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No. 32—**Navy and White Striped Crepe Blouse** (as illustration), Raglan sleeve, Military Collar, with large turned-back lapels at front, 3/3. Also in Black and White Stripe Voile, Raglan sleeves, Roll collar.

No. 29—**Military Blouse**, of White and Navy Stripe Voile, Raglan sleeve, high collar fastens to throat, with White Voile lapel at back, scalloped front, finished Gold buttons, 8/6.

Similar design in Royal and White Striped Voile, pique collar and cuffs. 7/11.

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The Church Record

For Australia and New Zealand.

A Paper issued fortnightly in connection with the Church of England.

With which is incorporated "The Victorian Churchman."

Registered at the General Post Office, Sydney, for transmission by post as a Newspaper.

VOL. II., No. 41.

NOVEMBER 12, 1915.

Price 2d. (5s. per Year, Post Free.)

Current Topics.

On St. Andrew's Day (November 30) (or at some time during the week in which that Festival falls) the whole Anglican Church is invited to take part in earnest missionary intercession. We have been glad to notice that of late years St. Andrew's Tide has been more generally observed, and that in Cathedrals and Parish Churches special services of intercession have been arranged. This year the call to prayer is more urgent than ever, for the long-continued War has certainly raised new obstacles to the progress of missionary work. The spectacle of so-called Christian nations at each other's throats, is not likely to impress non-Christians with the superiority of our religion. There are signs, however, that the more thoughtful of them are distinguishing between the combatants, and realise that it is not Christianity which has failed, but those who call themselves Christians. We need to emphasise more than ever the duty and privilege of earnest prayer, that God may over-rule the apparent evil of War, that it may not hinder the advance of the Kingdom of Christ. We especially welcome the opportunity of uniting at St. Andrew's Tide in intercession with all within our Church who are working for the Evangelisation of the World. This hearty co-operation in prayer should be everywhere a witness that "there are diversities of gifts but the same Spirit; and there are differences of administrations but the same Lord; and there are diversities of operations but it is the same God which worketh all in all."

Missions and St. Andrew's Tide.

one organisation. But as our Communion includes people of widely differing schools of thought it is, in our opinion, not only inevitable, but also productive of the best results, that while we unite where possible in prayer, and in efforts to awaken and deepen missionary interest, individuals should be left absolutely free to consecrate their energies and gifts to God through the missionary organisation which is most closely in accord with their cherished convictions. For our own part, while we make no secret of our attachment to C.M.A., we are thankful for the progress of all Christian Missions, especially those of our own Church. Each organisation has its own work to do, and the Church in Australia would be poorer had the Church Missionary Associations not had their place in our Dioceses as well as A.B.M. It was a great joy to hear the Bishop of Bathurst, at the N.S.W. Gleaners' Union Silver Jubilee Meeting, bear public testimony to the valuable achievements of C.M.S. and C.M.A. He said that the Church owed a debt to their enterprise and faith which she could never fully acknowledge; that they had stimulated others who did not see eye to eye with them, and that in this time of crisis we still looked for them for leadership in the missionary cause.

The Drink Problem is becoming more and more acute in New South Wales.

The Liquor Question.

The prospective legislation evinces no desire on the part of the Premier of that State to attempt to deal with it in a statesmanlike manner; and things are drifting from bad to worse. In the city and some of the suburbs the amount of drunkenness that may be seen is simply appalling; and the saddest sight of all is the number of soldiers in uniform who may be seen in an incapable condition. How long is the Mother State going to allow this condition of affairs to go on? If we may judge from the big demonstrations against the present state of the traffic, there seems to be a growth of public opinion for reform, and a growing resentment against a government that is so lacking in patriotism as to be content to allow things to continue as at present. The question is one that is raised above party considerations, and we have a good deal of sympathy with the genuine Laborite protest that the Labor Programme was all right, but that it was difficult to get the right men to carry it out. The drink traffic is one of the greatest curses to the whole community, and no part of that community has more reason to curse it than what are called the labouring classes.

It is difficult to account for the attitude of Mr. Holman in view of the experiences of other parts of the world where stringent action has been taken. So completely satisfactory has been the result in Russia that since the prohibition of vodka, Savings Bank deposits have increased from £70,000 to £3,000,000. And the anti-shouting order in England has been so successful in causing the diminution of drunkenness that the "Spectator" takes the Government severely to task for not going a step further and prohibiting the sale of drink during the War. There is indeed much food for thought in the reminder that the £150,000,000 spent in the United Kingdom upon drink would be a justifiable economy in the present crisis, would free much-needed foodstuffs that are at present being misused for the degradation of the people, for their proper use, and would lead to the moral and hygienic improvement of the people. What is sauce for the goose is sauce for the goring! Australia's drink bill is sufficiently high to justify like considerations. What is needed is a more enlightened public opinion on the subject of a determination that our leaders in legislation shall reflect that opinion.

Much sorrow will be felt because of the loss of the Indian troops in the Aegean Sea. We must, of course, expect disasters of the kind because the Germans and their Allies are doing their best to sink our transports. That they have not had much success is a matter calling for great thanksgiving to a Divine Providence. Whose aid and protection we are continually seeking. At the same time we are grieved at the loss of our brave Indian fellow-subjects, whose splendid loyalty has been one of the marvels of this great War. Not that we ever doubted that India would be loyal to the British Crown; but the princely manner in which gifts of service and gold have been laid as a tribute of love at the feet of the King-Emperor has been one of the brightest rays of sunshine which have burnt their way through the dark and ominous cloud of the War. And these practical expressions of goodwill are being given as freely as ever. Generous war gifts from the Indian Princes are frequently being notified in the public press, and we are told, recruiting for the Indian Army proceeds vigorously, especially among the Sikhs, Gurkhas and Punjab Mohammedans. The entire country shows a keen resolve to give all possible aid in order to secure final victory.

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for the Empire. Truly a practical fulfilment of the Biblical promise, "Cast thy bread upon the waters; for thou shalt find it after many days." Let us see to it, as Christians, that our greatest boon shall re-bound and abound for India in a more whole-hearted and self-sacrificing sending out of the messengers of the Gospel of Jesus Christ. India deserves of us that we should seek the fulfilment of the prophetic saying of one of her own noble sons, strange to say not a Christian, "None but Jesus deserves to wear the diadem of India; none but Jesus shall have it."

Mr. Hughes has well inaugurated his work as Prime Minister of the Commonwealth by deciding that the Referenda proposals shall be postponed until after the War. His decision has brought to us all a great deliverance from a period of strife and discord throughout Australia just when all parties ought to unite in a determined endeavour to do all that is possible to advance the interests of our Empire at the Front, and to bring nearer the day of final victory. We are not here concerned with the political questions involved; the Government proposals may or may not be for the good of the country. The point is that it is not the time for party strife, and we are deeply thankful that any necessity for it has been avoided.

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Our London Letter.

(From Our Own Correspondent.)

London, September 23, 1915.

The Holiday Season.

There has been but little to record in general Church life of late. It cannot be exactly said that we have been having a holiday season, for the holiday spirit has not been in the air at all. People have just vanished quietly away to some country or sea-side spot, and have returned in the same manner. Some resorts at the sea-side have been full even to overflowing, but only in a few cases, and these quite out of the War zone. The East Coast, where air raids are more likely, has been largely avoided and a great deadness has pervaded the atmosphere. Some places usually popular have been practically deserted. Another thing is that although most have been able to take some change it has been for a very limited period. Really the only thing that has been thought of at all is the War; it dominates all our being.

War Taxes.

In circumstances such as these Church newspapers find it difficult to make up their issues. The "Guardian" this week applies its leading article to the subject of the Budget. It

is both surprising and satisfactory that the immense amount to be raised, and the way in which it is to be done, has been received in so calm a manner. There is practically no opposition, and hardly any criticism. Most people feel and have been feeling that it is but little they can personally do at this trial-time, and when the opportunity presents itself, though it means cost and denial, they are ready and willing to respond. There is nothing they will not do that they can do, and if it is a question of paying duties and taxes they will not hesitate. But the "Guardian" is quite right in raising a gentle protest against unprofitable taxation, and in that they class, and I think rightly, the proposal to double the cost of newspaper postage. For if the Chancellor of the Exchequer's proposal stands it will no longer be possible to send even the smallest newspaper for a half-penny; in fact, so far as the postal proposals are concerned, a daily newspaper was not so very far out when it said it had nothing but condemnation for them, while agreeing with the other proposals in the main. It will hit and hit hard all charitable organisation which depends largely upon the power of the half-penny wrapper. In arranging meetings, for instance, the penny post is prohibitive for the postage of invitations. It will hurt the printers very much and in many ways, for it will keep down effort of all kinds and prevent printing being done. However, it is only 48 hours since the matter was brought before Parliament, and there will doubtless be some reaction with regard to it.

Broad Churchmen.

Possibly the most important meeting of Churchmen since I last wrote has been that of the Rugby Conference of Members of the Churchmen's Union, which is the organisation formed, comparatively recently, for Broad Churchmen. Thanks to the present Prime Minister, Broad Churchmen have received more recognition than before in appointments made, especially to the Deaneries, and they are beginning to feel their feet as a power in Church affairs. They have an organ called the "Modern Churchman," edited by the Rev. D. H. A. Major, Vice-Principal of Ripon Clergy School, and they unite in membership Churchmen so diverse as Canon Adderley, an advanced High Churchman, on the one hand, and some very Low Churchmen on the other. But between the two extremes there are many whose standing entitles them to be listened to, e.g., Mr. Nowell Smith, Head-Master of Sherborne School—a boys' school of high rank; Canon Glaze-

brook, late Head-Master of Clifton; and Dr. David, Head-Master of Rugby. There is a proposal that the Union should be associated in name and spirit with Rugby, not because of the connection with it of the present much-esteemed Head Master, but in memory of him who made Rugby the School that it is, Dr. Thomas Arnold.

German Theology.

The weakness of Churchmen of this type is their looseness of Scriptural interpretation. Although in these days they would repudiate the influence of German theology, yet there is no doubt that up to the war they were largely influenced by it. It is only now, after Germany has proved so delusive as a leader in thought, that her teaching is getting disowned as coming from that source, though not, I fear, the teaching itself. Still the influence of Germany on the religious thought of the time is necessarily moderating, and even substantially lessening. Apart from Biblical criticism, the standpoints of the Churchmen's Union have much to recommend it. They are not afraid of taking their position with regard to Kikuyu for instance, and Kikuyu problems engaged the attention of the Conference. They are wholly with the Evangelical position, while Evangelicals themselves to say the least are somewhat shy of asserting their principles in this great matter. Concerning Kikuyu, the relation of the Church to Nonconformists in respect of preaching and teaching, and on the question of joint Communion, indicate the line which the discussion took. Clerical education was another subject which was attacked. Altogether whatever there may be to deplore in the "Modern Churchman's" attitude as to the teaching of Scripture, they are to be much commended for their definition on other important issues. Some are longing to see an equally strong backbone amongst certain friends of our own.

Church Life in Australia.

We do not get many letters here concerning Church life in Australia. Our own "Record" had an interesting one recently and one has appeared in the "Church Times" for last week. From the letter we learn that the Vicar of Broken Hill has been getting into trouble, and was cited to answer the charge of teaching false doctrine. Needless to say the correspondent recites a very full apology for Mr. Frost, and protests that to "single out a priest who is doing the very thing he was ordained to do, and to charge him with false doctrine, is outrageous." The correspondent adds as the expression of his belief that Father Frost will neither be condemned nor deprived, that if he is, he will be in good company, and that it is conceivable that the Bishop of Riverina himself may some day be doing the very things which he now condemns. "Meanwhile the Catholic Church never changes, and we thank God for priests like Father Frost who are quite fearless in their proclamation of the whole Gospel of God." The rest of the letter is occupied with appreciations of Bishop Gilbert White, then just enthroned as the first Bishop of the new Diocese of Willochra, and of Dr. Green, lately resigned from the See of Ballarat, whom he describes as being still at the zenith of his power; a great preacher and a splendid platform orator.

London, September 30, 1915.

C.M.S. Farewell.

The C.M.S. Farewell Meeting to take leave of the outgoing missionaries was held this evening in Westminster, when there was a large attendance, consisting mostly of friends of those about to be dismissed. The familiar figure of the venerable President was missed, but Sir John Kenaway sent an affectionate message, feelingly delivered by Sir Robert Williams, the Treasurer, who took the President's place in the chair. There was nothing particularly outstanding in the proceedings, but they were deeply interesting all the same. Archdeacon Kitching, of the Uganda Mission, in speaking of the progress in Uganda, mentioned the Cathedral at Mengo. They were building up the walls and he did not think that anything would now happen to prevent the completion of the edifice.

