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The Church Record

For Australia and New Zealand.

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

With which is incorporated "The Victorian Churchman."

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Current Topics.

It was a happy thought on the part of the B. and F.B.S. in Victoria to celebrate the signing of Peace by the presentation of what the State Governor of Victoria called "The Book of Peace" to both the Federal Parliament of Australia and the State Parliament of Victoria. The sympathetic handling of the presentation by the State Governor in the latter place will be remembered with gratitude by lovers of the Bible. His Excellency, in the course of his speech, said:—

"To what creed or domination we may belong, we must all join in our reverence of this Book, which is the common possession of the whole civilised world and of the whole Christian world."

"I know that in this Parliament, whatever may be one's religious denomination, whatever one's political views, whether a member of one of the various parties that go to make up the Liberal party, or a member of the Labour Party, formed out of older and more historical parties, whatever political creed one may hold, every honorable member may justly claim that the propositions advanced by his party aim at the improvement and the uplifting of the masses of the people, and that these aspirations are founded on the Book to which we all appeal on the Book which has twenty centuries of tradition behind it, on the Book which has been studied by generation upon generation of our forebears. Surely that is a Book of value!—surely that is a possession of which we may be proud. This Book has behind it the tradition of service, the tradition of love, the tradition of reverence. You, gentlemen, have the task of forming the public opinion of this State, and of directing it along the path of Christian, brotherly, lives, and I ask you not to look upon this merely as an old Book. Because it is old, well-known and familiar, do not look upon it as of less value. The old teachings and the old traditions are worthy of presentation as long as the foundation of the State is Christian—I use the word "Christian" in the widest possible sense—we must require the Old Book, because it is a Book which teaches us our place, and a Book which has been the consolation of us all, and of our fathers and mothers, and of our grand-parents, and of those before them. I ask you to look upon this Book as a valuable possession."

What finer tribute could have been paid to the memory of the late Mrs. Lowther Clarke than

A Fine Tribute. that contained in a tablet placed on the walls of the new C.E. Kindergarten in Fitzroy, Melbourne. The tablet, which is placed on the right hand wall of the building, as one enters, and above which is a photo, of the late Mrs. Clarke, bears the following inscription:—

"ALICE LOVEL CLARKE KINDER-GARTEN."

"This School is named after Mrs. Lowther Clarke, of Bishoppes Court, Melbourne, who loved little children and taught them the love of Jesus.—1919."

What an inspiration to loving service of Christ's little ones!

In view of the industrial strife that prevails so widely in the world, and especially in the nations who were allied against Germany, some recent remarks by Mr. G. H. Rob-

erts, the British Food Controller, and a member of the Labour Party, should arrest our attention. To quote from an English Church paper:—

Speaking at the London Commercial Club last July, he declared that our present industrial troubles are caused by men who handicapped the nation during the war, and possibly have behind them German influence. He condemned the folly of demanding a reduced cost of living and at the same time preventing economies. Above all, he pointed out that the effect of checking exports would be to transfer to our competitors our share in the world's markets.

Coming from such a source, this striking statement demands the attention of men of all shades of political thought, for these seemingly interminable disputes between employers and employees are causing much waste and great hardship in the community, and at the same time are suicidal in the way of national destruction.

Dean Welldon, writing in the leading columns of an English Church paper on "Democracy on its trial," quotes with approval the following words of Sir Henry Maine, written in 1885 in his treatise on Popular Government:—

"If any Government should be tempted to neglect, even for a moment, its function of compelling obedience to law—if a Democracy, for example, were to allow a portion of the multitude of which it consists to set at defiance some law which it happens to dislike—it would be guilty of a crime which hardly any other virtue could redeem, and which century after century might fail to repair."

"If," said the Dean, "Democracy cannot govern it can do nothing else." Here in Australia, we are governed ostensibly on most democratic lines. Yet we are always suffering from industrial warfare because classes of men in the community flout the law. The situation is very grave and demands a strong line of action in order to avoid this abuse of government and practical revolution. Dean Welldon suggestively asks:—

"Is it not possible, that, as the League of Nations aims at putting an end to international war, so there should be a League of Classes which similarly aims at putting an end to industrial war? Great Britain is threatened to-day by a peril scarcely less ominous than the bugbear of German militarism. The nation was at peace in time of war; it is now at war in time of peace. But war in the realm of industry may easily bring the clash of arms. There is need of common sense, nay, of Christian charity, or there may be civil war."

"Unless, therefore, the spirit of Christ shall so far rule the heart of the nation that no one class will consent for its own sake to offend against other classes, the only hope of social healing seems to lie in curbing the selfishness or the shortsightedness of classes by the collective force of the nation as a whole; in other words, by a League of Classes corresponding with the League of Nations in the international world."

The Dean goes on to appeal for such mutual conference, in a spirit of conciliation, as shall issue in the maintenance of peace and the safety and dignity of the national life.

The "Citizen's Rights and Liquor Reform Association" say "Yes" to this question. We fear

Are Prohibitionists that their arguments do not as yet impress us. The

writer of the first

pamphlet, when he gets to work,

charges Prohibitionists with attempting

"to promote a law which is repugnant to

the teaching of the Bible and the Church,

and which is, moreover, immoral, in that

it interferes with the freedom of the

will." We are wondering whether the

writer is a Conscriptorist, or whether

he defends the law against suicide and

murder, and a hundred other laws that

interfere with the freedom of man's

will. This new Association has got to

convince us that it stands for the

rights of all citizens, including the

wretched wife and children of "The

finished article" of our present liquor

traffic. The opening of its campaign,

by the issue of anti-prohibition pamphlets,

give rise to the unpleasant suspicion

that the Association is more anti-

prohibition than anti-liquor. As we scan

the personnel of the executive committee,

we note no name of outstanding

zeal in the direction of restraining a

trade that has an unenviable record of

lawlessness and destruction of the

bodies and souls of men.

We cannot refrain from a word of congratulation to the person responsible for the latest advertisement in the N.S.W. Home

In Which notice of the N.S.W. Home

Book? for Incubates. The majority

of people are so accus-

tomed to good or fair health that too

often they take it for granted, and do

not sufficiently sympathise with and help

those who are not so fortunate. The

advertisement we refer to puts the case

in a hard and striking "nutshell." It

runs:—

In Which Book.

There are Two Books in the office of this

Home:—

(1) The Book containing the names of all

the Incubable Sufferers who are receiving a

home for life; and

(2) The Book containing the Names of all

the Subscribers who have made this great

benefit possible.

YOU would prefer your name to appear in

the LATTER book, would you not? Among

those who have the wondrous ability to give

help, hope and home to those who, for the

remainder of their days, must be numbered

among the "Incubables"?

May we enter your name in the latter book?

We have a pathetic "Waiting List," and are

in great need of increased financial support.

There are too many people on the other

"Waiting List." They should get off

it as soon as possible for the sake of

those who are suffering and in need,

as well as for the sake of their own

spiritual health. We advise our read-

ers to give a little sympathetic thought

to institutions of this character, with a

view to more earnest and fruitful sup-

port.

English Church Notes.

Personalia.

