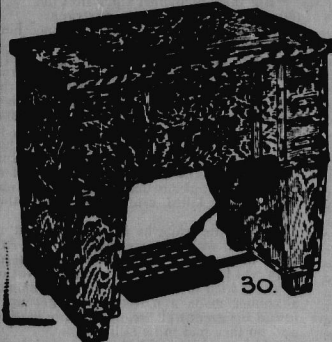


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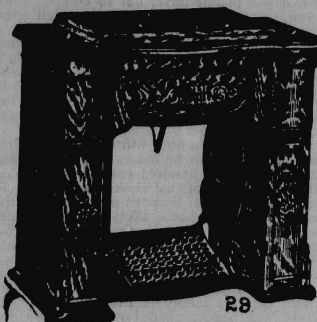
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Current Topics.

The "Church Standard" is not at all pleased with the Diocese of Sydney, and is especially angry with the Diocesan Synod for presuming to pass a resolution objecting to the authorisation of Prayers for the Departed in the public services of our Church. In a Sub-Leader on the subject, under date September 24, we read the following passage:—

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

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

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

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

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

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

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

We are constrained to add that in the Editorial Notes from which we have just quoted, the "Church Standard" has seriously misrepresented (no doubt unintentionally) the views of the Primate, expressed

in his address to his Diocesan Synod. The Archbishop of Canterbury, with regard to the Mission Field, thinks that under episcopal authority ministers of other denominations may preach in Anglican pulpits, and that their communicants may receive the Holy Communion in Anglican Churches. The Archbishop of Sydney accepts both these concessions, but would also approve of our isolated communicants receiving the Holy Communion from ministers not episcopally ordained. It is only with regard to this last point that he differs from the Archbishop of Canterbury, and upon all other questions which have been raised in connection with Kikuyu the two Archbishops are in absolute agreement. They are both dealing with the exceptional conditions obtaining in the Mission Field, and neither contemplates a general relaxation of Church order at home.

The Chief Secretary of Victoria was by no means happy in his remarks to the C.M.A. deputation

The Aborigines that interviewed him the other day on the subject of the care of the aborigines.

According to the newspaper account, Mr. Murray must indeed have surprised the deputation. His confessed pessimism on the subject and the self-contradictory character of his statements was simply deplorable in a gentleman filling so important a position. For his own part, he believes the case simply hopeless; the aboriginal is not capable of reformation. The Church has lamentably failed in making any real impression, yet he admits that there is a better atmosphere in the stations in which the Church takes an active interest.

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

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

But we are not content to share the Chief Secretary's pessimism. For one thing we have in trust for our blacks the invincible Gospel of Jesus Christ, the Gospel whose wonderful power unto salvation,

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

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

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

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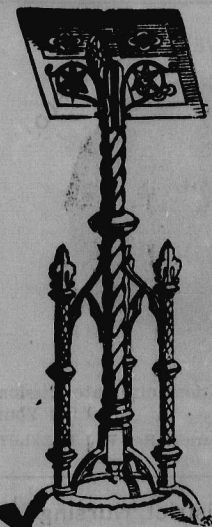
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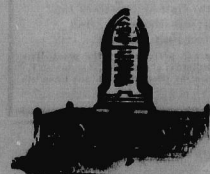
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outside of the scope of His redeeming power.

As we view them, the words of Mr. Murray, so airy spoken, are but a renewal of the great Master's challenge to His Church to attempt the impossible in reliance on the strength and guidance of Him with Whom there is nothing impossible.

The future of our Church in Australia depends, to a very great extent, upon the training of the clergy. It is of the utmost importance that candidates for the ministry should be spiritual men, and that they should be provided with an adequate intellectual equipment; and, if the Church is not to be captured by sacerdotalism, it is also necessary that there should be a constant supply of clergy thoroughly loyal to Evangelical Truth. This great work is being faithfully carried on by several Colleges in different parts of Australia, and should be adequately supported by Church people.

We desire to draw attention to one particular College, concerning which a letter appears in this issue of the "Church Record." Ridley College, Melbourne, was only started five years ago, and its progress has been remarkable. It has been begun and continued in earnest and persistent prayer, followed by hard work and de-

termined effort. The results are seen in the College buildings at Parkville, close to the University, and also in the success of the students in their examinations. A great constructive work is being done at Ridley College for the Evangelical cause. But more help is needed, and should be forthcoming. We trust that there will be a generous response to the appeal which is now being made.

At the recent Synod of the Diocese of Grafton, the Brotherhood of Our Saviour was provided with a constitution, and became a duly authorised part of the Diocesan machinery. Now Bishop Drutt and the Warden of the Brotherhood are conducting a three weeks' campaign in Sydney, seeking to interest Church people in the work. There are already in Australia several Brotherhoods, which have done and are doing good service, but the Brotherhood of Our Saviour differs in some respects from them all. The Warden (Rev. George Watson, Th. Soc.) is a married man, though the members of the Brotherhood are (during their term of residence) single. We think that this arrangement is in the best interests of the men, for the gracious influence of the Warden's wife in the Brotherhood House will be a great help to them in many ways. The Brotherhood is based on Prayer-

The Brotherhood of Our Saviour.

Book lines, and it will in all things be conducted on the Scriptural and Apostolic principles embodied in our formularies.

The Brotherhood House is situated at Kyogle, and the district is about 3,000 square miles in area. Hitherto only one clergyman and two laymen have ministered to this great region, but since the inauguration of the Brotherhood the staff has been increased to five—two clergy and three lay-brothers. The object is to provide the Church's ministrations for the scattered settlers. The right men are needed to minister in holy things to these "sheep scattered abroad." The Warden will undertake their training and direct their movements.

We wish the new Brotherhood every success.

The Universal Service League has aroused a storm of controversy in the land. There are, of course, many pros and cons, and for ourselves the balance seems fairly even.

Conscriptionists have in their favour several important and startling facts; the supreme greatness of the task which calls for every ounce of strength and resource; the failure of Australia, so far, to provide her due proportion of fighting units, and the large number of desirable men who are at present, willfully or not, shirking their responsibilities.

On the other hand, it seems rightly contended—

1. That England should lead the way if conscription be deemed necessary or expedient;
2. That the Defence Authorities are hardly able to deal satisfactorily with the number of recruits that are at present offering themselves voluntarily, and that conscription would simply make the present confusion worse confounded.

The latter reason seems to be almost unanswerable. We are thankful that matters have been wonderfully improved in the various camps, but there seems a good deal still to be done if those training camps are to be brought up to anything like efficiency. One recruit quite recently jokingly referred to the improvement since his enrolment: "At first," said he, "we had four water taps for 1,000 men, whereas now we have a dozen for 4,000."

"All common things, each day's events,
That with the hour begin and end,
Our pleasures and our discontents
Are rounds by which we may ascend."

The Bishop of Bathurst and Compulsory Service.

At the Bathurst Synod the greater part of the Bishop's Presidential Address was concerned with the all-absorbing topic of the War, especially in relation to the question of Compulsory Service.

A Crisis of Imminent Peril.

The Bishop said:—

"The terrible toll of grief and suffering mounts ever higher and higher, and still the end is not in sight. Dark indeed are these days in which we meet, and all those who read the signs with intelligence must realise that imminent peril besets the existence of all that is to be held most dear by lovers of humanity. It seems almost incredible that everyone should not at last be awake to the situation, and yet, as one constantly travelling among all sorts of people, I can assure you that the most crude and absurd ideas still hold sway among vast numbers of people. I suppose it is because they are unskilled in estimating the relative importance of that which is served out to us as 'War News.' They are deceived by headlines, and are buoyant because some purely local and indecisive advantage has been gained, and overlook the fact that (say) a whole Russian army has been destroyed in another sphere of the theatre of war. Or, again, we are beguiled by utterly unreliable stories of impending Turkish collapses, whereas those who return from Gallipoli are able to tell us that the Turks vastly outclass us not only in number of men, but in machine guns, bombs, shrapnel and explosive shells. People will not realise that our failures are, for obvious reasons, suppressed, our successes emphasised; and that we hear little about the successes of the enemy until the new strategic position makes them manifest to the careful reader. There is a very real danger facing us of being badly worsted in this war, not because we are lacking in the resources that could ensure victory, if they were rightly used, and used with their full striking power, but because of democratic disability to summon and control all the available resources at the one time. History bristles with instances of the lesser overcoming the greater, because the lesser could strike harder at the vital moment in the vital place. The only time that England has been conquered, since she could be called a nation, she was conquered in this way. When William the Conqueror landed near Hastings, England with half her strength could have swept him and his Normans into the sea; but instead she suffered herself to be conquered practically county by county. The policy of 'Wait, wait, wait till things become more and more desperate,' may well lead to a somewhat similar result.

Universal Service.

It is for these reasons that I strongly support the propaganda of the Universal Service League. I published before the league was mooted my reasons for favoring such a policy, and need not repeat them to you again now. But I may emphasise four reasons which I regard as fundamental.

(1) It is wrong in conception to abandon the duty of national service to individual inclination. The duty is universal and alienable.

(2) It is unjust in its incidence to allow the matter to be decided in this way. For thus some escape all obligations and share in all the benefits that accrue from the self-sacrifice of others.

(3) It is inadequate in its results, and if persisted in may well lead to disaster, for the needs of the military situation cannot be met in this way.

And here let me again emphasise the fact that by far the greater value to be gained from Universal Service is to be at the Home Base. It is diabolical murder to have men slaughtered in the trenches because the people at home will not see to it that munitions are supplied to them. Everything that hinders that being done should be swept away in a storm of public indignation. Do not think that I am merely adding my voice to those who are heaping anathemas upon the heads of the British working men. Far from it. My indignation boils against the carnion-brood who seek to gorge themselves upon war profits. Less than justice has been done out here, I feel, to the British artisan. His mate, it is true, is fighting for his country for a shilling a day, but the artisan is working for an employer, and sees all the time that the indirect result of his labor is enormously to enrich his employer.

Artisans read balance-sheets, and they see (to take but one instance out of many) a company, the normal profits of which are £70,000 per year, making a profit of £240,000 in a year which included ten months of war time. The War Office has been compelled hitherto to pay almost any price that was asked for material, and if these great profits can be made it is unnatural for the worker to ask where does he come in? Universal Service means equity and fair dealing all round. It means going to the root of things and giving up our national inclination to burk principles and patch up unreal compromises. I have seen a good deal of criticism of the proposal for universal service, but I have never yet had the happiness to read any argument that dared to face the real principles involved. There is, of course, any amount of appeal to prejudice and passion. That is to be expected.

British Traditions.

There are, however, some subsidiary arguments often brought forward. For instance, it is frequently asserted that we have always relied upon the principle of voluntary service. Even if that were true (which it is not) there is no argument in it. Because I was able to extinguish the fire in my plant house with the garden hose is no reason why I should not call in the fire brigade when my home is on fire. Together with this we may dismiss all the loose talk that centres round the question-begging term 'British traditions.' When we face the facts we know that we have not 'always' relied upon the voluntary system. The men who persist in saying that we have either do not know their country's history or are deliberately falsifying it. During the wars of the 18th century our army was anything but voluntary. We bought hapless Hessian peasants from German Princes at £1 a head, and made them do our fighting for us in large numbers. In our last great life and death struggle against Napoleon we never could get enough men to fight against him. The Press Gang was at work on every side. As much as £70 a piece was offered for men for the navy, and yet the supply could not be kept up. At last every county was ordered to supply its share, and in order to ease the Poor Rates they sent their beggars and vagabonds out to sea. The prisons were emptied to supply men. 'The Times' reported at this time in one of its issues: 'The Press Gang in the river for the last few days has been very severe. Five or six hundred men have been laid hold of. A number of convicts in Newgate have been permitted to enter marching regiments.' The Duke of Wellington said of the man of the army of his day that he was generally the worst drunkard and probably the worst workman in his town. Yet these were the men that stormed Badajos and held the squares at Waterloo and won Trafalgar. Some people have the impudence to imply that our men of to-day when summoned to fight by competent authority would not do as well as those who were bulldozed by the Press Gang. If they do as well any country would be proud of them. I am convinced they would do far better. It is time this ridiculous pretence of always having saved ourselves by voluntarism should have its canting hypocrisy exposed.