It is interesting to examine the list of these outgoing missionaries, arranged as it is, according to the various Missions. Sierra Leone leads, as its seniority entitles it to do, with three names; Yoruba has thirteen, the Niger nine, Northern Nigeria three, making twenty-eight to West Africa. Six are designated to British East Africa, fifteen to Uganda, eight to Egypt, two to the Sudan, or thirty-one in all to the Eastern side of the Dark Continent. Persia takes four, India and Ceylon forty-four, China twenty-five, and Japan ten. The total, which includes wives, is 145. Thirty-nine are going out for the first time. Although the return to their respective fields of missionaries who were in England on furlough has been thus arranged, and also the sailing of such recruits as were urgently needed, it has not been done without much prayerful consideration on financial grounds. It is to be hoped that all the needful money will be raised before March 31 next to justify the full maintenance of the present missionary staff.

New Bishop of Newcastle.

An unlooked-for appointment has been made to the Bishopric of Newcastle by the advancement of Archdeacon Wild, of Nottingham, who is quite unknown in London. Eleven years ago he was Curate to Bishop Walmsley, when he was Vicar of St. Ann's, Nottingham. Then for a year he was Rector of a Northamptonshire village, then of a Nottinghamshire village. Becoming Vicar of St. Giles', Oxford, where he stayed four years, the Bishop of Southwell invited him back to his Diocese as Archdeacon of Nottingham. Two years after he is made Bishop of Newcastle. The "Times" says he is in no sense a party man, and is rather in the line of "Central Churchmanship." So far he has evinced no great interest in Evangelical specialities, such as the C.M.S., and it may be reckoned that on such questions as Vestments and Reservation he will not take up the position of his predecessor, which was emphatically against both practices.

AN INFERENCE.

The late Dr. J. F. Mackarness—before he became Bishop of Oxford—took the services at a country church one Sunday during a vacancy. A churchwarden, who was a farmer, invited him to dinner. In the course of conversation the Bishop asked if he could "draw an inference." His host replied, "I have a team of horses that will draw anything, but I won't hitch them up on a Sunday for anyone."

Thoughts on the Church Seasons.

24th Sunday After Trinity (November 14).

THE RAISING OF JAIRUS' DAUGHTER.

Two of the many mighty works which were done by our Lord in privileged Capernaum, are brought before us in to-day's Gospel (St. Matt. ix. 18-26); the Raising of Jairus' Daughter, and the Healing of the Woman with the Issue of Blood.

Jairus, one of the rulers of the Synagogue in Capernaum, came to the Lord and "worshipped Him, saying, My daughter is even now dead; but come and lay Thy hand upon her and she shall live." Jairus must ere this have had many proofs of the power of Jesus to heal the sick; his words certainly sound as if he had great confidence in Him. "And Jesus arose and followed him, and so did His disciples."

On the way to the ruler's house, the people thronged and pressed the Great Healer. One person in that crowd was determined to gain a blessing without attracting attention. A woman said within herself, "If I may but touch His garment I shall be whole." And her strong but timid faith was rewarded. But she was not allowed to remain unnoticed. "Jesus turned Him about, and when He saw her He said, Daughter, be of good comfort, thy faith hath made thee whole."

While Jesus was speaking words of comfort to the woman there came a sad message from the ruler's house, "Thy daughter is dead; trouble not the Master." As soon as Jesus heard it, He said to the bereaved father, "Fear not, believe only, and she shall be made whole." Arriving at the house the Lord put forth the noisy minstrels and hired mourners, as being out of place, for the maiden was to be awakened out of sleep. With only Peter, James and John, and the father and mother of the maiden, He entered the room of death, took her by the hand, and she arose. "Turning to her parents He commanded that something should be given her to eat to sustain the life which had been restored."

The Collect for this Sunday is a prayer that we may be delivered from "the bands of those sins which by our frailty we have committed." In the Epistle we are taught how the power of sin is to be broken, and man's frailty strengthened by God's grace. The Gospel then is evidently intended to teach us that the same Jesus who could loosen the bonds of physical disease and physical death, can loosen the bonds of spiritual disease and spiritual death.

25th Sunday After Trinity (November 15).

FEEDING OF THE FIVE THOUSAND.

Once more we reach the last Sunday of the Christian year, and the lessons of its round of seasons are summed up in the Gospel for the day (St. John vi. 5-14) which sets before us the Feeding of the Five Thousand. "Gather up the fragments that remain that nothing be lost." The multitude followed Jesus and listened eagerly to His teaching; towards evening it was necessary that steps should be taken to satisfy their hunger. The Apostles' solution of the problem was easy, "Send them away." The Lord's plan was difficult, "Give ye them to eat." How

could they? Five small barley loaves and two small fishes were available, but what were these among so many? They were enough for divine omnipotence, and Jesus said, "Make the men sit down." There on the grass they sat, waiting to be fed by God. Jesus blessed and brake the food, the disciples distributed it and all were filled, and each Apostle had a full basket for future need.

But why is this our Gospel for today? Because the story is a living picture of what has been going on in every Church during the past year. Jesus has enough spiritual food for the whole human race, His disciples bring to Him their gifts and talents—a small store, like the bread and fishes, He gives His blessing, and they distribute to the people the Bread of Life.

While our Church Services may be misused, and while Christ's ministers may sometimes set before their people husks instead of bread, yet there is no method better calculated to provide spiritual meat in due season than the orderly round of the Christian Year, by which in turn all Christian doctrines and practices are set before us. And the question is this:—There has been an abundant supply of spiritual food, what has been the result? Has it done its work?

The best food is useless to people who are dead. The Lord fed living men, and the Bread of Life profits living souls. So the first question for each one is this, "Am I alive to God?" The gift of God is eternal life, have we accepted His gift?

Then there is another thought. Food only nourishes if assimilated. We are not only to "read, mark, learn" God's Holy Word, but also to "inwardly digest" it. Our spiritual digestion depends on our faithful use of opportunities. How have we used our Church privileges during the past year? Is our spiritual life deeper, are we fuller of faith and hope and love than we were a year ago? None of us can be entirely satisfied with the answers to such questions. We need to join with earnestness in the prayer of our Collect, "Stir up, we beseech Thee, O Lord, the wilts of Thy faithful people," for a Christian life which does not grow in holiness will certainly become degenerate.

TO MY SOLDIER.
(By a Mother.)

My boy has sailed
Away to-day
With cheer on cheer, so gay, so gay—
May God in mercy shelter thee
And bring thee safely home to me.

But if ordained,
By wise decree,
Thou mayest not return to me,
When to the end this path I've trod,
I'll claim thee at the feet of God.
12/10/15. E.M.R.

TRANSPORT A71 SAILED "UNDER SEALED ORDERS."

Out into the dark, out into the dark,
O Father, guard that barque
Whereon our dear one rides.
Naught, naught, can be of fear,
To him who feels Thee near,
And in Thy love abides,
O Father, guard that barque.

O Saviour, grant him grace
To see Thy tender face,
Thou knowest all his way—
If Thou his comfort be,
All mortal terrors flee
As night before the day—
O Saviour, grant him grace.

O Holy Spirit, Guide,
No harm can e'er betide
Who Thee for Pilot takes,
Thou storms may rage around—
And fiery foes abound—
Naught his soul's stronghold shakes,
O Holy Spirit, Guide.

O Father, Spirit, Son,
Most holy Three in One.
In wisdom Infinite,
Our loved are in Thy care—
Thou dost a day prepare—
Wherein we reunite,
Blest Father, Spirit, Son,
Most wondrous God Triune. E.M.R.

A PATHETIC INCIDENT.

Among the many stories coming from the battlefields of Flanders and France is a pathetic one related by the Rector of Woodford, the Rev. W. J. Kendle.

Doing a bayonet charge in Flanders a British officer fell mortally wounded. His soldier servant found him lying alone and dying. The officer asked the soldier if he thought he could say a prayer. "That isn't in my line, sir," said the man. Then, with a happy inspiration, he said, "I have got a little cross my mother gave me; will that help you, sir?" The officer took the cross, and, turning his dying eyes on it, murmured, "Hold Thou Thy Cross before my closing eyes," and died.

THE USE OF BORROW.

Strangely do some people talk of getting over a great sorrow—overleaping it, passing it by, thrusting it into oblivion. Not so. No one ever does that—at least no nature which can be touched by the feeling of grief at all. The only way is to pass through the ocean of affliction, solemnly, slowly, with humility and faith, as the Israelites passed through the Red Sea.—D. M. Craik.

Personal.

We regret to learn that the Rev. T. V. Wallace, Warden of the Moore College Hostel, Sydney, is seriously ill in a hospital at Camden. He will not be able to resume his duties for a considerable time.

Mr. Lock, Manager of the Melbourne Diocesan Book Society, has resigned his position on account of continued ill-health. He has been on the staff of the Society for forty years.

Major O. G. Howell-Price, son of the Rector of St. Silas', Waterloo, Sydney, has been awarded the D.S.O. in recognition of conspicuous gallantry at Lone Pine Ridge. He had already received the Military Cross.

The Bishop of Melanesia (Dr. Wood) who is still in Sydney, hopes to be able to return to the Islands by the Mindini at the end of the month.

The Bishop of New Guinea, accompanied by the Rev. John Hunt, left Brisbane last week by the Marsina on his return journey to his Diocese.

Rev. E. H. Gallop, Vicar of Taumarunui (N.Z.), has been appointed Vicar of St. John's, Walham Green, London, S.W., and will be returning to England at the end of the year to take up his new duties. Mr. Gallop was Curate at Walham Green from 1901 to 1910.

Dr. J. E. Bateman, M.B., B.Sc., who has been accepted by the N.S.W. Church Missionary Association as a missionary, will leave at the end of this month for Egypt, where he will take the place of the late Dr. Maynard Pain at the C.M.S. Hospital, Old Cairo.

Rev. Donald Haultain, Curate of Wahroonga, Sydney, who was recently accepted as a missionary by the N.S.W. Church Missionary Association, has been located to British East Africa. He will probably sail for his destination in the beginning of next year.

Rev. A. M. S. Wilson, who, for the past four years has had charge of Little Plain, near Inverell, N.S.W., was entertained, and presented with an illuminated address and a purse of sovereigns by his parishioners before leaving the district. Mr. Wilson has been appointed Rector of Canberra, and Chaplain to the Duntroon Military College.

The Brotherhood of Our Saviour.

DIOCESE OF GRAFTON.

Campaign in Sydney.

September 26 to October 17, 1915.

With regard to the recent campaign in Sydney, the Bishop of Grafton writes:—

"I have been immensely cheered by the response given by Sydney Churchmen to the double appeal that has been made by myself and the Warden of the Brotherhood in some fifteen or sixteen parishes. At a time when the claims of so many patriotic funds were being advocated, and so generously entertained, I felt some diffidence in putting forward the needs of the infant Diocese of the Province, over which I was called to preside just before the outbreak of the War. But I realised that neither the work of the Brotherhood nor that of the Mission to the Navvies on the North Coast railway could be taken up by the members of our Church in the Grafton Diocese unaided. And my boldness in seeking to interest the people of Sydney at such a time as this has been richly rewarded. Already some offers of service and ministrations to the unsheltered districts of the Brotherhood area are forthcoming. Gifts for the furnishing of the Brotherhood Headquarters, which is to be officially opened by His Grace the Archbishop on November 17, have been most generously provided. Liberal offerings for the maintenance of the work, together with a certain amount of assured annual help, were given during the campaign. Donations towards the purchase of the Headquarters House at Kyogle, at a cost of £1850, were most gratefully received by us. (There is still some £800 of debt upon the House.)

"To have secured such sympathetic interest as this in a new enterprise which will surely produce some permanent and lasting results, was well worth the effort. And then, in addition, to have obtained support for the greatly needed Mission to the Railwaymen, their wives and children in the camps, especially in the neighbourhood of Coff's Harbour, was most gratifying. This railway work must last for at least three years. If it is not taken up now, the opportunity will pass. War or no War, the contract for the railway construction has been entered into. And it would have been a serious neglect of duty to have made no effort for the social and spiritual betterment of so large an increase, for the time being, in the population of the Diocese.

I am thankful to have secured the services of the Rev. C. R. Wilson as Missioner to the Railway Camps. Gifts of illustrated papers, magazines and books sent to him addressed to the Post Office, Coff's Harbour, would be keenly appreciated by the men. He will also be glad to supply any information as to the work.

