mobilised for the missionary campaign.

After each address there was a discussion in which many took part, and which proved to be both interesting and profitable.

Moore Theological College.

The Annual Reunion was held at Moore College as usual during Synod Week, on Thursday, September 9. The Archbishop of Sydney was the celebrant and preacher at the opening service of Holy Communion at 10.30 a.m. in the College Chapel. At 11.30 the usual business meeting was held at which the Principal, the Rev. W. J. Cakelred, and Secretary of the Old Students' Committee gave brief reports of the work of the past year. The Committee was re-elected with the addition of Archdeacon Boyce. The old students had been responsible for the collection of Emergency Bursary Funds which had helped four students during the year. The second fund still required about £12 to make it complete.

Rev. T. V. Wallace, Warden of the new Theological Hostel, spoke of the road that led up to the Hostel as a factor in meeting the need for leadership among the clergy. There was an urgent and insistent call for more men for the ministry. A fruitful and vigorous discussion followed on the topics raised to which important contributions were made by Archdeacon Boyce, the Rev. G. A. Chambers, and Mr. J. Kent (one of the Trustees). The need of an adequate endowment for the teaching staff was specially emphasised.

Lunch was a very cheerful affair, and many old ties and friendships were pleasantly renewed. The Archbishop received an oration, and was warmly thanked for his keen interest in and valuable support to the work of the College. Archdeacon Spencer laid stress on the importance of business habits in the clergy and Archdeacon Boyce again emphasised the need of giving every support to the College. The proceedings closed with the taking of a photograph of those present.

E. R. Elder and C. W. Nicholls, of Moore College, have passed the First Public Examination in Theology in the University of Durham. E. R. Elder has since joined the Army Medical Corps. He is the grandson of Archdeacon King, a former Principal of the College.

The Greek Testament Prize presented by the Bishop of Goulburn to Moore College has this year been awarded to R. H. Booke, on the result of an examination kindly con-

ducted by Canon Garney, Warden of St. John's College, Armidale.

Brotherhood of Our Saviour, Diocese of Grafton.

The Bishop of Grafton, and the Warden of the Brotherhood, will visit Sydney on a campaign from September 26 to October 17. There is to be a meeting in the Chapter House on Monday, September 27, at 7.45 p.m., at which the Archbishop of Sydney will preside, and Mr. Justice Harvey, the Bishop of Grafton, and the Warden will speak. Limelight pictures of "Scenes in Daily Life in the Brotherhood District" will be exhibited. Many of the leading Churches in Sydney are doing their best to promote the success of the campaign. The following is a list of the Bishop's preaching engagements:—September 26, morning, St. Mark's, Darling Point, evening, St. Michael's, Vaucluse; October 3, morning, All Saints', Woolahra, evening, St. Philip's, Church Hill; October 10, morning, St. Jude's, Randwick, afternoon (open-air), St. Chad's, Cremorne, evening, St. Clement's, Mosman; October 17, morning, St. Paul's, Chateau, evening, St. Matthew's, Manly. Arrangements are also being made for the Warden.

Sydney Mission to Seamen.

A very serious loss to the Seamen's Mission has been incurred by the death at the age of 52 of Mr. Charles Henry Moss, for many years a Lay Missionary in connection with the Mission.

On Sunday night, September 5, a solemn Memorial Service was held at the Chapel of the Institute. The Chaplain, Rev. Allan Pain, conducted the Service, and the sermon was preached by Archdeacon D'Arcy Irvine, who spoke from the text, Phil. 1, 21—"For me to live is Christ, and to die is gain."

The preacher, in referring to Mr. Moss, spoke from long personal knowledge of the quiet strength and beauty of his character, of his efficiency, and of the benefit to the seafarers which had resulted from his work. The Mission's loss was their friend's infinite gain; he had been what he had been by reason of the grace of the Living Lord, a grace which had constrained him to serve the seamen, because he had loved them. There was a large congregation, both of seamen and of friends of the Mission, Miss Braund sang "O Rest in the Lord," and the service was of a solemn and impressive character.

C.M.A. Sale of Work.

The Oxford Hall was well filled with people, and the stalls were well stocked with goods, at the opening of the Sale of Work on Thursday afternoon, September 9, under the auspices of the C.M.A. Women's Department. Canon Bellingham presided at the opening ceremony, and asked Mrs. Sully, who, for many years, has been an earnest worker in connection with the Women's Department to open the Sale. Mrs. Sully said that it gave her great pleasure to be present, more especially because the first Sale had been held at her house in 1888, and ever since the receipts had gradually increased until they had, on occasions, reached £200. She trusted that greater efforts would be made so that, instead of the Women's Department having one "Own Missionary," they might have two or even three. Mrs. Wright (wife of the Archbishop) was on the platform, and spoke a few sympathetic words. Rev. P. J. Bazeley, General Secretary, thanked all who had helped to make the Sale a success. The receipts (at the time of our going to press) amounted to £142.

St. John's, Parramatta.

Rev. S. M. Johnstone, Rector of St. John's, Parramatta, received a warm welcome from his parishioners on his return from England. A Thanksgiving Service, which was well attended, was held in the Parish Church, after which an enthusiastic Welcome Meeting took place in the Parish Hall, when addresses were delivered by representatives of the parishioners and others. Mr. Johnstone said that he was greatly moved by this demonstration of loyalty and affection, and expressed his pleasure at being home again. The Ladies' Guild provided refreshments, and all had an opportunity of personally welcoming their Rector.

St. Anne's, Ryde.

The 117th Anniversary of the first religious service held in the parish of St. Anne's, Ryde, was celebrated with special services on Sunday, August 29. In the afternoon the children of the Sunday Schools attended an open-air service around the grave of the first preacher in 1798, Rev. William Henry. A

special service was conducted by the Rector, Rev. S. J. Kirby, at which an address was delivered by Rev. A. A. Yeates. Representatives of the various Schools placed handsome wreaths on the grave.

League of Honour.

An Intercession Service in connection with the League of Honour will be held in St. James' Hall, Phillip Street, on Monday evening, September 20, from 8 to 9 o'clock.

NEWCASTLE.

Wafer Bread at the Cathedral.

In the "Cathedral Magazine" it is stated that "Wafer Bread has been recently introduced at Newcastle Cathedral." Among other reasons given for its use our readers may be interested in the following curious statement—"In Australia, where climatic conditions render it almost impossible to use reverently ordinary bread on any large scale, and where the clergy, being so few, have too much to do to spend hours weekly cutting up ordinary bread, there seems a great deal to be said for the more common use of wafer bread."

We wonder much what parish in Australia has so many communicants that clergy have "to spend hours weekly in cutting up ordinary bread." We have never heard of such a place.

Stockton.

As a "thank-offering" for mercies vouchsafed during their recent visit to the "old land," Mr. and Mrs. S. W. Smith, of Stanley Park, have presented to St. Saviour's, Williamtown, a set of solid silver Communion vessels, encased in an oak box.