Superiority of Volunteers.

Then again we have to endure the unctuous person who assures us that one volunteer is equal to ten pressed men. If this were true the solution would be easy to all our troubles. We would merely have to send 600,000 volunteers against the 5,000,000 German conscripts, and the war would be over. Those who do the fighting are more modest. It is time we were done with this silly British bluster that makes us appear so absurd in the eyes of other people. Every other nation in this dreadful contest is fighting on the universal principle, and the skill and courage of their troops is equal to that of our own.

Besides, the universal principle is the one we have definitely adopted by law for Australia. Why have we not heard from them before this that it was a foolish and despicable law? The fact is that the principle of universal service is the complete assumption of voluntarism. This is no mere paradox. It implies as a matter not to be argued about that every citizen is prepared to do his utmost for the State, as the State summons him to do it. It does not contemplate any other possibility. By this conception there are only two classes of people in the country. Those who are willing to defeat the enemy and those who are not. The first class are to be assigned definite

duties; the second class as revealed enemies of their country, would have to be provided with accommodation among their sympathisers at Holdsworth's.

A Terrific Strain.

I fear the strain upon the whole Empire is going to be terrific in the months that lie ahead of us. We know that Lord Kitchener's fine new armies are now in the field. Soon they will have to begin to fight. It is then that the strain will become manifest. We have to think of what is involved in that terrible military word, 'wastage,' when it becomes applied to over 3,000,000 men. Nothing but systematic enforced enlistment will ever meet that dreadful need, and to my mind it is as clear as the day, that either that or the acceptance of defeat are the only courses open to us.

Rarely has there ever been a cause more enthusiastically entered upon than that of the Southern States in the American Civil War, yet quite early in its course they adopted conscription as the only rational policy for the war. The Northern States hesitated for a long time to follow their example, and by so doing prolonged the agony of the struggle, yet at length it became clear that even with the far superior resources of the North they could not win within reasonable time without resorting to conscription. Once this was done their generals knew that they could rely upon reinforcements as they were needed, and were able to make proper strategic dispositions accordingly. The end was rapid and decisive. The compulsory levies fought every whit as well as the voluntary levies, as in fact history has shown that they always do when the cause is a national one. When we reflect then the great democracies of France, Italy, Switzerland, Holland, and America have adopted the universal service principle as the need arose, we realise how insincere are the protestations of those who would try to use the 'blessed' word democracy in opposition to such an essentially democratic policy.

NEW VERSES FOR THE NATIONAL ANTHEM.

[The following additional verses for the National Anthem were written by the Rev. George Cox, of Yarram, Victoria, who is himself going to the Front.]

From Britain's shore men come
To fight for God and Home,
God be their tower,
To crush the tyrant's might,
To aid the cause of right,
To conquer in the fight,
God give them power.

Australia's sons uphold,
Gallant and strong and bold,
God keep our men;
May they victorious be,
Whether on land or sea,
At all times kept by Thee,
God save our men.

Our brave Canadians, too,
Faithful and staunch and true,
God be their stay,
Though they in honour shine,
Be all the glory Thine,
Be Thou their shield Divine,
God guard their way.

From India's favored land
Come men to take their stand,
God speed their way,
Though skin of different hue,
Yet hearts of men beat true,
Their duty will they do,
God point the way.

From Africa's sea-girt shore
Resounds the noise of war,
God heed the cry,
Those who as foes have bled
Now lead our arms instead,
In Freedom's cause have sped,
God be Thou nigh.

Our Allies likewise bless,
In their deep bitterness,
God hear their call,
Though theirs to bear the strain,
Theirs too to share the gain,
Join us in loud refrain,
God help them all.

Nothing is lost. Things lodge somewhere and live on, not only in eternity but in the hearts of men.

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Thoughts on the Church Seasons.

18th Sunday after Trinity (Oct. 3).

It was in the Temple of Jerusalem, probably on the Tuesday before our Lord's death, that a Pharisee, seeing that Jesus "had put the Sadducees to silence," propounded to Him the important question recorded in our Gospel (St. Matt. xxii., 34-46):—"Master, which is the great commandment in the Law?" It was a favourite question among the Jewish Rabbis, for they spent much time in counting, classifying, and comparing the separate commandments of the Mosaic Law. But they differed much as to which commandment was of most importance. Some held that the commands concerning washings and purifications stood first; others considered that the precept about fringes and phylacteries was the most important of all. Others were in favour of the commandments dealing with sacrifices. So the lawyer, when he put his question to Jesus, thought that He could not possibly find an answer which would be satisfactory to all.

But the Lord did not exalt one branch or division of the Law above another. He placed His finger at once upon that precept which lay at the root of all other commandments. "Jesus said unto Him, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.'" The commandments which the Lord mentioned were not special, but general; not selected out of many, but inclusive of all.

The greatest commandment of the Law is "love." St. Paul uttered no empty phrase when he said, "Love is the fulfilling of the Law." Those beautiful words simply meant that the love of God, which produces love to man, is to be the mainspring of all our obedience to the Law of God. We should not be less careful than the Pharisees about the outward ob-

servances of religion, but we should always let the inward and spiritual shine through them. "Circumcision is nothing, and uncircumcision is nothing; but faith which worketh by love."

19th Sunday after Trinity (Oct. 10).

For our Gospel we have St. Matthew's account of the healing of the paralytic (St. Matt. ix., 1-8), a miracle which is also recorded by St. Mark and St. Luke. Perhaps the subject may be best approached from the standpoint of the exclamations of astonishment recorded by the two last evangelists: "We never saw it on this fashion" (St. Mark ii., 12); "We have seen strange things to-day" (St. Luke v. 26). What had they seen? They had seen at least three unusual sights.

(1) **A Marvellous Act of Faith.** As the people were listening to the gracious words of Jesus in a house at Capernaum, a portion of the roof was suddenly removed, and a paralysed man let down, with his couch, into the midst. This strange method of approach was adopted by the man's friends, because "they could not come nigh unto Him for the crowd." Certainly theirs was a faith that pressed through hindrances and was not turned aside by difficulties. No wonder that the men listening to Jesus that day called this act of faith "a strange thing."

(2) **A Marvellous Display of Power.** But they saw another strange sight soon afterwards. The poor bed-ridden paralytic had not lain long in the room he had so strangely entered, when, at the Lord's bidding, he arose, took up his couch, and went forth before the multitude. It was evident to all that saw him that power had returned to his palsied limbs.

(3) **A Marvellous Claim Made Good.** But, in seeing this, the multitude had seen yet another strange sight. They had seen a marvellous claim made good. When the paralytic first came into His presence, Jesus said nothing about the paralysis, which was evident to the gazing multitude. He spoke instead of the paralytic power of unforgiveness: "Son, be of good cheer, thy sins are forgiven thee." He saw that the poor sinner was in greater need of spiritual than of physical healing. Some of the onlookers were indignant, and thought that His words claimed a power which was divine. And Jesus made good the claim. He worked the miracle of healing to evidence His possession of the power to forgive.

By this act of wondrous power the

Lord taught the people, and teaches us, that sin is an inward paralysis, of which the poor man's malady, dreadful as it was, was but a faint outward shadow. Only by the putting forth of God's power through the redemption wrought by Christ, can the spiritual paralysis of men be healed. This truth is summed up for us in the words of the Collect: "We are not able to please Thee," there is our spiritual paralysis; "Mercifully grant that Thv Holy Spirit may in all things direct and rule our hearts," there is the putting forth of the divine power to heal.

Personal.

The Bishop of Melanesia, who is at present in New Zealand is expected in Sydney in a few weeks' time.

Rev. William Cowan died at Waverley, Sydney, on Tuesday, September 21, in his 51st year. He was ordained by the Bishop of Bathurst in 1893, and was for a short time Rector at Cudal, and afterwards at Cobar. For two years he was Curate of St. John's, Parramatta, and in 1898 took up work in the Goulburn Diocese, being in charge at various times of the parishes of Temora, Pambula, West Monaro, and Gundagai. Since 1910 Mr. Cowan has resided in Sydney, having acted for a time as Curate both at All Saints', Woollahra, and St. Mary's, Waverley.

An exchange of parishes has been arranged between the Rev. R. T. M. Radcliff, of Salisbury, and the Rev. H. E. Inger, of the Grange, both in the Diocese of Adelaide.

Rev. H. C. Bourne has resigned the living of St. John's, Coromandel Valley, with Belair, S.A.

Captain Owen G. Howell-Price, who was recently wounded at the Dardanelles, has been decorated with the Military Cross for gallantry, and has been promoted temporary major. Only a few weeks ago he was promoted from lieutenant to captain. Captain Howell-Price is a son of the Rev. J. Howell-Price, of Waterloo, Sydney.

Rev. George Kelly (a retired clergyman of the Diocese of Melbourne) is leaving next week for Norfolk Island to minister to the people there for three months. He is now in his 76th

year, and was resident in Norfolk Island 70 years ago. His father was then on the medical staff of the Penal Hospital.

Rev. Godfrey H. Smith, Rector of Sale, Victoria, has resigned the offices of Archdeacon of Gippsland and Vicar-General and Commissary.

A social meeting was held in the parish hall, Canterbury, Melbourne, on Monday, September 13, to bid farewell to the Rev. C. L. Desailly, who was leaving for St. James's, Melbourne. A presentation was made of a handsome clock and a purse of sovereigns.

The Bishop of Tasmania, is visiting Melbourne this month. To-day, October 1, he is to speak at the rooms of the C.E.M.S. on the Church and the Labour Problem. On the Sunday afternoon following he will preach at the Men's Service in St. Paul's Cathedral on "Religion and the War."

Archdeacon Bartlett, of Goulburn, is on leave for a month. He has had trouble recently with his eyesight. It is hoped that rest and care will soon put him right again.

Rev. F. G. Ward, Rector of Canberra, N.S.W., has been accepted as a military chaplain to the Expeditionary Forces. He has been granted leave of absence by the Bishop of Goulburn. His work at Canberra will be undertaken by the Rev. A. M. S. Wilson, late of Little Plain, in the Diocese of Armidale.

Mr. P. Hayman, son of the Rev. R. J. E. Hayman, Secretary of the Home Mission Fund, Melbourne, has joined the Expeditionary Forces. He was studying for Holy Orders. Another son of Mr. Hayman is at the front.

It is announced that the Rev. R. J. Campbell, Pastor of the London "City Temple" has decided to join the Church of England. The publication of his sermons on "The New Theology" some years ago showed a serious departure from orthodox standards of faith. Mr. Campbell has withdrawn that book, and shows other signs of having returned to "the old paths."

Rev. Thomas Smith, Curate of St. George's, Hobart, has gone to take charge of the parish of Westbury for three months, while the Rector, the Rev. E. W. Julien, goes as Chaplain on a troopship.

The Bishop of Melanesia, who recently underwent an operation at Auck-

land, N.Z., is making very satisfactory progress towards recovery.

It is intended to put a window in the new parish Church of Holy Trinity, Dulwich Hill, Sydney, as a memorial of the late Rev. Lieutenant Dr. Digges La Touche, who was missionary and a frequent preacher and visitor in the parish during his stay in Sydney.

The N.S.W. Church Missionary Association has accepted Dr. J. Bateman, of Sydney, as a Missionary. He will succeed the late Dr. Maynard Pain, son of the Bishop of Gippsland, at the C.M.S. Hospital at Old Cairo, Egypt.

