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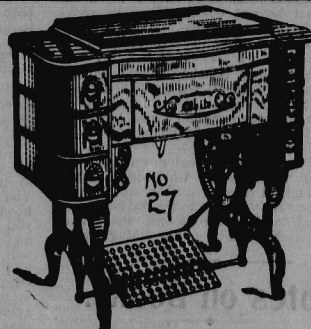
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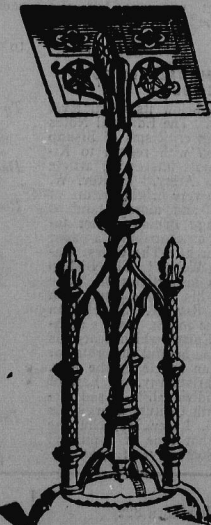
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Current Topics.

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

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

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

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

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

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

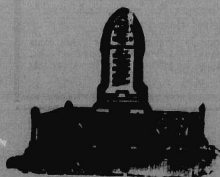
Here are a few examples of the nauseating sophistry of this extraordinary memorandum. The opening sentence is a masterpiece of sophistry. It runs, "In every case in which a certificate of marriage is in terms of the Marriage Act transmitted to a District Registrar by a Minister of Religion, registered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

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

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riage are most serious, and a fruitful source of misery, both to parents and to the children born before this second so-called marriage.

If the State desires to help the Roman Church to enforce her discipline over her own people, that may, under some circumstances, be a laudable aim. But it is to the peril of the nation that this should be done at the cost of permitting the stability of her marriage laws to be undermined. And it is certainly unthinkable that a community predominantly Protestant should tolerate for long such an iniquitous procedure, even though a plausible Registrar-General, in however plausible a pamphlet, should present it in a garb of innocence and endeavour to invest it with a halo of sanctity.

The European situation is becoming more and more involved. We are glad that Roumania is practically determined to help Serbia, and we hope that Greece will be true to its treaty obligation. These accessions to our side will be worth more to us than the treachery of Bulgaria is to our enemies, and considerably relieve the tenseness of the situation. It is hard to understand why the gloomy forebodings of Lord Milner have been allowed such world-wide publication. If the Dardanelles problem is really impossible of solution, it does not seem very wise to let the other side know

that we so regard it and are contemplating withdrawal. Again and again we have been told that such withdrawal is a practical impossibility, and we may be quite sure that the Germans would use their utmost endeavour to make it quite disastrous. This is one reason why we question very much whether such an idea is in the minds of our leaders and the very optimistic reports that reach us from the trenches in Gallipoli seem to confirm our opinion that Lord Milner differs as widely as possible from the responsible leaders in this matter.

But the extreme gravity of the position is apparent from the appeal of King George for a quickened inflow of recruits. It is to be hoped that conscription, which is so contrary to British genius, will be avoided by a much readier response of our manhood than is at present being evinced. "The end of the War is not yet in sight, and larger sacrifices will be needful in order to get in secure holding 'The Mad Dog of Europe.'" The latest manifestation of his insanity in the cold-blooded murder of Miss Cavell has again shocked the world, but when the full story of the deeds of the German armies is written it is fairly certain that even that will pale into insignificance beside the awful atrocities that are awaiting words to describe them.

All this should mean to a Christian people incitement to an "agony of prayer" that the springs of Divine Power may be released to quell into the quiet of a righteous peace this world-affecting turmoil. Again the teaching of Holy Scripture should lead us to a more humble self-examination. The Christian Church is in the position of a Hezekiah and should be clear in imitating his sane example. Before we can consistently pray for the salvation of these allied Empires from the demolition that threatens them, we must be seeking by prayer and effort such a reformation of the national life as will sufficiently justify that salvation. As regards our own great Empire, whether at its heart or in the far-off members, there are national failings so manifest that its world ministry has been obscured and checked. The hydra-headed sin of covetousness, with all its ghastly results of drink and opium traffics, sweating and abject poverty, gambling, whoredom and other hated wickedness, seems largely unchecked and in some cases fostered and enlarged. We present a sorry spectacle indeed, as a professedly Christian nation, to the heathen races of the world. Prayer, humble and unceasing, is the Church's duty and high calling at this time of crisis. Prayer of such a nature as will force home upon an unheeding public the great fact of God and arouse its conscience into such self-sacrificing action as will purify the national life and make it an efficient instrument for the purposes of the King of Kings.

WHO WAS HE?

An amusing story is related of a Birmingham Vicar who is in the habit of repeating some of the sentences in his discourse, so that their full significance shall be grasped by his hearers. On one occasion when he was addressing a congregation in one of the poorer quarters of the city he came to the words, "Who was John the Baptist?" He said the words impressively, and repeated them. Once again, looking round the church at the assembled people, he said, "Who was John the Baptist?" To his astonishment a shabby member of the congregation rose to his feet, a smile on his face, and said: "Look here, guv'nor, I know there's a catch somewhere, but come on, who was he?"

"Now, Gladys, get in off that gas-box. It's time all young girls were in bed; The nights are too cold for love-nonsense, And you have a bad cold in your head." "O mamma, it's so warm in this corner, There's no need to worry, I'm sure, For Bertie's just brought me a bottle Of Woods' Great Peppermint Cure."

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Thoughts on the Church Seasons.

22nd Sunday after Trinity (October 31).

HOW TO FORGIVE.

Our Gospel (St. Matt. xviii, 21-35) teaches us how to forgive injuries. The Rabbis said that it was a duty to forgive others until they had offended three times. St. Peter had grasped sufficient of his Master's spirit to feel that the Rabbinic Law should be widened. He said, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" Jesus saith unto him, "I say not unto thee until seven times but until seventy times seven." Obviously here is not a mere extension from seven times to 490 times, but we are taught to have a forgiving spirit, and to be willing always to forgive those who have done us wrong.

The Lord, having laid down the Rule of Forgiveness, gives a concrete example of its working in the Parable of the Unmerciful Servant. It throws a flood of divine light on the rule of full and free forgiveness, and above all, it gives us an adequate motive for forgiving those who have offended us.

The story tells of a great heathen king who reckoned with the governors of provinces in his Empire. One was brought to him who owed him 10,000 talents (about £2,000,000). Having nothing to pay, his master commanded that he should be sold, his wife, his children, and all that he had. But in response to his servant's plea for mercy, his master "was moved with compassion, and loosed him, and forgave him the debt." Then the man who had just been forgiven £2,000,000, going out found a fellow servant who owed him £3 (a hundred pence). "He caught him by the throat, saying, Pay me that thou owest." No plea for mercy touched the creditor's heart; he "cast him into prison till he should pay the debt." Then follows just retribution. The master said: "Shouldest not thou also have had compassion on thy fellow servant even as I had pity on thee?" and he "delivered him to the tormentors till he should pay all that was due to him." Our Lord adds: "So likewise shall my heavenly Father do also unto you, if ye from your heart forgive not every one his brother their trespasses."

We have a Creditor—God. Our sins were piled up as a great debt to him, like the £2,000,000. But when in Christ's Name we asked for mercy, God loved us and forgave us the debt. The greatest offences of others against us are in comparison only like the paltry debt of £3. God's forgiveness of our sins is then the motive and measure of our forgiveness of those who have injured us, "forgiving one another, even as God for Christ's sake hath forgiven you."

23rd Sunday after Trinity (November 7).

CHRISTIAN CITIZENSHIP.

This Gospel (St. Matt. xxii, 15-22) seems to have been chosen for the sake of the great central utterance of the narrative ("Render therefore to Caesar the things that are Caesar's, and unto God the things that are God's") rather than for the sake of the narrative itself.

The Epistle reminds us that "our citizenship is in heaven." The Gospel reminds us that we have an earthly citizenship as well as a heavenly one, and that a Christian should fulfil the just claims of both.

(1) **Our Earthly Citizenship.** The duties of our earthly citizenship are very prominently before us at the present time. St. Paul was much impressed with a sense of the grandeur of Roman citizenship, but it is a far greater glory to be citizens of the British Empire. For the sake of that Empire thousands are giving their lives at the Front, while those who remain behind are gladly making sacrifices in gifts and service. In normal times we are still bound to love our country, to be loyal to our King, to obey the laws of the land we live in. Our Christian faith should make us better citizens of the earthly kingdom.

(2) **Our Heavenly Citizenship.** But the duties of our heavenly citizenship need still more emphasis, because they are more easily forgotten. All right-minded people acknowledge some duties to the State and to their fellow-citizens. Caesar must have his rightful dues. But God's claims are often neglected. Multitudes who think it wrong to defraud their fellow-men think nothing of robbing God of the honour due unto His Name, His Day and His Word, and those who would not so transgress themselves, often look complacently upon those who do. Surely the claims of our heavenly citizenship are paramount. We should be loyal to our Heavenly King and seek to live on earth by the laws of heaven. People will judge of our Gospel by the lives of those who profess it. Let us so live that those who associate with us may "take knowledge" of us that we have been "with Jesus."

As a Nation We Implore.

Litany for use in time of War.

"I will not fail thee nor forsake thee. Be strong and of good courage."—Joshua i. 5-6.

As a nation we implore,
Hear our prayers as we adore,
Lord, on us Thy mercy pour,
While we kneel and pray.

Guard our troops in foreign land,
Help their courage long to stand,
Strengthen every British hand,
While we kneel and pray.

Guard our sailors on the sea,
Help them whereso'er they be,
Give them faith to trust in Thee,
While we kneel and pray.

Those now on the battle plain,
Mid the wounded and the slain,
Give relief from all their pain,
While we kneel and pray.

Comfort those whose anxious eyes
Cannot sleep till morn's sun-rise,
Hear their prayers, and heed their sighs,
While we kneel and pray.