GOULBURN.

(From a Correspondent.)

Council of the Diocese.

The Council met on September 1, the Bishop in the chair. Standing and in silence they placed on record their sympathy and regret at the death of Bishop Barlow. The Chancellor was present and gave valuable advice in the interpretation of certain ordinances and acts of parliament.

Funeral of General Bridges.

The Bishop of Goulburn consecrated the burial place of the late Major-General Sir W. T. Bridges, K.C.B., C.M.G., at Dunroon, on Friday, September 3. The Archbishop of Sydney conducted the service in the old Canberra Church, and also performed the last rites at the graveside. The choir of St. Saviour's Cathedral, under Mr. Leicester Johnson, were responsible for the sung portion of the services. Rev. F. C. Ward, Rector of Canberra, and Archdeacons Bartlett and Ward, and Canon Carver were present. The Bishop's sentence of consecration of the grave was read by the Registrar. The Archbishop gave a short address at the graveside, and the salute of the guns, the Last Post and the National Anthem brought the solemn rites to a close.

Military Camps.

Military Camps have been established at Cootamundra and at Goulburn. At both centres the recruits are largely of our communion. At Goulburn, on Sunday, the Bishop conducted a service and addressed the men. The social clubs and other institutions of the Cathedral Parish have been made available for the soldiers.

Our Bishop.

The Bishop opened the annual sale of work of the Goulburn branch of the British and Foreign Bible Society on Friday afternoon last, and also was one of the speakers at the evening meeting. He paid his first official visit to the Parish of St. Nicholas', North Goulburn, on Sunday last. The Bishop hopes to commence the first of his Confirmation tours very shortly.

BATHURST.

The Bishop's Mission at Liverpool.

In his letter in the "Church News" the Bishop gives many interesting details of his Mission to the soldiers at the Liverpool Camp. Especially we note the following words:—"One realises as never before how much quiet recit religion exists in the hearts of our men and how bravely they have been trying to wage the battle of life against great odds. One could go on with many many instances. What I want to reassure mothers about is that if their sons come to camp they will find any number of

companions trying to lead a good life and succeeding in doing so. The proportion of these whom the men denominate 'rotters' is astonishingly small. It is clear that our best manhood is being drawn to the service of their country, and that the great bulk of 'rotters' are to be found anywhere but in camp. The religious denominations have given of their best. One meets such on all sides."

Diocesan Synod.

The Synod will be in Session at Bathurst next week. On Friday, September 17, a "Day Apart," will be held for the clergy in the Cathedral, to be conducted by the Bishop of Grafton. On Saturday and Monday a Clerical Conference will take place. Among the subjects to be considered are General Synod Problems, The War and Prayers for the Departed, Parochial Missions, C.E.M.S. and Work among Boys, Diocesan and Parish Papers and the Diocesan Policy as to Union Churches and United Services. Sunday, September 19, will be Synod Sunday, at which the Bishops of Bathurst and Grafton, and Archdeacon Howell will be the preachers. Then on Monday the Bishop and Mrs. Long will give a Garden Party, and in the evening a Choir Festival will be held in the Cathedral. Synod will open on the Tuesday morning.

ARMIDALE.

The Bishop's Letter.

Bishop Cooper, who is resting in Victoria after his recent illness, writing in the "Diocesan News," says:—"By the blessing of God upon the means used, I am certainly better, for whereas, a fortnight ago, I went literally from my bedroom to the train, I am now able to be up the greater part of each day, and no untoward symptoms have manifested themselves. The period of rest may

"Acts like a Charm."

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have to be longer than at first anticipated, but as a friend, whose nights were disturbed, used to say: "Sleep owes me a good deal," so I may say, "Rest owes me a good deal." Without haste, without rest, is a grand motto when important work has to be done, but I take it that both "haste" and "rest" must be understood with qualifications. At all events, I am now sure that the hour must be occasionally unstrung if when strung and bent the arrow is to go straight to its mark, and that seven years without a holiday will sooner or later be avenged. It is easy to be wise after the event.

## VICTORIA.

### MELBOURNE.

(From Our Own Correspondent.)

#### A Splendid Lead.

A rather novel undertaking, but one which displays great wisdom and foresight, is being entered upon at St. Mary's, Caulfield, by the Rev. H. T. Langley. The venture is to take the form of a Week's Mission to Children. Beginning with the Sunday School Anniversary Services, on Sunday, September 19, at which Canon Hart is to be the morning preacher, there will be daily services with children's addresses at 4.30 p.m. and 7.30 p.m., concluding with Children's Services morning, afternoon, and evening, on Sunday, September 26, to which, of course, adults will be invited. Mr. Langley evidently has a keen realisation of two things: first, that the future moral and spiritual well-being of Australia—more especially as the outcome of this dreadful war—rests very largely with the Church of England; and, secondly, that the future of the Church of England depends absolutely upon the care and preparation of the children of to-day. Even base Germany has taught us a salutary lesson in this respect. (For the children of this world can, in earnestness and concentration, furnish an example to the children of light.) Manifestly the spirit of aggression and heartless ambition which is consuming Germany to-day is the result of two or three decades of the most assiduous training of the young. Therefore, if we were anything like as zealous in inspiring our children to work and pray "the day" when the earth shall be filled with the knowledge of the glory of God, as the Huns have been in the desire to hasten "the day" when the earth should be forced to submit to German domination, the future of the Church would be assured and God's Kingdom soon come.

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

A meeting of the Clergy and Branch Secretaries of the C.E.M.S. was held in the Luncheon Room at the Cathedral Buildings on Thursday evening, August 30, the intention being that the Clergy should give free and candid expression to what they might conceive to be the weaknesses or causes of failure, if failure there be, in the work of the Victorian Executive. The gathering was not a large one, and although there was considerable discussion it was not always to the point, so that the actual good resulting is rather a doubtful quantity.

The Chairman, Mr. Burd Connell, expressed the opinion that another meeting should be held at a later date, before which an agenda paper should be drawn up, which would provide definite questions for consideration. A committee of five Clergymen was appointed to carry out the suggestion.

#### Yarra Bank Services.

Bright and cheery Spring days having arrived, the Church of England Men's Society has resumed its Sunday afternoon services on the Yarra Bank, and in this way hundreds of men who know little and care less about the Church's message are being reached with spiritual nourishment. When this work was first begun, the preachers were looked upon as intruders, but the crowds have been discreetly handled, and the opposition has diminished. One of the difficulties of the Society has been to obtain the services of suitable speakers. Many of the clergy are sensitive, and, being unaccustomed to interruption, are sometimes disconcerted when

their statements meet with hostility. All preachers are not keen debaters, and they have few opportunities for repartee, so that their power in that direction remains undeveloped.