"I return to Grafton thankful indeed for this solid background of sympathetic and prayerful regard for the spiritual needs of the Northern Rivers."

THE WELL OF LIFE.

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

She came one shining noonday
To Sychar's ancient well,
While o'er the lucid liquid
The golden sunbeams fell.

She came to draw the water
With cooling sweetness rife,
But there she found the Saviour,
And drank the words of life.

So, Lord, men seek earth's knowledge,
But we who know it vain
Desire the better wisdom
Of One for sinners slain.

Yes, grant us, Lord, this blessing,
Reflection from the strife,
The well of water springing
To everlasting life.

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NEW RUSSIAN INVASION.

For many centuries the doors of Russia have been closed to a distribution of Gospels and New Testaments. At the outbreak of the War the "Scripture Gift Mission" (President, Bishop of Durham) offered the heads of the Military Authorities in Petrograd to send a copy of the Gospels or a New Testament to every Russian Soldier as a gift from the British People. The offer was accepted, and already 34 million copies have been sent. Australians are invited to share in this invasion of Russia—a bit of the best help we can give her. 5/- will send 100 and 45/- will send 1000 copies.

WILL YOU HELP?
The Rev. W. G. Pope, Hawthorn, Victoria, has consented to receive, acknowledge and forward all sums devoted to this splendid cause.

Rev. Arthur Stanley Webb, of Lismore, Victoria, is leaving to take up missionary work in Melanesia.

Rev. G. A. C. Wade, of Kensington, Melbourne, is in Dr. Stirling's private hospital, having undergone an operation successfully. He will be unable to resume his work for about a month.

Rev. C. P. Thomas, formerly Vicar of St. John's, Melbourne, arrived in Victoria on October 25 from Canada by the "Niagara," calling at Honolulu, Suva, and Auckland. He is accompanied by his wife and daughter. One daughter remains in England as military nurse at Brokenhurst Hospital.

Mr. W. H. C. Buntine, son of the Headmaster of Caulfield Grammar School, Melbourne, who left Australia as corporal in the Army Medical Corps in July last, has been transferred to the Imperial Forces in England. He has obtained a commission and is now attached to the Notts and Derby Regiment 4th Battalion, which is at present stationed at Tynemouth England.

Rev. A. J. Whyte, Curate of St. Philip's, Collingwood, Melbourne, who has been appointed to the charge of Warburton, was presented with a thermos flask and set of books by the Gleaners' Union. Similar presentations were made to the Rev. T. Lawrence, who is leaving Melbourne to undertake mission work at Uganda in connection with the Church Missionary Association. Mr. Lawrence is an old St. Philip's boy.

Ill-health continues to affect the ranks of the clergy in Melbourne. Canon Gason is unfortunately ill again. He is now to be assisted by the Rev. T. Wilkinson, of Bendigo Diocese.

After a strenuous seven years the Rev. J. H. Frewin, of St. Mary's, North Melbourne, is suffering from neurasthenia, and has been compelled to take an enforced rest of at least six weeks.

Rev. J. Stanley Wells has been appointed Chaplain at Langwarrin Camp, Victoria, and the Rev. C. P. Brown, Warden of St. Edmund's Lodge, Wangaratta, sails for Egypt on a transport this week. Rev. J. Stannage, Tutor at St. Columb's Lodge, has enlisted.

THE REASON WHY.

"If you could only shoot as well as you eat," said the musketry instructor, "you would be a crack shot. Whereas . . . " "That's right, sergeant," was the reply, "but then you see I've been practising eating for twenty-two years, while I've only 'ad this 'ere gun six weeks."

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Our Melbourne Letter.

(From Our Own Correspondent.)

Advent is near once more, bringing to us a message of hope and duty, for which the Church is in want, if not in waiting. But the Advent message is such that it demands a prepared Church to respond to the call it brings. From this point of view the observance of a week of special and aggressive effort to promote decision for Christ and His Service is well timed. It will begin with "Stir-up Sunday," and end with the Advent Call, with the message of the King Who has come, is still coming, and is yet to come.

The Synod resolution, by which this observance has been promoted, gives this week a yet more urgent aspect by bringing it under the call of the War. Whatever else the War means, it is a call to repentance, and that is the note which should predominate in the services and meetings. The week is advertised in one parish as "Repentance and Decision Week" (November 21 to 28). Repentance begins in decision to return to God in heart-felt penitence, and true repentance must issue in decision. What can be done by a definite, sustained appeal for decision was illustrated in the great recruiting week. What were the watchwords—"Young men **decide to-day**," "Enlist **now**," only the old evangelical appeals applied to a new purpose. What is the point in the success of this appeal. Have the appeals to decide for Christ now lost their power? If so, it is because the appeal is not grounded deep in moral convictions of the sinfulness of sin, and the universal need of repentance. It is for this reason that a week of aggressive effort along these lines is to be welcomed. It is to be hoped that many parishes will join in the effort and realise a unity in prayer, and the solidarity which comes from a general effort to unity, promoting a definite issue.

The feeling is growing that the Church has yet to awaken to her prophetic office. There has been an increase in prayer, but prayer must issue in testimony and effort. "Ye are a royal priesthood—that ye should show forth." There are three lines of appeal which should be kept in mind in the observance of the week before Advent. First an evangelistic appeal for repentance and decision for Christ in the Sunday Services, second an effort to bring true Christians together for three or four evenings to get them to

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decide on definite acts of service; thirdly, a series of services after School hours may be held for the children. The children should not only be taught, but be urged to decide at once. Who can measure the possibilities of an early choice for Christ?

The Quarterly Conference of Evangelical Clergymen will be held at St. Mary's, Caulfield, on Monday, November 22. Rev. H. T. Langley is to read a paper on the Need of a Prophetic Ministry and Rev. C. H. Barnes on Fundamental Truths.

The shower of ecclesiastical titles which has descended on the Diocese of Bendigo has duly impressed the local newspapers. In one town a newly-elected Canon was publicly congratulated on his elevation to a Canonry. The local paper reported next day that Canon X. was congratulated on his canonisation! He is now known among his brethren as St. John.

Motherhood and its Ideal.

From a Sermon preached in St. Paul's Cathedral (June 9) before Mother's Union Workers.
By the Right Rev. H. C. G. MOULE, D.D.,
Bishop of Durham.

"Honour thy mother."—Exodus xx. 12.

The Tribute of the Bible to Motherhood.

"Honour thy mother." This precept of the Decalogue has its perpetual echo and long development in the Scriptures at large. One after another there the forms of noble women, seen distinct or dim, but all beautiful with wise and honoured motherhood, pass by before us. We see Hannah, and Elisheba, and the lady of Shunem, and her who taught virtue to King Lemuel, and then Elisabeth, and Salome, and the Scripture-loving Eunice with her Timothy at her knee, while white-haired Lois, the grandmother, groups herself the third with the two over the oracles of God. Supreme among them all we contemplate the maternal Maid of Nazareth, the crown and flower of Womanhood for ever, her through whom God the Son of God entered man's life and a human home, and to whom He was subject there.

Full of the mother's honour is the great book of the Proverbs, that luminous manual of godly living, with its character-building power. "I was my mother's son"; "Forsake not the law of thy mother"; "A foolish man," and only he, the witless victim of his own self-will, for such is "the fool" of the Proverbs, "despise his mother."

In one wonderful prophetic utterance the mother's strong consoling tenderness is taken up by the Eternal Himself as the only worthy image of His own. He clasps to His infinite heart the tired and broken hearts of His human children. And lo, an ineffable maternity is found to live and breathe and burn in the depth of the Almighty Father's love: "As one whom his mother comforteth, so will I comfort you."

Womanhood in the Oriental world, as we all know, has through the ages come infinitely short of its sacred honour. But that is not the fault of the supreme Oriental book, the Bible. There the woman is great and sacred. There she is the light, and guide, and exemplar of the home in her high dignity of wife and mother. Her husband

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THE SEATS in the Old Church of Holy Trinity, Dulwich Hill, Sydney, are for sale. An offer is requested. Apply to Rev. G. A. Chambers (Rector).

LAY EVANGELIST WANTED.—Time allowed for study. Archdeacon Boyce, St. Paul's, Redfern.

SYDNEY GRAMMAR SCHOOL.—The examination for the Walter and Eliza Hall Exhibition, open to the sons of clergy, will be held on Tuesday, November 30. Apply to the Headmaster.

SYDNEY CHURCH OF ENGLAND GRAMMAR SCHOOL, NORTH SYDNEY.

An Examination will be held at the School, commencing at 9.30 a.m. on Thursday and Friday, December 2 and 3, 1915, for the purpose of electing to the following Scholarships and Exhibitions.

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ii. Two Council's Junior Scholarships, each of £20 per annum. One of these Scholarships is open to boys who entered the School in February, 1914, or previously. Candidates must be under fourteen on December 1, and must be members of the Church of England.

iii. An Exhibition of £20 per annum, open to sons of Clergy in the Province of New South Wales. A nomination must be obtained from His Grace the Lord Archbishop.

iv. One open Scholarship of £20 per annum.

v. Walter and Eliza Hall Exhibition of £50 per annum, for sons of country clergy in the Province of New South Wales. Full particulars will be forwarded upon application to the Headmaster.

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leans gratefully on her strong helpfulness at his side. Her children rise up before her, honouring and loyal, and they "call her blessed."

Let this short recollection of the tribute of the Bible to a mother's place and claim lift up your hearts and warm your spirits. Let it carry you on to beginnings again, always new, and always full of hope, and always strong with the prayer of faith, in your unspeakably momentous work. One vital requisite for that sort of labour for others which refuses to grow worn, and weary, and ineffective is a great ideal. There lies one prevailing secret for the running which will not tire and the walking which will not faint. Let the biblical ideal of the mother never fade from before your eyes.

From the Ideal to the Actual.

I do not for a moment forget, of course, that you are mainly and perpetually in contact with the actual, and are faced at every turn by its limitations. You have to do not so much with motherhood in its beautiful abstract as with mothers in real life. All round us, far and wide over the world of modern life, the old sanctities of home are perpetually besieged from without and betrayed from within. You know, with indignation, the execrable extent to which vice is still condoned in men even where it is condemned in women. You know enough to fill you with distress and fear about the tremendous ravages of vicious disease. You cannot but be aware of the cool, and calculating, and most ignoble selfishness which, in ranks of life where no poverty can be pleaded, has reduced the large and vigorous families of a recent time almost suddenly to a tradition, to the formidable loss alike of home and State. And you cannot but have seen how, on the other hand, the sanctuary of holy matrimony, holy if anything this side the sky is holy, is invaded now, in open print, by shameless theorists, and the unlawful birth, with not its strain only but all its cruelty of result, is positively defended. As if it were the right of women to be anyhow a mother; as if it were the right of man, with base indifference and an immeasurable moral cowardice, to leave the mother alone with her burden and her shame. Here are some of the tremendous potencies of evil which to-day assail the beautiful greatness of Womanhood, God's human masterpiece, and which go hard to paralyse the holy power He meant to be lodged in His institute of Home.

Be of Good Courage.

So I have dwelt, with a troubled soul indeed, upon some difficulties and dangers which surround to-day that grand work of woman for woman which you here, my honoured sisters, represent. But all the more, and with my whole heart and spirit, I bid you be of good courage and go on, in the triple power of faith, and love, and hope. Look to your ideal; for it, for she, exists. Behold the mother who commands (I say not demands, but commands) her children's honour. Look on and watch her as she lives. She

may be a queen, she may be a workman's wife. We will look at her in that latter character to-day. We find her, year in and year out, night and morning, meeting the next thing and the next in her gray and strenuous life with patience, with steady self-control, with a temper which conquers one by one the irritations always possible, with a tongue always true, clean, and kind, and so with that inevitable power and sway of example which a life like this generates, with its homely holiness. Her children feel, before they know it, her moulding and building influence. Every word she says to them about clean ways, and modest looks, and kindly speech carries the weight of herself within it. In her tongue is the law of kindness. In her heart is the law of God, written there by the finger of the Spirit, and warm with the love of Christ and the breath of simple prayer.

This picture is no wild dream. I dare to say that there are thousands of working mothers, and of mothers whose lives lie, indeed, outside the technically industrial ranks, yet are as heavy-laden as possible, which are lived precisely so. And now, we want such mothers multiplied indefinitely. No fatalism lies against such an enterprise of multiplication, against the production of ever more mothers of the sort which must be honoured. There is no such thing as fatalism under the shadow of God and of Christ. He Who created home, He Who devised and gave to the life of man the fair glory of motherhood, can, and will, renew His creation and His gift for evermore. And in that work He calls you to His help against the might of evil, and places His almightiness upon your side.