Comfort those whose sad eyes weep
For the dead in peace they sleep,
God their souls will safely keep,
While we kneel and pray.

Bless our Country; give us peace,
From our anxious cares release,
Till at last all wars shall cease,
While we kneel and pray.

Bless us all in every home,
Fighting in Thy strength alone,
God will watch and bless His own,
While we kneel and pray. Amen.

(Words and music by Mrs. Arthur Good-
eve.)

Copies of this Litany may be obtained from the A.B.M. Office, 242 Pitt St., Sydney; price 3/6 per 100 (words and music). Profits for the Red Cross Society.

A Message from the Trenches

(By an Officer, in the "Church Family Newspaper.")

The red sun was sinking low on the skyline as I dashed along the road to Ypres one summer's night; great clouds of blinding dust rose from beneath the flying wheels of my big grey Studebaker, and I pitied the passers-by enveloped in their swirling folds. Had I been coming down the Portsmouth Road that Sunday evening, I should have been called nasty names, but I was on a mission brooking of no delay, and orders were to deliver my instructions without an instant's loss. I was nearing my journey's end, for the guns were biting into the darkness on every side of me, and beyond the fields I could see the tell-tale fountains of earth and stone where the German shells were falling fast.

A Familiar Figure.

Down the road, coming towards me, I noticed a familiar figure, tall, virile, and with the carriage of a man, though there is a slight stoop of the shoulders that tells of hours spent over the study tables in that big room looking out across green fields, with its walls book-lined; for it was the Padre I passed, and I think, at least I hope, the dust cloud was lighter for him; I tried to make it so.

In all our far-flung battle-line no men wear more worthy the uniform of our beloved King or serve their country more nobly than these officers who bear the cross as their badge and whose black-banded shoulder-straps tell of their sacred calling. His leggings were white with the dusty roads he had travelled; a tired look was in his drawn eyes; from dawn he had been travelling from camp to camp bearing his message of hope and courage and cheer. Quick to my side my left hand dropped—the motor-driver's salute—a homage alike to the King's uniform and the man who wore it; and the kindly smile he gave was an acknowledgment more than the hand he raised.

Half an hour later I came quietly back the same way, my big grey car gliding like a shadow under the trees, its wheels scarce moving the coat of dust that covered the much-travelled road. In the woodland that edged the railway little dabs of mellow light told where our soldiers watched and waited; from the gates of an old chateau a Red Cross car slipped out and sped away towards the Front on its mission of mercy; and as I paused to let it pass there came from the field beyond a voice, "Be of good cheer!"

A Memorable Scene.

A break in the high hedge, where a rustic bridge gave entrance to the enclosure, showed a hollow square formed of two or three hundred soldiers seated on the ground; in the centre a figure stood with hand upraised, and again were repeated the words I had heard.

Quietly I slipped through, for my work was done and my time my own, to join a little group of ambulance men, who, like myself, had been attracted to the service. It was in many ways a weird scene. Darkness had set in, and the men, squatting on the ground, were but shadowy shapes, and all around was gloom, save for one feeble ray of light that came from a cottage window beyond the belt of trees; under the hedge-row the blackness of the dug-outs caught the eye no more, but sharply silhouetted against the cloudless sky was the Padre, whose voice, soft, with a faint tinge of the Scotsman's accent, sounded full of calm courage and cheer.

I will not try to recall by word the simple sermon he preached; it had no dogma, no metaphysics, for he spoke to men mostly of another Church than his own, and here, where life and death ever jostle each other, where the boundary that marks earth and eternity is faint as a silken thread in the dusk, we forget the limits and the lines that separate creed from creed. So he talked rather of our homes and friends, of the reasons why we should go along our dangerous ways with courage, for surely the end could only be in victory.

And he instanced, too, the fact that in all religion there was sacrifice, from that great substitution on the Cross, when Christ gave Himself to save humanity. Then to his listeners he brought home their own sacrifice, how they had heard the call of their King and country in this dire hour of danger, how they had left homes and families and loved ones prepared, if need be, to lay down their lives that the Homeland might live and

their dear ones be protected from the apostles of infamy.

He did not have far to go to point to the horrors from which their homes might suffer if their sacrifice was in vain, for on every hand lay ruin and devastation. Surely no preacher could have had to his exhortations a more powerful and striking example.

A Sad Thought.

"Be of good cheer!" How much we needed these words when we knew at home men were starving us of the very elements of victory, when for a few paltry shillings they were willing to let us lay down in vain our lives in that supreme sacrifice each was willing to make.

But the gentle words made us forget the dark, disquieting thoughts that have chilled many a gallant heart; instead, we were bidden to go forward, trusting in the God of Love to bring us out of a new and better day. With an apt quotation—whose words have fled from my memory—all religion was summed up as sacrifice. "God so loved the world that He gave His only Son."

Till We Meet again.

When the sermon was over it was so dark that the words in the hymn-books were invisible, and few seemed to know the lines of the concluding verses of praise:

God be with you till we meet again.
Keep love's banner floating o'er you.
Smite death's threatening wave before you.
God be with you till we meet again.

Something in the soft sweetness of the music seemed familiar to me, not in the words, but rather in the manner of their singing, and I dimly wondered whilst the Padre pronounced the Benediction. There was a moment's pause, then—I knew; for the voice which gave "The King" was that of a little Scots sergeant whose choir I had heard weeks ago, far away from the Belgian fields, where that service was held. It brought back to me an old-worn town in France, a square of many shadows, and a road that took me to a desperate adventure.

Scarcely had the last notes died in echo beyond the trees than the lights of the workshop flashed out, and the sparks from its forge streamed up in glittering clouds. "Be of good cheer!" How these men took to heart the words to which they had listened, for they sang again the hymns of hope and comfort as they set to work that would end perhaps at dawn, perhaps not even then.

As I went my way, the Major and the Padre joined me, gallant soldiers both, and I watched them go, the dust rising whitely to their footsteps, the gentle voice of the preacher mingled with the stern tones of the fighter as they vanished up the grey, winding road that leads to the ruins of Ypres.

O! make Thy Church, dear Saviour,
A lamp of purest gold
To bear before the nations
Thy true light as of old.

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Our London Letter.

(From Our Own Correspondent.)

London, September 2, 1915.

Illness of the Archbishop of Canterbury.

At the moment the matter of greatest concern to the Church in London is the unexpected announcement of the illness of the Archbishop of Canterbury. It is a serious return of an illness which he had two years ago, the nature of which I cannot recall. The attack has been grave, yet I am thankful to say that the official announcement is that he is now relieved; but, that, although a steady convalescence may be expected, some weeks must elapse before his Grace will be able to resume any form of active work.

This must be taken as another sign of the weight which the War entails on our leading public men, who should have the constant prayers of us all that they may be divinely sustained in their leadership. The Archbishop's loss to the Church at this juncture will indeed be a serious matter. There is no doubt of the broadness and fairness of his mind, and the sane way he looks at and judges the most important issues. Kikuyu is a prominent case in point, but in several important matters in the last few months he has shown the characteristics I have mentioned. His promise to Sir Edward Clarke that Prayer Book Revision should not be adopted without some reference to the House of Laymen, and that not till after the War, illustrates this. There was a strong section behind him pressing that the matter should be finished at all hazards, but he could see that the representations made from our standpoint were entitled to consideration. Many other are the reasons why we should hope that his Grace's restoration to health will be speedy and complete.

The Way of Renewal.

Our summer is ending and the autumn and winter are rapidly approaching with all their various forms of activity in Church and philanthropy; this year, however, not as in former years. The position of the Nation with regard to the War has laid serious hold of people, and it cannot now be said that business is as usual or that the War is not being understood. The mark of the War is cutting deeper and deeper into the soul of the people. There has been all along much searching of heart, much prayerful endeavour to find out what is the divine will and the

meaning of all the terrible happenings that this War has meant. Nowhere, in my judgment, have they been so truly and fully stated as in a pamphlet by Mr. Bardsley, the C.M.S. Hon. Secretary, drawn up by him in consultation with some others, entitled "The Way of Renewal." He lays bare, trenchantly and faithfully, the great spiritual issues of the time. The fundamental need of the world, he says, is a renewed spiritual life in the Church, and such renewed life depends upon personal penitence, obedience, faith and consecration in His individual servants. The Church corporate depends upon each single member. "The world needs a revival within the Church, God waiting to pour out His Spirit upon the Church, all depends upon individual men and women daring to believe in God—and act."

The Vocation of C.M.S.

He calls upon the Church Missionary Society throughout its constituency, solemnly and earnestly to give the lead to the movement with this objective in view, and aims and plans for the coming winter have been carefully thought out on the principle that it is within the vocation of a missionary society to bring home to the Church certain facts; for instance, that, despite the War, missionary work is being carried on and that the truth that Christ is the hope of the world has been made clearer than ever; that there are vast opportunities of extending Christ's Kingdom which are not being used; that the failure of the Church at home is doing much to stay the coming of God's Kingdom throughout the world and that therefore the revival of spiritual life in the Church is the fundamental need of the world. He claims that in advancing these principles and seeking to impress them upon the heart and mind of the Church, the C.M.S. will be true to its vocation.

Mobilisation of Missionary Forces.

The plans for realising this purpose have been carefully thought out. Conferences for workers in large areas, and campaigns in parishes to impress individuals and to leave behind them some definite missionary interest and work in each parish, summarise what is proposed to be done. The call is for a real mobilisation of the missionary forces in every C.M.S. parish, which will affect other parishes and permeate the whole Church. This will not be easy to accomplish. Indeed, it cannot be done but in entire dependence upon the divine blessing on thought, word and work, through the Holy Spirit.