But this year the Society has overcome the difficulty most satisfactorily. Instead of choosing a different man for each service, arrangements have been made for the Rev. Frank Lynch, of Holy Trinity, Williamstown, to address the crowd regularly. For this kind of work he has few equals in the Diocese of Melbourne. He is a Christian of the sturdy, broad-minded type, and a speaker who is fearless but good humoured in attack. He never lectures men from a lofty pedestal. He talks to them on their own level, and the C.E.M.S. is hopeful that this work will be even more successful than it has been in the past—which is no mean expectation.

#### A Heroic Chaplain.

When history tells of the titanic struggle now in progress in Europe, some of the brightest pages will record the heroism and self-sacrifice of the Chaplains on the battle-fields. Cable messages and casualty lists last week painfully reminded us that they are sharing all the dangers faced by the other non-combatant officers, and have not shrunk even from the horrors of the trenches. Chaplain-Major Gillison, a well-known Presbyterian clergyman, of Melbourne, received fatal wounds while rescuing wounded at Anzac. The Church mourns the loss of an uncompromising Christian, but his example is an inspiration to his fellows, and his noble life a comfort to his bereaved relatives.

#### Seamen's Institute.

Last week the Seamen's Institute, at Port Melbourne, was the centre of great attraction to all friends of the sailors. Lately a Chapel and other improvements have been added to the original buildings. The Chapel was dedicated to Saint Nicholas by the Archbishop of Melbourne, who was assisted in the service by the Chaplains of the Mission, the Revs. A. G. Goldsmith and C. E. Gayer. The dedication of the Chapel was followed by a meeting and concert in the main hall. The chair was taken by Mr. F. I. Derham, an old and very warm supporter of the Mission. An excellent musical programme was supplied, and addresses were delivered by the Archbishop, Messrs. R. J. Alcock, W. H. Swanton, Captain Campbell and the Chaplains.

#### Tribute to Fallen Soldier.

Last Sunday afternoon, in St. James', Ivanhoe, a stained glass window, to perpetuate the memory of Quartermaster-Sergeant Leonard Everett was unveiled by Rev. Horace Crotty, late Vicar of the Church, who came from Sydney specially to perform the ceremony. The service was an impressive one. The deceased soldier, who was the first local volunteer to fall in action, at the time of his enlistment was Secretary of the Sunday School, and was studying for Holy Orders. Several volunteers from the district were present. Over twenty of the young men from St. James' Church have now volunteered. A framed enlargement of the late Q.M.S. Leonard Everett has also been hung in the School Hall.

#### Church Missionary Association.

**Movements of Missionaries.**—Miss Coleson, and Miss Seabrook, of Fubkien, and Miss Armfield, of West China, are leaving Australia for China before the end of the month after furlough.

**Melbourne Synod.**—A Missionary Breakfast is being arranged for Synod week. It will probably be held on Tuesday morning, October 5.

**New Missionaries.**—Two new workers are ready to go to Uganda in November, Rev. T. L. Lawrence, now of St. Luke's, Adelaide, and Miss Mabel Miller, of Naracoorte, S.A. But the Committee does not see its way to agree to their departure until the financial position of the Association is considerably improved. Under no condition can the missionaries go out unless their passage and outfit expenses are in hand, and their maintenance promised from new income. Their respective requirements are, in each case, about the same, namely, £80 to £70 for outfits and passages, and £110 per annum for support. Several promises of support for Mr. Lawrence have been received.

**Group Prayer Meetings.**—Gatherings for Intercession are held every second and fourth Tuesday. Such a meeting was held at St. John's, East Malvern, last Tuesday, at the invitation of the Vicar, Canon Gason.

**Summer Schools.**—It has been decided to hold at least two Schools—the first at Belair (Adelaide), from December 20 to January 2,

and another near Melbourne, from January 8 to 24.

#### Babies' Home.

It has been decided to erect a Babies' Home in Brighton, contiguous to the Church of England Home for Neglected Children in Wilson-street. Efforts are now being made to get the last few pounds needed before construction is commenced. A Fete is to be held in St. Andrew's School-room, Middle Brighton, in aid of the fund, on September 25. The Committee has now £1,000 in hand, and £800 has been promised from the M'Pherson Trust Fund. Conditionally on eight other persons giving £50 each, a lady at South Yarra has promised that sum, and so far three others have promised amounts of £50.

#### BALLARAT.

##### Farewell to the Bishop.

A Diocesan and Public Farewell will be tendered to Bishop Green, in the Alfred Hall, Ballarat, on Tuesday evening, September 28. The Archbishop of Melbourne will preside, and he together with the Bishop of Gippsland will speak for the Province. Archdeacon Tucker will speak for the clergy of the Diocese, and Messrs. H. A. Nevett and J. Munford for the laity. Dean Lewis will read an address and make a presentation. Dr. Higgins, Roman Catholic Bishop of Ballarat, and the Mayors of city and town, will speak for the general community.

#### QUEENSLAND.

##### BRISBANE.

From Our Own Correspondent.

##### All Saints', Tamrookum.

On August 31 the Archbishop consecrated All Saints' Church, Tamrookum, in memory of the late Hon. R. M. Collins, M.L.C., whose public life and manly character endeared him to all classes of the community. The Church is built on a hill, which commands one of the finest panoramic views that the eye of man could dwell upon. The situation of the Church in itself is enough to make a man turn his thoughts to God. The building is in every way keeping with its sacred character, the interior especially has a magnificent appearance. The Archbishop spoke of Mr. Collins' great sense of the value of home life, but, above all, how he looked to the Christ as the true support of that training. All the visitors were entertained afterwards at Tamrookum House, Mrs. R. M. Collins welcoming her guests on the lawn.

##### St. Peter's, West End.

Rev. A. E. Smith, who has been in charge of St. Peter's Church, West End, has accepted the Cure of Holy Trinity, Goondwindi, and will leave for the west about the end of September.

##### New Guinea.

The Bishop of New Guinea (Dr. Gerald Sharp) arrived in Brisbane by the steamer "Marsina," and will be the guest of the Archbishop until after the Consecration Service, on September 21. Before leaving New Guinea Dr. Sharp visited Rabaul, and conducted services for the soldiers of the garrison and other white residents. Rev. John Hunt, one of the New Guinea staff, is also with us, for a brief furlough. Mr. Hunt was at one time a worker in the Diocese of Brisbane, and we are proud of the faithful service he has given to the Mission field.

##### Intercession Papers.

The Archbishop takes the greatest interest in the people who are using the Diocesan and Intercession papers, which are sent privately to any who may wish to make use of them. It is his wish to meet these interceders at the Cathedral at the Thursday celebration of the Holy Communion for the purpose of special intercession in connection with the war, and its call to penitence. The Bishop would also like to become acquainted with them.