We regret to learn of the death of Miss Mary Walsh (sister of Mr. C. R. Walsh, Prothonotary of the Supreme Court of N.S. Wales), who passed away in Sydney on Tuesday last. Miss Walsh has been for many years closely identified with the work of the N.S.W. Church Missionary Association. She was the first Gleaners' Union Secretary of the Association, and held that office from 1892 to 1899, during which period she did a great work for missions. Afterwards Miss Walsh became a member of the Ladies' Council, and was always ready to assist in every way possible the missionary cause.

General Synod.

The following opinion, given by the Chancellor of the Diocese of Sydney, with others, to the Standing Committee of the Diocese of Sydney, upon the question of the meeting of the General Synod, has been sent to us for publication:—

"The opening words of the 5th Clause of the Constitutions, 'A period of not more than five years shall elapse between the ordinary meetings of the General Synod,' are, in our opinion, only directory. Consequently, if there is no quorum when the Synod opens, and on the next day, and the Synod is adjourned sine die, the authority of subsequent meetings of the Synod will be unaffected. Under the Standing Orders of the General Synod the adjournment sine die can be lawfully made. (Signed) A. J. Gould (Chancellor), J. T. Lingen (Chancellor of Bathurst), W. R. Beaver."

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The Archbishop of Brisbane and Kikuyu.

At the Queensland Provincial Synod, which met at Rockhampton this week, the Archbishop of Brisbane, in his Inaugural Address, dealt with the questions raised by the Kikuyu Conference, as follows:—

Living Problems.

The controversies stirred eighteen months ago, at the news from Equatorial Africa, seem now to be strangely far off; but the problems they raised are living problems and will continue to knock at our door for solution. Moreover the Archbishop of Canterbury's memorandum as Metropolitan to the Bishops concerned will undoubtedly prove a potent factor in the discussion of those problems at the next Lambeth Conference, and therefore demands our attention.

Let me say at once that I cannot feel regret that the affair arose at Kikuyu, for I believe that in spite of all the suffering and anxiety caused, it has brought more good than harm. In any case a heavy price of suffering will have to be paid for re-union. There must inevitably be much unrest and perplexity before the Church can retrace the steps which her worldliness, sloth, and wilfulness have prompted in the past and present. Let us then not regret these explosions when they come, but let us seek to make each one a step forward.

Two Roads to Re-union.

There are two roads along which we must travel to re-union. The one is the road of study. With regard to this, while the faith never changes, theology or the human expressions or comments upon the faith, may change. In every generation, Christian scholars are at work, and their duty is to go back over the old ground, reviewing the position they inherit from their fathers in the light of their own experience. This has ever been the way in the Church of Christ, and if it had been closed, the Church would have perished long ago. It is tempting to show by way of illustration the services thus rendered by scholars of our own Church in saving Christendom from the obscurantism of Rome on the one hand, and the unbalanced speculations of German theology on the other. But I will keep to the point and urge that this necessity for study is especially true with regard to the great question of the Ministry. Indeed, it is now going on, as is shown by two notable works of recent date, viz., Canon Mason on "The Episcopate," and Dr. Hamilton on "The People of God."

The other main road to re-union is through practical efforts of co-operation. There comes a moment in the work of a scholar when practical experience is essential in order to correct academic obsessions. Sooner or later a problem has to be brought out of the study into the light of day. Solvitur ambulando. No re-statement of doctrine, and no new light from the study, will be effectual to unite us without the promotion of brotherly spirit and a hopeful emphasis upon the points on which we agree. For practical co-operation generates love, and love is the atmosphere in which alone our limited individual thinking can be harmonised.

It is important, however, to remember that the one class of workers cannot get on without the other. The student removed from real life becomes academic, but the practical Christian on his part must not be impatient of principles and imagine that these difficult matters can be settled by rough and ready common sense.

It is the latter side of our obligations upon which emphasis must be laid, I believe, just now. There is some danger lest, in our eagerness to co-operate with our fellow Christians, we should go further than the present results of our study would warrant. The average Churchman has never yet thought out his position; and we must put ourselves to school again about the New Testament conception of the Church, the Sacraments, and the Ministry before we can go very far in co-operation.

Gratitude to the Archbishop of Canterbury.

Meanwhile I believe that we owe a real debt of gratitude to the Archbishop of Canterbury. The fact that he has been attacked so heartily from both sides leads one to a

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prima facie view that he has said some things in an impartial way. My own opinion is that he has safeguarded the one principle which is really essential, when he deprecates the "sanction, directly or by implication, given to members of our Church to receive the Holy Communion at the hands of ministers not episcopally ordained." In other words, the Archbishop safeguards the principle of Episcopal Ordination. It is one thing, he argues, to accept at our altars, under exceptional conditions, communicants not of our Church holding the Nicene Creed; but it is an altogether different matter to encourage our own communicants to seek communion elsewhere when they cannot get their own service. And the reason for this distinction will be plain when we regard the matter from the standpoint not of Church rule but of spiritual experience. The distinction really lies there. When we go to the Holy Communion we expect something which most Free Churchmen would think it neither right nor possible to expect. To us the Sacrament is the Symbol and the vehicle of a greater thing. We look for a Presence. We expect to meet our Lord, and the Sacrament is "the means whereby" we realise our Union with Him. Our souls are strengthened and refreshed "by the Body and Blood of Christ, as our bodies are by the bread and wine."

And since this is our Faith, it is natural that we should safeguard so holy a thing with adequate security. The Sacraments must be administered by men duly commissioned to do so; and behind them again there must be an authority in whom resides the power so to commission them. We believe that history proves conclusively that these two classes of officers came into being in response to the need "that the Church developed from the Apostles, as from the centre of her being, the two organs for the discharge of the functions necessary to her life."

Thus our Church, believing that the power of commissioning resides only in the highest order of the threefold Ministry, has always insisted that the Eucharist can be celebrated only by persons episcopally ordained, because of what the Eucharist itself is.

But does the Free Churchman share our view? On the contrary, he cannot accept either our Catechism or our Liturgy. He does not expect to find in the Holy Communion what we expect to find. His is a different conception. How then can we encourage our people to go to one of the Free Church services of Holy Communion? It is not, and does not profess to be, the same thing. When however under proper safeguards we admit communicants not of our Church to our Altar, the case is different. If they cannot have their own service, and desire to come to us, there is no fundamental principle in the way. Our service, it is true, means far more to us than they have been taught to expect in their own. But nevertheless they find what they want. The practice obviously needs careful safeguards, and should always, in my opinion, be under the direct supervision of the Bishop. But nevertheless it offers a means of sweetening relations between Christians, and of rendering the believer real spiritual help.

With regard to the interchange of pulpits, I do not think the Archbishop of Canterbury's expression of opinion raises any practical question in Queensland. He refers exclusively to the Mission Field; and I do not think the question has been raised in a practical form here.



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A Windmill.

A CHALLENGE TO THE CHURCH.

By Corporal G. L. MAYMAN.

This Article is written on paper provided by the Church of England for use in the Soldier's Tent, in the Melbourne Show Ground, but, alas, that very tent has suffered eclipse. A Windmill fell upon it! That is all.

To you who love symbols, let an interpretation be attempted in query. Has the "Windmill" type of Christianity outrun the ponderous dignity of Anglican effort? Is it possible to compete effectively with storms and cyclones when it is almost heart-breaking to "raise enough wind" to patch holes in a tent which serves as the Reading, Writing, and Social place, and at the same time as the Church for Soldiers in the Show Ground's Camp?

Is the Church justified in getting out of its prim, staid, and old time rut in order to meet entirely novel Australian conditions? Is it worth while to attempt to combat the vices and allurements that thrive upon the spare hours and spare money of the Defenders of Empire? Would it not do to ring the Church bells at 11 and 7 as usual? If there are any soldiers about—er—well—they are invited you know, they ought to come to Church.

It really is a pity to erect tents and let windmills fall on them. Windmills have rather excellent qualifications for ripping rotten canvas and rending rotten ropes. I don't like windmills. They are as variable as the winds. They are top heavy. I don't like a Church that suffers pain when it tries to vary its effort and aim and fears to take advantage of a change of circumstances and when it is faced with a new challenge.

It is easy to question. But here, also, it is easy to make reply.

Merely as a **Citizen**, I would say it is worth while to meet the soldier problem. A Church is justified in putting forth positive and constructive effort to combat the temptations of the town, the lure of the lower life of the city.

As a **Soldier**, I would say that we look for some place and something where time and money may be spent. We have a contempt for "cold feet" and "muddle." Nor can we have any impulse to be drawn to a Church organisation planned by timid and cold hearts and executed by muddle heads. We like order and system. We feel better for blunt and hard hitting words. We know that the clean and pure and elevating atmosphere of the Christian life is best but we tell you that we seldom meet its appeal. The gay and gaudy; the base and brutal; the suggestive and the sensual somehow seem to meet us more often. Soldiers break camp if there is nothing attractive inside. Prevent that please.

As a **Christian Soldier**, I say with serious emphasis that the least effort of the Church is justified in earnest work amongst men in camp. The British soldier fights best when at bay. I tell you that the **Christian soldier** is at bay here. Here he is in a minority. He wants help. Coarse oaths and coarser jests and base conduct leave him saddened and serious amidst

it. Why struggle? Why fight? Why make a stand? I have seen young lads from country towns and villages quickly introduced to the underworld of Melbourne.

Wicked women are reaping a large share of the money spent by the Commonwealth Government for the defence of Empire. Hotels are taking plenty of such stock too. I could say much more. Christ needs many strong witnesses in camp.

As a **Churchman**, I want a definite final word. I don't know what is being done in other camps. This article concerns one camp only. The Church effort here is hopelessly inadequate.

It is a shame to expect one chaplain to battle alone in camp and also carry on the labour and supervision of a large parish. It is patent that he loves the work amongst the soldiers.

His abilities for the task are in the front rank. His geniality and energy; adaptability and organising power and a capacity for making soldiers feel the Christian camaraderie and the supremacy of the spiritual life render him essential here. The Church should liberate him for the camp at once. This would solve many difficulties. The soldier's tent is very popular. It is full at certain periods of the day for letter-writing; the Church Services are largely attended as they are conducted with the aid of the lantern—hymns, psalms, and prayers being put on the screen. But the really vital thing is not and cannot be properly done unless a chaplain is able to get to the individual men. The Tent serves as a splendid place for meeting fellow-Churchmen and making desirable comrades.

Will Church people back up the Home Mission Department in extending this work? Will the Home Mission Department itself see that the stated needs are in some way quickly met. Souls are being damned every day. Church lads are dumped into camp life and Church is losing them. Christ is losing them. A more stable tent or building is needed. A Chaplain, able to get amongst the men frequently, is needed.

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ed. People are needed to provide concerts, lectures and entertainments that cheer and amuse and help. Good humour is not banned. It is a good tonic.

People need not fear to come to the camp. A body of people recently when asked to provide an entertainment, demurred fearing meningitis? More sacrifice is needed, if we are to meet the soldier's needs. God first.

When the bigger and more worthy effort is made by the Ecclesia Anglicana, we will dare all the windmills to lay our work in the dust. Let the wind be raised to test it.

Our Melbourne Letter.

(From Our Own Correspondent.)

The Coming Synod promises to be a useful one. The only Bill of which notice has been given is an amendment of the Trustees and Vestries Act to make plain—that was plain to all but the lawyers—that Vestries only had control of vestry funds, and not of the Sunday School, Missionary, and other funds raised in the parish. A good suggestion is that all Societies connected with Churches should send in audited balance sheets yearly to the vestry. If this had always been insisted upon the funds of some societies would be in a healthier condition. In future a business-like Vicar will not be taken to impute dishonesty to some unbusiness-like Hon. Treasurer, because he insisted on balance sheets being audited.

About a dozen notices of motion are published, and we hear of nine to follow. The Social Questions Committee, Men's Society, and Sunday School matters are to have the usual zinging in Synod. The first-named Committee has done useful work, but on the greatest of social reforms apparently is not of one mind. We can detect a difference of aim and method in dealing with the drink traffic in Rev. J. T. Baglin's and Mr. L. V. Bigg's motions. The latter is an advocate for "disinterested management." Blessed word Mesopotamia! There is always one person far from being disinterested in this business. He is the drunkard, who will manage to get more drink than is good for him under the most disinterested management. It is the aim of Mr. Baglin, we think, to save the drunkard from himself. He would close the pubs at 6 p.m., and more power to him and his motion.