Prayer, consecration and concentration are the high and difficult qualities which are needed, yet God will assuredly bless the simplest effort if faithfully made. May there be a great response to this great lead.

Doubtless the special needs of the C.M.S. at this time have helped to draw out this manifesto of Mr. Bardsley's, for such it surely is. His aim clearly is to get at the very root. Why this failure, this hesitation, this withholding of supplies, this keeping back or using otherwise what is so sorely needed for the great work of making known the work which Christ has done for the world? Why this continued difficulty of so grand a cause as the C.M.S., due to the want of a few thousand pounds? There is really no excuse. As a matter of fact, there is a greater circulation of money in the country at this time than has ever been known. Many are suffering through failure of dividends and profits, but more are benefiting through the prodigious sums which are being spent by Government in connection with the War; and this benefits trade generally. Some striking figures are quoted in the "Spectator" of last month, showing this to be the case.

Joint Meetings of C.M.S. and S.P.C.

It is unfortunate when things are so critical that discussions and differences of opinion should circle round the C.M.S., as it has in the pages of the "Record" in the last few weeks. There has been a great correspondence in that paper concerning (1) the financial decision arrived at in Committee on July 13 which was to go forward and not retrench yet, and (2) the joint meeting of the Younger Clergy Unions of the S.P.G. and C.M.S. The latter took the form of a Missionary Convention or Retreat, and the discussion soon centred upon it. Bishop Ingham intervened and took the line that the Board of Missions provided the opportunity of meeting together which should be availed of, but that joint meetings such as were recently held at Swanswick, were unwise and undesirable. There is no doubt that they cause disunion, though Dr. Stock, in a very interesting communication, exercised his strong bent for precedents very effectually. The effect of it all will probably be that such joint meetings will not be held, which, in my judgment, will be the best course to take in the circumstances.

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Personal.

Rev. S. H. Smith, Vicar of Port Arlington, Victoria, has obtained the B.D. degree of the University of Durham.

Rev. W. M. Holliday, Rector of Mulgoa, N.S.W., has resigned his parish, and will enlist in the Expeditionary Force.

Rev. Norman Tivey, Curate of Christ Church, North Sydney, has been appointed Acting-Precentor of St. Saviour's Cathedral, Goulburn, during the absence of the Rev. H. K. Gordon at the Front.

At the Bendigo Synod the Revs. S. Vanston (Castlemaine) and J. A. Rowell (Tatura) were elected to be Canons of All Saints' Pro-Cathedral.

The Bishop of Carpentaria was enthroned in the Quetta Memorial Cathedral, Thursday Island, on Sunday, October 17.

The Bishop of Bendigo, at his Diocesan Synod, announced that he had appointed the Rev. John Carrington, Rector of Daylesford, to be a Canon of All Saints' Pro-Cathedral.

Rev. Reginald Halse, Warden of the Brotherhood of St. Barnabas', N. Queensland, will conduct the Annual Retreat for Clergy, at Mornington, Victoria, from Nov. 16, to 19.

Rev. William White, Curate of St. James', Melbourne, who has been appointed to the charge of the Metropolitan Mission, was, on the eve of his departure, presented with a gold watch by the parishioners of St. James'.

The Bishop of Melanesia (Dr. Wood), who is in Sydney, and intended leaving on Tuesday last by the Kulambanga for the Solomon Islands, will remain for some weeks on account of having to undergo treatment for an affection of the ear.

The death occurred at Stanwell Park, Sydney, last week, in his 80th year, of the Rev. Frederick Matthew Dalrymple, who was Rector of Holy Trinity Church, Erskineville, for 16 years. He was ordained by the Bishop of Bathurst in 1872, and worked in that Diocese till 1888, having at various times been Incumbent at O'Connell Plains, Carcoar, Molong, and Milltown, and Canon of All Saints' Cathedral, Bathurst. In 1888 he came to Sydney, and after officiating first

at St. Bartholomew's, Pyrmont, and next at St. Stephen's, Newtown, he was appointed to Erskineville, in 1891. He retired from his ministry there in 1907, and went to live at Wentworth Falls, transferring his residence to Stanwell Park about 12 months ago. Memorial Services were held last Sunday at Holy Trinity, Erskineville. The Rector (Rev. Stephen Taylor), preached in the morning, and Archdeacon Boyce at night.

The London "Record," writing of the late Dr. Everard Digges La Touche, who was killed in action at Gallipoli, says that while Curate at St. John's, Bradford, "he made for himself quite a name in the city. He was most earnest in his work for Christ, and constantly on Sunday nights, after the services at the Church, would be found debating in the open air with sceptics drawn from every class of society. Very often men, impressed by his arguments, would go with him to his house to discuss questions brought out in them, and his library was always at the service of those, even, who differed most widely from him. Some who had opposed him at the open-air meetings saw him off at the station when he left Bradford in order to wish him God speed—a kindly thought he much appreciated."

Rev. E. H. Fernie has resigned the living of Moonta and Wallaroo, S.A., on his appointment as a Chaplain for the Front.

Rev. H. T. Langley, Vicar of St. Mary's, Caulfield, Victoria, will accompany the Rev. A. R. Ebbs as a deputation from the Victorian C.M.A. to the annual meetings of the Tasmanian C.M.A. He will preach at St. John's, Launceston, on November 7, and proceed to Hobart on the 8th to speak at several meetings in and around the capital city.

Rev. E. F. Pelletier, Rector of Maffra, Victoria, who left Melbourne under engagement to the Colonial and Continental Church Society to lecture in England, has had to return home owing to his wife's illness.

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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 "Communicated."

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The Church Record.

OCTOBER 29, 1915.

THE WAR AND CHRISTIAN IDEALS.

Every now and then the question is discussed, in relation to the present heart-rending condition of things, "Has Christianity failed?" Though the discussion seems generally to take place in Christian circles, there can be no doubt that the question is not of Christian origin. The Christian is quite convinced that Christianity cannot fail for Christianity is Christ; and the common experiences of the Christian life are, of themselves, quite sufficient proof of the dominating power of Jesus Christ. The question is really due to the suggestion of those "rationalistic" influences which are always so strong in the life of the Community.

The whole history of man reveals the presence of a subtle influence that is always seeking the degradation of mankind, and for that purpose travesties the noblest aspirations of the human heart.

The soul of man made by God for communion with Himself is always seeking to express its aspirations after God in religious rite. The whole world of man is witness to the truth of this; and yet the terrible burlesque of religion which is universally manifest apart from Christianity, is an illustration of the devilish influence that has been so subtly at work. Even against Christianity itself, the cunning spirit of the world, which was at first so patient in opposition as to freely shed the blood of the Christians, has changed its plan of campaign, and now is even seeking to quickly emasculate Christianity of its power by leaving the Christian community with its own degrading ideas. We are suffering to-day from considerations that in spite of their Christian pretentiousness are merely worldly ideas under cover of a thin veneer of a Christian color.

The inordinate value set on human life seems the direct inference of Christian teaching, and the wholesale disregard for life that seemingly is being displayed in this present War on all sides seems to argue the failure of God Himself. In the minds of men to-day life is so precious and death so awful that the wholesale and frightful carnage which is continually going on is a positive proof that Christ has failed—that our faith is all a delusion.

But when we turn to the history of Christ's life and teaching we find out the fallacy underlying this plausible suggestion. The great Founder of Christianity, who not only taught but demonstrated the tremendous value of human life, was crucified before He had reached half the allotted space of man's life. For Him the value of human life resided in the value of the soul of man; it was the value of the individual soul of man that Jesus Christ magnified. He never placed any excessive value on the mere duration of a man's earthly life; nor did any of His immediate followers. We might with a good deal of truth contend that their teaching was in an opposite direction, so much so that in other days men have actually sought martyrdom in their disregard as Christians for this present life.

And even in our own time, not without some show of truth, have Christians been taunted with "other worldliness." The value of earthly life, for Christ and the Christian, is simply the opportunity it gives for consecration to the service of God and mankind. But on the other hand, if Christianity magnified the value of life because it magnified the value of the human soul, it has transfigured Death, for that is but the entrance to fuller life, fuller service, and fuller joy. This is where the materialistic spirit of the age has got astray. Its values are all wrong. Maximum of service or self-sacrifice, and not maximum of duration of life, is the desideratum for man; the evil of death is but a shadow for the man who is seeking to live truly; and the after-death, with its eternal realities, will outweigh the biggest trials and sufferings he can meet in his earthly experience.

Then again the Gospel of Peace is misinterpreted to mean a gospel of such quiet in man's environment as will foster the growth of comfort, luxury and pleasure. War is a deplorable thing, because it disturbs our comfort, it cuts off our business and spoils our enjoyments. It brings sorrow into our homes, it brings suffering to our loved ones, it demands material sacrifices and makes it difficult for us to make ends meet. We feel the pinch of want in various ways; in some cases the necessities of life, in other cases its delights are made more difficult of attainment. The life which we value so highly is being sacrificed wholesale, the wealth which men are practically worshipping is being squandered in the most prodigal fashion, and the comfort which we all desire so heartily is, for millions of our fellow beings as well as in many cases for ourselves, being completely interfered with. The peace of the world has been broken, and Christian nations are engaged in this fratricidal struggle. Surely the Gospel of Peace which Christianity preaches is impracticable and delusive. Again, the worldling misinterprets the teaching of Christ and the history of man. "There is no peace saith my God to the wicked." And again the values of the worldling are manifestly wrong. The Gospel of the Crucified knows no such peace as the worldling seeks after. To a world with such ideals, with its gospel of comfort and its gospel of luxury and pleasure, the word of the Crucified ever is, "I came not to send peace but a sword." The present War, with its horrid circumstances, will indeed have proved a blessing in disguise if only it can serve to purge our national and

individual life of such unworthy ideals.