Fill your eyes with your ideal. Fill your hearts with your Lord, the mother's everlasting Son. And so go on unwearied. Watch over the new-made homes, the young wives just beginning. Inspire into them a living sympathy with the ideal, and get them

to see their strength to actualise it, in the Lord Jesus Christ. Be steadfast as the rock, for He is true. Be abounding as the river, for He is Life. And then be sure, absolutely and with gladness, that your labour is not in vain in the Lord.

AUSTRALIA'S PRAYER AND THANKSGIVING.

"Glory to God in the highest."—St. Luke ii. 14.

God of our Motherland!
Australians, we
Pray that Thy mighty hand
Our strength may be;
May lead us ever onward to the Light;
May guide us always in the path of Right!
Guard and protect our dearest, when we fight
For Home and Thee.

Peace and Prosperity—
(as ne'er before),
Brotherly Amity
Upon us pour;
Then shall our fertile land, Australia be
Earth's Eden, home of Love and Charity.
'Tis Thine own gift—and we give thanks
To Thee
Yet more and more.

Our hearts to Thee we give
With one accord;
Our lives to Thee we live—
Our Father, God,
Keep Sin and Poverty from our fair land;
Grant us Thy grace for Righteousness to stand;
And trusting, loving, clinging to Thy hand,
We thank Thee, Lord.

For happiness and health,
For golden grain,
For Nature's lavish wealth,
Sunshine and rain,
For untold blessings. At Thy feet we kneel,
And pray that we may keep, come woe or weal,
Our shields and swords untarnished—truest steel.
Glory to Thee, again.

—Arthur Green.
Launceston, Tasmania.

Bible promises are like sunbeams—they shine as freely through the windows of the poor man's cot as the rich man's palace.

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

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

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The Church Record.

NOVEMBER 12, 1915.

NATIONAL REPENTANCE.

For fifteen months our Empire has been at war, and in the light of fuller knowledge our conviction as to the righteousness of our cause has continually deepened. As the history of the events which led up to the War has been revealed, the contention that Britain entered upon the conflict with clean hands has been abundantly justified. If our cause is just, and our hands are clean, may we not look to God for victory? And if we may, why is victory so long delayed?

To answer these questions rightly we must consider another factor in the problem. Yet another question should be asked: Are we, as a people, fit to be the instrument in God's hands for working out His purposes for the world? And if we are not yet fit, it is possible that the victory is delayed and sorrow permitted to come upon us in order that as a nation we may turn to the Lord that He may fit us for our great and glorious work of freeing the world from a crushing tyranny, and helping to establish righteousness and peace upon the earth.

It is the fashion among some people nowadays to despise the Old Testament, but the Lord Jesus Christ regarded it, and quoted it, as the Word of God, inspired by the Holy Ghost. We should do well to follow in His steps, for then we should learn much to help us in this time of national crisis.

God led His people Israel out of Egypt; He promised to give them the land of Canaan. Their cause was righteous, their hands, at the time of the Exodus, were clean. Yet over and over again they suffered reverses and their victory was indefinitely postponed. The fault was their own; by sin, and faithlessness they unfitted themselves to be God's instruments, and He could not fully use them till they had learned their lesson.

It is just the same in this twentieth century. People talk as if this War was to be decided by men and munitions and money. These have their place; God expects us to do our part, and it is with thankfulness to Him that we view the great wave of self-sacrifice which has passed over all parts of our great Empire. But the final victory in the conflict will be achieved by

moral and spiritual forces, or, in other words, by the blessing and power of God.

As has been well said by President Lincoln, the question is not whether God is on our side, but whether we are on God's side. Being quite satisfied that we are on God's side, let us go on to ask whether the moral and spiritual tone of our people is such that God can use us even in our righteous cause. Is He delaying our victory until we, as a nation, learn the lessons which He would teach us?

Here, in our opinion, is the true explanation of the position in which we find ourselves to-day. Much as we long for final victory, confidently as we hope for it, victory at the present time might well prove to us more of a curse than a blessing, because the nation, as a whole, gives no sign of turning to God in penitence.

Confining ourselves to the conditions which prevail in Australasia, what do we see? Our Churches are no fuller than they were before the War, though among Christian people there is a deeper earnestness. Multitudes still desecrate God's Holy Day, by turning it into a day of amusement. Drunkenness and impurity in some directions are on the increase, and the gambling passion shows no sign of weakening, but has even thrust its unwelcome presence into many patriotic efforts. And it may be that God in His mercy will permit us to pass through much deeper sorrow than we have experienced yet, unless we learn our lesson quickly and turn in National Repentance to Him.

God's call to us to-day is the same which He uttered through the prophet Joel to His people Israel: "Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your hearts and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil." In this call to National Repentance the Church should take the lead. On the first day of this year services were held throughout our Empire asking for God's blessing upon our cause. For various reasons, which, to many, seemed satisfactory at the time, the word "humiliation" was omitted. But much has happened since then, and we hope that on Sunday, January 2, 1916, we shall have another day of prayer throughout the Empire, on which, in deepest humiliation for our national and individual sins, we may turn to God with the earnest desire that He may renew and sanctify us so that in His strength we may justly claim the victory.

In the meantime, without waiting for official sanction, the season of Advent now so close upon us, with its solemn thoughts, might well be used by the clergy in their parish Churches for special services in which the call to penitence might be enforced, and the faithful urged to more whole-hearted consecration to the service of the Lord. Because, after all, the Churches are not mere spiritual clubs for the enjoyment of the members, but they should be fortresses from which Christ's soldiers may go out to win the world for Him, to which they return for rest and refreshment and new equipment for service. From the Churches an army of the faithful should go out to call the wicked and careless to repentance. It has been proposed that a General Mis-

sion should be held throughout Australasia; in some of our States such a great enterprise is being carefully arranged, and we pray that it may be successfully carried out. The special form which our efforts take matters little; what we need is a persistent forward movement by which the simple Gospel may be put with compelling power before the masses of our people, outside the Churches, who are living in forgetfulness of God.

The Advent messages will soon ring in our ears, "Behold, thy King cometh unto thee." The Lord said, "When the Son of Man cometh shall He find faith on earth?" To His own question He gave no answer. To a great extent the answer lies with us and other Christians. Let us be quite sure that we ourselves have turned to God, that our repentance is sincere, our faith genuine, and then, in the divine power, let us turn to the world around and seek to bring home to all who will listen the stern yet loving message of the Gospel: "Repent ye therefore and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord."

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

A.B.M. Meetings.

Under the auspices of A.B.M. a missionary meeting was held in the Chapter House on Friday evening, October 29. There was a large attendance and the Archbishop of Sydney presided. The Bishop of New Guinea told of the marvellous spiritual awakening which was taking place in his Diocese, touching even the older people who had hitherto been difficult to move. He rejoiced over the way in which the Christians were working for the Church without pay, and seeking to win other people for Christ.

The Bishop of Melanesia spoke of the "Call to Service," as exemplified in connection with the War, showing that the same spirit should be manifested in the spiritual campaign both in Melanesia and at the Home Base.

Rev. W. M. Wilkinson (who has recently concluded a journey of 7000 miles through the Diocese of Carpentaria, lasting two years and four months), told of the spiritual needs of the scattered white settlers in the North, and also pleaded for more missionary work to be done among the Aborigines. Incidentally he bore testimony to the excellent equipment provided by C.M.A. for the Mission at the Roper River.

Deaconess Institution. Annual Sale.

The Annual Sale on behalf of the funds of the Deaconess Institution was held in the Oxford Hall, Liverpool Street, on Wednesday, October 27. The Hall was tastefully decorated, the Stalls were well provided with articles for sale, and a large number of friends were present to assist the enterprise. The Sale was opened by Lady Cullen, who spoke highly of the work accomplished by the Deaconesses in the parishes, at the Children's Home, and at the Home of Peace for the Dying, and suggested that they should add to the many activities the work of recruiting men for the Expeditionary Forces. The children from the Home gave some interesting songs and recitations in the afternoon, and at night a musical programme was provided. The financial results were most satisfactory, the total receipts being over £180, whereas the highest sum obtained on any previous occasion was £127.

St. John's, Glebe. A Correction.

In our last issue it was stated that the amount collected by the Women's Guild at St. John's, Bishopsthorpe, Glebe, in lieu of a Sale was £100 1s. This was a typographical error it should have read £10 10s.

White Cross Work among the Soldiers.

The Church Institute at Liverpool has been the means of introducing White Cross

work to the Camps, and also to Holdsworth and Warwick Farm Camps. Some weeks ago Chaplain Captain Richmond held a meeting and formed a Branch of the White Cross League. About 90 of the men signed the White Cross pledge, and so became members. These decided to hold a larger meeting, at which Mr. R. H. W. Bligh, lecturer of the League, gave an address, and another 67 signed the pledge. From that time the work has been going on through the distribution of literature and lectures in the three Camps. Many of the men have expressed their thanks for the information received, and it is hoped that they in turn will use their influence to help others. The White Cross pledge is as follows:—I solemnly promise by the help of God (1) to treat all women with respect, (2) to endeavour to put down all indecent language and coarse jests, (3) to maintain the law of purity as equally binding upon men and women, (4) to endeavour to spread these principles among my companions, (5) to use all means to live a pure life.

Indignation Meeting.

"Indignation" was the key-note of the meeting held in the Sydney Town Hall on Monday evening, November 1, to protest against the action of the Government with regard to the early closing of liquor bars. The great Hall was crowded to the doors, and 2000 had an overflow meeting outside. The speeches were of a high order, and were punctuated at frequent intervals by enthusiastic applause. It was plain, as the chairman, Archdeacon Boyce, remarked, that the War had brought the Temperance Movement to the front, and that it was now the foremost movement in the world. Addresses were delivered by the Bishop of Bathurst, Revs. S. J. Hoban and R. B. S. Hammond, Messrs. E. J. Loxton, K.C., Walter Bentley, and Lewis. The action of the Government in opposing the will of the Legislative Assembly was denounced as undemocratic. It was said that the claims of the Empire were subordinated to the interests of the liquor trade. With regard to the statement that the Government were afraid of the voters of the liquor trade at election time, one speaker said that "mothers will beat voters every time." Altogether it was a most effective meeting, and signs are not wanting that the Government cannot possibly ignore it. A resolution was passed pleading electors not to vote for any candidate at the next State election who will not support a Referendum on the question of early closing of liquor bars.

Gleaners' Union Silver Jubilee.

The meeting in the Sydney Town Hall on Tuesday evening, November 2, to commemorate the Silver Jubilee of the N.S.W. Gleaners' Union was a great success. A Service of Intercession, conducted by the Rev. H. S. Begbie, was held at 7 p.m., and at 7.45 the Jubilee Meeting commenced. Over 1800 people were present. The Bishop of Bathurst, who presided, spoke of the effect of the War on Missions, commended the work of C.M.S. (and C.M.A.), to whom, he said, the Church owed a debt which could never be repaid, and urged a strong Forward Movement to win the world for Christ. After a Missionary Cantata had been rendered by the Girls' Missionary Bands, the Rev. S. M. Johnstone spoke on the subject of War and Missions. He said that the War was a rebuke to the Church, for the failure of Christendom to Christianise heathendom had resulted in heathendom heathensening Christendom, as was seen in Germany to-day. The Silver Jubilee offerings were then collected and solemnly dedicated to God by the Bishop; they amounted to £285. The final address on the Call to Service was given by the Rev. G. H. Cranswick. He said that a vision of Christ, and a vision of the world's need ought to stir every Christian up to his duty of helping to evangelise the world. The sacrifice of Christ upon the Cross for us should lead us to make great sacrifices for Him. The opportunity was taken to bid farewell to Dr. Bateman, M.B., B.Sc., who is going out to Egypt this month under the auspices of C.M.A., to take the place of the late Dr. Maynard Pain at the C.M.S. Hospital, Old Cairo. Rev. E. Clayton, Hon. Clerical Secretary, read the in-

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structions of the Committee to the out-going missionary, and Dr. Bateman gave a short address.

Seafarers' Service.