Canon Snodgrass makes a modest request for two clear Sundays off duty for the clergy each year. Of course, they can take more if they will; but they generally take less, for they have to pay for supply during their absence. Hence the "parson's holiday," which means preaching somewhere else by way of exchange. Some parishes pay for supply, as they should, and others maintain curates. But there are many who need moving to treat their over-worked parson as they would be done by. But it will take more than a notion in Synod to move such parishes.

Dr. Leeper has a timely resolution objecting to the totalisator. Not less

necessary is his motion on the vexed question of Prayers for the Departed in Public Worship. He takes safe ground that the authorisation of such prayers does not accord with the position of the Book of Common Prayer. One does not often find a prayer included in a Synod resolution. Rev. G. W. Iven's missionary resolution breathes the spirit of prayer, and it would be a gain if all members of Synod would cut out his collect and use it. Rev. H. T. Langley feels that the Church and the world need a stronger and more urgent call to repentance, and suggests that the week preceding Advent be devoted to prayerful and united effort to promote decision for Christ and His service.

Canon Hughes is the last man we would have expected to approach the State in order to have a law altered affecting the Church. Mr. Fisher is a canny Scot, and we are inclined to think he will decline to meddle with the Colonial Clergy Act, unless the Canon can get the A.W.U. to back his appeal; then there is no knowing what may not be done. Rev. G. E. Aickin is to give the address at the Devotional Service on Tuesday morning. The C.M.A. has arranged a breakfast for Tuesday morning, which should be a happy reunion for those who remember similar breakfasts in the old E.C.A. days.

Notes on Books.

In Tune With the Infinite, or Fulness of Peace, Power and Plenty, by Ralph Waldo Trine. Cheap edition, 1/6.
Copy from Angus and Robertson, Sydney.

This volume is a cheap edition of Mr. Trine's well-known book. With its main subject we are in full agreement, viz., that peace and power only come to those who are in touch with God. This thought is dealt with from many aspects, and the treatment is most helpful and uplifting. We have read the book with much pleasure and profit.

But, having said this much, we must add that from the Christian standpoint something is lacking. Christ is spoken of as "The Master," and His words are quoted as authoritative, but He seems to be regarded as the greatest among teachers, rather than as the Divine Lord. Thus on page 165 we read: "To be a Christian is to be a follower of Jesus, the Christ." He never claimed for Himself anything that He did not claim equally for all mankind. . . . Don't mistake His mere person for His life and His teachings." Again with regard to the Bible (pages 204-5): "A Christian asks, 'But is not our Christian Bible inspired?' Yes, but there are other inspired Scriptures."

For well-instructed Christians, sound in the faith, this book may be a source of much light and blessing, but it does not in our opinion do adequate justice to the unique position of Jesus Christ as the only Saviour of mankind.

The Key to a Simple Plan of Bible Study.—A Text-Book for Beginners by M. E. Searle. 6d. Copy from C.M.A., Cathedral Buildings, Melbourne.

In this little book Miss Searle does not profess to set forth a "Plan" for the study of the Bible, but the "Key" to a Plan. It is based on the well-founded assumption that many who are willing to study the Bible do not quite know how to set about it, and need guidance. The book is arranged under four headings—"Sin," "Sacrifice," "Salvation," and "Sanctification"—each subject being clearly expounded, and many passages indicated for reference. In his "Foreword" the Rev. W. T. C. Storrs, Vicar of St. Matthews, Prahran, says: "For young Christians with a hunger for spiritual knowledge this key will, I am sure, prove a real help." We heartily endorse Mr. Storrs' opinion, and commend the book to our readers.

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OCTOBER 1, 1915.

GOD AND THE WAR.

This appalling War which is devastating the world to-day is testing men's faith in a manner in which it has not been tested for many a generation. It has started them thinking and questioning as perhaps they have never thought or questioned before; and one result of this thinking and questioning has been to suggest to some minds grave doubts as to the moral government of God. The question is being asked by many to-day, "If there be a God, at once all good and all powerful, why does not He stop the War?" The question is not an unnatural one, and is in many cases no doubt a perfectly honest one. How are we going to answer it?

First, let us notice that such questionings have always accompanied great catastrophes. It was said that the great catastrophe at Lisbon was the means of making more infidels than Voltaire and Tom Paine and their followers ever made. The same questions were heard at the time of the San Francisco earthquake, and again at Messina. It is natural enough that such things should set men thinking, and that many whose thinking is neither very deep nor very clear should arrive at all sorts of more or less shallow conclusions.

In dealing with questions of this nature, we must always be on our guard against being carried off our feet by mere numbers. In the case of the present War, it is the enormous numbers engaged, and the appalling extent of the suffering, which have touched men's imaginations. To clear thinking, however, mere numbers make no difference. It may sound paradoxical, but it is absolutely true that the care of the little child which falls into the fire, or sets its clothing alight by playing with matches, is just as hard a problem to solve as is that of the thousands of killed and wounded after one of the great battles in East or West. Yes, for what we stand for is not a God Who tries to do what is right, but rather a God Who is Infinite in love and wisdom and power. Infinity knows no distinctions of greatness or smallness—every single thing which happens in this universe, whether it be

the prick of a needle or the destruction of a city, must be regulated by absolute wisdom, power, and love. Our imaginations reel in the presence of enormous numbers, but in ultimate principle numbers make no difference. If it be wrong for God to allow tens of thousands to be killed and wounded in a great battle, then it is wrong also for One possessed at once of infinite power and infinite love to allow a little child to fall into the fire. A God Who is infinite must be equally right, wise, and loving in the smallest, as in the greatest of His actions. The principle is the same whether one or a million be involved.

But, after all, this line of thought, though it may save us from shallow and hasty reasoning, from much "charging of God foolishly," yet it does not do very much to explain our difficulties. It may seem rather to make them greater. For, if a trifling accident forms as great a problem as an overwhelming catastrophe, are not the facts of life made even more puzzling still? But if the solution of our difficulties does not lie here, then where is it to be sought? Is it not in that most awful gift that God has given to man, that which distinctively makes him man, the gift of a free will? Is not this War, with all its attendant horrors, really a proof of man's greatness in God's sight? For is not man, made in God's image, with freedom and responsibility, an infinitely greater being than he would be without those attributes? And are not all the horrors of this War simply the result of man's misuse of God's greatest gift?

But some might argue, "Granting that without destroying man's freewill, God could not have prevented his falling into sin, yet could He not so overrule the results of his actions that others should not suffer?" Doubtless He could have done so; but imagine a world ruled on this principle—man allowed to do what he would, but the consequences of his actions so over-ruled that innocent people should not suffer! That would be while giving man freewill to rob him of responsibility. But the two must ever go together. Man made in God's image is free to do what he will, but responsible to God for the results of his actions. In short, if we will only bear in mind that the development of character seems to have been the great end of that tremendous experiment of freedom which God has tried upon this earth of ours, we shall be less likely to charge God foolishly, or to insist that He ought to have done or ought to have prevented this or that, which He could not have done or could not have prevented without destroying man's freedom or man's responsibility, the two great corner-stones upon which the edifice of man's character is built.

At the same time, we are fully assured that God will, by His Providence, so order all things in this War without destroying man's freedom or his responsibility, as to fully vindicate His own justice, using one nation, as He has done all through history, to punish the sins of another, and once more making it clear in the sight of all men that the Judge of all the earth will do right.

A CORRECTION.

After the first part of this issue had gone to press, we were informed that the proposed visit of the Rev. George Kelly to Norfolk Island (mentioned on page 4) is cancelled.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

St. Mark's, West Murrumbidgee.

St. Mark's, a daughter Church of St. Clement's, Murrumbidgee, celebrated its Seventy Anniversary on Sunday, September 26. The Church was prettily decorated. Special music was rendered by the choir, and the services all day were bright and hearty. The preacher at morning and evening services was the Rev. P. J. Evans, Rector of St. Peter's, Cook's River. Mr. Evans also gave the address at a children's flower service in the afternoon. Special anniversary hymns were sung by the scholars, who also contributed two large baskets full of flowers, which were taken to the Murrumbidgee Cottage Hospital.

The work of this little Church has grown, and has been wonderfully blessed during the past seven years. It possesses a faithful band of workers. Keen interest is taken in connection with the work of Foreign Missions, and a Bible Study Circle is also attended by a number of the workers and elder scholars.

Sydney Church of England Grammar School.

The annual presentation of prizes took place at the Church of England Grammar School on Thursday, September 23. Mr. Purves, the Headmaster, said that the Roll of Honour now totalled 350, many of whose school careers had been marked by all kinds of success as prefects, athletes, and scholars. Several members of the teaching staff had gone to the Front, and others only refrained from offering their services at the earnest request of the Council. Some of these would go at Christmas-time.

The Archbishop, who presided, said that such an honour list as had been presented to them was the best evidence of the good work done in the school. It spoke of the splendid spirit and noble sacrifice on the part of the boys. A Chapel had been built in the school grounds, and it rested with the present generation to pay off the debt. He was sure the friends of the pupils would rally round this worthy object. He hoped that panels would be inserted in honour of the brave men who had gone to the War, some of whom had fallen.

General Finn, who presented the prizes, reminded the boys that the war was always before them. They could help in increasing greater manliness by showing it in their games, in their school and home life. This present war was not one of armies but of nations, and unless these nations were disciplined they could not hope for success. He was not surprised at the gallantry shown by the Australians at the Dardanelles. During his seven years' connection with home defence, he had always found them willing and good men.

Convention at Parramatta.

On Monday next, October 4 (Eight Hour Day), the Fifth Annual Convention for the revival and deepening of spiritual life will be held at St. John's, Parramatta. Holy Communion will be celebrated in the Church at 9 a.m., and there will be sessions of the Convention in the morning, afternoon, and evening, commencing at 10.30, 3, 4.30, and 7.30, respectively. The subjects dealt with will be Justification, Sanctification, and Glorification, and Canons Archdall and Bellingham, Revs. W. Greenwood, G. H. Cranswick, and H. S. Begbie will be among the speakers. Hymns of Consecration and Faith will be used.

Grafton Bush Brotherhood.

In connection with the campaign now being carried on in Sydney a Public Meeting was held in the Chapter House on Monday evening last to advocate the work of the new Bush Brotherhood in the Diocese of Grafton. The Archbishop of Sydney presided, and warmly commended the enterprise. Addresses were delivered by the Warden of the Brotherhood (Rev. George Watson), and by the Bishop of Grafton, describing the objects and aims of the organization. The Bishop said that in May last he had started out to raise £1,500, out of the £1,800 needed for the Brotherhood House. He had now £1,000 in gifts and £600 on loan. He wanted money, either lent or given; he preferred it to be given. They needed 900 subscribers of £1 per annum. Mr. Justice Harvey and Archdeacon Boyce

also spoke in support of the work of the Brotherhood.

Church Missionary Association.

Rev. and Mrs. George Burns hope to leave Nairobi, British East Africa, on furlough, during October. They will go to England, where their eldest boy is at school, and their next two children are also to be left there this time. Mr. Burns will start for Australia in February, and expects to arrive in Sydney about the middle of March. He will spend six months here.

The 22nd Annual Demonstration of the C.M.A. Young People's Union is to be held in the Sydney Town Hall on Saturday, October 16, at 2.30 p.m. Special flag action hymns will be sung by various members of the Sowers' Band. Seats will be reserved for Sunday Schools, without charge, on application to C.M.A. Visitors will be admitted to the galleries at a charge of sixpence each. No one who has ever been present at this inspiring Annual Gathering would willingly miss it. We trust that the Town Hall will be crowded to the doors.

Religious Training of the Young.