The Christian Gospel of Peace has no relation to the selfishness of man, but is the direct consequence, first of the message of forgiveness to the repentant sinner through the blood of Jesus Christ, and then of the consecration of the forgiven one to the will of God His Saviour.

It is because the members of even professedly Christian Empires, for the one part, remain unrepentant in relation to their sin, and unwilling for the kingship of Jesus Christ in their hearts, and dominating their lives, that to the other nations of the world the grim spectacle is presented of this Armageddon of Christian races. It is certainly not because Christianity has failed.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

C.M.A. Young Peoples' Union.

The 22nd Anniversary of the Y.P.U., held in the Sydney Town Hall on Saturday afternoon, October 16, was, in every way, a great success. The attendance of young people showed that the Union, in the number of branches, and of members, as well as in receipts, had reached the highest point yet attained. The income for the year was £421, and there are over 2600 members in the union. The meeting was most enthusiastic. The president, Rev. H. S. Begbie, was in the chair, and Canon Charlton and Miss Barber (China) delivered addresses. Action-hymns and recitations were rendered by a few of the Bands, and at the close the offerings were presented, amounting to £37/5/2 (£25/3/6 from Y.P.U. branches, and £12/1/8 from visitors). The young people joined in the hymns with much vigor, waving their flags at appropriate moments. The scene was very striking, and gave a vivid impression of the power of the Young Peoples' Union in assisting the missionary enterprise.

Soldiers' Club at Liverpool.

A well-attended meeting of ladies was held in the Vestibule of the Sydney Town Hall under the auspices of the L.H.M.U., on Tuesday afternoon, October 19, in connection with the work among soldiers at Liverpool. Lady Helen Munro Ferguson, who presided, spoke most appreciatively of the work of the Ladies' Home Mission Union, comparing it with that of Aaron and Hur in upholding the hands of Moses, and of the ravens who supplied the needs of Elijah. The War, her Excellency said, had added a new interest to the ladies' work, for the soldiers were exposed to great temptations, and opportunities for recreation and worship should be provided for them.

The Archbishop said that the special object of the meeting was to provide furniture for the new Church Hall at Liverpool. The L.H.M.U., like a famous regiment, was "always ready." The ladies helped the congested city parishes, the new suburbs, and the country districts, and now were assisting the soldiers. On Tuesday, November 9, the New Church Hall would be opened by her Excellency. When the camps were first established the men had nowhere to go in their leisure hours. The Y.M.C.A. and the Salvation Army had provided tents, and the Church of England had followed their lead. A touch of home was needed in the camps, and they were glad to provide creature comforts, but must also add the spiritual, which was needed most of all. Thus true men were made by contact with a personal and present Saviour. In this great enterprise they were all privileged to help.

Rev. P. Stacy Waddy spoke from personal experience of the men in camp. He said that there were certainly great temptations surrounding the men, but that on the whole the tendency was upward and not downward. We should do our utmost to assist the men. They had made great sacrifices, so should we. The Church of England, besides providing tents, had been spending £12 a week at the camps, but now £25 per week would be needed to meet the growing opportunities. The soldiers not only appre-

A.B.M. Meeting.

At the Chapter House to-night (Friday, October 29) a missionary meeting, under the auspices of A.B.M., will be held at 8 p.m. The speakers will be the Bishops of New Guinea and Melanesia and the Rev. W. M. Wilkinson, who has just accomplished a journey of 7000 miles in North Queensland and the Northern Territory.

St. Luke's, Liverpool.

Last Sunday the 96th Anniversary of St. Luke's Church, Liverpool, was celebrated by special services, at which good congregations were present. The Church was tastefully decorated for the occasion, and the special music was well rendered by the choir. In the afternoon the children brought flowers and gifts, and the collection was given to the Wounded Soldiers' Fund. The singing of the children was exceedingly good.

St. Andrew's, Summer Hill.

The Second Anniversary of the Consecration of St. Andrew's, Summer Hill, was celebrated on Sunday last. The services were bright and patriotic, and the congregations were large. Revs. E. Claydon and R. B. S. Hammond were the preachers morning and evening respectively, and a special service for children was conducted in the afternoon by the Rev. F. W. Harvey. The offertories for general Church expenses amounted to £80/11/9. The National Anthem was sung at the close of all services.

St. John's Bishopthorpe, Glebe.

Instead of the usual biennial Sale of Work in aid of the Parochial Fund of St. John's, Glebe, at a period when the War is making so many demands on the time and work of Churchwomen, the members of the Women's Guild decided to endeavour to collect £100 in lieu of a Sale this year. The result of the "Women's Effort" has been most gratifying, and culminated in a special service on Sunday evening, October 17, when the Archbishop was the preacher, and a cheque of £100 15s. was presented at the offertory. In his sermon the Archbishop spoke words of kind commendation of the way in which the money had been raised, remarking on the fact that the offering was made up, for the most part, of the small contributions of the many, rather than the large donations of a few parishioners.

GOULBURN.

Cathedral Council.

The Council met on October 19, the Bishop presiding. It was determined to assist the new Girls' Grammar School to the extent of granting them the use of St. Saviour's Hall at a nominal rental for the first six months. At the conclusion of the ordinary meeting a joint sitting of the Cathedral Council and the Cathedral Branch of the C.E.M.S. took place to consider a re-organization of the direct giving to the stipend funds. The Bishop spoke most emphatically against the continuance of pew rents in the Cathedral and trusted they would disappear with the new year. A comprehensive scheme was tentatively adopted providing for the co-operation of the C.E.M.S. in making direct giving the chief plank of the parochial finances.

Saints' Day Bidding.

On each Saints' Day in the Cathedral every Church in the Diocese bearing that particular dedication is solemnly remembered with intercession for those who minister and those who worship. Both parish and daughter Churches are remembered in this way.

Accident to Canon Studds.

Canon Studds, Rector of Junee, met with a painful accident at Junee Reefs recently. While conducting a wedding he missed his footing and fell heavily, sustaining injuries to the head and hands. He is now suffering considerably from shock, and has been ordered complete rest. Canon Studds is one of the oldest clergy in the Diocese, and has been Rector of Junee for 32 years. Rev. H. H. Hetherington is in temporary charge of the parish.

Military Camp.

The soldiers at the Goulburn Camp make good use of the membership granted them of the Cathedral parochial organisations. After an evening spent at St. Saviour's Hall it is no uncommon thing for those in charge to be entrusted with the posting of 50 letters. In addition to the Parade Services, a good number of the men are seen at Evensong at the Cathedral on a Sunday. Those without friends in Goulburn are entertained to tea on a Sunday afternoon by the ladies of the parish.

VICTORIA.

MELBOURNE.

Church Missionary Association.

Group Prayer Meetings.—The Church Missionary Society in England is most wisely giving itself to help in the deepening of the spiritual life of the Home Church, and the Victorian Association is gladly striving to follow so wise a lead. Special emphasis is being laid upon prayer. Several group prayer meetings have already been held. The most recent took place at St. Mary's, Caulfield, on Saturday, October 23, from 3 to 9 p.m., and was well attended.

Miss C. Ople, M.A., M.Sc., of our New Zealand Association, has been appointed to the Ladies' College in Colombo, and will leave Melbourne on November 24.

Miss Mabel Miller has been definitely located to Uganda. Her requirements are £65 for passage and outfit, and £110 per annum for support from new income. It is earnestly desired that Miss Miller may sail not later than the middle of January.

Finance.—The executive has decided not to make any special appeal or public effort

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during the remaining weeks of the year, thinking it is better to lay emphasis upon the development of spiritual life, and upon intercession for all our needs, which are considerable. Our Hon. Treasurer, Mr. Woodward, estimates that the ordinary and necessary expenditure for this year may be £800 more than the estimated ordinary income. All members of the Association are asked to do all that lies in their power in the remaining weeks of the year to so augment the income as to at least permit of this year's expenditure being met by this year's income.

The Bowers' Band Annual Meeting will be held to-morrow (Saturday) afternoon, in the Masonic Hall, Melbourne, at 3 o'clock. Preparations have been in progress for some months so as to worthily celebrate the 21st birthday of the Band.

Inspection of Military Camps.

With the desire to ascertain a correct estimate of what the Church is accomplishing and what are the possibilities for advancement in the work amongst our soldiers, a Sub-Committee, consisting of Archdeacon Hindley, Rev. D. M. Deasey and Mr. Clements Langford, paid a visit of inspection to the various military camps in and around the city.

While the fine work being done at Flemington by the Rev. G. E. Lambie and elsewhere by others, was felt to be nothing short of heroic, yet the contemplation of the amount of work yet to be done was appalling. At Broadmeadows there is not a single Anglican Chaplain to 7000 men, the Rev. G. W. Carter who was formerly labouring there having returned to Seymour. Encouraging reports are given concerning the new Camps at Royal Park. It is learned that the Rev. D. M. Deasey has already raised a sum of money approaching £200 (£300 is needed) towards the building of an Institute there. The erection of the building is already in hand.

Presumably in response to the letter of the Rev. Frank Lynch in the "Argus" setting out the extreme desirability that a billiard table should be installed in the Institute a generous friend has asked the Archbishop to accept the gift of a full-sized table and necessary accompaniments. The offer has been gratefully accepted by his Grace.

Spiritual Awakening in New Guinea.

The Bishop of New Guinea unfolded a striking story of spiritual awakening in various parts of his great Diocese to a gathering of clergy on October 21. He could only ascribe it to the power of the Holy Spirit. He appealed for several new workers.

St. James' Old Cathedral.

