

# Anthony Horderns' for the Summer Fashions



Many Smart Styles for present wear are shown in the Green Room at the New Palace Emporium. We invite inspection.

Ladies who cannot visit this display should consult our Summer Fashions Portfolio. Write for a copy, post free on request.

No. 31—**Ivory Japanese Silk Blouse** (as illustration), loose set-in sleeve, roll collar, fastens front with small Pearl Buttons; or in Black or Navy.. **8/6.**

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.**

No. 20—**Dainty Blouse**, of White Organdi Muslin, hem-stitched, Raglan sleeves, double-breasted front, finished two rows Pearl buttons, Roll collar. **9/11.**

Similar design in Assam Silk, **15/6.**

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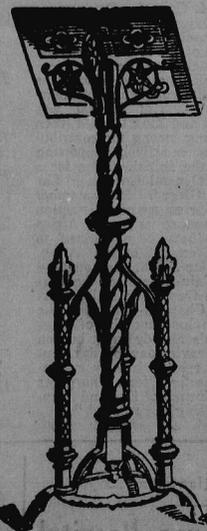
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# The Church Record

For Australia and New Zealand.

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

With which is incorporated "The Victorian Churchman."

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## 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.**

spirituous liquors. 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,

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but our Church nowhere commands Fasting Communion.

The subject cannot, however, be fairly considered apart from the custom which prevails in not a few Anglican Churches (and to which Dr. Gore refers) of keeping the consecrated elements in the Church as "an object and centre of devotion." We endorse the views expressed on this point by the London "Record":—"It is because the practice of Reservation has led in so many cases to the reserved elements being treated as an object and centre of devotion, that loyal Churchmen feel the gravest possible doubt about the wisdom of assenting to the practice of Reservation, even when it is honestly carried out for the bona-fide purpose of communicating the sick."

## Thoughts on the Church Seasons.

1st Sunday in Advent (November 28).

### THE COMING KING.

The Gospel for Advent Sunday (St. Matt. xxi. 1-13) records our Lord's triumphant entry into Jerusalem on the Sunday before His death. In its historic setting the passage naturally belongs to Holy Week, but it is chosen as our Gospel to-day in a symbolic sense, to set before us the thought of the Coming King. Its teaching is gathered up in the words, "Behold, thy King cometh unto thee." The season of Advent speaks to us of the coming of the Lord Jesus Christ. It tells of His coming to us now through the Written Word, through the Ministry of the Church, through His presence in the individual heart, and it also speaks of His coming again in glory to judge the quick and the dead.

In Jerusalem "all the city was moved" at the coming of Jesus. Some no doubt were only moved by curiosity and excitement, but the hearts of others were deeply touched, and they looked to Him in hope and love. May we all be among Christ's faithful stewards who are waiting for His return, saying from our hearts, "Blessed is He that cometh in the Name of the Lord, Hosanna in the highest."

St. Andrew's Day (November 30).

### FISHERS OF MEN.

Closely linked with Advent Sunday is St. Andrew's Day, and rightly so, for

Andrew was the first of the Lord's followers to seek to hasten His coming by winning a disciple (his brother, Simon) for the King and His kingdom. The Gospel (St. Matt. iv. 18-22) records Andrew's call. As he (with others) was casting his net into the Sea of Galilee, Jesus said, "Follow Me, and I will make you fishers of men. And they straightway left their nets and followed Him."

St. Andrew's Tide has been observed for many years as a special time of prayer for missions throughout the Anglican Communion. We are all called, like Andrew, to be "fishers of men." Let us use the net of our personal influence, as he did, to win others to Christ, and not forget also to use the net of intercession, so that those in distant lands, whom we cannot reach personally, may be won by others, who are sustained and helped by our earnest faithful prayers.

2nd Sunday in Advent (December 5).