Surely the editor of the "C.E. Messenger" of Victoria must have had prophetic vision when he penned the leading article in the September 19 **Record**. We extract one sentence:—"A Church paper degenerates into an insipid record of small activities, and upholds a colorless standard which really helps no one if there is no space in it for checking the erratic tendencies of the Christian Faith and Practice. A Synod hereof of the right of criticism and of direction is a direct loss of the time spent, multiplied by every person present. In Australia we have liberty in both departments, which is not to be used for an occasion to the flesh but by love very truly to serve one another, her existence and invigorates her on people by this method. A Teaching Church is a live church, and teaching includes correction."

Some Church newspapers in the Southern Seas are printing a "hymn" by S.S.S.C., entitled "At a Curious Eucharist for the Departed Mixture." Many of our readers will be startled at the title; but they will be fairly puzzled, we anticipate, by the striking obscurity of the second verse. It runs thus:—

"We pray Thee for our brethren
Who now, beneath Thine eye,
Unburdened of the body,
In hidden places lie,
That Thou wouldst lead them onward
To see Thy face on high."

We should be glad of a commentary on these words. They seem to us just to illustrate the incertitude of those teachers who are not content with the teaching of the Apostle that, being absent from the body, the believer is present with the Lord.

CATHOLIC FELLOWSHIP(I)

On the best authority we learn that a church worker from an Australian diocese, travelling for health purposes in the Orient, was under instructions from her bishop on no account to stay at C.E.Z.M.S. House in one of the towns, but to stay at the Methodist Girls' School. The good lady was quite a Methodist during the time of her sojourn, even becoming acquainted with the class meeting. But of one thing we can be quite sure that she did not partake of the Lord's Supper with her Methodist hostesses.

LAMBETH CONFERENCE, 1920.

Subjects Finally Selected for Discussion.

1. Relation to and reunion with other Churches.
 - (a) Episcopal Churches.
 - (b) Non-episcopal Churches, with questions as to
 - (1) recognition of ministers.
 - (2) "validity" of sacraments.
 - (3) suggested transitional steps.
2. Missionary problems.
 - (a) Relations between missions and growing Churches.
 - (b) Missions and governments.
 - (c) Liturgical variations permissible to a province or diocese.
 - (d) Marriage questions and other practical problems.
3. The Christian faith in relation to
 - (a) Spiritualism.
 - (b) "Christian Science."
 - (c) Theosophy.
4. Problems of marriage and sexual morality.
5. The position of women in the councils and ministrations of the Church.
6. Christianity and international relations, especially the League of Nations.
7. The opportunity and duty of the Church in regard to industrial and social problems.
8. The development of provinces in the Anglican communion.

The Revision of the Prayer Book.

(By Eugene Stock, D.C.L.)
(From "The Record.")

The Communion Service.

The Communion Service has naturally been the most difficult part of the revisers' task; and as I write the proposals that have aroused so much controversy are still unsettled. I deferred this chapter in hope that the July Sessions of the Convocations would give their final decision, but there does not seem to have been even an attempt to arrive at it. I shall, therefore, not enter on any discussion here, but simply state what the official pamphlet tells us.

Regarding the question of vestments, the Report proposed that the following note should be prefixed to the Order of Holy Communion:

"Notwithstanding anything that is elsewhere enjoined in any rubric or canon, the priest in celebrating the Holy Communion may wear either a surplice with stole or with scarf and hood, or a white alb plain with a vestment or cope."

The Joint Committee proposed to approve of this with one word changed, and with two additions. They wished "shall" to supersede "may"; also that after the "shall" should be inserted the words "subject to the conditions stated in the Preface 'Concerning the Service of the Church'"; and further to add this additional paragraph:

"No change from existing usage shall be made, except in accordance with the conditions specified in the Preface 'Concerning the Service of the Church.'"

In this altered form the rubric came before the Upper House of Canterbury Convocation on May 7, and was approved. There it stands for the present.

The still more important question of what is called "the re-arrangement of the canon," about which controversy has been so keen, was further referred, at the suggestion of the Joint Committee, to a special "Conference of clergy belonging to different schools of thought, in which younger men and liturgical scholars should have full representation," to be summoned by the Archbishops. In Convocation on May 7 the Archbishop of Canterbury stated that this Conference had met, and expressed himself hopeful of the result.

A further interesting proposal in the Report is that "when occasion requires the minister may, with the consent of the Ordinary, instead of saying all the Words of Administration to each communicant, say them first in an audible voice to the whole of them that come to receive the Holy Communion," and then say to each communicant either the first or the second part of the words of delivery. Or else "he may say the whole form of words once to each row of communicants instead of to each communicant severally." This apparently is also not yet finally settled.

I proceed to what does seem to be settled.

An important proposal affects the Ten Commandments. They are still to be "rehearsed at least once each Lord's Day"; but at other Sunday celebrations, and on weekdays, they "may" be omitted, and our Lord's "two great Commandments" recited instead, to be followed by the same "Lord, have mercy," etc. I cannot forbear saying how much I rejoice at this particular innovation of the American Church. I can never forget the impressiveness of "Thou shalt love the Lord thy God," etc., in the services across the Atlantic, and I am confident that our Lord's most beautiful summary of the Law of Love will prove far more solemn, and far more likely to touch the consciences of most worshippers, than the recitation of Commandments mostly (eight out of ten) negative in form, and some of which do not touch the average conscience at all. The Sixth and Seventh may do so, for those who know our Lord's commentary on them in the Sermon on the Mount—which many do not know. But the Eighth: does one worshipper in a hundred know any reason for praying for mercy regarding it? "Thou shalt love" on the other hand, touches every one without exception who hears it at all. It is good, however, that the rubric which directs "the people," "after every Commandment," to "ask for God's mercy," is proposed in future to go on "for their transgression of every duty therein, according to the letter or the spiritual import thereof." This does not appear in the pamphlet, but was agreed to by the Upper House of Canterbury Convocation on May 7.

An important proposal agreed to by the Upper House on the same day will probably, and unhappily, lead to keen controversy. Six of the Commandments are, if it is finally adopted, to be shortened. The second is to stop at "nor worship them"; the Third, at the first "nor"; the Fourth, at "the Sabbath of the Lord thy God"; the Fifth, at "and thy mother"; the Ninth, at

"false witness"; the Tenth, at "covet." The design of these shortenings is good; they drop the explanatory words that would be useful to a people like the Israelites; for instance, the "ox" and the "ass" and other features of Oriental life which do not suit our Western world; and they fasten attention upon the essence of the Divine laws of universal and permanent obligation. But the cutting off so much of the Fourth will offend multitudes. There are amongst the most orthodox of us varying views of the "days" of the first chapter of Genesis; but this has not hitherto troubled our just sense of the Divine authority of "one day in seven." No doubt the words proposed to be retained do of themselves imply that authority, but will the general public see it?

In the second rubric after the Offertory Sentences, which directs the priest to place on the Holy Table "Bread and Wine," the words are added, "putting thereto, if he think fit, a little pure and clean water"; and also, that special prayers and thanksgivings may here be "bidden."