By the invitation of Mrs. Ebenezer Vickery a conference of the Women Graduates' Christian Union, some members of The Training College, and other workers, was held at "Berachah," Darling Point, on Tuesday evening, September 21, to consider the subject of the religious training of the young. Mrs. H. E. Barff, Mrs. F. Ward, Mrs. Vickery, and the Rev. R. B. S. Hammond were among the speakers. It was agreed that those present should form a federated body of Christian workers, each of whom would do something to help forward one of the following groups of work:—1. Fixing a standard for, and training Sunday School teachers. 2. Organising voluntary teachers to give Religious Instruction in Public Schools. 3. To arrange for religious instruction among groups of well-to-do children in homes thrown open for that purpose. 4. To organize effort to reach children in the poorer suburbs who receive no religious education. 5. To organize and awaken well-to-do parents by special sermons, etc., to the necessity of taking an interest.

A Committee of four ladies was appointed—Mrs. Vickery, Mrs. F. Wood, Mrs. H. Barff, and Miss Pallister—to interview the heads of the Churches, and to ask them to appoint two delegates to confer together on this very important subject of the training of the young.

Ladies desiring to join Study Circles in order to train as Sunday School teachers are asked to send their names to Mrs. Ebenezer Vickery, "Berachah," Darling Point Road.

Deaconess Institution—Annual Meeting.

The Annual Meeting of the Deaconess Institution will be held in the vestibule of the Sydney Town Hall on Wednesday afternoon, October 6, at 3 p.m. Her Excellency, Lady Helen Munro-Ferguson, has kindly consented to preside, and the Archbishop of Sydney, Rev. W. L. Langley, and Miss Pallister (Deaconess Superintendent) will be speakers. There will be a collection to defray expenses. It is hoped that the meeting will be largely attended, as the work of the deaconesses at Deaconess House, at the Children's Home, at the Home of Peace for the Dying, and in many parishes is of the utmost value, and ought to be earnestly supported by Church people.

C.M.A. Valedictory.

A considerable number of the friends of C.M.A. met in the Chapter House on Monday evening, September 20, to bid God-speed to two missionaries who were going to the Front—Miss Annie Jones, proceeding to West China as an educational missionary, and the Rev. E. C. Gore, returning to the Sudan after a short furlough. Mr. C. R. Walsh (Chairman of C.M.A. Committee) occupied the chair, and said he was reminded of the meeting at which Miss Helen Phillips, the first missionary of the Association, was farewelled in the same building, when Dr. Eugene Stock and the Rev. R. W. Stewart were present and spoke.

The instructions to the outgoing missionaries were read by the Rev. E. Clayton (Hon. Clerical Secretary), after which each of them gave a short address. Miss Jones told how she had been called to go to the Mission Field, and the Rev. E. C. Gore spoke of his work among the Azandi. Both asked to be continually remembered in prayer.

The Holy Communion was subsequently celebrated in St. Andrew's Cathedral, and there were a large number of communi-

cants. Canon Bellingham gave a short address, in which he dwelt upon the loving protection of God, who would never forsake His servants.

Miss Jones left Sydney by the "Hitachi Maru" on Friday, September 24, and the Rev. E. C. Gore travelled overland to Adelaide, where he joined the Moldavia on Thursday, October 7.

GOULBURN.

From a Correspondent.

Our Bishop.

The Bishop has commenced the first of his confirmation tours, and will be away from Goulburn until October 6. He spends three days in the parish of Temora confirming at outside centres and meeting the parishioners. From Temora he goes to Barmadman, from Barmadman to Young. He will make Young his centre to visit the scattered parish of Thuddungra, with its centres of Tubbul, Bimbi, Thuddungra and Montague. He will also touch Murrumbidgee in the Burrowa parish from Young. From Young he will go to Murrumbidgee and Harden.

Church Society.

The half-yearly offertories for the Home Mission Fund of the Diocese were taken on September 20. Adverse weather conditions throughout in March last resulted in a drop of £150 from the usual amount. The necessities and activities of the Society are greater than ever, and it is hoped that the September collection will relieve the anxiety.

Church of England Grammar School for Girls, Goulburn.

It has been felt for some time past that the time has come to enlarge the scope of the school founded by Archdeacon Bartlett, and conducted in St. Saviour's Hall, Goulburn. It is intended to register a limited liability company entitled "The Church of England Grammar School for Girls, Goulburn, Ltd.," and a provisional directorate has been formed, consisting of the Bishop of Goulburn (chairman), the Ven. Archdeacon Bartlett, the Revs. Canons Carter and McDonnell, and Messrs. E. W. Johnson, Edgar Bond, and L. A. McDougall. For the present the registered office of the company will be the Diocesan Registry, and the Registrar will act as secretary. The school will be reorganised with a view to beginning work on its new lines after the Christmas recess. At a meeting of the provisional directorate, held on September 22, a tentative memorandum and articles of association were approved, and the Bishop was asked to purchase on their behalf the goodwill and assets of the existing school. The meeting concluded with an expression of thanks and appreciation of Archdeacon Bartlett's services in forming and conducting the present school, and thus laying the foundation for the larger venture.

VICTORIA.

MELBOURNE.

From Our Own Correspondent.

St. Matthew's, Prahran.

The Anniversary of St. Matthew's, Prahran, was celebrated on Sunday, September 19. The Bishop of Gippsland preached in the morning from the words, "My thoughts are not as your thoughts," and administered the Rite of Confirmation in the evening. On St. Matthew's Day (Tuesday, September 21) the Holy Communion was celebrated at 8 a.m., when there were 179 communicants.

Church Missionary Association.

Presentation to Mr. George Lormer.—A representative gathering met on Friday afternoon, September 24, at the C.M.A. rooms to assure Mr. George Lormer of the Association's appreciation of his splendid work in the realm of Mission Study. Mr. Lormer was drawn to the C.M.A. through a Missionary Mission conducted by the Rev. A. J. H. Priest at Christ Church, Hawthorn, between two and three years ago. Since then Mr. Lormer has specialised on Mission Study with gratifying results. He has been married and has left for a visit to America in connection with his profession as an accountant. Addresses were given at the gathering by Mrs. Weldon, Mrs. A. E. Clarke, Miss Williamson, Mr. N. P. Newland, Mr. G. Doyle, and Mr. P. S. Tougel.

The Bishop of Ballarat.—The Association was officially represented by its Secretary at the large farewell given to Bishop Green on Tuesday, September 28, in Ballarat. The Bishop has been a true friend to the Association, and during the whole of his episcopate has insisted on the rights of the Association to work within the Diocese in connection with the Diocesan Missionary Association. The results have been most satisfactory, and perfect harmony of operation has prevailed.

The Aborigines of Victoria.—A deputation met the Chief Secretary, Mr. John Murray, on September 21 to discuss the present unsatisfactory position, and especially to ask that no one should be appointed as Superintendent who has not the qualifications for carrying on the spiritual side of the work. It was agreed that the Committee would be consulted from time to time. It was, however, very evident that spiritual matters will hold a subordinate place under the present administration. It is certainly a call to Christian people to insist on due recognition of the fact that these people can never be permanently uplifted without a proper combination of spiritual and material influences.

Rev. T. L. Lawrence.—Very satisfactory reports are to hand concerning promises of support from new income for Mr. Lawrence, who is ready to go to Uganda. His maintenance will amount to £110 per annum. About £70 is already assured. We shall be deeply thankful for promises for the remaining £40 per annum; and about £35 is still required for his passage. Communications and donations should be sent to the Secretary, C.M.A., Cathedral Buildings, Melbourne.

Synod Breakfast.—A C.M.A. Breakfast and after-meeting will be held next Tuesday morning for members of Synod at the Victoria Coffee Palace and the Chapter House. The Rev. G. E. Aickin will give one of the

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addresses. "The leadership of the clergy in this time of war."

Leopold.

The Anniversary Services in connection with St. Mark's, Leopold, were conducted on Sunday, September 19, in the morning by the Incumbent, and in the evening by the Rev. T. Finniswood, of St. Matthew's, East Geelong.

On the following Wednesday the Rite of Confirmation was administered by the Bishop of Wangaratta to 14 candidates. The Anniversary Tea Meeting was held in the Free Library Hall on the evening of the same day, after which a patriotic concert was given by friends from Geelong. A stirring address upon war conditions and future aspects was delivered by Bishop Armstrong. The attendance was large and financial results satisfactory.

[We regret that our usual budget of Melbourne news had not reached us when we went to press.]

GIPPSLAND.**Synod Convened.**

The Bishop has issued his mandate convening the Synod of the Diocese for Tuesday, November 23, at St. Paul's Schoolroom, Marley Street, Sale.

Days of Intercession for Sunday Schools.

Sunday, October 17, and the following day being set apart throughout the world as Days of Special Intercession for Sunday Schools, the Bishop hopes that the Clergy and Readers in the Diocese of Gippsland will make such arrangements as may be practicable for the due observance of these days.

Diocesan Notes.

The Bishop has appointed the Rev. R. J. Thompson, whose two years' leave of absence is about to expire, to the ministerial charge of the Parochial District of Yarram.

Rev. C. L. Crossley has resumed his duties in the Parochial District of Yarragon, Trafalgar and Moe.

Rev. H. de Putron-Hitchcock is locum tenens at Lang Lang.

Rev. G. W. Blanchard has entered upon his duties in the Parochial District of Bruthen.

WANGARATTA.**A Country Missionary Festival.**

An excellent illustration of what can be done in a scattered country district was given in September, when Rev. A. R. Ebbs visited the Whorouly district, near Wangaratta, on a Saturday afternoon and evening. The Hon. Secretary, Mr. J. Ferguson, had organised an Intercession Service in the Church at 5 p.m., which was attended by about 30 people. At the welcome tea some 60 friends assembled, and the evening annual meeting was attended by about 80 people, most of whom had travelled some miles in order to be present. One of the outstanding features of the festival was the large proportion of men.

QUEENSLAND.**BRISBANE.**

From Our Own Correspondent.

Consecration of Bishops.

The Rev. Henry Newton, B.A., Bishop-Elect of Carpentaria, and the Ven. Henry Frewen le Fanu, M.A., Coadjutor Bishop-Elect of Brisbane, were duly consecrated in their offices as Bishops at the Cathedral Church of St. John, the Evangelist, Brisbane, on St. Matthew's Day. The Archbishop of Brisbane (Dr. Donaldson) was assisted by the Bishops of Rockhampton, New Guinea, North Queensland, and Bishop Stone-Wigg, the Canons and some 40 clergy of the Diocese also taking part. There was a large congregation, including his Excellency the Governor and Lady Gould-Adams, attended by Captain Cosen, A.D.C. Lloyd's service

in E Flat was conducted by the organist, Mr. Geo. Sampson, F.R.C.O., and the Litany was sung by Minor Canon Simmons, G.C.M. Bishop Stone-Wigg preached the consecration sermon, which he based upon the Gospel of St. Matthew, Chapter xi., 25 and following verses. The sermon was in every way appropriate to the occasion. We in Brisbane, who know of the preacher's faithful work as Sub-Dean in the past, rejoice to see him again in our midst; the life behind his utterances will ever be a potent and telling factor. The Bishop was deeply moved in speaking of the associations which had existed between himself and the Bishop-Elect of Carpentaria during his administration in New Guinea, and said that the fact that they had been able to find a suitable successor in their own ranks in Australia to Dr. Gilbert White, the first Bishop of Carpentaria, was most encouraging. He congratulated the Coadjutor Bishop-Elect of Brisbane upon his past work as Archdeacon, declaring that the whole Church was indebted to him for the qualities he displayed. The Archbishop was attended by his Chaplains, Revs. F. de Witt Batty and H. H. Green. After the ceremony, the clergy of the Diocese met in the Deanery, where a presentation was made to Bishop le Fanu. The presentation, which took the form of a cheque, was made by Archdeacon Rivers, the Bishop making a suitable acknowledgment.

Presentation to the Bishop of Carpentaria.