#### WEST AUSTRALIA.

##### PERTH.

##### General and Diocesan Synods.

The "W.A. Church News" though regretting the postponement till next year of the business session of General Synod, thinks "the delay is unfortunate, but under the present circumstances it is doubtless wise to postpone."

The Diocesan Synod was to meet this

week, on Tuesday, September 14. The business for the most part was to be of a formal character.

#### BUNBURY.

##### Synods.

Bunbury, unlike Perth, so far as its Diocesan Council is concerned, thinks that "the regular business session of General Synod should be held," and the Bishop has forwarded that opinion to the Primate. The Diocesan Synod, which met at Bunbury on September 5, now numbers nearly 100 members as contrasted with 39 eleven years ago.

#### SOUTH AUSTRALIA.

##### ADELAIDE.

From Our Own Correspondent.

##### Synod.

The Diocesan Synod met on Tuesday, September 7. The Bishop delivered an address marked by a very deep spiritual tone, which is dealt with elsewhere in this issue of the "Church Record."

A motion expressing regret at the postponement of General Synod was carried. The Bishop had referred to this in his address. The writer was not present when the motion was discussed, but it seems to him a very natural and proper thing to do.

A very timely and necessary motion was that submitted by the Rev. G. H. Jose:—"That this Synod calls attention to the fact that lotteries, by whatever name they may be called, are illegal in this State, with the exception, under certain conditions of the totalisator, and art unions 'carried on in good faith for the encouragement of the fine arts,' expresses the conviction that it is undesirable in the public interest that lotteries for religious or charitable purposes, under the guise of art unions, should be permitted to continue; and directs the secretary of Synod to convey the above resolution to the Chief Secretary and the Attorney-General, respectfully requesting them to put the law in force more rigidly."

Two motions of a controversial character were submitted. Mr. C. J. Sanders moved a resolution objecting to the use of wafer bread, which was debated, but in a half-hearted manner. The motion was rejected. It was generally felt that party questions should not be discussed when the fate of the Empire hangs in the balance, and when sorrow has come to so many homes.

#### TASMANIA.

From Our Own Correspondent.

##### Opening of Seamen's Mission.

As has been previously notified in your columns, Hobart has at last a Seamen's Mission, which is the 10th agency of the

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Parent Society. The official opening by the Governor took place on Monday evening, August 30. There was a good representative gathering, the Governor speaking most warmly of the work of the Mission. The Bishop spoke of the need of the port, with its thousands of sailors coming here every year. Mr. Cocks, the missionary, told us how the work was carried on; we feel we have in him the right man for the position. Sir Elliott Lewis and the Dean also spoke.

#### Varia.

The annual C.M.A. meetings are to be held during the second week of November. Rev. A. R. Ebbs hopes to come over, bringing with him perhaps one of the members of the Melbourne Committee.

The Bishop has appointed the Rev. L. U. Alley, Vicar of Lilydale, to be Rector of Bothwell.

The Archdeacon of Hobart dedicated, under the title of St. Bartholomew, the new Church at Romina, Port Esperance parish, on Sunday, August 22.

Rev. C. F. Emery is temporarily in charge of the Derby parish.

## Grafton Synod.

### THE BISHOP'S ADDRESS.

#### The War.

The Second Synod of the Diocese of Grafton met on Friday, September 3. Bishop Druitt, in his Presidential Address dealt with "the Church's Duty to the Empire." This he summed up under three heads:—(1) To send the choicest of the Church's Manhood to the Front. (2) To work for some moral and spiritual benefit from this Baptism of Blood. (3) To shape the National Ideals for future generations. He does not think that clergy should go to the Front as combatants; "the firing-line is not for the priest."

#### Eighteen Months of Diocesan History.

Bishop Druitt was able to give a striking record of Eighteen Months of Diocesan History. With regard to himself, he spoke as follows:—"Without hesitation I say what I feel I should like you to know, and what it is only right before God that I should publicly express—that these past 18 months have been the happiest of my ministerial life, in spite of the anxiety which we all share and the setback that the war has given to everything. I am supremely happy in the work God has given me to do."

Concerning the Diocese the Bishop said there was ground for Thanksgiving in three directions, viz.:

(1) The provision of new buildings for Church purposes. Seven new Churches had been built during the year as well as one new Vicarage and a second shortly to be erected.

(2) An increased staff of clergy, there being now forty in the Diocese as against thirty-five last year.

(3) The Foundation of the Brotherhood, of which the Rev. George Watson is the first Warden.

## The Brotherhood.

Concerning the Brotherhood, the Bishop said:—"I feel sure that the work already accomplished by the Rev. George Watson will justify the Synod in passing the Brotherhood Ordinance, which is to be submitted to it. The parochial system which the Church of England has transplanted into Australia is not ignored by the creation of the Brotherhood. The purpose of the Ordinance, indeed, is so to build up the work of this region, that the separate districts included in it may at any time become parishes with a system of working similar to that which obtains elsewhere in the Diocese. But this cannot be for a considerable time. Some day the railway, we are told, will pass through the very midst of it and fine roads will be made; and all that will carry with it the development which this territory encourages. But at present the financial resource of these districts cannot provide the salaries of clergy. In the meantime, then, we hope to secure an adequate supply of men who will be prepared, for Christ's sake and the Church's sake, to live a very simple life and be ready to 'endure hardness' as soldiers of the King of Kings. They will receive but a very humble allowance. We have already two laymen who are prepared to enter the Brotherhood—indeed, have entered and pledged their service for a period, if God will. This time last year this great area was served by one priest and two laymen. Since the advent of Mr. Watson as Warden, there have been two priests and three laymen. But even this improved staff is wholly inadequate." The headquarters of the Brotherhood will be at Kyogle, and will be officially opened in November by the Archbishop of Sydney. The cost of house and grounds, with furnishing, will be £1,850. The total in gifts has reached nearly £1,000, and it is hoped that it may be possible to open the Brotherhood House free of debt.

## PROCEEDINGS OF SYNOD WEEK.

(From Our Own Correspondent.)

## Conference of Clergy.

The first Session of the Second Synod is over, and has resulted in much useful work. The Bishop has always desired to gather his clergy together for intercession, meditation, and conference, a privilege much appreciated, and productive of much good. Consequently the preliminary conference of clergy were welcomed.

Excellent papers were read by the Rev. A. S. Homersham on "Some Aims and Ideals," by the Rev. C. J. Chambers on "The Opportunities of the Home and Sunday School," and by the Rev. C. J. Armstrong on "The Opportunity of State School Instruction." As would be expected, the highest ideals, and noblest aims were put forward in the first paper, while their practical application in various spheres was emphasised in the others.

Rev. George Watson then explained a clerical study scheme, including the establishment of a Diocesan Library for the clergy.