### THE KINGDOM OF GOD.

From the general thoughts of the Lord's coming, set before us on Advent Sunday, we turn to-day to a specific prophecy (St. Luke xxi. 25-33) uttered by the Master Himself. The discourse of which our Gospel forms a part began with the consideration of the Temple in Jerusalem, "adorned with

goodly stones and gifts," of which Jesus said, "the days will come in which there shall not be left one stone upon another, that shall not be thrown down." In answer to the disciples' questions, "When shall these things be? and what sign will there be when these things shall come to pass?" Jesus spoke at some length.

As we read His discourse we understand that beginning with the events so shortly to occur in Jerusalem, He in a prophetic vision, saw clearly and described what was to happen during the Christian centuries until the great climax of all things. "There shall be signs in the sun and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear and for looking after those things which are coming on the earth, for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory."

In the light of that great event of the return of the Son of Man, the Lord gives to us His words of solemn counsel: "Take heed to yourselves"; "Watch ye therefore and pray always."

Until we have learned to give to the service of Christ systematically and liberally of all that God has given to us, we have not learned the lesson of true Christian living.

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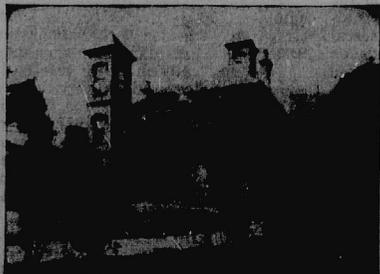
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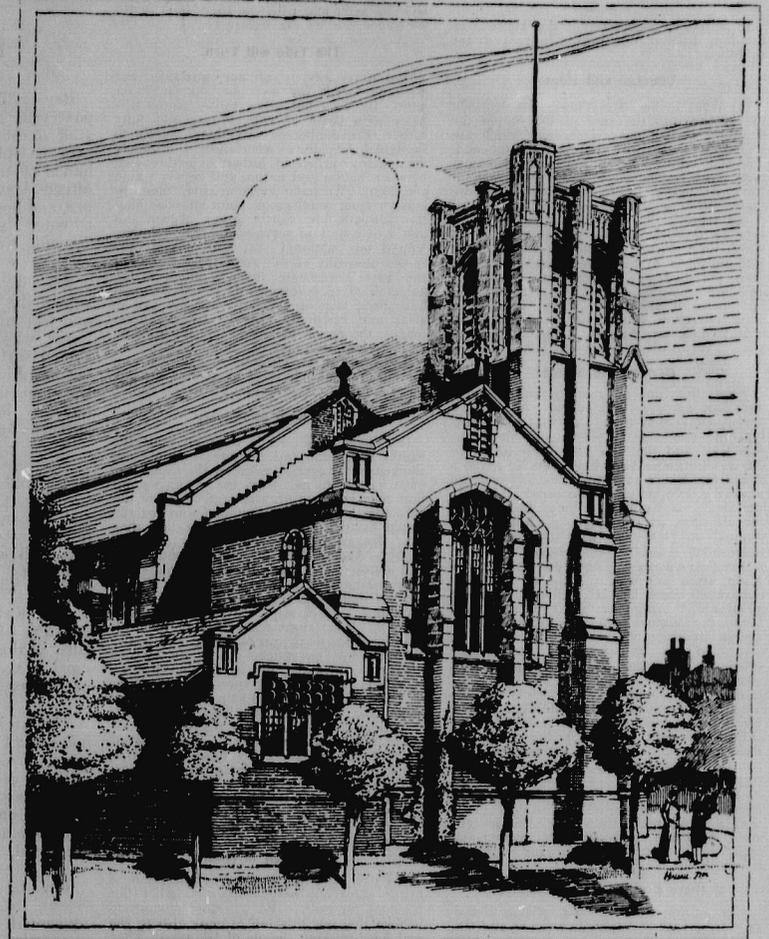


## Holy Trinity, Dulwich Hill, Sydney.

The new Church of Holy Trinity, Dulwich Hill, has just been completed (except for the upper portion of the tower), and is to be opened by the Archbishop of Sydney on December 4, at 3 p.m. Rev. G. A. Chambers, M.A., is the Rector. The total cost of the present portion, including furnishings, will be £7000.