The two exhortations giving "warning" of a celebration are to be removed to the end of the service; but a new rubric following the rubric about the sermon requires that one or other of them be read "on three several occasions at the least in each year before the great festivals." In the first exhortation "condemnation" is to be replaced by "damnation"; and the last clause of the same paragraph, "lest after thy body and soul" is to be dropped. This also follows the American Prayer Book.

The exhortation "at the time of the celebration" "may," not "shall," be read; and a note is added that it must be read at least three times a year. In the text of it the words "eat and drink our own damnation" are replaced by "eat and drink judgment unto ourselves"; and the clause "we kindle God's wrath" is replaced by "sundry kinds of death" is struck out without a substitute. So the exhortation will run, "we eat and drink judgment unto ourselves. Judge therefore yourselves, brethren . . ."—an obvious improvement.

There are a few alterations in the rubrics at the end of the Communion Service. In the second of them it is provided that there must be "at the least two" (not three) "to communicate with the priest." The third rubric is dropped. The sixth is to have the following words added at the end: "except so far as is otherwise provided in the Order for the Communion of the Sick" (where a limited "reservation" is proposed to be allowed, as we have seen).

The following declaration is to be appended to the Service:

"It is hereby declared that it is the duty of the minister to use and observe the Order for Holy Communion and the ceremonies therein set forth without diminishing therefrom or adding thereto. The Order here provided ought not to be supplemented by additional prayers, save so far as may be ordered or permitted by the Ordinary, nor should the private devotions of the minister be such as to hinder, interrupt or alter the course of the service."

The Conditions of Discipleship.

(By Rev. E. Grose Hodge, M.A., Rector of Birmingham.)

"Thy sons, O Zion, against thy sons, O Greece" (Zech. ix. 13). In this graphic phrase the prophet sums up the ancient world-wide conflict between self-indulgence and self-restraint.

The words have a keener significance today than when first uttered. Israel and Greece stand for the two great influences that mould our modern life—Israel, or Hebraism, for religion, righteousness, and all moral issues, and Greece, or Hellenism, for the natural and easy development of instincts, the pleasures that belong to seeing and hearing and thinking.

These two are generally sharply contrasted, a dividing line is drawn between them, marking men off into two antagonistic classes. But the moment we ask "to which class did Jesus Christ belong?" we see that the classification will not hold. Clearly He belonged to neither, and there were elements in Him which belonged to each. He fasted forty days in the wilderness, and then began His mission at a marriage feast; that was typical of His whole life—a sweet, healthy life, deepened and dignified by perfect self-restraint.

That then must be the pattern of the true Christian life, neither self-indulgent nor ascetic. The simplicity and joyousness which are said to belong to the "natural" life are not antagonistic to the depth and strength which are sought in the "religious" life, and they are found together in many bright examples in all ages.

There was a time when danger threatened the Church most seriously from the side of self-repression, the term "religious life" being actually confined to the life of the Religious Orders, lived under severe discipline and apart from the common interests of the world. To-day the danger comes from the other side. Multitudes of people who call themselves Christians have forgotten the first condition of discipleship—"Let him deny himself and take up his cross and follow Me"; they feel no need to follow Christ on any path where they will be singular or unpopular, or to allow the principles of Christ to lessen their profits or to curtail their pleasures; they fail to uplift the world themselves too much from it, but because they identify themselves too much with it—because they adopt the world's standards and give no clear witness against its sins.

Now the world is bitterly conscious of this. It knows something of the spirit of Christ and of His teaching, and expects to see them reflected in His Church; but when it finds only a comfortable religion, or a religion centred in services and "functions," or a religion which cares only for the one, while the ninety and nine are away in the desert, the world is contemptuous and hostile. The world believes in Jesus Christ—it does not believe in the Church. Go into the London Parks and speak simply of the person and claims of Jesus, and you will almost never meet irreverent interruption; speak of the Church—your audience will only think of the Church of England—and you are fortunate indeed if you do not meet opposition both bitter and disdainful.

No, the world of to-day does not believe in the Church because it sees in it so little of the spirit of the Lord of the Church, the spirit of sacrifice. We do not shut our eyes to some shining examples of self-sacrifice among clergy and laity alike, but the world will never be convinced by these, there are not enough of them. Turn to the rank and file of the Church's own members and ask them, "What does it mean to be a Churchman? What is the purpose for which the Church exists?" And if they answer frankly they will reply, "The Church is an organisation for the spiritual help of its members, whose duty it is to attend the services, to subscribe to the charities, and to live, as nearly as they can, in harmony with their profession, comforted by the hope of heaven by and bye."

Now can anything be much more remote from the idea of the Church as we find it in the New Testament? There the Church has no purposes of its own, seeks nothing for itself; all is centred in its risen Lord and flows out to "all the world" for which He died. Personal salvation—ever the first and infinitely important matter for the individual—is not the end, it is purely preliminary; the end is that clear witness for Christ which can only be given by him who is in vital union with Christ. The Church was founded to be the instrument through which Christ would make disciples of all nations, and the true Churchman—the only Churchman—is he who identifies himself with the purposes of Christ and says—in the fine phrase of a living scientist—"I am here to help God" (Sir Oliver Lodge).

How we have forgotten all this! It never entered the mind of a single writer of the New Testament that there could be such a thing as a Christian who was not actively concerned in the extension of the Kingdom of Christ. We have come to regard this New Testament type of Christian as exceptional, if not peculiar. We count them a distinct class and call them missionaries, Church workers, men with a special bent that way—perhaps a little "odd." And Christ says, "If any man—" If the call to the Church to get back to the New Testament scheme—to hear again the Master's voice, "If any man come after Me, let him deny himself and take up his cross and follow Me."

What does this voice of Christ really mean? Too often it is tacitly assumed, both by friends and foes of the Christian faith, that it involves compulsory detachment from the common life. Unquestionably this was the underlying conception of the Mediaeval

Church, and the Roman Catholic idea still is that withdrawal from the world is necessary for the highest religious life. But this is a departure from New Testament teaching and from primitive practice. "As a matter of fact the Christian life in the first centuries did not spend itself in barren asceticism, but brought new vigour into all the ordinary channels and occupations of the world's work." The example of their Master was too fresh in the memories of the Christians of the first days to allow them to "serve self only, unfraternally."

He lived in a simple home, blessed by His presence the marriage feast, rested with His friends in their home at Bethany. He trod all the common paths, and made them all lead up to Jerusalem; more than once He refused to allow men to join His little band that they might bear His witness among their brethren. In His great prayer to His Heavenly Father we hear Him say, "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil."

What does it mean then—"deny himself and take up his cross"? There is a sternness in these great words as they ring out across our life of ease, which makes us hesitate. Why should the gentle Christ lay down a law which makes His service hard?

In reality He is not laying down a law at all. He is only expounding it. Self-denial is not a product of Christianity—or peculiar to it; it is an essential element of our nature; and all that our Lord is doing here is to explain to us how we must use it if we would be His disciples.