Papers on very practical subjects were read by Archdeacon Knox, the Revs. C. R. Wilson, L. E. J. Gray, and H. J. Velvin; the matters dealt with being the North Coast Railway and Holiday Ministration at Seaside Resorts. These two problems are raised by the construction of the North Coast Railway and the presence of large numbers of men on this work, and many holiday-makers at the seaside during the summer months. Valuable suggestions were made, which will probably result in the appointment of Missioners for railway construction works, and the provision of ministrations at the seaside.

On the Friday morning the Rev. W. L. Langley (whose visit was highly appreciated by all) gave addresses at C.S. devotional Services, his messages being inspiring and helpful. His addresses on "The Feast of

Triumph" and "The Watchman" were very fine. In the afternoon the subjects dealt with were—"The Safeguarding of Holy Baptism" and "The Preparation for Confirmation," papers being read by the Revs. H. P. Lomas, G. P. M. Ware, T. M. P. Gerry and H. P. Madden.

## Synod Business.

Synod proper began on the Friday afternoon, and members were then, as at other times, entertained by the Mothers' Union and the Women's Guild.

The President's Address was a masterly and comprehensive utterance, and dealt with vital and pressing subjects.

Various important matters were considered by Synod.

**Ordinances.**—The following Ordinances were passed:—

(1) "The Brotherhood Ordinance"—the result being to establish "The Brotherhood of Our Saviour" which will minister to a large area in the north of the Diocese.

(2) "The Clergy Provident Fund Amendment Ordinance" which puts provident matters in a more satisfactory condition.

(3) "The Parishes Definition Amendment Ordinance," the chief object being to raise the status of parishes, and to provide for the more satisfactory alteration of parish boundaries. The Burial Grounds Amendment, Diocesan Council Amendment, and Parochial Endowment Fund Ordinances were also dealt with.

**Motions.**—Various motions were submitted, calling forth interesting discussions. These resulted in important decisions, such as the election of Select Committees for the North Coast Railway Mission and the C.E.M.S., and the appointment of a Missionary Board.

Motions were also carried referring to the illness of Bishop Cooper, the resignation of Bishop Green, and the election of the Rev. H. Newton to the Bishopric of Carpentaria. The appointment of the Rev. G. P. M. Ware, of Casino, to the vacant canony, gave great pleasure to the Synod.

Canon Ware has done splendid work in the Diocese, and the honor conferred upon him is some recognition of his earnest labours.

## Correspondence.

## "Help for Australia."

The Editor "Church Record."

Sir,—In an article entitled "The Evangelical Movement" published in "The Church Record" of May 14 last there is a paragraph under the heading, "Help for Australia," which reads as follows:—

"Another important Society has a peculiar interest for Australian Church people. The S.P.G. in 1857 was asked to send out some clergy to Western Australia. The answer was, 'We have not the means, and we have not the men!'"

What authority does the writer of the article possess for the last statement?

J. JONES,  
General Secretary, A.B.M.

[The writer of "The Evangelical Movement" informs us that the statement referred to by our correspondent was made upon the authority of G. R. Balleine—"History of the Evangelical Party," p. 115, 116.—Editor.]

## To Correspondents.

**The Domestic Soldier.**—We much appreciate the sentiment expressed in your verses, but regret that for other reasons we are unable to publish them.

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References kindly permitted to the following:—Rev. W. A. Phillips, Glenhuntingly; Rev. A. P. McFarland, Middle Park; Dr. R. E. Weigall, Elsternwick; Dr. H. D. Thomas, Glenhuntingly; Mrs. A. E. Clarke, Glenhuntingly. Mrs. Howden, Glenhuntingly.

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## Our London Letter.

(From Our Own Correspondent.)

London, July 23, 1915.

## The Keswick Convention.

Keswick has been in session this week, and although numbers suffered under the War conditions now prevailing, yet they were sufficiently large. Last year the session was held on the eve of the War. None then dreamt that so terrible a calamity was so imminent. Many must have been the remarks exchanged concerning the contrast between the two years, and the question must have occurred to the promoters of this great spiritual gathering whether it could or should be held this year. There cannot be any question that the decision to hold it, not in the spirit of "as usual," but because the special circumstances of the time demanded it, was the right, indeed the only proper one. There were, of course, no cheap tickets, and only a very few young men. There was no Cambridge Camp, nor the usual crowd of men students. On the other hand, there seem to have been a large number of the other sex, while everyone was intent on finding out what God's will is in this time of stress and trial.

## An Outstanding Personality.

One of the outstanding personalities of the Convention was the Rev. J. Stuart Holden. An address of his is described as having been a "magnificent oratorical treat." It is certain that it was direct in its message, and was a call to faith and courage at a time when both are needed. "We must not fear the darkness of these days," he said, "nor tremble at the howling of the storm. God did not always rebuke the storm, nor always say to the wind, 'Be still.' He did say, 'Trust Me.' One day He will roll away the darkness, then the storm having spent itself, we shall find ourselves in the sunlight of God's presence." Mr. Holden is one of the most occupied men in the home Church to-day, and it is marvellous that he can do so well, the various works which he is responsible for. He is Vicar of a West-end parish, the Director of the China Inland Mission, and the Editor of the "Christian," each of which would be a fair work for any individual man. But he is a preacher and teacher besides, and has numerous smaller calls upon his energies, yet he seems to do all things well.

## Other Speakers.

Another leading spirit was the Vicar of Hull, the Rev. L. G. Buchanan, who preached the opening sermon. Mr. Buchanan has not long been at Hull, previously having been at Wimbledon, where he had attracted a wonderful following. He has a different type of work at the large and important seaport mentioned, but wherever he goes he delivers a clear spiritual message. He speaks with great deliberation. Another noteworthy speaker was Prebendary Webster, Vicar of All Souls', Regent Street, and an Honorary Sec-

retary of the Religious Tract Society. He is one who voices Evangelical truths with great attractiveness and soundness, and is thoroughly Protestant. His influence is great, and though he is very definite in his teaching, which is based on a pure Gospel foundation, and does not hesitate to declare himself against the errors of Ritualism and Rationalism, he is moderate and restrained in what he says and does. As with other speakers, the War dominated a great deal of his thought. He could not help remembering, he said, the many German Pastors present last year at Keswick. Now the hell-dogs of War have been loosed and the blood of the best of sons was being shed like water on the battlefields of Flanders, Poland, Galicia, and Gallipoli. We did not want to shirk our share of the nation's burden, but we are determined not to let the strain and stress of this War come between our souls and God. The Rev. Hubert Brooke, Prebendary Webb-Peploe, Canon Barnes-Lawrence, the Rev. Evan Hopkins, were amongst other prominent Evangelical clergy present. Altogether, Keswick this year was a blessed experience, and hardly too much time could be spared to read and ponder over the spiritual messages that were given.