Archdeacon Hindley presided at a welcome given to the Rev. C. L. Desailly, who was recently inducted to the charge of St. James'. The social which was held in St. James' Hall on Monday, October 11, was intended also as a farewell to the Rev. W. White, who has been acting as Curate to Archdeacon Hindley. The Archdeacon assured Mr. Desailly of a whole-hearted co-operation on the part of the parishioners, and asked God's blessing upon his labours.

Hampton.

The Archbishop, on Saturday, October 16, laid the foundation stone of a fine new Vicarage at Holy Trinity, Hampton. The building is to cost upwards of £1000. This parish was only recently separated from the parish of Sandringham. The Vicar, Rev. H. F. Goss, is doing an excellent work.

Trafalgar Day.

The Church cannot forget her duty towards the gallant officers and men of the sister services of the Royal Navy and the Mercantile Marine—"the navy which stands between the Motherland and invasion, and the Merchant Service which stands between our families and starvation." The annual "Service for Seafarers" in commemoration of Trafalgar is the Church's call to the nation as well as to her sailors. The service will be held in St. Paul's Cathedral, Melbourne, on Sunday, October 31, at 3.30 p.m. The sermon will be preached by the Archbishop. Seats will be reserved for officers and men of the Navy and Merchant Service and all connected with shipping until 3.15 p.m. The band of the R.A.N.R. will take part in the service.

Geelong Grammar School.

The handsome Chapel of All Saints', which has been for months in course of erection at the Geelong Church of England

Grammar School, will be completed this week. The Chapel will be consecrated by the Archbishop on Monday, November 1, in the presence of a gathering of old Geelong Grammarians, drawn from all parts of the Commonwealth. After the consecration a Memorial Service for old boys who have fallen in the War will be held, the sermon to be preached by Dean Godby.

BENDIGO.

(From Our Own Correspondent.)

Synod.

The Annual Session of the Bendigo Synod was largely attended by clerical and lay representatives. The opening service was held at All Saints' Pro-Cathedral on Monday, October 11, the sermon being preached by the Rev. G. C. Aickin, M.A. Immediately after which the Bishop's address was delivered in the School Hall.

Appointments.

The death of Archdeacon Watson having created a vacancy in the Archdeaconry of Bendigo, and a new Archdeaconry established for the southern portion of the Diocese, of which Kyneton was made the centre. The Bishop announced that he had appointed Canon Bishop Archdeacon of Kyneton, Canon Percival Archdeacon of Bendigo, and the Rev. John Carrington Canon of the Pro-Cathedral. Subsequently the Synod elected Rev. F. Vanston, of Castlemaine, and the Rev. J. A. Rowell to the other vacant Canonries.

Synod Business.

Two Bills were passed, the one for the Constitution of a Girls' Grammar School, and the other for a slight alteration in the Trustees and Vestries Act.

In addition to several resolutions of a patriotic character, the following motions were adopted after interesting discussions:—

"That this Synod urges the Premier to introduce a Bill to provide for a Referendum at an early date upon the question of permanent earlier closing of all liquor shops."

"That this Synod urges the whole Diocese to set apart the week preceding Advent as a time for prayer and united action to bring men into a closer relationship with Christ and the work of the Church."

"That this Synod strongly condemns the proposal to bring in a Bill to Parliament for the purpose of legalising the totalisator, inasmuch as in the opinion of the Synod the introduction of the totalisator would have a demoralising effect upon the public by giving legal approbation to the vice of gambling, would produce other serious evils. The Synod therefore earnestly requests the Government to afford no facilities for the introduction of the proposed Bill. That a copy of this resolution be forwarded to the Premier."

Quiet Morning and Diocesan Festival.

On Tuesday a "Quiet Morning" for the Clergy was conducted by Principal Aickin, and proved a means of much spiritual refreshment and help. On Wednesday evening the Diocesan Festival, on behalf of the Home Mission Fund, was held in the Town Hall. The building was crowded. His Excellency Sir Arthur Stanley, the Governor, presided, and addresses were given by him, the Mayor (Councillor Beebe), Principal Aickin, and the Rev. F. Brammal, the head of the Brotherhood Mission, Cohuna.

QUEENSLAND.**BRISBANE.**

(From Our Own Correspondent.)

The Bishop Coadjutor.

Bishop Le Fanu (Bishop Coadjutor of Brisbane) recently dedicated the new bell and turret which has been donated to St. John the Baptist's Church, Bulimba. The turret was dedicated to the glory of God, and in loving memory of Samuel and Mary Woodland. It was the gift of Miss Woodland, a daughter of the deceased, who is a resident of Bulimba. The bell was next dedicated "in memory of Arthur Lindsay" (the first lad of the Vicar's late East End Parish in London to give his life in the service of his country in Flanders) and "all who have fallen in the War." The Bishop gave an interesting address on the lessons the bell might teach.

The Church Mission.

The twentieth annual Festival of the Church Mission was held at the Mission

Church (St. Luke's, Charlotte Street) on October 17. The Archbishop was the celebrant at the Corporate Communion at 8 a.m., and afterwards was the guest of the Mission at breakfast. Some 90 members and friends were present, including the Director, Bishop Le Fanu, and the Superintendent (Mr. W. P. B. Miles). The Archbishop congratulated the Mission on its steady progress, and urged all members to remain faithful and loyal to their work, and assured them how deeply he appreciated their earnest devotion and service. Mr. Charles Kitchen, the founder of the work, was the preacher in the evening.

Girls' Friendly Society.

At a special meeting of the Cathedral Branch of the Girls' Friendly Society, Mrs. E. Morgan Baker (President of the Society) read an interesting paper dealing with the objects and ideals of the Society, including a short account of its origin. Rev. F. de Witt Batty (Acting-Sub-Dean) also spoke. New members and associates will be very welcome.

Rev. A. M'D. Hassell.

Rev. A. M'D. Hassell, who has been associated with St. Andrew's Church, Pittsworth, for the past ten months, during which time he has made many friends, has accepted the Rectorship of Inglewood.

Diocesan Festival.

The preparations for the Diocesan Festival are well advanced, and the service will take place at the Cathedral on the Feast of St. Simon and St. Jude, the anniversary of the consecration of the Cathedral. The choir will number some 200 voices, and it is expected that practically all the clergy, catechists, and lay readers of Brisbane and the suburbs will take part in the procession. The Archbishop will preach the occasional sermon.

Memorial Service.

There is to be another solemn celebration of the Holy Communion in commemoration of those who have fallen in the War, on Tuesday, November 2, at 10.30 a.m., in the Cathedral. The Russian "Cantation of the Departed" will again be sung, and the service will conclude with the playing of the "Dead March" and the sounding of the "Last Post."

SOUTH AUSTRALIA.**ADELAIDE.**

(From Our Own Correspondent.)

General Mission.

The Bishop has printed the following letter in "The Church Guardian":—"At a largely-attended meeting of the clergy held in the Church Office on Thursday, September 16, it was unanimously resolved that a General Mission be held in the city and suburbs in September of next year. It will be a Simultaneous Mission, lasting from September 16 to September 25, and will be held in all the parishes of the city and suburbs that desire a Mission, and that Missioners can be provided for. I ask now the earnest prayers of all Church-people for God's blessing on this great undertaking."

Sunday School Teachers.

The Annual Gathering of the Diocesan

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Sunday School Teachers was held on Saturday, October 16, in Holy Trinity Hall. The Dean presided. Addresses were given by the Rev. D. J. Knox and Mr. Hatwell.

Mission to Seamen.

Sunday, November 7, is to be observed as Sailors' Sunday.

C.M.A.

The Y.M.C.A. Hall has been taken for Wednesday evening, November 3, when the Rev. T. L. Lawrence will be farewelled. Dr. Ethel Good will also speak.

TASMANIA.

(From Our Own Correspondent.)

Church Missionary Association.

We are holding our annual C.M.A. meetings next month, beginning on Sunday, November 7, when the Revs. A. R. Ebbs and H. T. Langley will (D.V.) be in our midst. It is good to have such a strong deputation, as we sadly need shaking up here; with Queen Carnivals, Agricultural Shows, and military parades, we are in danger of forgetting higher and spiritual things. On Monday we are having a meeting for men only, on Tuesday a meeting in the Synod Hall at which the Archdeacon (in the absence of the Bishop) will preside. On Wednesday various meetings and the Annual Communion Service. On Thursday the annual meeting proper. We trust and pray that much missionary enthusiasm may be permanently aroused.

Military Matters.

The dread meningitis has reached our pleasant isle, and there is a sad list of soldiers who have fallen to the scourge. Chief amongst them is the name of Major Hugh Hunt, D.A.A., Q.M.G., who was a graduate of the Sydney University. Although comparatively a new-comer to us, he had made a name for himself as a capable and efficient officer, a genial companion, and an upright God-fearing man. The military funeral, with its pathetic riderless charger following the gun carriage, and the band playing Dead Marches, or such hymns as "Nearer, My God, to Thee," was singularly impressive. The Sunday following a Memorial Service was held at the deceased officer's parish Church, St. George's, when the Commandant of the Island (Col. Clark) with officers and men, attended. In view of the outbreak of this disease, all recruits are being sent to Ross, where a new camp is being formed. This throws considerable extra work upon the parochial clergy, who are already as busy as possible. In Hobart the Chaplains are the Archdeacon and one of the city Rectors, both very busy; while Ross Camp will probably be provided for by the northern Chaplains, the Rev. C. H. Shedden, of Evandale, and Rev. H. N. Baker, of St. Luke's, Launceston, who can ill afford the time from their parishes. It is much more than high time a permanent Resident Chaplain was provided (at times the number of soldiers at Claremont rises to 2000), but alas! where are the funds coming from? The Government provides Chaplains for (some of) the troop ships and at the Front, but this unique opportunity of camp life in the homeland is left to already over-burdened parish clergy.