The truth is we have two "selves," the higher and the lower, the animal and the spiritual. By an inherent necessity of our nature we must deny one or the other, and the only choice we have is—which. A hundred times in every man's life he finds himself at the parting of the two ways; he cannot stand still, and he cannot choose either path without denying himself the pleasures peculiar to the other. If he chooses the lower, he denies the spiritual, and the soul gradually shrinks and dies, till the body, which God meant for the servant, is the imperious master of the man's life. If, on the other hand, he chooses the higher, he denies the animal; little by little the spirit comes to the front, and from all his life there flows out an influence which makes it easier for others to be good in that man's presence. This is the choice we have—shall I deny the animal in me or the divine character and destiny depend upon the answer.

But what exactly was it that our Lord said? Let him—not "deny" but "ignore himself." That is the true force of the word in the Greek. Each of the Synoptists records this saying, and each uses this special word. How the Lord's appeal broadens out as we catch His true meaning, how compelling it becomes! Self-denial which we connect merely with abstinence from food or from other gratifications, which suggests to us small restrictions and trifling inconveniences, will never appeal to the strong—it looks too much like a call to a narrower life and an effort for only negative results. Nor will they feel that self-denial has necessarily any virtue of its own; there may be in many forms of self-denial as much of that "self" which we are called upon to deny as there is in self-gratification, and no form of selfishness is inspiring. But this call of Christ to deny ourselves—not to deny something to ourselves, as we usually interpret the phrase—the call to live as though we did not exist to lose our personality in the loftier life. Another life we can say with St. Paul, "To me to live is Christ"; to care for no claims or purposes of our own, but to be so absorbed in working out our great commission to bring the light and hope of Christ to other men, that we have literally no room for thought of ourselves—that is a splendid thing.

It is this altruism of Christ, that, when men really see it living and at work in the Church, will prove the irresistible appeal. It is the glamour of the Cross—of One who so completely left Himself out that even the Cross could not turn Him from His goal. It is easy to turn a deaf ear to appeals based on personal advantage, even if the gain

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offered is a spiritual one. Every one thinks he is the best judge of what is best for himself; very few are grateful to us for trying to do them good. Call upon a man to deny himself that he may improve his chance of getting on in the world, or that he may make sure of Heaven—and resentment rather than gratitude will meet you. But tell him that he is wanted in a great cause, that victory is halting for lack of help, then the chances that he will cast off the things that hindered his response are immensely greater. The call that came to the men of England when the war began was, "Ignore yourself; personal ease, gain, life itself can no longer count, the greatest of all causes is threatened, and you can help to save it; be your best for that," and that high call succeeded. It is that call that Christ is making to His Church through the National Mission now; it is the call that the Church must make to the nation.

Dare we make it? We dare not make it unless first we hear it as a call to ourselves and answer it on a scale altogether new. If memories of past failures paralyse us, and we feel incapable of any real hope of success, let us ask the divine Master once more what it really is He asks us to do. "If any man resolves to come after Me, let him"—what? Not look round and see what pleasure he can forego, how he may keep watch upon himself with a strain that is never relaxed, what ascetic brotherhood, what religious order he may enter, but something much simpler, much more far reaching than all that—"let him follow Me." So the whole responsibility is laid upon Christ—we are to place ourselves at His disposal to lead us, to equip us, use us. All true self denial (i.e., self ignoring) is based, not upon a desire to mortify ourselves, but upon a growing love of Christ leading to a desire to be as sufficient as possible in His service. No fears need keep us from this self denial, for it is not setting ourselves under new restraints with the haunting knowledge that the strain may reach breaking point at any moment; it is entering into a freedom undreamt of before—the freedom of perfect trust in One who is perfectly trustworthy.

"Let him ignore himself and follow Me." In this spirit the Church of the first days faced the world, and met its tasks with joy and courage. When things go against them, the silence of the night is broken, not by complaints, but by song. Released from prison, their prayer is, "Grant unto Thy servants," not protection, safety, but "all boldness." A few illiterate persons, untalented in the schools, stir the stagnant conventionalism of a cold religion because they had "been with Jesus" and such was their power that it was reported to them that they had "turned the world upside down."

The world is looking to the Church now to justify itself somewhat in the same way. It has no use to-day for mere defenders of the status quo. It knows well that the Church ought to come out of the trenches and sound an advance along the whole front. It will be a costly advance, but costly chiefly in things we ought to have abandoned long ago. Our cultivated laymen must leave that self-consciousness upon which we pride ourselves as "British reserve" and let their witness to Christ be as clear as their fine witness to their patriotism. It may cost them some popularity, not because it is good to be unpopular, but because they are only thinking of being true. They will cast away the delusion that the clergy alone are responsible for spiritual work and recognise that they are as truly within their own sphere when caring for the soul of a friend as when caring for the education of their children. Many conventionalities will go, and there will be much losing of life, but only to "find it."

To "find it" here and now. For this self ignoring is not a narrowing or saddening of life—it is breaking down its boundaries and opening it out to new delights. "I have been here for twelve months," writes a young officer from the trenches to his old schoolmaster, "and I have never been so happy. I never knew before what it is to be taken out of myself." Our Lord does not invite us to count as evil what He made good and beautiful, or to neglect it.

"God must be glad one loves His world so much." But he asks that we shall see it all from His point of view, and let His will and His purposes be the really deciding factor at each turn in the way. To ignore ourselves and follow Christ must mean that we are with Him in Gethsemane and on Calvary, but always afterwards in the Resurrection. That way lies strength, and the ultimate aim of all self denial is that spiritual strength which makes a man persistent and invincible in the service of Christ.

They who have steeped their souls in prayer, Can every anguish calmly bear; They who have learnt to pray aright, From pain's dark well draw up delight.

Our Melbourne Letter.

(From our own Correspondent.)

The second session of the Melbourne Synod opens on October 6. Proceedings will be of importance, but it is not anticipated that feeling will run as high as it did at the close of the first session. The appointment of Canon Hart as Dean is a happy augury of a willingness on the part of moderate men to agree for the good of the Church. Dean Hart, who was installed on Monday week, will be a moderating influence in Synod. He is a High Churchman truly, but is independent in his attitude towards party questions, and has the courage to say things which his own friends do not like, when need arises for a broader vision.

The elections of last Synod, of course, stand for three years, but there are other elections due this year which will be warmly contested. The new Board of Education will be elected, and vacancies for three clergy and three laymen in the Council of the Diocese will have to be filled. Despite all that has been said, we cannot venture to predict that there will be no ticket voting. No doubt those who were loudest in their condemnation a year ago will conscientiously abstain from such methods of effective organisation. Others may not feel they are compromising themselves by either producing or using a "list of advice." Of one thing we are sure, the overwhelming majority of synodsmen will in future see to it that their views are adequately represented on the boards and committees elected by Synod.

The new Mission Districts Bill, which is an appendage to the report of the select committee appointed by the last Synod, will provide a comprehensive scheme for the development of the mission of St. James and St. John, and any future missions established by the Archbishop in Council after reference to the Synod. The new bill should have the strong support of all who wish to see the Church get on with its work. The proposals as regards patronage are reasonable, and should be effective. The Mission Board is to elect three of its lay workers to meet the three Diocesan nominators, and they as a Board of Patronage under the chairmanship of the Archbishop will appoint the missionary, and the conditions of the appointment will be fixed before hand by the Mission Board.