## Appointment of a War Bishop.

I mentioned recently the desire felt by many for greater Episcopal activity in the War zone. It was suggested that a Bishop, acting as Deputy to the Chaplain of the Forces (Bishop Taylor-Smith) would be of great value when men brought to the point of decision should receive the Rite of Confirmation. The suggestion was a High Church one, and it was feared that there was more meant by the suggestion for a "War Bishop" than appeared on the surface, but whatever the fears were they have been entirely dissipated by the appointment made. Bishop Gwynne, of Khartoum, is well-known by name, at least to all C.M.S. people, for his splendid work in Egypt. Previously, after leaving St. John's Hall, Highbury, an Evangelical Training College, the reputation of which has doubtless reached Australia, he took up parochial work in the Midlands, and then in 1899, went out as a missionary to Khartoum. His work came under the notice of Lord Kitchener, and he became Suffragan to the Anglican Bishop in Jerusalem. At the beginning of the War he took up Chaplaincy work at the Front. I am afraid that his appointment was not quite the one expected or desired by those who made the suggestion for a War Bishop, nevertheless it is one which cannot fail by God's blessing to be of great advantage to the spiritual needs of the troops.

## Editorial Secretary of C.M.S.

Another appointment that should be mentioned is that of the Editorial Secretary of the Church Missionary Society, in succession to the Rev. G. Furness Smith, now retiring after 34 years of service at or in connection with Salisbury Square. The Committee's choice has fallen on the Rev. C. Mollan Williams, M.A., a Cambridge man, Vicar of Ilkstone, in Derbyshire, and Rural Dean, where he seems to have been very successful in his ministry. The "Record" states that he has enlarged his Church, which, of course, means enlarging the congregation, who are enthusiastic and much attached to him. He has made a real impression on the spiritual life of the

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town, and has taken a leading place in the life of the Diocese of Southwell, being much in demand as a preacher and speaker. His general gifts of culture and scholarship are thought to especially fit him to take up the work to which he has been appointed. He is not known in London at all, but he will be heartily welcomed all the same. The C.M.S. Editorship is a position of great importance, and one holding it is able to do great things in leading the mind of the Church to think seriously of the many missionary problems and opportunities that exist. The Committee passed a highly eulogistic but well-deserved resolution appreciating the services of the retiring Editor, who, by the way, has recently lost his elder son in the fighting in the Dardanelles.

July 29th, 1915.

#### Successful Evangelical Ministry.

An instance of remarkable success given to an Evangelical ministry following one of extreme high Churchmanship is afforded in that of the Rev. R. Ross in a slum parish in Marylebone where he has been Vicar for the last twelve years, and has worked the parish on definite Protestant and Evangelical lines. Beginning with one of the smallest congregations he has succeeded in filling the Church and of restoring it at a cost of £1,000, interesting his people in missionary work to such an extent that their contributions to C.M.S. last year were £126. He introduced Evening Communion with the satisfactory result which always attends that service in poor districts when held in the evening. By the way, Evening Communion is being adopted by the Church of Rome in the trenches. It is found to be more suitable than the morning for the troops and the Pope has given his dispensation. This will be a hard nut for our own Romanisers to crack, but we cannot but feel thankful that the matter has worked out in this way.

#### Prayer Book Revision.

Prayer Book Revision has this week received consideration, possibly final consideration, from the House of Bishops in the Province of York. They have decided that it is not desirable at present to seek to introduce into the present text any of the changes now recommended, but that such changes should be embodied in another volume or schedule to be sanctioned by authority for optional use until experience has shown whether the Prayer Book and the supplement can be advantageously formed into one book.

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This was agreed to nem. con., but before the Bishops arrived at that point they had before them from Dr. Drury, the Bishop of Ripon, a far wiser and better proposal put forward as an amendment, which, however, was not even seconded. The ways of Bishops are past understanding, especially when they get in Council together. Dr. Drury's proposals were:—definite alterations where a practical and general agreement has been arrived at, such changes to be obligatory; alternative usage incorporated into the Prayer Book as in the Scottish Book, and even in a minor extent, in our own present Book, these changes optional; and enrichment, by additional prayers and special services. Dr. Drury further proposed that this arrangement should last until experience had shown what alternative uses it was desirable to incorporate finally into the Prayer Book. These lines are so good that notwithstanding the decision of these Bishops it is to be hoped more will be heard of them.

## "The City was Moved."

Impressive Service at St. Paul's Cathedral, London.

Undeterred by leaden skies and intermittent showers of heavy rain, Londoners made their way in thousands early on Sunday afternoon, July 24, to the locality lying between Trafalgar Square and St. Paul's Cathedral. The Bishop of London in his episcopal robes led the procession of over 4,000 troops drawn from the City Territorial regiments through the streets of the metropolis to the steps of St. Paul's, where a special service of intercession was held. The various detachments, representing practically the entire Territorial Force of the City of London, assembled in Northumberland Avenue. The rain was descending in torrents and the crowd was sheltering under countless umbrellas as the Bishop, escorted by a Guard of Honour of the 5th Battalion (London Rifle Brigade), of which he is chaplain, and preceded by a chaplain bearing his pastoral staff, was seen approaching from St. Martin's Church, and at 4.30 the start was made.

#### On the Steps of St. Paul's.

The service itself was one of the most impressive that the City has ever witnessed. Though the rain robbed the procession of any pageantry it might otherwise have possessed, it yet accentuated the note of seriousness that animated the congregation as nothing else could have done. Everyone was in grim earnest; many of those who stood patiently under dripping umbrellas or who got cheerfully wet without even that protection, were thinking perhaps of the far greater hardship and danger endured by those who were fighting to protect them, and were proud to undergo some physical discomfort in order to pray for them.

The Bishop himself plodded unprotected through the rain, making no use of the umbrella he carried. His robes were soaked by the time he reached the Cathedral, but he, like the rest, cared nothing for personal discomfort.

The troops marched into their allotted places with faultless precision, and the bands, conducted by Sir George Martin, sounded out the first note of the old hymn, "O God, our help in ages past." As the last amen died away, the Bishop of London began his address.

#### The Nation's Soul.

He spoke of the soul of a nation as being of far greater importance and value than its material possessions. "Belgium in her poverty to-day," he cried, "is far greater than Belgium rich with the rubber trade from the Congo—for she stands pure in soul, unconquerable in spirit, untarnished in fame; she has lost her wealth, she has found her soul. So with France—those who have come recently from France stand entranced before the change in the nation. There is a new France in the world to-day—absolutely one, with a passionate patriotism which is like a flame.

"And," continued the Bishop, "what shall we say of Russia? Beneath the vodka habit, behind what often seemed a lack of mission spirit in the Church, behind the old mistaken political methods which produced so many revolutions, a great soul breathed, and at the touch of the purging fire it has been revealed."

In moving terms the Bishop went on to say that the Church had come out that day to give a message to the soul of the nation. That soul had got overlaid, like the soul of other nations, with love of material comfort, with arrogance and with worldliness, but the children would not be springing from all over the world to the mother's side if the mother had no soul.