The Ninth Annual Service for Seafarers was held in the Cathedral on Sunday afternoon, October 31. Although there were no Warships in port, there were 150 naval ratings and trainees occupying the special seats reserved for them. Admiral Sir Wm. Creswell and Lady Creswell with Naval Officers from the Depot, were present. The Merchant Service was well represented. The Archbishop took as the subject of his sermon the history of the great maritime city of Tyre, and pointed out that no Empire can stand without moral strength. The band of the R.A.N.R. added greatly to the musical effect of the service.

C.E.M.S. Conference.

The Sixth Annual Conference of the C.E.M.S. in New South Wales was held in the Chapter House, Sydney, last Friday. The Report and Financial Statement were presented and discussed, and some important questions were considered. A resolution was passed in favour of six o'clock closing of liquor bars, and another protesting against gambling in all its forms, especially in connection with Patriotic Funds. The subject of securing men for Holy Orders was considered, and a motion was passed against any increase in Sunday excursion trains. The Boy Problem also received consideration. At the evening session the Archbishop of Sydney delivered his Presidential Address. He commended the C.E.M.S. for valuable work done in Camps and on Troopships, but said he did not feel satisfied with the general position of the Society. They should get back to first principles. There was need of a clearer vision of God calling men to help in the work.

A corporate celebration of the Holy Communion was held at St. Andrew's Cathedral on Saturday morning at 7.30. The Chairman (Rev. W. L. Langley) celebrated with the help of the Precentor. Principal Davies acted as organist. A corporate breakfast followed in the Chapter House, kindly provided through the instrumentality of Miss Wilton. A specially helpful time was spent at St. Paul's, Chatswood, where a Quiet Afternoon for Men had been arranged. The Rev. G. H. Cranswick gave two powerful and searching talks on Personal Work, its claims and methods. Tea was served in the School Hall, and at 7 p.m. a meeting for prayer was held, when a thoughtful and telling address was given by the Rev. J. Jones, Secretary of the A.B.M., on the General Situation in the Mission Field. Altogether the Conference has been unexpectedly successful, and a deeply spiritual note has been struck which promises well for the future.

Dedication of the Liverpool Soldiers' Club.

On Tuesday afternoon last the Archbishop of Sydney solemnly dedicated the Chapel and Club provided for the soldiers at the Liverpool Camp. After the Service Her Excellency Lady Helen Munro Ferguson declared the Club open. The Archbishop, the Camp Commandant, Canon Martin, and the Rev. P. Stacy Waddy, delivered addresses. The ladies of St. Luke's Church, Liverpool, kindly provided afternoon tea for the visitors, of whom there were a large number. The Church Club is a fine building, capable of holding about 600 men; here are, also, two verandahs which open off the Hall, and will accommodate another 200 men. The building has cost over £1000. Mr. Burcham Clamp is honorary architect.

Th.L. Preparation Class.

Rev. G. A. Chambers has arranged with the Rev. A. M. Levick, M.A., Th.L., to conduct a Preparation Class for those desiring to study for the Th.L. degree of the Australian College of Theology. The class is held at Holy Trinity, Dulwich Hill, each Monday evening, and those desiring to join are asked to communicate with Mr. Levick, c/o The Rector, Dulwich Hill.

Springwood and Glenbrook.

The special opening service for the new Church Hall at Valley Heights took place

on a recent Sunday, the Rector, Rev. F. Kellert, preaching from Nehemiah iv. 17. The visit of the Choir of Christ Church, Springwood, who rendered the musical portion of the service, was much appreciated by a large congregation, including many from Springwood. The special offerings for the Site and Building Fund amounted to £11. On the previous afternoon a Garden Party at the Rector's, Springwood, promoted by Mrs. Kellert, resulted in £9 being raised for the same Fund.

NEWCASTLE.

Diocesan Notes.

Rev. W. E. K. Burkitt has resigned the Curacy of St. Paul's, West Maitland, and has enlisted in the Australian Imperial Forces as a member of the Army Medical Corps. This makes up the number of clergy serving at the front, from the Diocese, to five; the others being K. S. Single and B. C. Wilson, as Chaplains, and J. V. F. Gregg-Macgregor (D.C.M.), G. W. B. Statt, and G. L. W. Rooke in the A.M. Corps.

Rev. W. Moore, late Rector of Wyong, vacated the parish on October 1, and is now resident in Newcastle. He has been obliged to give up permanent work on account of chronic ill-health.

Cathedral Festival.

The Cathedral Festival was a great success. The Bishop of New Guinea preached on Sunday evening, October 31, and the following evening (All Saints' Day) the Dean was the preacher. On Tuesday, November 2, the Bishop of New Guinea conducted a Quiet Morning. In the afternoon a Missionary Conference was held, at which the Rev. J. Jones spoke on Prayer, the Dean conducted a model study circle, and Rev. F. J. Bazley gave an address on the Organisation of Finance. A well-attended missionary meeting was held at night, at which

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the Bishops of New Guinea and Melanesia, and Mr. Meredith Atkinson were the speakers.

GOULBURN.

(From a Correspondent.)

Bishop of New Guinea.

The Bishop of New Guinea recently spent a few days at "Bishoporpe" as the guest of our Bishop. He visited the Gordon Club and addressed the members and their soldier guests from the Goulburn Camp, and also preached in the Cathedral. He spoke chiefly of the New Guinea mission, but devoted some attention to the refutation of the criticisms usually levelled at all missionary efforts.

Military Camps.

In place of the undenominational parade services at the Goulburn Camp, the Church of England soldiers (more than 75 per cent. of the total) now attend the services at the Cathedral. The Camp sent a draft of 150 men to Liverpool recently, yet mustered 120 strong at the Cathedral service. The various parochial organisations of the Cathedral parish have their hands very full carrying out their undertaking to provide recreation and entertainment for the men. Their efforts are supplemented by the ladies of the parish, under the presidency of Mrs. Radford, who have special charge of the refreshment department.

Moruya.

The 25th Dedication Festival of St. John's Moruya, was celebrated on Sunday, October 29. On the following Sunday every communicant in the parish was present at one or other of the celebrations. At Evensong all the parochial organisations assembled in the Parish Hall and entered the Church in procession. Various valuable gifts to the Church were formally presented by the Wardens and Councillors and solemnly dedicated by the Archdeacon of Monaro.

BATHURST.**Military Camps.**

The Bishop's Letter, in the "Church News" is entirely taken up with the important question of the work among soldiers in the Training Camps. The Bishop says that it has been decided that the Country Dioceses should take over the care of the Holdsworthy Camp, while Sydney would be responsible for Liverpool and Kasul. Bathurst is to provide not less than 765.

The Bishop adds: "In addition we have pledged ourselves to send a clergyman from each Diocese in rotation for a month at a time to minister to the men. Bathurst Diocese begins the work by sending this month the Rev. Edward Walker, of Grenfell."

All Saints' Cathedral.

We are pleased to be able to report (says the "Church News") the steady progress of the Sub-Dean (Canon Forster) to health again. He proposes to leave shortly for a complete rest and change for Shellharbour and Stanwell Park, returning to Bathurst about January 7. Rev. H. H. Morshead has taken up his duties in the parish as assistant priest. During the Canon's illness, services at the Cathedral have been taken on Sundays by the Bishop, the Revs. S. C. O'B. Ball, and C. S. Robertson. The Rev. D. Creighton has attended to the other services and parochial duties.

The Bishop's Mission at Blayney.

To-day (Friday, November 12) a Parochial Mission will be commenced at Blayney, which will be continued for ten days. Bishop Long will be the Missioner, assisted by the Rev. Horace Crotty, Rector of St. Thomas', North Sydney. Careful preparation has been made for the Mission (under the leadership of the Rector, Archdeacon Howell), and much prayer has been offered. We trust that it will be a time of much spiritual blessing.

ARMIDALE.**National Repentance.**

The Bishop of Armidale, in the "Diocesan News," in the course of a letter on the duties of the clergy with regard to the War, writes some striking words on the need of national repentance. He says:—

"We have been so keen, indeed, in emphasising the faults of our foes, that we are in danger of forgetting our own. 'More men, more munitions,' has been our cry, as if these were the only factors upon which success depended. But has God nothing to do

with it? Nations, as such, can only be dealt with in this world. And are we so free from national guilt, so sincere, earnest, and universal in our service of God that we can take it for granted that Victory is assured to us? There are multitudes out of touch with God, and the heart of the people needs to be turned back again. National penitence, national prayer, national righteousness will lead to national success. I firmly believe that already the war has been leading young men back to God; and has given spiritual opportunities to the Clergy of which every advantage should be taken. This is their real work, and by the aid of the Holy Spirit they must do it in season and out of season, and thus perform national service as necessary as that rendered by combatants or stretcher-bearers on the field of battle."

Diocesan Notes.

Rev. Rupert North, Curate of Glen Innes, has been appointed Clerk in Charge of the Parochial District of Little Plain, from January 1st next.

Rev. W. H. Hedley has been licensed to officiate in the Emmaville Parish, and will assist the Rev. E. S. North by taking the services at Stannum.

CRAFTON.**Opening of Brotherhood Headquarters.**

The Brotherhood House at Kyogle is to be officially opened by the Archbishop of Sydney on Wednesday, November 17. The proceedings will commence on Monday, November 15, when a welcome will be tendered to the Primate by the Parochial Council of Kyogle. On Tuesday there will be services and meetings all day, at which the Primate will give two addresses. The actual opening of the House will take place on Wednesday afternoon. A civic reception will be given to the Primate, after which the Benediction of Headquarters and the Presentation of Gifts will be held. The Bishop of the Diocese (Dr. Druitt) will, of course, be present throughout, and will take part in the celebrations.

VICTORIA.**MELBOURNE.**

(From Our Own Correspondent.)

School Chapel Dedicated.

The preliminary portion (four bays out of nine) of the Chapel at Geelong Grammar School was dedicated by the Archbishop of Melbourne on All Saints' Day in the presence of a large gathering of clergy and past and present scholars. Messrs. Falkiner Bros. gave £5000, and the organ was presented by Messrs. A. J. and S. G. Black. Numerous other gifts have been made, including a Prayer Desk from the boys of the Melbourne Grammar School, a pleasing tribute of goodwill.

New Sunday School.

On October 30 the Archbishop opened a new School at St. Philip's, Collingwood, capable of accommodating about 600. Donations (including a diocesan grant of £500), amounting to £1500, have been received, leaving some £1300 yet to be raised.

Study Week for Clergy.

A new departure in Summer Schools is now being attempted. Efforts are being made to arrange for a Study Week for Clergy at Trinity College, Melbourne, from February 22 to 26, 1916. A good syllabus of lectures has been arranged, including four on The Conversion of the Teutons and Slavs, by Bishop Green; two on The Johannine Epistles, by the Rev. G. E. Aikin; two on Grace and Free Will, by the Dean; and two on The Spirit of Liturgies, by Canon Hart. The membership for the whole course is 57. All information may be obtained from the Rev. F. G. Masters, Balclutha.

Yarra Bank.

The services here are having good effects. The speakers report a great improvement in the general demeanour of the crowd, and real keenness in the questions propounded. Useful work is done in individual dealing with many who make their enquiries privately, and the barracking, carping spirit formerly seen is rapidly dying out.

Camp Institute.

At last our Church is represented at the Royal Park Camp. Through the splendid work of Rev. D. M. Deasy, a fine building has been erected by Mr. C. Langford and

his willing staff; the work being completed in one day, and declared open by the Archbishop the same evening before a large gathering of soldiers. Rev. J. H. and Mrs. Frewin, and Mr. J. P. Bainbridge (Registrar of the University) were also present. It is hoped that a resident Chaplain will be appointed this week.

Church Missionary Association.

All the necessary expenses having been provided, the Rev. T. Lawrence sailed on November 4 for Uganda on the "Medina." By the same boat is also travelling Dr. Ethel Good on her return to Ranaghat, India.

Summer Schools are being arranged in South Australia, when the Rev. W. R. Cooling will be chairman, and in Victoria, from January 8 to 14, at Geelong, at which the Rev. H. N. Baker, of Launceston, will give the Bible Readings, and Rev. F. A. W. Kilbey, of Bendigo, will give the closing meditations.

Trinity College.

The block of buildings known as "The Bishops" has been offered to and accepted by the Defence Department for use for invalid soldiers.

The beautiful new Chapel has been completed as far as the actual structure is concerned; the next step is to provide the necessary furnishings. The College Roll of Service contains over 170 names, and six have laid down their lives for their country.