NEW ZEALAND.**DUNEDIN.****Diocesan Notes.**

Archdeacon Woodthorpe has been licensed as locum tenens for Archdeacon Richards, who now becomes Vicar of St. John's, Invercargill, and who has cabled to the Primate that he is sailing on return to the Diocese on the first week of January.

Rev. A. D. Mitchell has been appointed by the Bishop to the charge of Middlemarch.

Rev. R. G. Coates has obtained permission to pay a visit to Australia. He has not been in good health for some time.

NELSON.**A Gallant Chaplain.**

Rev. C. J. Bush-King, in a letter to Canon Curzon-Siggers, thus refers to the Rev. T. F. Taylor, who left Nelson with the Main Expeditionary Force:—"I am the only Anglican Chaplain with the New Zealand forces. Taylor came on with the infantry, and on the arrival here of the mounted troops the infantry went down from here to Cape Hellas, and there he was wounded. What a good fellow he has been with the troops—working harder than anyone, and while in the firing line helping the wounded he received a bullet himself. He just kept going; never said a word about it down at the clearing station, but kept about there, cheering on the wounded and suffering. Then one of the surgeons noticed him getting whiter, and that he was stained with blood, and took him in hand. He is now at Malta, I hear. The surgeon who took him in hand told me the above, and wrote a report of his gallant work, recommending him for the D.S.O., and I hope he gets it."

WAIAPU.

(From Our Own Correspondent.)

The Synod.

The Synod commenced its Session on September 23, the President giving his address in the evening. There was a Quiet Day for the Clergy on Friday, when Rev. J. Rogers, M.A., of Christchurch Diocese, gave a most helpful series of addresses. He also spoke very impressively at the War Intercession Service held in the Cathedral on the Sunday afternoon.

A few resolutions of considerable interest and importance were passed during the session. Amongst these was one proposed by a layman that no clergyman's stipend should be less than £300 a year. This was heartily supported by a number of speakers. Another dealt with the unsatisfactory method of raising funds for patriotic purposes. Such methods as encouraged the gambling spirit in the community.

It was resolved that General Synod be approached in the direction of making it possible for communicants only to have a voice and vote in Church elections.

A unanimous resolution was passed in favour of 6 o'clock closing of hotels, and the prohibition of "shouting."

One evening during Synod week a most inspiring Intercession Service was held. The clergy in robes, together with members of the C.E.M.S., marched in procession from the Cathedral to the band rotunda, on the Marine Parade, chanting the beautiful Church Litany. A large and reverent crowd followed, and many a non-Church-goer must have been deeply impressed by the comforting as well as heart-searching words of the Litany. At the rotunda several War prayers were read and hymns sung, whilst the Bishop also gave a stirring message to those assembled concerning our national sins. On the return march to the Cathedral the hymn, "O God our help in ages past" was sung.

NEWS FROM GERMAN EAST AFRICA.

The first communication from the British missionaries interned since the beginning of the War—forty of the Universities' Mission and fourteen of the C.M.S.—to reach the coast, was received in England on August 18, from the Rev. T. B. R. Westgate, D.D., who said:

"June 2.—Just a line to let you know that I am well and have been enjoying good health since last I wrote to you. I am now at — as 'prisoner of war,' and all the other C.M.S. Missionaries, as far as I know, are at —, along with many U.M.C.A. Missionaries. All are well as far as I know. We were kindly left on our stations until the last week of May, then I was taken to — and from there I came here."

"June 11.—On Sunday last I preached to other 'prisoners of war' from Isaiah xxvi. 2, 3, and I feel the peace therein incarnated. I have translated Leviticus, Judges, 1 and 2 Samuel, 1 Kings and the Fifth Book of Psalms since August of last year."

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Correspondence.

Work of S.P.G. in Australia.

The Editor, "The Church Record."

Sir,—Your reply to my query as to what authority the writer of the article, published by you in your issue of May 14th last, under the heading of the Evangelical Movement and the sub-heading of "The Great Societies," had for a statement re the S.P.G. and Australia, refers me to Baileine's "Layman's History of the Church of England." I now wish to demonstrate the unfairness, in an article dealing with the great Missionary Societies, and particularly referring to Australia, to dismiss, in a single sentence, the Society which has helped Australia more than any other, and a sentence, which whatever authority there may be for it, is most misleading, in so far as it relates to S.P.G. and Australia generally. The S.P.G. has given greater financial support, and has supplied more clergy to Australia than any other Society. To allow people to think that the attitude of S.P.G. towards Australia at any period during the past century may be described as "we have not the means and we have not the men" is a most mischievous perversion of fact, whether it is found in a history of the Church or not.

I find in the official history of the S.P.G., "Two hundred years of S.P.G.," that in 1835, the year mentioned by the writer of the article in your paper, that Archdeacon Broughton (later Bishop) appealed to S.P.G. for help. "From January, 1835, commenced a series of bounties sufficient to meet the more pressing wants of this aid, and was not withdrawn until the Church had taken root in the land and could stand alone. The object first promoted was the erection of Churches. Of a sum of £1,000 voted in January, 1835, £600 was thus applied in New South Wales, to which was added £1,100 in 1840. The first building assisted was St. Andrew's Cathedral (£300), which has been extended into the present Cathedral. In 1837 the Society began to send out clergymen, and within a little more than a year so had been provided for New South Wales and Van Diemen's Land." To the S.P.G. Bishop Broughton wrote in 1838: "The truest gratification I have experienced during many years has been in the arrival of the additional clergymen engaged by the Society. The first four of them have arrived safely, and each of them may, I think, have the effect of adding a year to my life."

In July, 1836, Major Irvine applied to the Society for aid towards the cost of building a Church at Perth, whither he was about to proceed as Commandant of the Forces." A sum of £100 (afterwards increased to £300) was at once voted for this purpose; and in December, 1836, £100 was (on the Major's application) also granted towards erecting a Church at Fremantle. "The need of additional clergy for the colony (W.A.) was brought to the Society's notice by the Rev. Dr. Elvington in 1840, and in 1841 Rev. G. King was sent out by the Society and stationed at Fremantle."

An account of the work of the S.P.G. in helping Australia would fill a goodly volume, and I beg to protest strongly against the implication in the article referred to that the S.P.G. was unable to help Australia at the period mentioned. It is possible to do great harm by omission as well as by commission, and the offence of both is equally reprehensible. When the Society injured is the S.P.G. the offence is doubly grievous, because the S.P.G. has generously stood aside and refused to appeal in Australia for support for its world-wide work where it has the strong ground of gratitude for constant help on which to base its claim.

The S.P.G. has not made this claim because the Society believes that the Australian Church should have its opportunity to develop its missionary activities on its own

lines under the Australian Board of Missions.

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

We have submitted our Correspondent's letter to the writer of the article referred to and append his reply:—

(The Editor, "The Church Record.")

Sir,—Thank you for letting me see Mr. Jones' letter. Really he reminds me of the lady who "doth protest too much."

1. The article on the "Great Societies" dealt only with those which arose out of the Evangelical Movement. The heading made this quite clear.

2. The statement he objects to is a statement of a fact, but it casts no reflection on the S.P.G. It merely asserts that there was work the S.P.G. could not do at the time, and therefore someone else did it. The fact that both the S.P.G. and the C. and C.S. helped the Church in Australia is creditable to the two societies, and is a criticism on neither.

3. It was the then Acting-Governor of West Australia who, in conjunction with Lord Teignmouth, founded the Australian Church Missionary Society in 1835, which, in 1838, became the Colonial Church Society. In 1851 this Society amalgamated with the Newfoundland Society, and thus formed the Colonial and Continental Church Society, which to this day gives valuable help to many Dioceses in Australia.

4. It is a pity when the officers of missionary organisations waste time in needless criticism and in seeking occasion of offence where none is given or even implied.

THE WRITER OF THE ARTICLE.

Notes on Books.

Westminster Abbey, a sketch, by the Rev. S. G. Fielding, Rector of St. Matthias, Paddington, Sydney.

This pamphlet contains the substance of a lecture on Westminster Abbey delivered by Mr. Fielding, and now published by request. The proceeds of its sale are to be devoted to the Church debt. The reader is taken step by step to the various parts of the old Abbey, and reminded of the historic events connected with them. The narrative is full of interest and is illustrated both by pictures and numerous quotations from the poets.

C.M.S. MAGAZINES FOR SEPTEMBER.

Copies received from C.M. House, Salisbury Square, London. In the C.M. Review, the Editorial Notes are of unusual interest; Mr. John R. Mott's impressions of the Beligerent Nations, the Need of a Spiritual Revival, Missions in Latin America, and the Unreasonable Attitude of Ultra-Churchmen are all dealt with. Principal Fraser's lecture on Indian Nationalism, which has already been published in full in the "Church Record," finds a place in this month's Review. Rev. Cyril Bardsley, Secretary of C.M.S., writes on "Our Supreme Need—Can it be met?" A convert from Hinduism, Canon S. Nihal Singh, details his experiences for "Forty years in the C.M.S.," and Rev. I. B. McCullagh tells of the "Nishga Indians of the Nass." The Gleaner has a striking double-page illustration of the people of India, showing their need of the Gospel, and another picture of the Map of India with the different peoples arranged upon it in their respective parts of the country. In fact, we may say that The Gleaner is an "India" number, though there are one or two articles on Uganda. In *Mercy and Truth* is an interesting account of a Six Months' Tour in the Sibi District, on the Baluchistan frontier, by Dr. A. T. Holland. The *Gazette* gives the C.M.S. "Aims and Plans" for the coming Winter. We have also received *Awake* and the *Round World*.