The question of the use of the revised Prayer Book will come up upon a resolution to be moved by the Rev. A. Law. The proposals of convocation regarding vestments, reservation, and the remodelling of the liturgy for the Holy Communion, are alarming enough to make all central churchmen rally together in defence of the scrip-

tural order and doctrine as we have it in our time-honoured liturgy.

Altogether, there is enough on hand to make synodsmen feel that the above and any other matters deserve the close attention of members of our Church parliament. There are other matters of interest which must wait over for another letter.

Melbourne, Oct. 3.

Personal.

Mr. G. F. Cranswick, who has been working as a travelling secretary of the S.C.U. Movement for the past 18 months, left Melbourne by the "Ormonde" on August 27 to take a course of study at Ridley Hall, Cambridge. He is accompanied by Rev. O. Y. Abram, a fellow-graduate of Sydney, who for the past two years has been acting as curate to Rev. H. N. Baker, at St. John's, Launceston.

Rev. E. Howard Lea, rector of St. Mark's, Darling Point, has been granted 12 months' leave of absence by the Archbishop of Sydney, to enable him to visit England. Rev. E. North-Ash, sub-Dean of Newcastle, will act as his locum tenens.

Rev. F. Pring-Rowe has been appointed to the vicarage of All Saints', Nelson, and Rev. F. Quintrell to the vicarage of Holy Trinity, Picton, N.Z.

Rev. Stephen Parr has been appointed chaplain of Christ's College, Christchurch, N.Z.

Rev. H. N. Wright has resigned the parish of Ashburton, N.Z., and by medical advice is seeking work in the North Island.

Bishop Druiitt announced at the Grafton Synod recently that he had appointed the Rev. C. F. Seymour, of Bangalore, an honorary canon of Christ Church Cathedral, in recognition of his faithful work as administrator of the diocese during his (the Bishop's) recent illness.

With the return of Canon Garland, and the expected return shortly of the Revs. C. H. Edwards and C. F. Blood, the Brisbane diocese will have regained the services of all the priests who left for war work.

In St. James's Church of England Memorial Hall, Toowoomba, recently, Rev. A. E. Davies, rector, and Mrs. Davies, who celebrated their silver wedding, were entertained at a social gathering by the parishioners. During the evening presentations of a wallet of notes, a silver entree dish, and a hot water jug and kettle were made to the Rev. and Mrs. Davies.

The Archbishop of Melbourne announced to his Synod his intention of resigning his archbishopric in November, 1920, on his 70th birthday.

Rev. S. M. Johnstone, B.A., of St. John's, Parramatta, has obtained leave of absence from his parish in order to undertake work in connection with the C.M.S. Thankoffering Appeal.

Archdeacon Johnstone, of Armidale, is taking six months' leave of absence under medical orders. Canon Best is to act as his locum tenens.

The induction of Rev. Morgan Baker, M.A., the newly-appointed headmaster of The King's School, Parramatta, New South Wales, took place on September 20 in the School Chapel.

Mr. Joseph Seales, of Gunning, was recently presented by his fellow churchwardens with an inscribed oak and silver butter dish, with warm congratulations upon his long and devoted service to his Church, having been a warden almost thirty years.

At St. Silas' Church, Breadalbane, the Bishop of Goulburn dedicated recently and opened the memorial gates erected to two fallen soldiers, L./Corp. Lindsay Murray and Private Percy Ings, in the presence of a large congregation. Mrs. Gerald Chisholm presented and laid on each pillar a wreath of white flowers. The Bishop presented each mother with an inscribed gold cross in memory of their sacrifice. A marble tablet on each pillar bears a suitable inscription.

Rev. A. E. Chamberlain has been appointed to deputation work in connection with the Church Missionary Society in Victoria.

Rev. John Jones, chairman of the Australian Board of Missions, returned to Sydney on Thursday week from an official visit to New Zealand.

Rev. James Valentine Patton, M.A., B. Litt., has been appointed Director of Education in the diocese of Sydney for three years.

Rev. J. F. Gregg-Macgregor, lately chaplain to the A.I.F., has been appointed rector of Bulahdelah, in the diocese of Newcastle.

The Ven. Archdeacon Woodd, B.A., rector of Muswellbrook and Archdeacon of Durham, has been appointed Archdeacon of Hunter and Stanton Chaplain, as from November 1.

Col. F. J. Board, of Lismore, has been appointed diocesan architect of Grafton.

A fine tribute was paid to the Ven. Archdeacon Boyce in the Sydney Synod on the attainment of the jubilee of his ordination. The Hon. J. McGowan moved a congratulatory motion.

The Melbourne Argus prints the following account from its Sydney correspondent:—

The Synod of the Diocese of Sydney has just been acclaiming, on the jubilee of his ministry, Archdeacon Boyce, of Redfern. This splendid little man is a Devonshire native, but he has lived and worked his whole life practically in the far out-back and in the crowded poorer suburbs of Sydney. He is, and always has been, a temperance leader, and his work for Empire Day, for national causes for the best traditions of Australian life, both private and public, is worthy of all honour. In his own district of Redfern, which is one of the typical working class suburbs of Sydney, he has lived and worked amongst his people for a quarter of a century, respected by all and beloved by his own church people. The Synod gave a specially warm greeting to the veteran Labour leader, Mr. J. S. T. McGowan.

an, when, after his late severe illness, he rose to move a vote of congratulation to his old pastor and friend.

We in Sydney are again discussing earnestly our old subject of the salaries of the clergy. No salary could ever pay for the loving labours amongst the country people and amongst the poor of a city suburb, of a man of Archdeacon Boyce's type, but it is a reflection upon our civilisation that we are content to accept the life work of such men on a salary that keeps the clergyman and his wife and children always on the border line of poverty. It is still true, as in Goldsmith's day, that the parson is "passing rich on forty pounds a year," or its present-day equivalent.

World Conference on Faith and Order.

A CHILLING RECEPTION AT ROME.

The proof of the Report of the European Deputation is just to hand. Everywhere, except at Rome, the Deputation has received encouragement. The following extract from their report should be evidence enough of the futility of looking to un-reformed Rome for any sympathetic discussion of the great question of the Reunion of Christendom. The Report runs:—

"At this point the deputation desires to make record of its appreciation of the courteous services rendered by Archbishop Cerretti. No one could have done more for us, and no one could have done it more graciously. Through his kindness, the formal invitation of the Commission in Latin, and a statement in English of the motive and status of the World Conference, were presented to his Holiness in advance of our visit. A brief statement was also made on the occasion of our visit.

"At the appointed hour we were received by Cardinal Gasparri. His Eminence gave us a cordial welcome, commended our enterprise, and gave expression to an earnest yearning for the visible unity of the Church. Endeavouring to elicit some expression of opinion from his Eminence as to the attitude of the Roman Catholic Church towards the World Conference, he replied that the Pope would receive us cordially and give us his answer. This he answered most distinctly. The contrast between the Pope's personal attitude towards us and his official attitude towards the Conference was very sharp. One was irresistibly benevolent, the other irresistibly rigid. The genuineness of the Pope's personal friendliness towards us was as astounding as the positiveness of his official declaration of our invitation. His Holiness himself emphasised the distinction.