A presentation was made to the recently consecrated Bishop of Carpentaria at an "At Home" given in his honor by Mrs. Cecil Benson (formerly Miss Syngue, of New Guinea) and Mrs. Peter Bancroft, at Mrs. Benson's house. The presentation took the form of a cheque for nearly £200, and the Archbishop, who kindly made the presentation, stated that it was the wish of the donors that Bishop Newton should use it to meet the many heavy expenses incidental on his appointment. The Archbishop was supported by the Bishop of North Queensland. The Bishop of Carpentaria expressed his grateful thanks.

Intercessory Service.

The Archbishop must have been gladdened by the response to his recent request to the users of the Diocesan Intercession papers to join him in a special Service of Intercession in the Cathedral on a week-day morning. Though the hour was an early one—7.15 a.m.—the Chapel of the Holy Innocents was full to overflowing, and the congregation extended itself into the transepts of the Cathedral. The Archbishop commenced by asking all to join in repeating the 51st Psalm, followed by the Holy Communion with special prayers. Everyone came away feeling thankful to be permitted to take their part in this act of intercession. The attendance at the mid-week intercession for the war has largely increased.

CARPENTARIA.**Return of the Rev. W. M. Wilkinson.**

In the latter part of August the Rev. W. M. Wilkinson returned to Cooktown after a most wonderful missionary journey throughout the Northern Territory. He had been away for two years and four months, and had travelled nearly 7,000 miles.

On the Sunday after his return a special Thanksgiving Service was held in the Church, at which Mr. Wilkinson related some of his strange experiences, and expressed his thankfulness to God for bringing him safely through many trials. On the following evening a conversation was held in the Oddfellows' Hall, which was too small to accommodate all who came to do him honour.

SOUTH AUSTRALIA.**ADELAIDE.**

From Our Own Correspondent.

General Mission.

A suggestion has been made (and it is beginning to take shape) to hold a General Mission about September of next year. Our readers will remember that a General Mission was held in Sydney just thirteen years ago.

Church Missionary Association.

Miss McNamara, of Uganda, was welcomed to South Australia at a Social Gathering in St. Luke's Hall, Adelaide, on Friday evening, September 17. About 100 persons were present. Rev. D. J. Knox presided, and addresses were given by Miss McNamara,

WILLOCHRA.

From a Correspondent.

The Bishop's Movements.

Rev. J. T. Phair, Mr. H. M. Mudie, Mrs. A. W. Bradley, and others. A very happy and profitable evening was spent. Miss McNamara is spending a fortnight in S.A., and has a full programme of meetings in various parishes, including Gawler, Norwood, St. Paul's, Adelaide, Magill, Alberton, Prospect, and Glen Osmond.

St. Luke's Jubilee.

The Sixtieth Anniversary of the laying of the foundation stone of St. Luke's Church has just been celebrated. On Sunday, September 12 special services were held, the preacher in the evening being the late Rector (Rev. W. G. Marsh), whose faithful and stirring message was much appreciated. On the following Tuesday evening a Social Gathering of navvies was held. The Rector (Rev. David Knox) presided, and addresses were given by the Rev. W. G. Marsh, Rev. J. T. Phair, and Mr. A. B. Moncrieff, C.M.G. The Treasurer of the Debt Extinction Fund reported that £124 had been raised by direct giving in the parish during the year. The collection at the meeting amounted to £10, and this left a balance of only £18 to clear off all indebtedness. (Besides this £60 had been raised for the Belgian Fund, and £20 for the Soldiers' Fund.)

Renmark.

On Sunday, September 10, the Bishop consecrated the Church of St. Augustine, Renmark. The building is now free of debt. We congratulate the Rector, the Rev. H. R. Cavalier, B.D.

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From a Correspondent.

The Bishop's Movements.

The Bishop has been giving addresses on the Australian Missions of the Church at several of the socials held to welcome him, and a good deal of interest has been aroused. The Bishop recently visited the East and West Transcontinental Railway, spending four successive nights in the train, and visiting Taroola and many of the railway camps.

Church Workers Enlist.

The two Lay Readers and most earnest Church workers at Melrose, Messrs. Willington and Andrews, have volunteered for the War, and left on September 23 for the Camp. Their absence will be keenly felt, but the example is a fine one, as both are giving up good positions for the sake of their country.

Melrose and Wilmington.

The Bishop has been visiting the Melrose and Wilmington districts, including Booleroo Centre, Murraytown, and Spring Creek. At every place there were large congregations and most hearty services. The number of communicants has everywhere been exceptionally large.

TASMANIA.

From Our Own Correspondent.

A highly successful Festival in connection with the Home Mission Union was held in the Town Hall on Thursday, September 23. Following the example of Sydney and Melbourne, we began the proceedings with a tea, the various parishes providing the tables, the chief one of which, however, was provided, and presided over, by Lady Ellison-Macartney. The tea was a great success; the Bishop announced himself afterwards as being "thoroughly happy," which the Archdeacon put down to the tea which the former had enjoyed! At the public meeting afterwards (between the tea and the meeting we listened to a recital on the Town Hall organ.) the Governor took the chair, and spoke most feelingly of the need of supporting the clergy, who were expected to be scholars, gentlemen, preachers and organisers, and passing rich on about £140 a year. There were various other speakers, including the Rev. Donald Baker and Mr. Heaton, M.A., one of the lecturers at the University. Taken altogether, the Festival was a decided success.

NEW ZEALAND.**NELSON.****The Synod.**

The Diocesan Synod will meet in the Bishop's Library, Nelson, on Wednesday afternoon, October 20. In the evening the Synod Service will be held in the Cathedral, when Canon Purchas will be the preacher. During Synod week Bishop Sadler hopes to dedicate the "Samuel Marsden" van.

FAITH AND PRAYER.

Here is the work which has been set me to do—the district to visit, the class to teach, the parish to serve, the life to influence. It goes utterly beyond my powers. It goes wrong; there is no response; there is a dreary succession of difficulties and disappointments. But if I have not light I can have faith; if I have not success I can pray. I can bring my work to Him who called me to do it. It may be that the steadfastness of my unshaken faith, the persistence of my unknown prayers, will succeed where all my best-chosen words, and best-laid plans have failed.—Bishop Lang.

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The Bathurst Synod.

From Our Own Correspondent.

Clerical Conference.

The Clerical Conference was well attended, and was marked by the greatest harmony and goodwill. Widely differing subjects were discussed without the presence of party spirit, and while it was clear that members did not always agree, yet the fullest and frankest expression of opinion was invited and encouraged.

The subjects brought under review were: "What we teach as our idea of the Church," "The War and Prayers for the Departed." There was a wonderful unity of opinion on the advisability of not attempting to interfere with the private practice of many who find comfort at the present time in praying for those who have fallen in battle, but no really sound and rational argument in favour of Prayers for the Departed was advanced. The appeal to sentiment is so overwhelmingly attractive to many at this time that it is very difficult to call people back to Scripture (which gives us no definite encouragement to pray for the dead) and to reason. Surely if our dear ones are "Safe in the arms of Jesus" they are in the safest of all safe places, and do not need our prayers. There is no doubt about it that in this matter many people are allowing their hearts to lead them, instead of their heads.

Parochial Missions, the C.E.M.S., work among boys, "Union Churches," and Diocesan and Parish Papers were discussed in a very practical manner, and both the President and the Bishop of Grafton offered many valuable suggestions, and gave wise counsel.

Synod Sunday.

Synod Sunday was a memorable day. Bishop Druitt's sermon in the morning was worth going a long way to hear. Vitality from Christ, loyalty to Christ, and sympathy with all members of the Christian Church were the keynotes of a truly probing utterance. The sermon was forcefully epigrammatic, arresting in its directness, and winning in its irresistibly gentle appeal to the spiritual depths in man.

In the evening Bishop Long preached an excellent sermon in defence of our attitude as Christians in this war. The German wolf of militarism is coming down on the flock of civilisation, but the Christian shepherd must protect the flock, and, if necessary, lay down his life for it.

Synod Business.

The Synod was remarkable for the amount of work done. A most comprehensive Parochial Ordinance was passed. It not only codified and consolidated all our existing laws, but it introduced some new and striking items of legislation. The Bishop, according to the new Act, has power to remove a clergyman from a parish which is suffering serious detriment from his ministry. Another revolutionary act of Synod was the passing of a law by which all sittings shall be free. It was a heavy bill to pass in three days, but it was not panic legislation. The Bill was drafted by a committee of able and experienced men, and the legislation of other Dioceses was carefully considered, and each member of Synod was provided with a copy of the draft two months before Synod met, so that there was ample time for thoughtful consideration of the measure. Time only will tell whether it is a workable bill or not.

Address.

The President's speech was taken up largely with the war, and offered a very able defence of conscription.

The Choir Festival.

The Annual Choir Festival is looked forward to with great interest, and has apparently come to stay as a fixture of the Diocesan life of Bathurst. Many parish choirs were represented. Altogether the Festival was a great success, and did infinite credit to the organist and choir-master, Mr. C. A. Jorman.

The sermon delivered by Bishop Druitt on the value of the choir is well worth printing. It was based on the words, "Be not drunk with wine, wherein is excess, but be

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filled with the Spirit," etc. An outstanding feature of the Festival, said the Bishop, is the success of the good music provided, which is dependent on the goodwill prevailing among the members of the choir. There is room for self-will; all must be in submission to the will of the choir-master.

The "Day Apart."

The Clerical Conference was most appropriately preceded by a Quiet Day (September 17), conducted by the Bishop of Grafton, who gave four addresses of a deeply spiritual character. They were scholarly, thoughtful, and tenderly moving in their appeal to the hearts, consciences, minds and motives of the clergy, who are most grateful, not only for the Bishop's stirring message, but for his personal influence. The opinion was freely expressed by several of the clergy that he radiated holiness and spirituality. His thoughts, words and appeals seemed to come from within the very precincts of Heaven itself.

To give an adequate epitome of the addresses is impossible, and no compression could satisfactorily give the reader any idea of the Bishop's masterly exposition and practical application of the Hymn of Love contained in 1 Cor. xiii. He did not attempt an exhaustive exposition, but, taking the pregnant words, Faith, Hope, and Love, showed their permanency as exemplified in Christ, and how the possession of them by the Christian clergyman produces symmetry of character, soul hunger and sympathy of insight.

Correspondence.

"Zanzibarbarianism."

The Editor, "Church Record."

Sir,—From time to time we have brought before our notice cases of narrow minded episcopal interference such as when a Bishop refuses to admit into his Diocese a clergyman who takes the "Northward position" and Evening Communion. A case of priestly "interference," however, which was recently brought under my notice beats all. In one of the country Dioceses of the province of N.S. Wales, arrangements were made for the baptism of a little boy. On the day appointed when the priest was in the township the mother took the child to the Church, and the service was about to commence. The name of the child was given as Jack. The priest thereupon promptly refused to christen the child unless the name was changed to John! The Methodist Minister therefore baptised the child a few weeks later. This, too, is not an isolated case. Now, sir! whatever view we may take of the use of the name "Jack" as a Christian name, surely no clergyman has the right to refuse to baptise on such grounds? If so, no wonder the Methodists "score!"

ANGLICAN.

Understaffed Parishes.

The Editor, "Church Record."

Sir,—In many of our suburban parishes, where there are often two or more Churches, it is becoming more difficult every year (what with the shortage of Curates and Rectors going to the front as Chaplains) to cope adequately with the number of services. It has been the custom for centuries to have, whenever possible, at least the two services with an occasional early celebration. I venture to suggest, however, that the number of people who attend all services is not very large, and our Churches are by no means full. In view of the above difficulties, and especially at this time when the circumstances are so extraordinary, could we not resort to the practice of having one service a Sunday in each Church, with an alternate 8 a.m. Holy Communion Service. It would solve the problem of the many parishes

which are understaffed, and after all, it is not so much the number of times that people come to Church that matters, as the spirit in which they come and the motive for which they come, that is the chief thing. The question of offertories would be remedied by the congregation giving twice as much. Perhaps others have something to say on this subject.