BALLARAT.**Chaplain.**

Rev. W. G. A. Green expects to sail next week for Egypt, as a Chaplain for the Front. Rev. S. A. Beveridge, Vicar of Horsham, is at present one of the Hospital Chaplains in Egypt. Rev. T. P. Bennett, Vicar of Warrnambool, is a Chaplain at the Front. Rev. M. C. James, Vicar of St. Peter's, Ballarat, is returning, and the Rev. F. H. Ingamells, Vicar of Coleraine, has sailed, both of them as Troopship Chaplains. Rev. G. E. Downton, of Ouyen Mission, has acted as locum tenens to the Vicar of St. Peter's, Ballarat, and has done much vigorous and effective work as Chaplain to the training camp at Ballarat.

Diocesan Notes.

The Archbishop of Melbourne has undertaken to give Confirmation in the Rural Deaneries of Ballarat North and St. Arnaud, in December; and the Bishop of Bendigo will extend his Korang visit as far as Lake Charm and Swan Hill, and hold Confirmation there.

Rev. Francis E. Lewin has resigned the Cure of Boort from December 27 next, having accepted a charge in the Diocese of Melbourne; and the Rev. A. S. Webb has resigned the Cure of Lismore and Cressy from December 31, and goes to missionary service in Melanesia.

QUEENSLAND.**BRISBANE.**

(From Our Own Correspondent.)

Appointment of a Sub-Dean.

At the last meeting of the Cathedral Chapter the Archbishop announced that he had

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appointed the Rev. Francis de Witt Batty, M.A., to be Canon Residentiary and Sub-Dean of the Cathedral in place of Canon Pattinson, who had resigned. Mr. Batty, who has been in charge of the Cathedral for the past three months, has spent most of his ministerial life in Queensland, coming out in 1904 with the Archbishop, under whom he had served at Hornsey Parish Church. He was educated at St. Paul's School, Balliol College, Oxford, and Wells Theological College, and for the past eleven years he has held the position of Domestic Chaplain to the Archbishop, and has been on the teaching staff of the Theological College. He is also Editor of the Diocesan Chronicle. The appointment will be generally welcomed, especially at the Cathedral, where his presence in the pulpit has always been appreciated. The new Sub-Dean will continue to reside at Bishopsbourne, and the Chapter has invited the Coadjutor Bishop to occupy the Deanery.

St. Andrew's Tide at the Cathedral.

As usual, St. Andrew's Tide will be used throughout the Diocese as an opportunity for intercession on behalf of Foreign Missions. On Sunday, November 28, Rev. G. H. Cranswick will preach at 11 a.m. Mr. Cranswick is an experienced missionary from India, where he has held some important educational appointments, and where he has had the interesting experience of serving as a priest in the Diocese of the first native Indian Bishop, Dr. Azariah, Bishop of Dornakal. On St. Andrew's Day itself (Nov. 30) the Holy Communion will be celebrated at 7.15 a.m., at which the Archbishop will be the celebrant. There will be four definite services of intercession, each conducted by one of the clergy, and the day will conclude with a Service of Thanksgiving, at which Mr. Cranswick will again preach.

Advent Sermons.

Canon Mickletham has promised to preach a course of sermons on Sunday evenings in Advent, in the Cathedral, on the general subject of "The Kingdom of God." The sermons will be as follows:—Nov. 28, The Preparation for the Kingdom; Dec. 5, The Kingdom in the heart; Dec. 12, The Kingdom on earth; Dec. 19, The Kingdom in heaven.

Memorial Service.

The Memorial Service held in the Cathedral in commemoration of those who had fallen in the War, was well attended. His Excellency the Governor, the Naval and Military Commandants, and the Consular representatives of France, Russia, and Belgium were present. The Holy Communion was celebrated by Bishop Le Fanu, assisted by the Cathedral clergy. Mr. George Sampson and his choir carried out their duties most reverently and carefully. Mr. John Neil, one of our young teachers in the Cathedral School, has given his life for his King and country—the boys of the School feel his loss deeply. As has been said, "May God fulfil all His purposes of love for Him, and may the good work which He has begun in Him be perfected until the day of Jesus Christ."

Mr. Broome Smith.

Mr. Broome Smith lectured in the Cathedral School on Tuesday, November 2, on his twenty-three years' experiences in Africa. How one envied this man of God for his apostolic labours, his faith and wonderful endurance in bringing the Gospel message to these coloured races. The fine lantern slides made from his own photographs were one of the chief features of the lecture. Such men strengthen our faith and teach us not to be weary in well doing.

SOUTH AUSTRALIA.**ADELAIDE.**

(From Our Own Correspondent.)

State Education.

The education laws of the State are in the crucible. A new Bill has been brought down by the Government. This Bill included the registration of private and denominational Schools and the registration of their tea-

chers. The R.C. Archbishop issued a bitter manifesto threatening the Government at the next elections, and complaining that though the bulk of Roman Catholics vote "Labor," yet they should receive such treatment at a Labor Government's hands. The Town Hall was crowded to overflowing at the public meeting called by the Romanists. The registration clauses have been dropped.

Bible in State Schools.

What have the Committee formed to secure Scriptural Instruction in the State Schools been doing? They are trying to mount a heavy gun in the shape of a monster petition to Parliament; but while they labour to get this gun into place, the education laws of the State are being re-shaped. When these have taken final form, "the position" will be harder to take than ever. Protestant apathy is the cause of delay.

Deaf and Dumb Mission.

The Annual Tea Meeting of the Deaf and Dumb Institute was held on Friday, October 29. The report showed an expenditure of £2800, and yet the year had closed with a credit balance. The object of the Mission was stated in the report to be "the salvation and uplifting of all deaf mutes" in the State. The Mission seeks to minister to these after they have left school. A motion commending the work was moved by Rev. Henry Howard, seconded by the Rev. D. J. Knox.

C.E.M.S.

The fourth Annual Meeting of the Eastern Suburbs' Federation of C.E.M.S. was held in St. Bartholomew's Hall. The President, Rev. W. G. M. Murphy, presided, and delivered an address on the letters C.E.M.S. This federation claims to be a very live institution.

Seamen's Mission.

Sunday, November 7, was observed as Sailors' Sunday. Help was asked for the Mission to Seamen.

C.M.A.

A meeting to bid farewell to the Rev. T. L. Lawrence and Miss Mabel Millar, both located to Uganda, was held in the Y.M.C.A. Hall on Wednesday evening, November 3. Mr. A. B. Moncrieff, C.M.G., Commissioner for Railways, presided.

Prayer was offered by the Rev. J. T. Phair, and the Scriptures read by the Rev. F. Webb. The Instructions to the out-going missionaries were read by the Rev. D. J. Knox. Dr. Ethel Good, C.M.S., of Rhanaghat, India, gave an interesting account of medical missionary work at that station. The hospital is for men and women, and the numbers treated at the dispensary are greater than those received at any other hospital in Bengal or Calcutta. Two-thirds of the patients are men, and the remainder women. Dr. H. E. Flint, a graduate of London, has charge of the men, and Dr. Good superintends the women. About 65,000 outpatients and about 1000 in-patients were treated last year. The centre is intensely unhealthy, and abounds with malaria. The hospital is staffed by Indian nurses, and the dispensary has three compounders and two students, who are always kept busily engaged dispensing medicine, which costs the patient about 1d. for three days' supply.

Miss Mabel Millar.

Miss Millar has spent eighteen months at St. Hilda's Training Home, Melbourne, and has been accepted by the Committee and located to Uganda, but cannot be sent out till her passage money and outfit is in hand, and her annual allowance either in hand for the coming year or guaranteed from new income. The prayers of our readers are asked definitely and continuously on this behalf.

WILLOCHRA.**Petersburg.**

The Bishop of Willochra and Mr. G. W. Halcombe, B.A., were the principal speakers at a large public meeting held at Petersburg in favour of a referendum being taken on the subject of Scriptural Instruction in State Schools. The Bishop gave the Roman Catholics a bad time for their dog-

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in-the-manger policy on this question. They are just one-eighth of the voting strength of the State, and yet they seek to keep the other seven-eighths from their rights. It must certainly seem strange to a newcomer, and yet people unfortunately grow accustomed to the arrogance of Rome, and bullies have a reputation for getting their own way.

TASMANIA.

Diocesan Notes.

Rev. Chaplain D. B. Blackwood has gone on active service, and the Revs. H. N. Baker, of Launceston, and the Rev. Donald Baker, of Hobart, have been appointed temporary Chaplains to assist the Senior Anglican Chaplain during the absence of Chaplains at the Front.

Arrangements have been made by the Diocesan Committee of the Australian Board of Missions for the Eve of the Feast of St. Andrew being observed in the Cathedral as a day of intercession for missions to the heathen. There will be a celebration of the Holy Communion at 7.30 and 10.45; matins at 10, intercessions noon; short service during the luncheon hour; and services at 3 p.m. and 7.30 p.m. Addresses at the several services will be delivered by the Dean, the Revs. C. C. Macmillan and Donald Baker, Archdeacon Whittington, and the Bishop.

Correspondence.

The Change in Australia.

(The Editor, "Church Record.")

Sir,—A great change has truly taken place during the past year. Instead of living in a fool's paradise, many people realise how different our position might be if Germany won this their great battle for military power and world dominion against truth, right and liberty, for which the Allies are fighting. While some of both sexes have realised our serious position and are doing all that is possible even to laying down their lives for the protection of our country, which is fighting for its very existence, others are living selfish, frivolous, senseless lives, being a disgrace to humanity.

The Congregational Church has suggested at its Conference that a day of humiliation and prayer be set apart, such as I suggested for our State some months ago, but which was not accepted.

If people would read the Scriptures more they would learn how God deals with nations as well as individuals. He sent the prophet Jeremiah to warn the kingdom of Judah of its wickedness and danger; under King Josiah the people repented and the kingdom was spared; God warned them again some years afterwards that if they repented not the nation would be taken into captivity by Nebuchadnezzar, they did not repent, so lost their kingdom and freedom.

The people of Ninevah, as populous as Sydney, the city larger and more beautiful, were warned by the prophet Jonah that unless they repented they would be destroyed; they repented and were spared for that time. If we want to be spared the horrors of a German conquest and atrocities we should repent and turn to God, for He alone can give us the victory.

While the people of the Churches are praying and turning to God, many others are still sadly ignoring God and neglecting the Bible, prayer, God's House and God's Day, and they are more bent on drinking, gambling, and amusements than ever. How can we expect God to give us the victory?

Trusting the people of Australia will repent and turn to God and that He may give the Allies the victory.

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Non-Communicating Attendance.

(The Editor, "Church Record.")

Sir,—I trust that you will insert the clipping from the English "Record" of August 5, 1915, which I enclose. It is well known that the practice of non-communicating attendance, which is advocated by some more or less covertly, has its true end and object, and is merely the prelude and preparatory step to the Romish Mass, which was thrust out of the English Church at the time of the Reformation, a time when the Church was reformed, that is to say, not then made, but brought back to apostolic usage, doctrine and practice. We have only to look at the Thirty-first Article agreed upon by both Houses of Convocation in the time of Elizabeth, as set out at the end of our Prayer Book, to see that the mind of the Church of England as to the Mass, is that it is a blasphemous fable and a dangerous deceit. There is no sacrifice or offering for sins in our Communion Service; the word "altar" does not occur at all in such service.

HISTORIAN.

The clipping from the "Record" is as follows:—

"The Diocese of Hereford has been singularly free from advanced ritual, but there are dangerous signs, and we see from the official copy of the Bishop's recent Charge (Macmillan and Co. Ltd., 1s. net) that he utters a salutary note of warning. He says that he sees 'creeping in from other Dioceses' the practice of hurrying through Morning Prayer at an unusual and inconvenient hour with little or no congregation, and then holding 'a spectacular Eucharistic Service' as the chief service of the Sunday. This change, besides being quite alien to the spirit of our Reformed Church, involves a serious loss to 'our simple rural folk,' who lose all the various helps of Morning Prayer with its Psalms and its Lessons, 'which to many of them represent nearly the whole of their Bible reading.' Moreover, as at this 'spectacular Eucharistic Service' the congregation as a whole are not expected to communicate, 'to most of them the service consequently becomes something very like an imitation of the Roman Mass.' The Bishop calls upon Incumbents to resist any temptation to adopt 'this new fashion in sacramental worship,' and to adhere faithfully to the time-honoured rule and usage of our Prayer-book services."

UNIQUE IN THE HISTORY OF MISSIONS.