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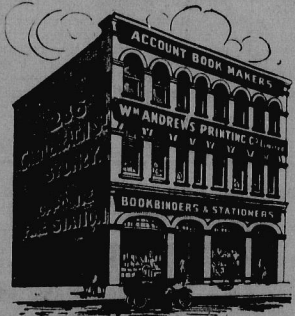
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The Greater Campaign.

By the Rev. W. S. Hooton, B.D.,
in "Home Words" (abridged).

Much has been written upon the relation of the war to Foreign Missions. We frequently speak of "the missionary campaign." And such a campaign as the one in which we are all so intensely interested and so vitally concerned, on the continent of Europe, is full of parabolic truth for the greater campaign that has been committed to the Church Militant—the campaign which never ceases, and never will cease, until the Lord Himself shall return and establish His kingdom.

I. Concentration of Purpose.

The early stages of the war showed clearly enough the advantages gained by the enemy in this respect. And the long period of waiting in the trenches, too, may be regarded mainly as a proof that we and our allies were not ready in sufficient force. In one way, we are deeply thankful for the answer thus conclusively provided to the slanderous assertion of the enemy that we are the aggressors. But we are forced to confess that it means we were not ready.

Are we ready to take the kingdoms of this world for our Lord? The world is "ready" to an extent never before imaginable. Doors are open in every corner of the globe, in a fashion that would have seemed incredible even twenty years ago. We have prayed for open doors. God has answered our prayers. If we are not hypocritical, we must enter them now in sufficient force.

Of course we know that mere numbers do not count, by themselves. We shall not evangelise the world merely by having a great army of missionaries, but by the power of the Holy Ghost working through them. In exactly the same way (though it is too little realised) Britain will not be saved, nor the cause of righteousness triumph, merely by "big battalions," but by the power and blessing of God. Victory is of God in both the campaigns. He can save, of course, "by many or by few." But just as it would be presumption to say we need not therefore trouble to raise an army for the war, so it would be hypocrisy not to send workers for Missions when God has opened doors.

Then there is another side to our first idea. It speaks not merely of power, but of concentrated power. We are happily allied, in harmony and mutual helpfulness, with other nations in this war. Each country is doing its utmost in its own sphere. We have even agreed to combine our financial resources. What an example of concentrated effort!

Missionary leaders have been telling us this is one of our greatest needs in the higher conflict. The difficulties are enormous; but if harmony and mutual helpfulness are possible, in an earthly war, where all interests are

not absolutely identical, surely they should be possible in the cause of a King to Whom all vow allegiance? Sinking of controversy may help us in spiritual as well as earthly warfare. "United we stand; divided we fall." We shall not make the most of our power unless it is concentrated power.

II. Tenacity of Purpose.

Everybody agrees that we must see the war through to the bitter end. Not only have the allied nations bound themselves to do so, but it is quite plain to us individually that any other course would be fatal.

Are we as tenacious in the heavenly campaign? Were there no timorous cries, at the outset of the war if not later, that we could not afford to support Missions in the face of these new and tremendous demands? Thank God, there were many to answer so false and disproportionate a view. And it may even be that Missions will receive positively increased support, by reason of the new spirit of sacrifice called forth. It would indeed be strange to neglect the greater for the less, however important the latter may be—to give preference to the temporal over the eternal! But are we tenacious and resolute enough, after all? Do we, as Christians, bind ourselves by a compact to see this thing through?

III. Devotion of Personal Service.

The "shirker" has received short shrift. Such a passion of patriotism has arisen that responsible people have had some fear lest some who are no shirkers may be branded as such. We are not content with saying what "the country" or "the Government" must do; we see plainly enough that individuals form the nation, and that each one is responsible for his share.

But there is still plenty of talk about missionary work being the chief task of "the Church" (that is widely accepted now) without the least realisation that the Church is made up of individuals, and cannot do its duty unless each one does his share. Many a father, who would urge his son to enlist in the King's army, will positively discourage him from active service for the King of kings, wherever he is sent. Many a mother will be proud for her daughter to go to Belgium as a nurse, or to marry an officer who is at the front, who would be appalled at the idea of her either becoming a missionary or marrying one. And many a young man or woman, who recognises "the Church's" duty, is hindering the Church from doing it by failure to enlist for foreign service.

And, alas! the Church still feels no righteous indignation (not to speak of contempt!) for shirkers in the Holy War.

Then what about those of us who are above military age, or cannot pass the doctors? There is still something for us to do in both campaigns. There is need of transport, supplies, equipment, and ammunition in the conflict for our Lord. There are also sick and wounded soldiers from the front. The Missionary and Bible Societies are the Service Corps in this respect. They are our agents. They want money, and, above all, they want prayer. The only thing is to find out our share, be it going or sending, and then to do it!

Intercessory prayer might be defined as loving our neighbour on our knees.—Bishop Brent.

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A NURSE AT BANNU.

On Sunday, April 11, 1915, at the Bannu Hospital on the Afghan Frontier, Miss Ella Fagg (Nursing Sister) was called to her rest. Her mother, previous to her marriage with Mr. Fagg, was a missionary in China. Her family of four daughters were born in Hobart, where they resided for many years, so Miss Ella Fagg may be justly claimed as an Australian missionary. After the death of her husband, Mrs. Fagg left Tasmania for Capetown, South Africa, where she still resides. She was always an enthusiast in missionary work, and when the call came she gladly gave her daughter for service in India. A movement is on foot for endowing a cot in the Bannu Hospital in memory of Miss Ella Fagg's faithful work, and it is felt that many friends in Australia would like to assist in raising the necessary funds. We shall be glad to receive subscriptions, which should be addressed to the Editor "Church Record," 64 Pitt St., Sydney. We desire to acknowledge the receipt of the following donations:—Mrs. James Griffiths £2, Miss S. C. Booth £1.

The following "Appreciation" was published in "Mercy and Truth" for June, 1915:—

Sister Fagg: An Appreciation.

"Yes, many will come to work at the Bannu Hospital, but there can never be one like our Sister, Miss Sahiba," said one of the women—a Hindu—to me, this morning. No indeed, never shall we be able to equal in unselfishness, in whole-hearted giving of energies, strength, and love, the beautiful life of Ella Fagg, Nursing Sister of the Bannu Mission Hospital, who entered into the joy of her Lord on Sunday, April 11.

She had been ill for three weeks; but because the work was exceptionally heavy, with 150 patients in the wards, and one doctor on furlough and another in charge of Thal (in consequence of the murder of the Pathan Christian in charge there), she kept on doing her work for a whole week, till she was too ill to go on. During the days in bed she was wonderfully cheery and brave; it was most difficult to get her to describe her symptoms, and her ingrained selflessness made her make light of all her own sufferings, while she took a keen interest in all that was going on in the Hospital, where her heart was all the time.

On Saturday, April 10, she was worse and an immediate operation was necessary. With her own cheery pluck she came to the theatre, and greeted her friends among the assistants.

At the operation it was discovered that she was very ill indeed, but all was done that was possible and her splendid constitution made us hopeful that as she had weathered so much she would yet pull through. However, during the small hours she passed through the door of life into that larger Life that is beyond.

She came to Bannu at the end of 1909, an enthusiastic, shy little person. Soon after her arrival she had typhoid fever, and had to leave Bannu for a time, but not before she had succumbed to the inexplicable charm of the Frontier, and Bannu always held first place in her heart. She returned in September to Bannu and had a year and a half with Dr. Pennell at the head of the Hospital.

It was not possible for anyone to see Sister Fagg in the Hospital without realising how peculiarly she was suited for a Frontier Medical Mission. She had a wonderful gift for making things do, she knew exactly how to manage the half-dozen troublesome infants of a very sick mother, who had to bring them into hospital or else go without treatment herself. Miss Fagg would have one infant tucked under her arm, a couple clinging to her skirts, and a few more running after her to storeroom and ward all day long, while the grateful mother called down blessings on her head and greedily took advantage of the peace to get well. Full wards and only a trio of untrained nurses seemed in no way to worry Sister Fagg. With cheery optimism she would greet the incoming patients, and make them so happy and comfortable that the doctors often found it most difficult to recognise their whilom suffering, miserable admissions of the outpatient room in the smiling, clean patients of the wards. She had a gift for nursing, and knew just how to make a patient comfortable even on a sagging string charpal, and in a dark, ill-lit, and worse ventilated hovel in the city.

Patients and doctors all felt perfect confidence in her unerring care and judgment, her skill and gentle coaxing back to life and health of the worst cases. She spoke Pushtu as well as the Bannu dialect, and used to talk to the people with all the correct intonations and gestures, thus winning their confidence and their hearts. She had friends in all the villages round, and men, women and children loved her for her helpful care of them. Pathan men are gentlemen at heart, and Sister's ministrations always called out the best that was in them. To scarcely any women do they accord the respect, and to scarcely anyone at all the devotion, they had for her. During her short furlough, from March, 1914, to January, 1915, her Pathan friends were always coming with messages or letters written by some marvellous scribe, or inquiries as to when she would return, and when she did come back there was rejoicing in the whole land. All kinds of people came to welcome her, bringing their little trifling offerings of flowers or sweets or nuts and fruit, but with a wealth of love and joy that was good to see.

Her gift for Pushtu made her excellent as a speaker in the outpatient waiting-room and by the patients' beds; but her life spoke more eloquently than a million sermons. It would take volumes to give any idea of how she had won her way into the hearts of the people here. Indeed, it is in the love of these simple folk and the adoration of little children that she will always live—a fragrant memory.