CLERICUS.

Ridley College, Melbourne.

The Editor, "Church Record."

Sir,—Most readers of "The Church Record" are familiar with the brief history of Ridley College, and have appreciated the remarkable progress that has been made in the past five years. They value its fine achievements, and will agree with you that at last some definite constructive work has been carried through, which is already leaving its impression on the life of the Church. To have a college where well-chosen spiritual men are given opportunities of receiving an education so thorough that several have figured well in the class lists of the Th. L. examination—one even being first of the first class—is a matter of the greatest importance, not only to Evangelicals, but to the future usefulness of the Church itself. Ridley's work is appreciated, too, by many who, though they do not claim to be Evangelicals, candidly agree that there is need for an Evangelical College, and have nothing but admiration for the high standard of scholarship which the Principal insists upon.

But the marvel of it all is that such a College is in existence, whilst Evangelicals have bestirred themselves so little. The successful establishment of the College, financially at least, is after all the work of quite a few. There have been the anxious days, when the Council held frequent meetings, and many difficulties presented themselves to bar the way; but these days are practically over, and we may take satisfaction from the accumulating evidence of God's approval and blessing. We cannot but regret, however, that Evangelicals do not more generally realise that this is their own College. It seems a pity that when so fine a step has been taken, and one of which there is so much reason to be proud, there is not more enthusiasm shown about its achievements and its general financial welfare. I venture to make an appeal to the clergy who are in sympathy with the principles of the College to make greater efforts to bring it under the notice of their parishioners.

Just such an opportunity as is needed is now to be offered. On Saturday, November 27, next there is to be held at the College a Sale of Gifts in order to raise funds to pay up arrears of the maintenance account. Is it too much to ask individual parishes to undertake a stall each, or in some cases to combine to give a stall?

If this is done there will be a great accession of interest. Many will see our fine College buildings for the first time, and undoubtedly there will be ways other than financial in which the College will benefit. An endowment is a pressing need so that this annual shortage on the College up-keep may be regularly met; and until that is realised annual help will be a necessity.

W. M. BUNTINE,
Hon. Sec., Ridley College,
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We acknowledge with thanks the gift of £2 from Miss Dodgson, Elsternwick, for the training of Ordination Candidates at Ridley College, Melbourne. Further gifts will be gladly received by the Editor, "Church Record," 64 Pitt Street, Sydney. Unless specially ear-marked, they will be equally divided between Moore College, Sydney, and Ridley College, Melbourne.

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Prayer Book Revision in Canada.

[Reprinted from the "Churchman" (7/6
per annum, post free). Publisher, Robert
Scott, Roxburghe House, Paternoster Row,
London, E.C.4.]

The problem of Prayer-Book Revision is apparently acute just now in England, and perhaps a few suggestions from Canada may be of service towards the solution. The Canadian Church has already taken action, and, but for the War preventing the meeting of the General Synod last September, the movement would pretty certainly have gone further. For several years a Committee appointed by the General Synod has been at work, and after a number of meetings a draft Prayer-Book has been prepared embodying the suggestions. Some months ago the Bishop of Kingston, Ontario (Dr. Bidwell), prepared for general circulation in the Church press a statement of the proposals and proceedings of the Committee.

First of all, it will be well to observe that the Committee were instructed to prepare a Revision which should not in any way involve questions of doctrine. This requirement has been of great help, for it has given confidence to men of different views who for various reasons did not wish any fundamental doctrinal changes. The Committee was divided into three sub-committees, and it was decided that no change in the Prayer-Book should be made or new matter introduced unless carried by two-thirds majority of those present. It is only possible to give a very general account of what has been done, based on the statement issued by the Bishop of Kingston.

1. A shortened form of Morning and Evening Prayer is proposed, permission being granted to use it on Sundays and Holy Days when special circumstances indicate the necessity. Such liberty, however, is only possible with the written approval of the Bishop. Certain combinations of services are also permitted, including Litany at Evening Prayer and Litany and Holy Communion.

2. A number of new Opening Sentences have been added, suitable to various seasons, and Special Anthems on the analogy of the Easter Anthem are suggested for Christmas Day, Good Friday, Ascension Day, Whit-Sunday.

3. A rubric is inserted after the Apostles' Creed, following the example of the American Prayer-Book, stating that the words "He descended into hell" are considered to mean, "He went into the place of departed spirits."

4. A prayer including the King, Queen, Royal Family, Governor-General, and Legislators, may be substituted for the State Prayers.

5. A new rubric is placed over General Thanksgiving to the effect that it can be said by the minister alone or by the minister and people together.

6. The problem of the Athanasian Creed has not been solved, but the sug-

gestion of an alternative form was made. The proposal was carried at one meeting, but not confirmed at a subsequent one. It remains to be seen whether the General Synod would allow the use of the new version instead of the Creed as it now stands. One or the other must be used on all the appointed days. But it is more than likely that the present plan adopted in many Churches will be continued. According to Canadian usage, permitted by the General Synod, the Morning Prayer can be shortened by proceeding to the ante-Communion Service directly after the Benedictus, thereby obviating the necessity of using the Athanasian Creed. It is an open secret that many clergy welcome this freedom.

7. The Litany has two or three new petitions, all of which seem to be most appropriate and helpful.

8. New prayers have been added for use on special occasions, including the New Year, for Missions, for Synods, Rogation Days, Hospitals, etc.

9. The Transfiguration has been added to the Red Letter Festivals, with Collect, Epistle, and Gospel. This follows American usage.

10. The alterations in the Holy Communion Office are naturally slight, and are concerned mainly with modifications of language. The Office as a whole has been wisely left alone, though permission is given to say both of the post-Communion prayers. No doubt some Canadian Churchmen would have liked a closer approximation to the Scottish and American usage, but this would have involved such structural changes as would have implied definite change of doctrine. Anything of the latter kind would have led at once to serious trouble.

11. The Baptismal Services have new rubrics, but here, again, there does not seem to be anything involving doctrine.

12. In the Order of Confirmation certain additions are proposed, commencing with the presentation of candidates, similar to the presentation at Ordination. There is also an addition to the opening address; and use is made of Acts viii. and Acts xviii. 14-17, Acts xix. 1-7, and Heb. vi. 1-3, in such a way as to imply that our present Confirmation is identical with the laying-on-of-hands in the Acts. This is virtually a doctrinal change of serious import, because it tends to make our Bishops one with the Apostles in spiritual power. It is one thing to support our English Rite by the examples furnished in Acts, but it is quite another to show that our Confirmation is identical with that of Apostolic usage. This is a point to which Evangelical Churchmen in Canada may be trusted to give special attention. We do not want either in Canada or in England to transform our Confirmation Office into anything like a sacrament, or revert to "a corrupt following of the Apostles."

13. The Order for the Visitation of the Sick has a very appropriate addition in the form of a prayer for a sick child. Other suitable prayers are also added, together with selected passages of Holy Scripture.

14. In the Order for the Burial of the Dead a new and important rubric is inserted, directing the clergyman what to do when this Office is not to be used. Then, after Psalm xc., a rubric appears permitting the use of Psalm xlii. at the burial of children. There is also a similarly appropriate change of lesson and forms of prayers.

15. The Psalter is also noteworthy by reason of the changes made. Additions to the proper Psalms for certain days are suggested, and a list of Psalms that may be used in Holy Week is given. Then, following the American plan, a number of selections of Psalms is provided for use either on the thirty-first day of the month or on other days for sufficient cause.

16. New forms are included for Institution and Induction, Harvest Thanksgiving, Consecration of Church, Churchyard, and other services. These are all new, but "have been framed on the best models procurable."

17. The new Lectionary is decidedly important. Its main feature is the provision of Second Lessons for Sundays on a definite plan. The Morning Lessons from Advent to Trinity tell the story of our Lord's life from the Gospels, with some variations for special seasons. The Morning Lessons from Trinity to Advent are chosen from passages in the Epistles and the Apocalypse, which treat of the teachings of the Collect, Epistle, and Gospel for the day. The Evening Lessons from Advent to Trinity are similarly chosen from the Epistles and the Apocalypse, and treat of the teachings for the day. The Evening Lessons from Trinity to Advent are chosen from the Gospels, containing in the main our Lord's teaching. The Daily Lessons have not been touched, but special Lessons for Lent are suggested. In the selection of First Lessons for Sunday there has been revision by shortening or transposing and also enrichment by selection of chapters that are now seldom heard. A larger use is made of Jeremiah, Ezekiel, and the Minor Prophets.

18. A few changes of importance have been effected in the Calendar. Some unknown Black Letter names are omitted, and the Table of the Vigils, Fasts, and Days of Abstinence, is much shorter than at present.

19. A Preface has been drawn up pointing out that, while the Prayer-Book has endeared itself to generations of Christians, yet changes during 300 years have necessitated more adequate expression than is possible at present. The result has been adaptation and enrichment, without involving or implying any change of doctrine or principle. The chief results of the present Revision are shown by adaptation of rubrics to present customs, provision of directions for the combined use of different services, adaptation and enrichment of the occasional Offices, the provision of forms for additional services, the addition of

new prayers for special occasions, and the revision of the Calendar, Lectionary, and Psalter.

It is now announced that the General Synod, which should have met in Vancouver last September, will meet in Toronto in September next, where, presumably, the draft Prayer Book will be presented. Even if the Revision as a whole is accepted, the new book will not become law until after another meeting of the General Synod, three years hence. During this time, there will be ample opportunity for thorough consideration and full discussions.

The Bishop of Kingston, in closing his statement, sums up the work in these words: "Of revision there is little; of adaptation a fair amount; of enrichment a great deal." In conclusion, it may not be unnecessary or lacking in respect if it be added with special application to Revision in England: "Go and do likewise."

W. H. Griffith Thomas.

British Prisoners in Germany.

By Rev. B. G. O'Rourke, M.A.,
Chaplain to the Forces.

(In the "Church Family Newspaper").

(The writer of the following article, who has long been a Chaplain to the Forces, was for ten months a prisoner of war in Germany. He was released a short time ago.—Ed.)

There must be many who would like to know how our prisoners of war spend their Sundays. It was the writer's fortune, good or bad, to be made a prisoner while tending the wounded and burying the dead after the battle of Landrecies in August, 1914. About twelve medical officers and 240 men of the R.A.M.C. were captured on the same occasion. After a journey through Northern France and Belgium the officers were sent to Torgau and the men to Paderborn. We reached the former place on September 4, and were interned in a fortress which was built a century ago to guard a bridge over the Elbe leading to the town. Here we found that some fifty British officers and sixty French had preceded us, and within the next few weeks our numbers swelled to 230 British and about 1,000 French officers.

The First Sunday.

Sunday arrived, and naturally we longed for an opportunity to hold a service. Our hearts were full of thankfulness for recent mercies granted to ourselves and of anxiety for the fate of our comrades. But where could the service be held? In the open courtyard was our first impulse. Now, this courtyard was about 150 yards by 50, shaded by three or four small trees. It was at the time our only recreation ground for both nationalities, and, therefore, failed to afford the requisite privacy. In the fortress itself—a semi-circular building of two storeys—there seemed to be no available room, for all its chambers upstairs and downstairs were appropriated as dormitories. Where there's a will there's a way and a solution to every problem. Over the staircase at each end of the fortress there was a spacious landing large enough to accommodate a congregation of thirty. Here, then, on one of these landings, with the permission of the German Commandant, we decided to meet for our first services. I say "services," for it was necessary to hold two, one after the other, in order to give everyone an opportunity of attending, and every member of the Church of England desired to attend. Certain members of other persuasions came and worshipped with us.

Reverend Makeshite.