There is reason to believe that the present time of stress in the finances of the Church Missionary Society may be the means of rousing the Christian congregations in the various Missions throughout the world to a keener realisation of their own responsibility for self-support. At any rate, the Niger Mission has set a good example. Rev. G. T. Hasden, acting-secretary for work in the Niger district, writes from Onitsha: "Our Native Church Councils have already voluntarily surrendered the whole of the grants-in-aid that ordinarily would have come to them from the second half of the year. They have literally given all they were entitled to receive for this period. A sacrifice of £226 10s. in one sum is probably unique in the history of Missions."

THE WAY TO HAPPINESS.

No one can be really happy who does not love his fellow-men and give out his life in the service of those who need his help. "To help somebody up" is a far truer, surer way to happiness than most people suppose. Happiness never is found in selfishness. Those who seek it in thinking and toiling and striving only for themselves will have a vain quest. It never lies that way.—J. R. Miller.

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

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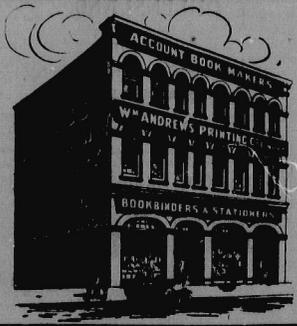
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Some Aspects of Truth.

"OUR LADY."

There are five days in the Christian Year upon which our Church pays honour to the Virgin Mary. These are the Nativity of the Blessed Virgin, September 8, specially honoured by Papal authority in the 13th and 14th centuries, marking the growth of the false doctrine of the "Immaculate Conception," which was finally confirmed by Pope Pius IX. in 1854. This doctrine of the Immaculate Conception is by many misunderstood as meaning the Miraculous Conception of our Lord, whereas it means that the Virgin Mary herself was conceived without the taint of original sin by Mary's mother Anne, whose name (non-scriptural) has been retained in our Prayer Book by the Revision Committee in the Calendar, July 26. The name of Anne's husband is said to have been Joachim, he not being the Virgin's father. The Immaculate Conception of the Virgin Mary by her mother was observed on December 8 during the 12th century. The object was to enhance the glory of Mary as being without original sin, as was her sinless Son. In our Calendar, December 8 is the date on which the "Conception V.M."—not "Immaculate Conception"—is placed. No doubt the object of this doctrine was in part to assure the sinlessness of our Lord as having inherited no original sin through His mother. The conception of our Lord by the Virgin Mary (the Annunciation) is, of course, placed on March 25. The next acknowledgment of the Virgin in our Prayer Book is the "Visitation of the Virgin Mary," July 2. This refers to the visit paid by her to Elizabeth (St. Luke i. 39). The other two festivals are those which are honoured in our Church by special services (Collect, Epistle, Gospel and Lessons), viz., the Annunciation and the Purification, March 25 and February 2.

Although these two festivals relate to the Virgin Mary, it is a matter for gratitude that they are perfectly free from any taint of mariolatry. Unhappily since the Oxford Movement there is a great tendency among extremists towards mariolatry. The Virgin has been greatly honoured by prayers and hymns in which she is directly addressed if not worshipped. This is part of what the Bishop of Manchester justly calls the "Romeward Drift" in our Church. Hallam, the historian, describes the mariolatry of the Continent and the worship of saints as "polytheism," and it is to this that there is a tendency on the part of extreme Ritualists. The Royal Commission on Ecclesiastical Discipline quotes hymns addressed to the B.V.M. Every precaution should be taken to avoid anything which would give a shadow of sanction to such proclivities. Now, in our Prayer Book it happens that the Virgin Mary is designated as "Our Lady." This, perhaps, has not been noticed by many people. It only occurs in one place where it can scarcely be noticed, being in italics and a very inconspicuous position, and yet this is

seized upon with almost avidity—like the proverbial straw it is grasped at in order to build upon it the doctrine of mariolatry. The place where it occurs is in the "Lessons for Holy Days" March 25, "Annunciation of Our Lady," a day which, for centuries, was called "Lady Day," and is so called even now by some. It is not at all unlikely that the words "Our Lady" may have been inserted by the printer without any special authority. They are not printed in the Calendar under that date.

Now, in order to see how unsafe is the retention of these two words, we find that Canon Knox Little, of Worcester, one of the best known and respected clergymen in England, builds a superstructure of doctrine as to the honour and reverence due to the Virgin. In his book, a "Treasury of Meditation," he has the following words, "On the title of Our Lady, kneel down and picture to yourself Our Lady with the Divine Child in her arms, as she has been drawn by the great painters. Why is it, I should ask myself, that the whole of the Catholic Church has combined to call Blessed Mary, 'Our Lady'? Why is it, I must meditate, that our English Prayer Book teaches me to call her 'Our Lady'? It is a title of dignity. It is unique. 'Show me, O my God, what is meant by Thy teaching to Thy Church, since Thou hast guided it to call her by this title. The Holy Ghost prepared her body and soul to be the Mother of God.' Again and again does the Canon dwell upon the fact that the Prayer Book calls her Our Lady. 'Have I ever forgotten the powerful intercession of Our Lady'? Here is where the danger of the teaching is seen; in the substitution of Mary's for our Lord's intercession. 'Gracious Lady, sweet and holy, Oh, what honour hast thou won,' etc., etc., 'Mary co-operated in God's design for my salvation.' 'I will reverence more deeply His ever-blessed Mother.' The Canon hopes to have Mary's prayers. All this is sufficient to show the calamitous teaching built on this at first slight insignificant note. The great Cathedral in Paris is 'Notre Dame'—Our Lady, not 'our Lord.' It is to be sincerely hoped that in the Revision of the Prayer Book these words will be omitted as they have been in the Irish Prayer Book. We, however, yield to none in honouring the name of the mother of our Lord who was indeed 'blessed among women.'

CROSSING THE BAR.

Is it very heretical to express the opinion that Tennyson's exquisite poem, "Crossing the Bar," while full of delightful suggestion in regard to the poet's own faith and hope, is a little difficult to appreciate when viewed from the standpoint of the ordinary experience of pilots? An old American sea captain was sick and dying. One day his minister read to him this poem. He listened with interest, but said nothing. When he was asked, "How do you like that, captain?" he said:

"It's very purty, but it don't seem to tech me much. Fust place, it don't make no difference whether they's any moanin' at the bar or not. 'Tain't the moanin' that hurts, it's the bar itself; an' ef the Pilot's aboard an' know's his bizness they ain't no call to be afraid of thet. Then, again, them last lines 'bout seein' the Pilot's face when he's crossed the bar—them ain't right. What ye want is to know that the Pilot's there, whether ye see Him or not; an' ye want to know that while ye're crossin' the bar, not wait till afterwards. But mebbe I'm all wrong. I dunno much 'bout this poetin' bizness; I'm lookin' at it from a sailor-man's pint of view. Anyways it ain't so good to me as the verse 'bout the anchor.'—Selected.

A Battle in Gallipoli.

[Rev. S. E. Maxted, formerly Rector of Haberfield, Sydney, now at the Front in the Army Medical Corps, sends us the following account of a battle at Gallipoli. He says that "it was in the charge for these trenches that Digges La Touche was killed on Friday, 6th August."]

There has been a battle fought here lately. If you would like to know what a battlefield is like, you can come with me and see what is to be seen. First of all disabuse your mind of any Battle of Gettysburg images; this has been a modern battle of the trenches. We are starting from a flank and are on the sea side of a hill. Hundreds of deep holes are in the side of the hill, no, not shell holes, deeper and cleaner. These are "dug-outs," our very lowly residences. A road winds along the brow of the hill towards our destination. We adventure ourselves with some trepidation on our journey, for at any moment we may have shells on that road. At the foot of it a 6-inch howitzer shell has lobbed, and a big biscuit tin has been put in the hole to give warning to the unwary. An ear-shattering crash startles from a gun behind, and the whine of the shell passes over the hill. The road before long becomes fairly open, and the hill very low between us and the Turkish position. Here is an interesting sight—one of our guns hors de combat by the roadside, dragged out of the way from its battery somewhere handy. Its shield has been shot away and other injuries done; it may even have received its death-wound, but that is not for a layman to say. Yet for all that the enemy knew, judging from what has happened elsewhere, that gun was silent for exactly five minutes. Its twin brother would quickly fall in to take its place.

Opposite under the brow of another hill is a little cemetery. Along that line you will find a squat Turkish 8-inch howitzer shell lying on the ground unexploded. Lots of war mementoes could be gathered. Caps and all parts of shells, shell cases of all sizes, whole and small jagged fragments of them; on the parapet of a trench as you pass through, on the hill side on the path, where you will, you could gather them. Our path leads on where the battle raged, and first we have to reach our former firing line through the trenches. We go through narrow slit lanes, seven feet deep and a couple or three feet wide, branching about in all directions. They have been knocked about by the bombardment, but on the whole

have not been affected much. Soon you can step aside, under a roofed-in compartment, and have your first and only direct glimpse of the other side of the hill. A sand-bag wall reaches shoulder high in this old gun pit on the side opposite the trench. The roof continues further out and covers a pit bigger than the average room, and on the farther side of the pit a second sand-bag wall reaching shoulder high. You look over the near wall and over the second, and beyond is gorse-covered country side. Very interesting it ought to be, but isn't—there is nothing to see, and if you stay too long you may get a bullet at you. I was sniped at by a rude Turk as I came past on my return journey.

Now you can plunge into a tunnel leading under the former firing line. It is a relief from the ever-present possibility of shells bursting around you. After 30 yards of it you emerge into a battered trench—not so long ago Turkish property—a few yards forward, about turn and look back not into the tunnel, but there on top of the parapet. It is lying in a mass on the ground our lads charged over, who were not so fortunate as to come through a tunnel. One arm sticks up to the sky and another body is close beside. No need to wait, the stench is almost intolerable. But we go on, if you please, for there is a man I want to see in the new line. The captured trench is covered with timber a little distance away, and not at all uncomfortable, in preparation probably for the rainy season. On this occasion, thank God, I am able to find my man alive and in good form, though with a couple of slight wounds. He has been recommended for promotion, too.

Now take a periscope and look over the parapet, viewing all around. The dead are there in scores, lying with blackened glistening faces in all postures, here and there bayonets sticking up. The Turkish trenches can be made out not very far off. There is no need to be especially horrified, and there are worse things. If you had come a day earlier you might have had to walk in the trenches over the dead. You have probably trampled over their graves in the trench to-day. Down another turn and you are in the firing line, but there is to be seen only the usual small group of weary men sitting or standing about, rifle in hand. It is no use remaining, and bombs may be thrown in, so a return can be made along the new-won trenches, through the tunnels to the older trenches, and the open road beyond.

We have been very fortunate, for no shell has come anywhere near us, and you return to your quarters to find the ground near ploughed up with fresh howitzer shell holes. This has been only a little bit of the battle front. There has not been much to see, a broken gun and much shell debris, some trenches, a tunnel or two, and blackened corpses unburied. On your journey you have heard some enemy shells landing, and had your ears stunned by our own guns' sudden crashes. The wounded have all gone, the battle is over for the present, and soon the signs of the big fight will be cleared away.

Sometimes we must work in the dark; we cannot discover any possible good in our painful experience, yet if only we are faithful and fail not we shall some day learn that the most exquisite work of our lives was done in those very days.—Miller.

Young People's Corner.

Only a Penny.

(By the late Mr. H. Simmonds, Bible Society Agent, Tasmania, in "The Bible in the World.")