"It was pointed out that substantially all of Christendom except the Roman Catholic Church had indicated a readiness to take part in the World Conference, and that in a very real sense, though unofficially, our invitation represented this large constituency. We also ventured the opinion that the World Conference at this particular crisis in the history of the Church presented a strategic missionary opportunity to the Roman Catholic Church. But it was difficult to press our view of the case in the face of a contrary decision which had previously been reached. The answer had been given and we took our leave. We cannot truly say that we were surprised, but we think that a large part of Christendom will share our disappointment that the authorities of the Roman Catholic Church could not see their way to enter into friendly conference with other Christians. When we had concluded our business, the Pope extended the hospitality of the Vatican to us, urged a longer stay in Rome and gave us his blessing. The Pope's reply to our invitation was given verbally; but as we left the audience room, the following written statement, which had been prepared prior to our visit and which faithfully represents the official language of his Holiness, was handed to us by Archbishop Cerretti:

"The Holy Father, after having thanked them for their visit, stated that as successor of St. Peter and Vicar of Christ he had no greater desire than that there should be one fold and one shepherd. His Holiness added that the teaching and practice of the Roman Catholic Church regarding the unity of the visible Church of Christ was well known to everybody and therefore it would not be possible for the Catholic Church to take part in such a Congress as the one proposed. His Holiness, however, by no means wishes to disapprove of the Congress in question for those who are not in union with the Chair of Peter, on the contrary he earnestly desires and prays that, if the Congress is practicable, those who take part in it may, by the grace of God, see the light and become reunited to the visible Head of the Church, by whom they will be received with open arms."

"Together with the above, the Archbishop placed in our hands at the same time a copy of the letter of the Cardinal Secretary of State, of November 8, 1865, "Ad quosdam puseistas anglicos," and a copy of the Encyclical Letter of the S. Congregation of the Holy Office, of September 16, 1864, "Apostolicæ Sedi."

Correspondence

An Enquiry.

(The Editor, "Church Record.")

Sir,—Could you or any of your readers inform me as to the address (if still alive) of the Rev. Harry Braddock, who used to be a Church of England minister in this State, and who was very much interested in mission work amongst children. I know he and his family went to New Zealand, and from there I had letters from him about 17 years ago.

W. R. S. CREILL.
Northcote, Sept. 26.

Episcopal Despotism. A Correction.

(The Editor, "Church Record.")

Sir,—I write by the direction of the Bishop of Adelaide to ask you to correct a misstatement which appears in an editorial note of your issue of September 12. Under the heading of "Episcopal Despotism," you say, "The Bishop of Adelaide has authorised a priest from without to minister to a school in St. Luke's Parish against the rector's will and utterly ultra vires." The institution in question is not a school but a Girls' Club. In this diocese such institutions always have been, and still are, extra-parochial, and the present Bishop has simply continued the custom which has always prevailed, which is also the custom in England, and which he believes he has no right to alter. The appointments to such institutions have always been in the hands of the Bishop. The rector of St. Luke's has never been chaplain of this particular club, and the present appointment was made some time before Mr. Knox's arrival in South Australia.

Yours faithfully,
R. T. M. RADCLIFFE,
Bishop's Chaplain.

(Our readers will have noted from our last issue that the Synod steadily refuses to sanction the "custom" referred to. —Ed.)

Capital and Labour.

(To the Editor, "Church Record.")

Sir,—Will you please let me add my protest to the misconception which has become prevalent, and now even appears in the "Record," on page 13 of last issue. Two of these blots are the exploitation of labour by capital . . . while the paragraph following seems to me to be also at variance with the reality. Capital does not exist in concrete form, except, for instance,

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in the shape of a house, and one does not see how owning a house exploits labour. If fluid capital be intended—such as pays labour—it is only a book entry, and would vanish in 24 hours were Bolshevism to supplant ordered government. It is not a question of capital and labour, but of the characteristics of our common human nature. Labour can have wages as high as it likes, but it must tax itself to pay for it. It has been doing so. As the cost of production—that is, wages—were increased, so the cost of the product mounted up. But with this difference—instead of £500 of capital being necessary in business, £500 have to be used; the extra £100 has to earn interest, and overhead charges become added to; hence the price of the article outstrips the value of the wages increase, and the worker is therefore worse off than before. It is not a true saying that human life in the mass is exploited for the benefit of a few. Out of every 100 persons about 25 are unthrifty; the 75 save money—some more, some less—and when prices rise they can pay with a minimum of discomfort. The problem is, how to make the 75 support the 25. It cannot be done, as the parable of the ten virgins indicates. Whatever was paid over to the 25 would be spent, and at the end of the week their state would be the same. But let us work out this question of exploitation of labour. A successful business man when he dies leaves an estate valued for probate at from £20,000 to £40,000. Let us say, £30,000, and see how he got it during 30 years or more. He would need to put aside and invest at compound interest £600 a year—that is £2 per diem. He employs, let us say, 500 people, to whom he pays wages from 12s. to 16s. per diem. Out of these wages paid, the employer makes a profit of rather less than one penny from each employee, in fact, 480 pennies £2. Were the employer to make sixpence or one shilling a day out of each employee, he would leave enormous wealth, but he doesn't. Will any employee begrudge his employer making one penny per day profit out of his labor?

A. DONNISON.

A.B.M. & C.M.S.

(The Editor, "The Church Record," Sydney.) Dear Sir—

At a meeting of the Committee of the Australian Board of Missions for the organising of the Thankoffering appeal held on Monday, 29th September, the Editorial note, entitled "C.M.S. and A.B.M.," which appeared in your issue of September 26th, was discussed, and it was unanimously decided that a reply be sent to you. This Committee consists of members of the Board, resident in Sydney, and those who were present at the meeting referred to felt that the terms used, and still more, the implications conveyed in your note, reflected seriously upon the Thankoffering Committee and the Board. Definite charges are made, but the persons attacked are not definitely indicated. For example, you ask "why cannot those who are in authority allow the C.M.S. its rights, as stated by the determination of the General Synod, or else simply and openly work for the rescinding of the Determination?" This question implies that the C.M.S. is not being allowed its rights as stated by the Determination of General Synod, but "it does not state who is referred to by the phrase: 'those who are in authority.'" We ask that you will in your next issue state precisely who are the persons aimed at, and what is the exact nature of the charge.

In the next place, we take exception to the phrase, "crocodile tears," in describing the regret expressed in what you call "A.B.M. official quarters, and we desire to remind you that the A.B.M. approached the C.M.S. on behalf of a joint Thankoffering before the C.M.S. decided upon joining with the parent society in England, and (we understand) before the C.M.S. of Australia and Tasmania had received from the parent society the invitation to join them.

The phrase—"crocodile tears"—can only imply insincerity, and we desire to state emphatically that our regret at the refusal of the C.M.S. of Australia and Tasmania to co-operate in one big Australian Thankoffering is sincere and deep. We feel that in consequence of this refusal, the Church in Australia has lost a great chance of witnessing to the unity of the spirit.