Our Communion Table was a dormitory table, our linen a couple of white handkerchiefs, our chalice a twopenny wine-glass (the best we could procure), our paten an ordinary dinner plate. Pews, of course, there were none, and as to books, we were fortunate enough to have one, a hymn-book, Prayer-Book, and Bible bound together in a single volume, which I was carrying in my haversack at the time we were captured. The few difficulty was overcome by each

officer bringing his stool. The lack of books made no difference to the heartiness of the service, for the hymns and chants were familiar to us from childhood. The mighty volume of sound that went up that morning in hymns of thankfulness and praise was a never-to-be-forgotten sensation to those who heard it or joined in it. The place whereon we stood was holy ground, and it was good for us to be there.

After Matins came the celebration of the Holy Communion, and it was as solemn as the preparatory service had been hearty. It mattered nothing that we had around us none of the appurtenances which decency and order require when they can be had. We were thinking of other things than those.

As the weeks passed and our numbers increased, our pro-Cathedral failed to satisfy our needs. One Saturday at a roll-call parade Colonel W. E. Gordon, V.C., our senior officer, announced that the subalterns, who occupied a large shed adjoining the fortress and within its walls, had spontaneously played their dormitory at the public disposal for divine service. This was an improvement on the public landing, since it was quieter and was large enough to accommodate the whole congregation at a single service. From the first Sunday, it should be added, we held an evening service, which was no less hearty than the morning one.

During the week many officers would borrow the book and copy out hymns for the following Sunday in note-books, which they called "Torgau Hymnal," thus enlarging the scope of our selection. There was one hymn which we rarely omitted, and generally said or sung on our knees, as "For Absent Friends." It seemed to provide a link between ourselves, our comrades at the front, the old folks at home and One above.

The time soon came when we aspired to still higher things. Hitherto we had been quite content to rough it, but within a month after our arrival I was able one Sunday to announce that a loft in one of the out-buildings had been assigned to us for use as a Chapel, and added that if members of the congregation who possessed a talent for carpentry would offer their services we might, with the aid of such tools and materials as we could find, beg, or buy, make it worthy of a House of God. At the close of the service several officers gave in their names to the Churchwardens as volunteers. "And what is more," said one of them, a Highlander, "I have got tools on my person now!"

A Home-made Church.

We met accordingly on the following morning to the number of more than a dozen. The room had two immense racks with numerous arms jutting out to accommodate saddles, which showed that before the war it had been used as a mobilisation storeroom. These racks were far too cumbersome either to be allowed to remain in the room or to be removed through the doorway. They had, therefore, to be taken to pieces. When this was done an ingenious officer saw in them the material for pews.

Then as for tools. These consisted of a clumsy old saw of German pattern, which broke before the work was finished, a chisel, a plane, a pair of pincers, and a hammer, all of them borrowed from German carpenters engaged in the fort by a judicious use of "backshish." Nails were obtained in a similar manner.

The day on which the work was complete and the dedication made was St. Luke's Day. Consequently it was known thenceforth as St. Luke's Chapel. It was necessary to have a collection to defray the cost. The amount required was announced at the time, and when the Churchwardens came to count the money it came to the exact sum plus five pence (5d.). "What a strange thing," I remarked. "No, I do not think it strange," said one of the Churchwardens; and he was right.

About twenty-five officers formed themselves into a choir. In spite of having no musical setting to hymns or chants their rendering of the service with alto, tenor, and bass parts was wonderfully accurate. When we were able to obtain a harmonium an officer presided at it, playing from memory and ear.

Censored Sermons.

At Magdeburg, where I spent the last month as a prisoner of war, the authorities viewed divine service with the utmost suspicion. The French chaplain and I were instructed to submit our Sunday sermons

Young People's Corner.

In the House of Class.

Those who have known the Crystal Palace only as a place of amusement find it difficult to imagine the building under present conditions. It is the training centre of the new Naval Brigade, and there are about three thousand young men preparing to take their part in the defence of our country.

Beneath the crystal roof another sort of preparation is in progress: the workers of the Y.M.C.A. are faithfully training souls there for the army of the Lord.

The writers of the interesting book entitled "The Y.M.C.A. with the Colours" have given us a glimpse into this, and one scene may well be repeated here.

It was past midnight—dark, save for one gas lamp; silent, save for the scratching of the Secretary's pen. He was writing alone at his table, and the recruits were sleeping in their quarters in the Palace grounds.

A step crossed the pavement, and a senior officer passed the Y.M.C.A. stall, on his way to his room.

"You are late," he said to the Secretary, "and you must be tired." The Secretary assented.

"I know all about this work," continued the officer, "although I don't do anything in it—at least, not now. I was not always as I am now. I used to preach and speak at one time, and I know the meaning of the words that are dear to you. I know what grace means—but I am a backslider."

The Secretary took the God-given opportunity, and there, in the stillness of the night, he spoke of the Saviour's love and

power, and of the compassion of the God who said, "I will heal their backsliding, I will love them freely."

"I wish that you would pray for me," said the officer, and the other replied, "I will, with all my heart." After a few more words they parted, and the Secretary resumed his writing.

Presently the step was heard again, and the officer returned. "I have settled the question," he said, "and come home to God. I have come to tell you."

The two men knelt together, and beneath the great glass roof a penitent soul was cleansed and sealed anew with the Father's forgiving love.

Next morning, with a joyous face, the officer sought the Secretary once more.

"I don't want you to think that last night was a dream," he said. "It is all true, and I have found rest with God."

Thus from day to day the Secretary is working, and amongst his helpers are two young students who have sacrificed much to be there. One of them said of this new experience: "We feel there is a chance of doing a work here which is impossible in the ministry, even though we sometimes have to wash up dishes. It is really the chance of a lifetime."

E. M. Rice, in "Our Boys' Magazine."

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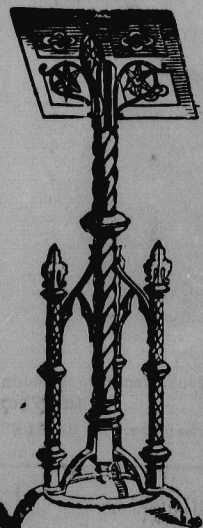
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Current Topics.

For over a year our Empire has been at war. We have had it frequently impressed upon us that it is a war for liberty and justice, that our cause is righteous, and that our hands are clean. We rejoice to think that all this is true, and we have ourselves frequently made strong statements to the same effect. But questions may well be asked upon another aspect of the subject. Are we as a nation seeking to live that we may be fit to be an instrument in the hands of God for His great purposes? Are we turning to the Lord, observing His Day, reading His Word, obeying His Law, waiting upon Him in prayer?

In this connection the Archbishop of Brisbane uttered some weighty words at the Queensland Provincial Synod on the necessity for "National Repentance." He said:

"Only a repentant Church can preach repentance to the nation. We must begin with ourselves. The message of repentance can only be given out of a repentant heart, and the nation at large will judge of its sin by the measure of our sorrow and solicitude. We must begin then to school ourselves to that attitude of mind which we seek to commend to others. And the work must be done mainly upon our knees. Conviction of sin is not a thing we can attain by our own unaided will: it is the work of the Holy Spirit; but it will assuredly come to us, and through us to the nation, if only we will agree in prayer. Can we not all agree to pray daily for national penitence? Can we not each one make an act of penitence every day for our own personal share in the national sin? These things at least are within our power. And perhaps we can further strive by a concerted effort for the recognition of God in the home through the restoration of family prayer."

At the outset of the war it was felt that the word "humiliation" might be misunderstood. But now the conviction is deepening in many minds that we are called as a Church and as a people to humble ourselves before God in National Repentance. Only then shall we be made fit by divine grace for the victory which we believe will be vouchsafed to us. Without penitence even victory may fail to bring us the truest blessing.

This aspect of the war is also dealt with by the Archbishop of Sydney in his "Diocesan Magazine."

Danger of Neglecting God. He says:—

"The final victory after the utmost sacrifice is made comes to those who in and through the sacrifice have given themselves spiritually to God. As a nation, we are far from this at present, and the menace of defeat is a call to conscience for enquiry whether there is not a cause. The so-called religious classes of the community are not setting the example that they should, and so

it is not strange if the rest go their perilous way untroubled. Whilst Sunday is neglected, whilst drink is allowed such sway, whilst gambling enters even into philanthropy, in spite of the solemn nearness of death and eternity, it is not strange if the outlook is dark. The remedy is in our own hands. Victory can be ours without a doubt. But neglect of God if continued is dangerously like tempting of Providence. Victory if given on such terms might be even as the gift of the quails in the wilderness. I appeal to you as Churchpeople to set your house in order, and in this not to delude yourselves into thinking that patriotic activity can compensate for absence of submission of your soul to God."

Undoubtedly the crisis through which we are passing is a call to the Church to keep her spiritual light brightly burning, so that it may shine upon the world around. Our leaders are sounding the note of warning, and are calling us to humility and penitence. It is for Church people to hear the call and walk humbly with their God. "Render your heart and not your garments, and turn unto the Lord your God; for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil."

The Bishop of Willochra has the courage of his convictions. He has formed a general impression of his new Diocese, and is intensely grateful for the kindness of the welcome he has received, but there are two subjects upon which he has to speak with disapproval. This he does in "The Willochra," and as we read his affectionate and sympathetic words expressing his opinions with absolute firmness, we were reminded of the Apostolic phrase, "Speaking the truth in love."

The first subject with which the Bishop deals is "Pew Rents." He says:—

"It is a source of the keenest disappointment to me to find that seats in God's House are let for money in most of our Churches. I had thought that it was now generally recognised that pew-rents were a hopelessly antiquated and discredited method of raising Church funds, dating from the worst and dearest period of our Church's history, and that no system did more to check all growth, whether of parochial funds or Church membership. I know that it is always hard for those who have become used to a thing to recognise its bad points or how it strikes an outsider, but I feel bound to say from the beginning that I do not see how it would be possible for me to fix my permanent residence or to agree to any parish being made the See Town in which the custom of pew-rents was in force. I simply cannot forget the second chapter of St. James' Epistle."

Of course on this point many Churchmen do not quite see eye to eye with the Bishop. For ourselves we would like all seats in all Churches to be free and unappropriated; that is the ideal at which we should aim. New

Churches might well refrain from beginning the practice of letting seats, but it is not an easy thing suddenly to abolish pew-rents where they have been long established. There are many difficulties quite apart from that which is most obvious—the financial difficulty. People need to be educated upon the question; there are signs that the desire for reform is spreading, and we trust that free and open Churches will eventually be the rule, rather than the exception.

The Bishop also has something to say about "methods of raising money for Church purposes which will not bear the test of Christian principles." He says:—

"I do not believe that there is anything wrong in concerts or sales of work in which those who can offer only their musical or manual skill convert that skill into the more practical form of money, but it does seem to be utterly wrong to gain money for any Church purpose by any form of mere amusement or by any form of gambling, however innocent it may be called. The Church's only reason for existing is that it sets before the world a higher ideal than its own, and the moment the Church lowers its ideals and comes down to the world's standard, it ceases to have any reason why it should exist at all. There is no question of must live, as applied to the Church. If it loses its standard, that is no reason at all why it should continue to live. Now the Church's ideal in giving is self-denial, and by no possible means can money derived from amusement or gambling be made to square with this."

It is indeed refreshing to hear such plain words upon this all-important subject. The Bishop is of course only writing to Church people in his own Diocese, but his words ought to bring a living message to the whole Church throughout Australia. We are often saddened by hearing of parishes raising money for their Church by dances and euchre parties, and by raffles and other forms of gambling. In one Diocese (to quote the official paper) is an "annual dance on behalf of the Bishop's House Interest Fund." We feel the truth of the words of the Bishop of Willochra, "that the moment the Church lowers its ideals and comes down to the world's standard, it ceases to have any reason why it should exist at all." It is difficult to imagine how a Church can expect the divine blessing upon its spiritual work when it raises funds by such doubtful methods.

The perennial subject of the Colonial Clergy Act came under discussion at the Melbourne Synod last week. The mover, Canon Hughes, pointed out that owing to the Act it was impossible for Church of England clergymen ordained in Aus-