"Can we admit for a moment," cried the Bishop, "that the soul of the nation which won Agincourt, which flung back the Armada, which withstood for many years the armies of Napoleon is not as great as the soul of other nations?"

Rather, he believed, it was the soul of England which would again free the world.

There was intensity of purpose in Dr. Ingram's voice as he pointed out the only way in which we could rise to our vocation. There must be for us as a nation a turning to God. We must be a repentant nation, a nation on its knees. It was only a new England, which had come back to her best self, that could save the world to-day.

The intercessions were recited in unison by the Minor Canons of the Cathedral.

The note of repentance was struck in the solemn phrasing of the clauses, in which national sins were confessed, while few will forget the beauty of the prayers offered for the King and his soldiers and sailors.

The National Anthem was preceded by the majestic roll of drums, and the service was brought to an end. It was a moving moment when the Bishop, standing before the pile of drums and grasping his pastoral staff, raised his right hand over the throngs before him. Never had Dr. Ingram seemed so much the father of his flock as then, when in tones of emotion he blessed from the steps of the Cathedral that great mass of human beings who represented the City which stands at the heart of a great Empire. May that great City lead the way in turning men's hearts back to God and in helping them to form a part of that new England for which we all pray!—"Church Family Newspaper."

#### "PROMOTED."

(A True Story).

He was only a little waif of the streets, He had neither home nor friends; But he knew his life was God's gift to him To be used for noble ends. "I have only my life to give," said he, "But I'll fight that our land may be safe and free."

Only a lad! But he faced the foe With a fearless heart and brave. "I only know my duty to do, "E'er I fill a soldier's grave "E'er I earn my stripes: I shall win as I fall "For God's promotion is best of all."

In the Home for Waifs the Sister's eyes Are dim with tears unshed, For her heart is thrilling with thankful pride For her boy who suffered and bled, And gave his life at his country's call, Has won "the best promotion of all." —I.L.E.I.

#### "SUCH A TENDER LAD."

Golden opinions as to the Prince of Wales continue to come from the trenches, and the spontaneous tributes paid by the men in the ranks are specially interesting. A private in the 1st Dragoon Guards wrote home the other day saying that he had unexpectedly come across the Prince. "It put big heart into me to see him there," he wrote, "such a tender lad. It shows that Royalty and aristocracy and working-classes alike are doing their share in this gigantic struggle. If some of the young louts at home who have not yet answered their country's call could see him as I saw him they could not do anything else but answer at once, or brand themselves as cowards."

The self-denial of Christ was not abstinence from food, but the putting aside every soft temptation that turned Him from the Cross.—Robertson.

## Young People's Corner.

### A Son of the Mountains.

In front of the two children stood something that was plainly alive, but so clumsy, so young, so helpless that it was hard to tell what it was. From one end of the round ball of yellow-and-white wool looked two lovely brown eyes. From the other end hung a fuzzy tail that was trying to wag only itself, but was not.

"Oh, what is it? Is he ours?" they cried together; and then father answered, with a smile, "Yes, he is yours. A new playmate, who, if you are kind to him, will be a friend as long as he lives; for he comes of a noble family, which for five hundred years has had the love and respect of the whole world."

So it was that the St. Bernard puppy came to his new home—a home blessed by two childish hearts that from the first regarded their new friend as little less than human, and who, as the years passed, found little reason to change their faith. That night their father told them this story.

"I said that his family is five hundred years old," he began, "and I told you the truth. Between Italy and Switzerland is a great chain of mountains. Higher and higher they rise, till at last you come to a place where it is winter for nine months of the year; where there is no tree or shrub or blade of grass—only bare rocks and snow and ice. For nine months in the year the ice does not melt, and in the winter the snow is often forty or fifty feet deep—higher than the top of our house.

"Over that road, even in the winter, men go to find work; and sometimes, when the great storms come, they lose their way, and lie down in the snow, where, if someone does not find them, they die of the cold.

"So it has always been. More than two thousand years ago men found their way over that part of the mountains, and made a road there; and even great armies, in shining breast-plates and glittering steel caps, toiled slowly up, some of the men to find their way down the sunny slopes on the other side, and some to lie forever beneath the snow on the top.

"And then, about a thousand years ago, a good monk, who, it is said, had himself been a brave soldier, built a great stone house at the highest point of the road, and with other monks went there to live, in order that when the winter storms were fiercest they might go out to find and help lost travellers buried in the snow.

"For forty years the good monk did his work, and when he died others took it up, and it has gone on ever since. At first the monks worked alone; but by and by, nearly five hundred years ago now, they got some dogs and trained them to help. Because the dogs had so keen a sense of smell, they were able to find lost travellers that the monks might have missed. Every year they saved some lives, and so ever since there have been dogs at the Great St. Bernard Pass, always of the same kind, and all of them descended from those that the monks first took there. The puppy that I have brought you is one of that great family.

"The best-known member of the family was a wonderful dog named Barry. There is a monument to him near the place where he did his work, and where he died. It may seem strange to you to hear me speak of a dog's work, but Barry did more to make himself beloved than most men, for he saved the lives of thirty-nine persons, and, indeed, he died in trying to save another. A young officer had lost his way in a great storm, and had been covered by the snow. He was beginning to feel the drowsiness that creeps upon people who are freezing to death, when

something began to paw the snow above him, and a great hairy beast began to lick his face. He could think of nothing but a wolf, and in his fright, he drew his sword and drove it into Barry's heart. So died the most famous of all the St. Bernards.

"But there is another story that the monks tell, less sad but not less strange. One night, at a time when there was not much travel over the pass, there came a knock on the door of the great stone house. The monk who went to the door found a group of rough-looking ragged men who said they were cold and hungry. When they had been warmed and fed, and the monks were about to show them where they were to sleep, the strangers suddenly drew pistols and long knives and commanded that the treasure-chest be brought to them. The head of the household, thinking that if he did not obey all might be killed, sent one of the brothers to fetch it.

"In a little while he came back—but not alone, for with him were the dogs. At a word of command they leaped upon the robbers and bore them to the ground. Not one of them tried to tear a man, but the moment a robber made a movement to get up he found the great white teeth bared in his face; and so they had to lie still.

"The monks bound the men and locked them in a cell, where they kept them safe till they were able to give them over to the law. So, you see, your new playmate is the youngest of a very great family of dog noblemen. Treat him as his rank deserves."—Selected.

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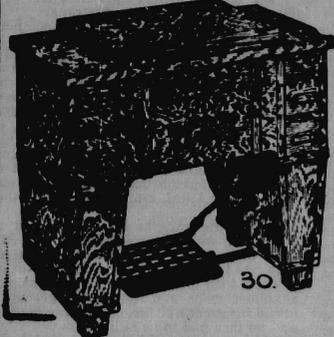
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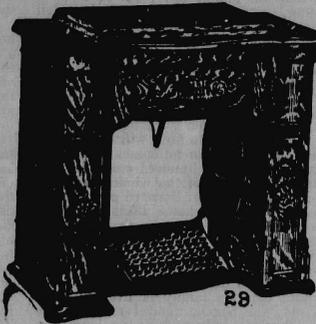
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## Current Topics.