We regret also that you should have seen fit to apply the epithet "disingenuous," to statements which have been published with regard to the A.B.M. Thankoffering. All official statements have been brought before the Thankoffering committee, and the one statement which you particularise as being "disingenuous," was considered by this com-

mittee, and at the particular meeting at which it was finally approved, Bishop Pain, then Hon. Secretary of the C.M.S. of Australia and Tasmania, and Mr. C. R. Walsh, President of the C.M.S. of N.S.W., were present. In the next place we fail to understand your objection to the note about ear-marked gifts. If anyone desires to give to C.M.S., through the A.B.M. Thankoffering Fund, he may do so by the simple process of "earmarking." Any gifts not ear-marked will be at the disposal of the Board of Missions. What apparently you desire, Mr. Editor, is that the C.M.S. should have first its own Thankoffering Fund in the benefits of which the Australian Board of Missions cannot participate; secondly, money given to the A.B.M. Thankoffering Fund, earmarked for C.M.S., and, thirdly, a share in the money contributed to the A.B.M. Thankoffering, and not allocated to any special work.

In the next paragraph you refer to the August issue of the A.B.M. Review, in which the A.B.M. is described as the official missionary organisation of the Church in Australia. That, we maintain, is a correct statement of the organisation which was reconstituted and is controlled by General Synod, and is styled in the Determination of 1916:—

"The Board of Missions of the Church of England in Australia and Tasmania," constituted by Determination II, Session, 1872, and now existing, shall be styled in future "The Australian Board of Missions of the Church of England in Australia and Tasmania." It is not quite fair to describe statements which appear in various Diocesan Magazines as official statements of the A.B.M.; apparently, you object to a statement in the "Newcastle Churchman" to the effect that "the present Constitution recognises C.M.S. as an agency of the A.B.M." We can produce exactly the same mistake made in a much higher quarter than the "Newcastle Churchman," and, obviously, a mistake made quite innocently; and in no case have you the right to say as you do, "our friends in the other ship seem to be at pains to minimise the real position of the C.M.S." It is always possible to make mistakes, and it is surely our duty to practice that charity that thinketh no evil. You must not be surprised if we resent being described as hypocrites and untruthful, for that is what your expressions—"crocodile tears" and "disingenuous" mean in plain English. You deprecate the use of expressions that are "ill defined and disuniting." It is, at least, equally important to make statements that are wholly fair and are couched in moderate language.

Signed on behalf of the Thankoffering Committee, as represented by its members present at the meeting of September 25th:

J. JONES,
A. H. GARNSEY,
L. S. DONALDSON,
H. M. R. RUPP, Secretary.

[Comment on this letter is unavoidably delayed until our next issue as the letter only reached this office on Oct. 7th.—Ed.]

Grafton Synod.

The second session of the 3rd Synod was opened on September 22. The Bishop, at the outset of his charge, said:—

"Since last we assembled together two dates have been set down in the annals of our Empire's glorious past—November 11, 1918, and July 6, 1919. We have emerged from the War Cloud!

"With heart and soul and voice Thy peoples, Lord rejoice.
The night of pain is past,
The day has dawned at last.
We thank Thee for Thy gift of peace,
O build us now to Thine increase."

For a moment the note of praise, thanksgiving and gratitude to Heaven was predominant and uppermost. Surely we stood on the threshold of a new earth! But, alas! human nature has not changed in the five dread years! We have entered into the Perils of Peace! We are staggered with perplexity at the outlook. Yet as we take up our burden and try to do our part—however small it may be—as a contribution to the needs of our stricken world, let us of the Church fortify ourselves with the assurance that we hold in our possession the secret of recovery.

O Prince of Peace, unto Thy feet we come
And lay our burden down.
How shall we turn to good this weight of ill?
How of our sorrows build anew to Thee?
"Of our own selves ye cannot stand or build,
(Saith He) Only through ME—through ME!"

Last Easter Day the Bishop of London, at St. Paul's, recalled a famous sermon of Bishop Phillips Brooks from the words, "He smote the stony rock indeed. . . but can He give bread also?" "It is easy," the Bishop said, "to forget our mercies. . . It is so easy in a multitude of worries to lose sight of the crowning deliverance, and in facing difficulties on ahead to ignore the awful dangers we have passed." He brought the world-conflict to an end indeed, say we, but can He still the turmoil of our domestic troubles also? We must answer in a brave affirmative. No questioning of God's ability must be tolerated. We must turn our timid "Can God?" into a triumphant "God can."

With such a thought for our background we must turn resolutely to face the conditions that prevail in our own small sphere of service, gathering strength and inspiration from the further thought that we are part and parcel of the mighty communion of God's Holy Catholic Church, wherein "the same afflictions are accomplished" and which shares with us the same omnipotent reserves of power."

His Lordship extensively reviewed the various diocesan activities; he noted progress, in spite of the grave financial difficulties of the year under review, and remarked with satisfaction that the people were responding to the call of Synod to provide a fair living wage for the Clergy. The Bishop referred at some length to the educational policy of the Church, the proposed Board of Education, the need of "regeneration" in Sunday School teaching, the importance of taking full advantage of the opportunities for religious instruction in Public schools, the establishment of hostels for boys and girls, Church of England Grammar Schools, and a training institution at the heart of the diocese. Of this latter the Bishop said:

"I venture to look forward to a day when there shall go forth to the Parishes from this Cathedral city a band of devoted women, duly trained for their work, which will include as one of its great items, care for the lambs of the flock. The institution will be a house of spiritual refreshment for workers. From it may go forth women who can take charge of our hostels, teach in our schools, minister to the sick, and even speak and pray in the House of God at services or meetings other than the liturgical services of the Church. There is no end to the usefulness of such an institution. Fascinating as this part of the subject is to me, I must not linger upon it now. It is firmly planted as a seed thought in my own mind, and I ask my brethren to ponder over it, too. Finally, let me say, 'Surround the whole of your educational enterprise with the spirit of intercession.'"

Subsequently an educational committee was elected, consisting of Mrs. Druit, Mrs. A. R. Ebbs, Rev. Canon Watson, Rev. C. F. Selmour, Rev. A. R. Ebbs.

Two motions of interest to our readers were passed:—

(1) "That this Synod commends to the attention and support of Church members the official newspaper known as the 'North Coast Churchman' as a means towards fellowship in the work of the Diocese, and also recommends the members of our communion to take in also one of the Federal church newspapers, i.e., 'The Church Standard,' published weekly, or 'The Church Record,' published fortnightly, as a means to obtaining a wider vision of the work of our church in Australasia and the world."

(2) "That this Synod earnestly approves of the taking of a referendum on the question of the total abolition of the sale of alcoholic liquors, save for sacramental and medicinal purposes, provided that if prohibition became the law of the State, reasonable compensation be granted to those whose financial interests would suffer thereby."

Another motion of outstanding interest was moved by Archdeacon Lampard: "That this Synod is of opinion that the only permanent solution of industrial and social troubles is to be found in the application of Christian principles by all classes of society." A good debate ensued, in which several laymen spoke to good purpose. One lay speaker declared that as things were, it was a case of every man for himself, and Christian principles should be preached, not only to employers but to employees also. The remedy was the application of Christianity to the hearts of men, and then it would find expression in the actions of men. They wanted to get religion out of the prayer book and into the ledger and into the home.