To her colleagues her loss is irreparable. Her devotion and loyalty, her unsparing work, against fearful odds, her Christlike simplicity and cheery optimism made us lean on her, and we never found her wanting.

We can only bless God's Holy Name for her beautiful life.

QUESTS AT HOLY COMMUNION.

The following is from the "Felling Páochial" Magazine, England: "At times we have been faced with the problem of admitting to fellowship in Holy Communion those not strictly members of our Church. The clergy have always seen the way clear, but others have been in doubt on this point. About a fortnight ago, when meeting the Bishop of the Diocese, in Gateshead, we laid the case before him for his official ruling and guidance. Of course, whatever that decision we are fully prepared to follow it. Happily, it confirms our practice to the last letter. He says that this matter some years ago, was considered by the Bishops of London and Durham. The former, Dr. Creighton, was a renowned historian; and the latter, Dr. Westcott, a renowned divine. They came to the same decision, viz. such Christian people as occupy a qualified standing for communion in another Christian Church may rightly be welcomed, as guests, to our own administrations of the Lord's Holy Sacrament. Should they desire to renounce fellowship with such other body in order to become full members of our Church, it becomes necessary for them to be 'ready and willing to be confirmed.' We believe this to be a strictly accurate presentation of the case, and shall, in any case, take steps to revise it, if necessary. Meanwhile, we heartily invite such visitors as may be in harmony with this explanation. Neither they nor anyone of our people need to entertain the least scruple in this matter."

Young People's Corner.

The Roll of Honour.

(By E. M. Green, in "Our Empire.")

"We have started a 'Roll of Honour,' said Molly, "and it helps to fill up the magazine, for we generally forget to write it. We put in all who have gone to the War from here. Then, instead of the serial story, Tom writes 'Letters from the Front,' and I am starting 'Notes from a German Prison.' Would you like to see this number? Cecily painted the Union Jack. It's a little smudgy, but she's rather young."

The big cousin who had come home for a few days, took the magazine, and read it gravely.

"It's splendid," he said, as he returned it. "I should like to show it to some of our fellows in the trenches."

"Could you write something?" asked Molly. But Bertie shook his head.

"Not allowed to, you know. The Press Censor would be down on me."

"Then I might put in your photograph?" "Oh, yes, you can do that, and perhaps I can think of something—though not the War—to write about."

Nothing more was said about the magazine till the last evening of Bertie's leave, then as the little cousins were watching him make his preparations for departure, he said:

"I have thought of someone I know who might go into your Roll of Honour."

"A soldier?" asked Tom.

"I will tell you. Just hand over that strap. Well, it was ages ago, at the school where I was before I went to Eton. There were about forty of us little chaps, and Mr. Fuller was the master we liked best; he was good at everything—cricket, and football and sports—and when he taught you he explained things so that you knew exactly what to do. We consulted him about everything, our pets and our collections, and he took an interest in them all. Then one day a friend of Mr. Fuller came to stay with the head master; I believe he had been at college together, though you never would have thought it, this man looked so old and white. For he had lived in Africa where it is awfully hot. But he used to come into the playground and bowl to us, and taught us how to block, and coached us in fielding so that we won most of the matches that summer. We never knew that he had been in the Oxford eleven till he was gone. But one evening instead of the usual prep, he came into the schoolroom and told us about his mission. I never thought about mission work being like that. It was started by Livingstone, the great explorer. You've heard of him?"

Tom nodded.

"Well, on the site of the old slave market stands Zanzibar Cathedral, and these men from England just do their level best to keep the Church out of their going, and to make Christians of the people; but the Church out there is undermined. You know what I mean. Suppose this when the call came, 'Your King and your country need you,' no one had responded. Britain would have been undermined, and just gone under. Rider Haggard wrote a book about the mission called, 'A Heroic Effort,' and he showed how they were up against fearful odds. A few tried to do the work of hundreds in that awful heat, and many of them died. This man just stood there telling us about his people—I can remember his tired white face now—and the next day he went away. That was a very jolly term, for, as I told you, we won most of our matches. Then the breaking up came, and there were speeches and prizes. At the end the head master said that Mr. Fuller was not coming back again, as he was going as a missionary to Zanzibar. We felt it awfully, but it started us reading about the mission and taking an interest in it, and if you two want to know anything about it, just get hold of a book called 'The Way.'"

"Mr. Fuller wrote to us, and some of us wrote to him. Then one day the master came in with a newspaper in his hand, and read about a dispute out there in Africa. It seems that a trader had ill-treated the son of a native chief, and the whole tribe considered that they had been insulted by the white people. So the next time that Mr. Fuller entered the village the people met him and murdered him."

Bertie paused, and bent over the buckle he was polishing.

"Oh, Bertie, how dreadful!" said Molly. "So we thought; but, oddly enough, after that most of those men became Christians."

"So that was the end," said the little girl. "No," said the young soldier, gravely, "I think it was only the beginning. It seems a queer thing to say to you youngsters, but since I have seen so many die in the last few months, I am sure that it is not really the thing that matters most. It is just sticking on and helping where you are wanted and never complaining that counts. But you are the editor," he added, in a lighter tone, "and it is for you to decide whether my man may go down on your Roll of Honour. I only know—and I have seen a few splendid things lately—that I should put him there."

"Oh, yes," said Molly; "only do write his name yourself. The Press Censor could not mind that."

And in his neatest handwriting Bertie inscribed the name of "Gerald Fuller."

"The Greatest of all Mistakes."

On the 22nd June, 1893, our Mediterranean Fleet was off Tripoli. The ships were moving in two columns, H.M.S. Victoria leading the one nearest the shore, with H.M.S. Camperdown at the head of the outer corresponding line.

Admiral Sir George Tryon, the Commander-in-Chief, on board the Victoria, gave the signal to form a single line. This movement had been discussed by the Admiral and Staff-Commander Hawkins Smith—his navigating officer—an hour and a half earlier, when Captain Smith urged that to perform this manoeuvre the ships should be at least eight cables apart, and not six, as the Commander-in-Chief proposed. Sir George Tryon assented with the words, "Yes, it should be at eight cables" (1600 yards).

To the Staff-Commander's astonishment, he saw when the signal was given, that it was for six cables. He therefore sent the Flag-Lieutenant to the Admiral to see if

some mistake had not been made. The Admiral's reply was to keep the signal flying, with the result that the Camperdown rammed the Victoria, and the flagship sank in a few minutes, carrying with her the Commander-in-Chief, Sir George Tryon, 21 officers, and 337 men, all of whom were lost.

Among the officers who survived was Commander Jellicoe, now Admiral Sir John R. Jellicoe, K.C.B., K.C.V.O., Commander-in-Chief of the Home Fleets.

A court-martial was held, and the Staff-Commander, whose life had been saved, deposed.

"The Commander-in-Chief and myself were on the top of the charthouse at the last, and were washed off by the water coming up there. I was taken down by, I think, the small masts. When I came up I found some loose oars close by, with which I supported myself until picked up by the Dreadnought's whaler. My watch stopped at 3 hrs. 44 mins. 30 secs., that being the time the ship sank. After finding myself in the water, I never saw the Admiral again."

On being asked whether, as he and the Admiral stood together on the charthouse, in those few terrible moments after the collision, any conversation had taken place about it, he replied in the negative, adding, however, that the Admiral did use one expression in regard to it. He said, "It was entirely my doing—entirely my fault."

Admiral Sir George Tryon found out too late that he had made a terrible and irretrievable mistake.

Which of us do not make mistakes at some time or other? The boy or man, however, who does not accept the Bible as the Word of God, is making the greatest of all mistakes, for "Wherewithal shall a young man cleanse his way?" Is it not "by taking heed thereto according to God's Word?" (Psa. cxix. 9). Let men deify the authority

of Holy Scripture as they will, but those who have felt its transforming power will be ready to reply almost in the words of one of old, "Come, see a Book which told me all things that ever I did; is not this the Word of God?"—Arthur Mercer, in "Our Boys' Magazine."

ONLY A STEP.

Only a step removed,
And that step—into bliss!
Our own, our dearly loved,
Whom here on earth we miss.
Not shrouded in the dark,
But veiled by purest light;
Each safely anchored bark,
Now hidden from our sight.

Not hushed the pleasant song
That used to greet our ear;
But 'mid the angel throng
Sounding more sweet and clear.
Not passed away the love,
So rich, so true, so pure;
But perfected above,
And ever to endure.

Only a step removed!
We soon again shall meet
Our own, our dearly loved,
Around the Saviour's feet.

KEEP INNOCENCY.

"Keep innocency," warns the Psalmist, Sir Walter Scott, when nearing the end of his life, said, "I have been perhaps the most voluminous author of the day; and it is a comfort to me that . . . I have written nothing which, on my death-bed, I should wish blotted out."

C.M.A.

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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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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."

Definite progress is being made in many directions in the extension and deepening of missionary operations. The Bishops of New Guinea and Melanesia have been addressing well-attended meetings during the past few weeks upon the spiritual results which have been achieved in their respective Dioceses, and, both in Sydney and Melbourne, the Gleaners' Union Anniversaries (in connection with C.M.A.) have been commemorated with marked success. In the work of A.B.M. and C.M.A. we have an illustration of "diversities of operations, but it is the same God which worketh all in all." If the members of the Church of England were all agreed in their view of the Christian Faith it would be easy to carry on our missionary work through

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 gander! 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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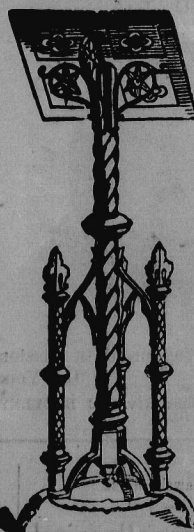
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