The "Church Standard" is not at all pleased with the Diocese of Sydney, and is especially angry with the Diocesan Synod and the Sydney Diocese.

For presuming to pass a resolution objecting to the authorisation of Prayers for the Departed in the public services of our Church. In a Sub-Leader on the subject, under date September 24, we read the following passage:—

"There are two types of Protestantism. To the broader type, which numbers so many fine names, we pay universal homage. But the narrow, rigid type, which has grown savage with its wearisome collision with Rome, destroys all that is large and humane and winsome in our worship. In Sydney we are so apt to cultivate the harsh, strident and unlovely sort, which is to be shrieked, stoutly defended and asserted, rather than be nobly evidenced and universally persuaded. It is this coarse spirit of partisanship which makes our Sydney Churchmanship such a pinchbeck, staveled and unholy thing—so wooden in its ugly rigidity. Is it any wonder that one turns with relief from the harsh isolation of Sydney to the peaceable liberty of Canterbury?"

This choice piece of ecclesiastical literature reminds us (as we remember the weak arguments brought forward at the Synod by the Anglo-Catholic party) of the historic barrister who found written on his brief the following terse and emphatic instructions:—"No case, abuse the other side."

The allusion in the "Church Standard," as quoted above, to the contrast between "the harsh isolation of Sydney" and "the peaceable liberty of Canterbury" refers to the opinions of the respective

Archbishops with regard to Prayers for the Departed. The Archbishop of Sydney said the practice rested upon "a flimsy foundation." Against this view our contemporary quotes with approval the Archbishop of Canterbury's "verdict in his 'Diocesan Gazette,'" and says: "Surely it might be admitted with reasonable courtesy that the Archbishop of Canterbury's opinion is at least as weighty and not less flimsy than that of the Archbishop of Sydney." It is interesting to note in this connection that the Anglo-Catholics have recently been condemning in unmeasured terms the Archbishop of Canterbury's decision with regard to Kikuyu, and the "Church Standard" in its Editorial Notes (September 10) does not seem at all to approve of it, for it says:

"At present there are impassable barriers around both the pulpits and the altars of our Anglican Churches. The Archbishop of Canterbury is prepared to pull down the fence which encloses the pulpits. The Arch-

bishop of Sydney refuses. On the other hand, the Archbishop of Sydney is prepared to pull down the hedge which separates Anglican altars from Nonconformists. The Archbishop of Canterbury declines with equal emphasis to contemplate such a suggestion. . . . Few of us would be willing to remove one fence to please the Archbishop of Canterbury, and the other fence to satisfy the Archbishop of Sydney."

We are quite familiar with the Anglo-Catholic method of exalting the authority of Bishops when episcopal views happen to agree with their own, and making light of that authority when the position is reversed. It is a method, however, which fails to carry with it much conviction.

We are constrained to add that in the Editorial Notes from which we have just quoted, the "Church Standard" has seriously misrepresented (no doubt unintentionally) the views of the Primate, expressed in his address to his Diocesan Synod. The Archbishop of Canterbury, with regard to the Mission Field, thinks that under episcopal authority ministers of other denominations may preach in Anglican pulpits, and that their communicants may receive the Holy Communion in Anglican Churches. The Archbishop of Sydney accepts both these concessions, but would also approve of our isolated communicants receiving the Holy Communion from ministers not episcopally ordained. It is only with regard to this last point that he differs from the Archbishop of Canterbury, and upon all other questions which have been raised in connection with Kikuyu the two Archbishops are in absolute agreement. They are both dealing with the exceptional conditions obtaining in the Mission Field, and neither contemplates a general relaxation of Church order at home.

The Chief Secretary of Victoria was by no means happy in his remarks to the C.M.A. deputation that interviewed him the other day on the subject of the care of the aborigines. According to the newspaper account, Mr. Murray must indeed have surprised the deputation. His confessed pessimism on the subject and the self-contradictory character of his statements was simply deplorable in a gentleman filling so important a position. For his own part, he believes the case simply hopeless; the aboriginal is not capable of reformation. The Church has lamentably failed in making any real impression, yet he admits that there is a better atmosphere in the stations in which the Church takes an active interest.

Even taking Mr. Murray's own pessimistic point of view, as something

must be done for the blacks, the Church has justified her claim to be able to make a real contribution to their proper treatment, Mr. Murray himself being the witness. Consequently the deputation, in addition to the shock received, should have gained a favourable hearing in their contention that the Association should be given a voice in the selection of superintendents of stations for aborigines.

But we are not content to share the Chief Secretary's pessimism. For one thing we have in trust for our blacks the invincible Gospel of Jesus Christ, the Gospel whose wonderful power unto salvation, even a temporal salvation, completely upset the great Darwin's ideas about the degraded Patagonians. We are quite free to admit Mr. Murray's contention that the C.M. Associations does not know as much about the blacks as he does—surely a fairly large admission!—but, judging by his own remarks, the C.M.A. possibly knows a good deal more about the power of Jesus Christ than Mr. Murray. Consequently we have, on the one hand, Mr. Murray, because of his better knowledge, gloomily pessimistic, desiring to benefit the blacks, and yet frankly and fully hopeless and helpless. On the other hand, the Christian Association is, because of its better knowledge, frankly optimistic.

The one says, "Get them to work first and pray afterwards. Those who know them best give them up as a hopeless task." The other affirms they need first and foremost the regenerating touch of Jesus Christ. The implied taunt—if it were so meant—is unworthy and untrue. The great C.M.S., parent of our C.M. Association, has always manifested in its missions its belief in the Gospel of Work, but it places always first the Gospel of Salvation.

There can be no doubt that our aboriginal missions are tough problems that call for the Church's most prayerful and insistent thought. The characteristics of the race constitute certainly not the least of these difficulties, nor perhaps one of the greatest. Contact with the white man has unfortunately proved too often the degradation of the black; more than anything else; the white man's vices have meant the physical and moral deterioration of the black. But in spite of all, the Church must be true to divine trust—to her risen Lord—and refuse to admit for a moment that any one of the races of that world of men for whom Christ died can be outside the plan of His redemption or

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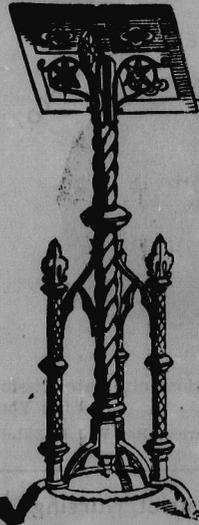
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