If a penny could talk, what a wonderful story it would tell of its life! How it was dug out of the earth, so dirty and ugly, and put in a big furnace, and melted, to have all the impurities taken away. How it was taken to the Mint, and put into a machine, and the King's head stamped on it, and sent out into the world a clean, bright penny. How, in passing from hand to hand it lost its brightness. That penny is just like some boys and girls. They were bright children once, but have allowed sin to tarnish the brightness of their souls. If you want to be always clean and bright you must read your Bible every day, and ask God to keep you pure. I heard of a little girl who asked Jesus to make her like Cadbury's Cocoa. Her mother asked her why she had offered such a strange prayer. By way of answer she brought a newspaper, and pointed to an advertisement, which read: "Cadbury's Cocoa: absolutely pure." I keep of a little boy who allowed Jesus to keep him pure. His father was dead, and he lived with his mother in the bush, about 30 miles from the nearest town. Once every three months a clergyman used to visit them, and he told them of how God answered the prayers of all who loved Him. One day the boy's mother said that she wanted £1, and that she did not know where to get it. "Don't you know, mother," said he, "Jesus said, 'If we ask anything in My name I will do it.' We have only to ask, and Jesus is sure to send it." His mother doubted that prayer of this kind would be answered. Not so the boy. He went out into the bush, and kneeling down, said: "Please, dear Jesus, send mother a pound. She wants it. Amen." He then went back to the house and said: "It's all right. Jesus will send £1. I've asked Him to!" Day after day he watched the track, expecting to see Jesus coming along with the money. A week went by, and the pound had not arrived. He felt very disappointed. But his prayer had been answered, although the messenger had not reached his home. When the minister was getting ready to make the quarterly visit to the lonely parts of his parish, a gentleman came to him and said: "I am compelled to come to you with this sovereign. I know that it is God's wish that I should give it to you." The minister was surprised, and said that he did not know anyone needing the money. However, he took it, in case he should hear of a person who needed it. Eight days after he rode up to the home of the little boy. The lad ran outside, and when he saw that it was only the minister he began to cry. "Over a week ago I asked Jesus to send mother a pound, because she wanted it badly, and He hasn't brought it yet," he sobbed out. But his sorrow was turned into joy when the minister put a sovereign in the boy's hand, saying that Jesus had sent it by him. Away he ran to his mother, calling to her: "I told you so, mother. Jesus promised to send what we asked for, and He has sent it by the minister." Now, this lad had a money box, in which there was only a penny. He thought that it would be nice if he gave it to Jesus; so his mother got it out for him. He handed it to the minister, saying: "Please thank Jesus, and give Him this penny. Tell Him I love Him, and if I had more money I would give it to Him." When that boy gave his penny to God, what joy there was in the heart of the Heavenly Father! "But, you will say, 'it was only a penny?'" Well, He did a wonderful work with it. The minister shortly afterwards visited Melbourne. While there he bought a penny New Testament, and gave it to one of the prison chaplains, telling him the story of how it was given to him. Now, there was in the prison a lad of 16 years. His parents were bad people, who made him steal, and they sold what he stole to buy beer. He was caught one day stealing an overcoat from a draper's shop, and sent to prison for three months. When the chaplain went round he found the lad in the cell, crying bitterly. He spoke to him, and told him about the Bible, which was on the table in the cell. The lad said that the Bible was only for people who went to Church, and that he had never been to a Church of Sunday School. But the chaplain said the Bible was God the Father's message for all people, and for him, and that it said that God loved him. He was surprised to hear that anyone loved

him, for he had only had kicks and cuffs from those he lived with. The chaplain tried to teach him to read the invitation of Jesus: "Come unto Me, all that labour and are heavy laden, and I will give you rest." With great difficulty he managed to spell out the words, and when the chaplain asked him if he would like to have the book with the words in for his own, the lad was very glad. His name was written in the penny Testament, and the verse marked, and the boy was left, with his book, in the cell. The chaplain had to go away for a fortnight, but he did not forget the young prisoner. When he returned he went to the old cell, but found it empty. The lad was very ill in the prison hospital, and was unconscious. The chaplain went to him, and tried to arouse him. After a little time the lad opened his eyes, and smiled, and a gleam of intelligence came over his face. He asked him if he remembered what the chaplain had taught him. "Oh, yes, sir," he said in a weak voice. "Jesus said, 'Come unto Me, and I will give you rest.' I have been to Him, and I love Him and He loves me." In a few minutes he became unconscious again, and passed away to be with Jesus. So you see, boys and girls, what God can do with a penny if you give it as a loving gift to Him. That little fatherless boy in the bush did not know that he was sending God's message of love to another boy in prison. You can, in like manner, send the wonderful message of life to some other boy or girl by giving your penny to the British and Foreign Bible Society, which sends God's Word to all people who do not own a copy.

The Missionary Enterprise.

Two War Bishops.

All who are anxious for the spiritual welfare of our gallant troops in France and in Flanders will wish a warm God-speed to the new War Bishop. Dr. Gwynne was accepted by the C.M.S. for work in the Gordon Memorial Mission in 1898. As soon as he could get permission he left Cairo for Omdurman, and on Christmas Day, 1899, held a service for British officers and non-commissioned officers in the house of the late Mahdi, then used as an officers' club. After his consecration in 1908 one of his earliest efforts was to raise a fund for the completion of Khar-toum Cathedral. A sum of £30,000 was raised, King Edward and King George (then Prince of Wales) being among the contributors, and Lord Kitchener actively supporting the appeal made to the British nation for a fitting memorial to General Gordon. The "Church Missionary Gleamer" for September says: "It is a peculiar source of satisfaction to the Society that two of its former Africa missionaries should have been selected to have the spiritual oversight of the Army, namely, Bishop Taylor Smith, the honoured and strenuous Chaplain-General of the Forces, and now Bishop Gwynne (his close personal friend), to be Chaplain-General at the Front. During the long months of war Bishop Taylor-Smith's already great burden has been growing heavier day by day, but now Bishop Gwynne relieves him by becoming his deputy on the field for all purposes connected with the Church of England chaplains and Church of England troops."

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Territorials in India.

Canon Heywood, C.M.S. Secretary at Bombay, writes in the "C.M.S. Gazette" for September that "they have had the pleasure of welcoming a number of Territorials and showing them something of the work of the Mission. The soldiers visited the Church, the Robert Money School, the Girls' High School (under the Zenana Bible and Medical Mission), and the Bungalow of Canon Joshi, the C.M.S. Marathi pastor." Canon Heywood says they were delighted with all they saw, and were surprised to find such a large mission centre there. Many of them, he feels, will come back to England with a new vision of what Christ's command means, and will pass it on to others living near their homes.

The Church of China.

The Chung Hua Sheng Kung Hui ("Church of China," i.e., the fruits of the Anglican Missions of England, Canada, and the United States), according to the "Chinese Churchman's Year Book" for 1915, had in 1914 eleven Bishops, 153 white clergy, and 573 other white workers, while on the Chinese staff were 103 clergymen and 1666 other workers. The baptised Christians numbered 34,756, and the communicants 16,383. During 1914 there were 1980 adults and 917 children baptised. The C.M.S. Missions are carried on in six out of the eleven Dioceses, and the white workers on its staff on June 1, 1915, were 80 ordained men, 35 laymen, and 115 unmarried women; the Chinese workers were 50 ordained men and 961 others. The baptised Christians numbered 20,194, and communicants 9498.

A Long Record in Africa.

Bishop Tugwell (of Western Equatorial Africa) has just been celebrating the 21st anniversary of his episcopate, and the 25th anniversary of his arrival in West Africa as

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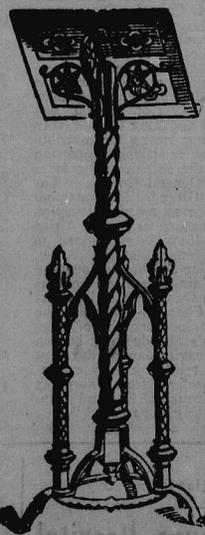
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A Paper issued fortnightly in connection with the Church of England.

With which is incorporated "The Victorian Churchman."

Registered at the General Post Office, Sydney, for transmission by post as a Newspaper.

Vol. II., No. 42.

NOVEMBER 26, 1915.

Price 2d. (5s. per Year. Post Free.)

Current Topics.

Generous indeed was the expression of appreciation which Ben Tillett, the great Labour leader, gave utterance to last week, concerning the young Prince of Wales. It is one of the glories of the English nation that the bluest of blue blood does not shrink from sharing the ordinary privations and dangers of the soldier's life; and no class has shown more self-sacrifice than the nobility of our Empire. But the Empire was thrilled indeed when the news came through that both the sons of our gracious King were in the fighting line, and refusing none of the risks and hardships which the ordinary soldier has to face. There have been some prejudiced minds that have affected to believe that the War was a capitalists' war, and that the ranks of the workers were being exploited in the interests of the capitalist. No stronger lie direct could be given to this vile calumny than the instance Ben Tillett has given; for it shows that, from the King downwards no sacrifice is being shirked that the larger interests of the Empire call for.

How our hearts are stirred as we read of the heroic doings of Australia's sons. We expected much and we have had no disappointment. Their prowess in fighting in face of the most difficult circumstances has called out general and generous praise from the Allied Nations. Their deeds in Gallipoli are going to hand on to posterity a deathless fame, and we trust, an undying inspiration. Their latest display of heroic courage has amazed the world. The "Southland" incident comparable in the minds of English writers, to the heroic incident of the Birkenhead disaster, has added to the glory of the Australian soldier. And well it may, for in that case the heroes were the highly-trained soldiers of Great Britain, thoroughly imbued with the necessity of the strictest discipline for every occasion, but in this case we have the admirable instance of a practically untrained soldiery, with all the natural independence and impatience of discipline that belongs to the Australian character. We thank God for the courage they have displayed and also for the preservation of life. It is indeed remarkable that only 26 out of 1600 or 2000 were lost under such difficult circumstances.

Slowly but surely the authorities in Great Britain are limiting the sale of

Drastic Liquor Reform.

The news this week shows that more drastic regulations are being made. The sale of spirits for home consumption is limited in time to 2½ hours daily on five days per week, and the minimum quantity to one quart. We can quite understand the anger of the trade. The leading organ of the trade says that it is altogether inconsistent with "the democratic character of our Constitution" to effect such legislation of the traffic without recourse to Parliament. We wonder what the Premier of New South Wales would say! In that State, Parliament has spoken in a most decided manner, and yet the Premier of a Labor Government in a most democratic state and age flouts Parliament—the people's representative voice—and utterly refuses to attempt any regulation of a traffic that is, confessedly, a standing menace to our national existence, and a grave moral danger in our social life. The Beer Strike in Sydney is unfortunately settled; no doubt to the extreme sorrow of a multitude of homes which had one happy week-end. In the Northern Territory, on the other hand, the hotel strike still continues, and now the Administrator has closed the hotel bars and bulk stores. The Union has also issued a manifesto warning its members under pain of expulsion, against obtaining liquor at hotels or "elsewhere." This combined official and "voluntary" regulation has the effect of placing the Territory under Prohibition. Reports to hand speak of the benefits as being so great that there is some idea in the minds of the people of asking the Government to give the Territory six months of Prohibition by way of experiment, and then to take a referendum on the question. There can be little doubt as to the issue of such an experiment. We can be quite sure that the "philanthropic" trade will do its best to prevent it.

The Bishop of Oxford, in his "Diocesan Magazine" has been setting forth his views upon the burning questions of "Kikuyu" and "Reservation." In his article on "Reservation" he says that, "on all subjects which the Prayer Book deals with, we must regard ourselves as having our directions in the Prayer Book," and then draws from this premise his personal conclusion, "having undertaken solemnly to obey it, as a condition of receiving my office, I must obey it or retire."

Here is an admirable principle for the guidance of the clergy—"Obey or retire." We wish that it were uni-

versally applied. No one, of course, desires a slavish obedience to the letter of the Prayer Book. Details which were suitable to English life in the sixteenth century do not always fit Australian life in the twentieth. By common consent considerable latitude is permitted to Churchmen of all schools in conducting their services.

But to this latitude there should be a limit. A large section of the clergy are deliberately introducing services and practices contrary both to the letter and the spirit of the Prayer Book. At their Ordination they promised to "use the form in the said Book prescribed and none other," except so far as other direction should be given by lawful authority. It is only fair to call upon these clergy "to obey or retire."

Upon the subject of the Reservation of the Consecrated Elements, the Bishop of Oxford speaks very clearly. He frankly admits that our present Prayer Book does not allow any form of Reservation, and yet he thinks "it is competent for a Bishop to allow Reservation for the sick." In other words, "the lawful authority" which may dispense the clergy in some respects from obeying the Prayer Book, is the authority of the individual Bishop. Such a view, if generally adopted, will land the Church in discord. One Diocese will permit what his neighbour forbids. A clergyman will be commended in one Diocese for doing what will bring him under severe discipline in another.

Our present Prayer Book was compiled and published by the constituted authorities of the Church of England, and no individual Bishop has any right to tamper with its provisions. Those who are not satisfied with the Book in its present form have a right to take constitutional steps to have it altered, but those who, like ourselves, are content with the Book as it is, will defend it to the last both from those who would Romanise or Rationalise it.

Dr. Gore's reason for desiring to authorise Reservation is for the Communion of the Sick. Evangelical clergy find no difficulty in using reverently our present Prayer Book Service even in the "meanest" home, and there is no reason why clergy of another school of thought should be unable to do the same. The real trouble is expressed by the Bishop when he says that it is "unreasonable" to require "a priest frequently to celebrate at any hour of the day after his ordinary food in obedience to sudden calls." Here, of course, is the crux of the situation,