A Musical Festival is to be held in the Church during the week following the opening. The Bishop of Bathurst will preach on Sunday, December 12, at 11 a.m. and 7.15 p.m., and unveil the Roll of Honour at 4 p.m., with the names of 100 members of the Church of England from the parish who have gone to the War.

The Memorial Window, "The Light of the World," inserted by the parishioners in memory of the late Lieut. Rev. Dr. Digges La Touche (a frequent preacher in the Church) will be unveiled, with four other memorial windows, on Sunday, December 19, at 4 p.m.



## What Great Soldiers & Sailors Say

### Lord Kitchener.

The Press Bureau issued the following appeal from Lord Kitchener:—"The men who have recently joined the colours are doing their utmost to prepare themselves for active service with the least possible delay.

This result can only be achieved if, by hard work and strict sobriety, they keep themselves thoroughly fit and healthy.

"Lord Kitchener appeals to the public, both men and women, to help the soldiers in their task.

"He begs everyone to avoid treating the men to drink, and to give them every assistance in resisting the temptations which are often placed before them.

"Lord Kitchener suggests that in the neighbourhoods where soldiers are stationed committees should be formed to educate public opinion on this subject and bring home its importance to those who prevent our soldiers' rom being able to do their duty to their country in a thoroughly efficient manner."

### Field-Marshal Lord Methuen.

"No one recognises more than I do the curse that drink is to our country. It ruins body and mind alike, besides being intensely degrading. Women and men alike are making us ashamed of ourselves as a nation, and as a Vice-President of the Royal Army Temperance Association, it is right that I should speak out quite straight in this crisis

of our Empire. I appeal to these gallant men who represent this great Empire to act their part as England expects them to do and throw away from them the vile curse of drink as the Russians have done, so that they may make themselves fit in body and nerve to face a foe that is as courageous as he is brutal in war."

### Admiral Sir John R. Jellicoe.

"As for endurance, medical research has amply proved the fact that temperance is a great asset in improving the physical qualities, and, therefore, the endurance of the human race. But, of our own personal experience, we know that we do not drink alcohol just before a football match or a boat race. If we do, we shall fail, and the same is true of any other pursuit involving endurance. As regards straight shooting, which is so largely a question of eye, it is everyone's experience that abstinence is necessary for the highest efficiency."

### Lord Roberts (His Last Appeal).

"All classes in the United Kingdom are showing a keen interest in our forces engaged in the struggle now going on for our country's existence as a nation, and they are being munificent in their efforts to supply the wants of our gallant soldiers and sailors fighting abroad. But I feel it my duty to point out to the civil population that putting temptation in the way of our soldiers by injudiciously treating them to drink is injurious to them and prejudicial to our chance of victory."

### Viscount Wolseley.

Referring to the Egyptian Campaign of 1881-2, Field-Marshal Wolseley said:—"Our men enjoyed splendid health in the Sudan, and this is due to the fact that from the time they entered until they quitted it they were not supplied with spirits. Drink kills more than all our newest weapons of warfare."

### Admiral Lord Charles Beresford.

"I do not believe that alcohol in any form ever has or ever will do anyone any good. I am now 60 years old, and, since I have entirely given up wine, spirits, and beer, I find I can do as much work or more, physically and mentally, than I could do when I was 30. I am always well, always cheery; laugh at the 'downs' of life equally with the 'ups'; and always feel fit and in condition."

### THE TEETOTALLERS ARE SAVING ENGLAND.

The following statement by an English lecturer is worth pondering:—"The best thing in England, and the thing that made England worth fighting for, was the English home. Had they ever thought what drink meant in an English home? Intoxicating drink ruined their bodies, purses, friends, society, and their homes. It was ruining England to-day as much as it could. If it were not for the teetotallers—the water-drinking chaps in the ammunition works, England would not have enough ammunition to defend us from German aggression. The teetotallers were saving England."