On the Tuesday night the Diocesan Festival was held, at which the Archbishop of Brisbane was the chief speaker.

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The Church Record.

OCTOBER 10, 1919.

SYNODS.

The Australian Church is living in an atmosphere of Synods; several of the dioceses have just finished their sessions, some are sitting at present, and others begin their deliberations very soon. The time seems appropriate, therefore, for a word or two on the subject of Synods. The name has associations which call up thoughts of the famous councils of the Church in ancient times, and the great synods of Whitby (664 A.D.), Hertford (673 A.D.), Hatfield (680 A.D.), and Clarendon (1164 A.D.), but none of these bodies was from one point of view as truly representative of the Church in a given area as are in theory the synods of the Australian Church today. Even under the present law of the Church in England, convocation is a purely clerical assembly, and our brethren over there are making vigorous efforts to place the government of their Church on a more representative basis. But this privilege we in Australia have enjoyed for many years, though we may be allowed to doubt whether it is appreciated as it ought to be. The synodical government of the Church in Australia seems to us to stand for, at least, two great principles: one is the democratic ideal of one man or woman one vote, and the other is the great importance of the laity in the Church. Let us take the Sydney diocese by way of example. The franchise is granted in every parish to all persons of the age of twenty-one years, who are occupiers of seats in the church or residents within the parish, who declare themselves to be members of the Church of England, and the proportion of lay to clerical members of synod is, roughly speaking, as two to one. All this is as it should be, but the Church will have to consider very earnestly before long whether the democratic basis of government ought not to be still further broadened by allowing women to act as members of Synod. In a day when old prejudices are passing away in other spheres, and woman is coming more and more into her own, we should be certain that she is receiving justice in the Church. In other departments of life she has long since proved her capacity for taking an intelligent part in debate, and her ability to bring an important contribution to the deliberations of councils: can we in the Church afford to deprive ourselves of that help? The question has to be faced and faced right soon. As the Australian Church has led the way in giving representation to the laity, per-

haps she will blaze the track in admitting women to her deliberative assemblies.

Another problem which confronts the Church is the discovery of the reason why more of our outstanding men of affairs do not find their way to synod, that the Church might have the benefit of their great abilities and experiences. We are fortunate, indeed, in having the expert services of those fine laymen who do give of their time and skill so unstintingly in the Church's work, but it is the very appreciation of their value which leads us, like Oliver Twist, to ask for more. The fact challenges us that the great captains of industry, the greatest brains in the business world, and the men of outstanding scholarship are, for the most part, outside our synods. That problem, too, must be faced and solved. These men ought to consider it a privilege and an honour to consecrate their brains and experience to this work. Why should there not be the same keenness in this sphere as there is, for example in the case of elections to a University Senate? Is it that these men have not been appreciated, or is it that our methods and ideals have not had the power to grip them? Whatever the cause, we are the poorer for their absence, for the Church—like the State—stands to-day in urgent need of statesmanship, and the ecclesiastical parliaments ought to be the places where its broad lines are worked out and laid down.

This leads us to the consideration of yet another weakness in our Synods. Too much time is spent in almost interminable discussions upon matters of purely minor importance, and the time for the consideration of the really big things is frequently crowded out. When all is said and done the Church is a great spiritual body which exists to do a spiritual work, and a plentiful supply of verbal gas often succeeds in obscuring that fact. We do need in these momentous days a vigorous and statesmanlike forward policy: we should be getting down to principles; instead of which we so often give the major portion of our time and energy to relatively unimportant matters and an epidemic of cacophony loquendi sets in and insists on running its full course, so that neither time nor energy is left for the larger concerns. In those great councils and synods of old they gave themselves primarily to the formulation of the creeds and the statement of great principles: it is our task to-day to apply those principles and creeds to the solution of the world-problems which confront us. Let us recover the vision, and let us show it to the world.



At the annual conference, to be held in Newcastle to-morrow, the following motions are to be proposed:—

1. The Conference strongly urges that during the month of July the pledge of membership should be solemnly renewed by all. The reasons for this advice are:—(a) To ensure that all those who rejoin the Society shall be faithful and earnest men who will endeavour to carry out wholeheartedly the spiritual aim of the Society; (b) to deepen the life of the Society; (c) to create a stronger fighting force within the Church of God.

2. The Conference recommends:—(a) That it should be the special duty of every Branch to arrange for the careful instruction of members in the faith and work of the Church; (b) that prayer be made a definite feature of every meeting—more than a collect of

formal prayers—rather extempore prayers; (c) that prayer and Bible study circles and church tutorial classes be formed, and that definite courses of instruction be given; (d) the issue of a special leaflet of instruction upon such training; (e) quiet Saturday afternoons for men.

3. Secretaries.—As the health and well-being of a branch is mainly due to the good and faithful work of Secretaries, and that failing this, a Branch must inevitably degenerate, the Conference urges that great care be taken in the choice of men to occupy this and other important offices in the Society.

4. Fellowship.—To quote from the report on the evangelistic work of the Church: It must not be forgotten that the strongest bond of the Christian fellowship, according to the intention of our Lord Jesus Christ, and in the experience of His Church at the beginning is the Communion of His body and blood. It is here that our fellowship in Christ must find its supreme expression and source of renewal.

In view of the truth embodied in these words, and the fact that Holy Communion is now more prominently included in the Rule of Life, the Conference hopes that all members will deepen their sense of fellowship with one another by frequent participation in this great Sacrament.

In connection with this subject it has been found in some places that a common meal for communicants, after an early Celebration on special occasions, has increased the spirit of fellowship amongst those partaking. In addition to this the Conference makes the following suggestions as of value:—(a) Occasional joint conferences for Church men and women; (b) visiting the sick at home or in hospital; (c) cultivation of the spirit of welcome, especially to new members; (d) the work of commendation to be more generally undertaken; (e) the Fellowship of the Badge, which exercised so great an influence in the early days of the Society should be revived, and members should not hesitate to avail themselves of its helpfulness in their daily lives.

5. Leadership.—As the history of the movement has shown us that its success has been largely due to strong and wise leadership, the Conference recommends:—

That a renewed effort be made to enlist the hearty sympathy and support of all the bishops and clergy in this movement.

6. Service.—It is obviously necessary to-day to regard the whole question of service from a wider standpoint. The objective of the C.E.M.S. is to fight materialism, and all the greater forces of evil with every weapon at its disposal; in other words, to wage the "Greater War." To this end the Conference feels that the Society should be more adventurous and make greater demands on its members than it has done in the past.

First in the order of service comes the Sacred Ministry of the Church. It is generally known that there is a shortage of clergy at the present time. There are untapped sources of great spiritual wealth amongst the faithful laymen of the Church.

The Conference therefore recommends:—(a) That a larger number of men be trained and admitted to the office of Lay Reader in the Church; (b) that special groups of members with the necessary qualification be formed for definite service—Evangelistic, Missionary, Teaching, Social, etc.

By this means, whilst the great majority of members will find ample scope for their activity within the bounds of their own parishes, a fighting force of picked men would gradually be built up, which would undertake special work as and when required.

(a) Individual Witness.—The Conference would emphasise the fact that, of all forms of service, that of individual witness is the most powerful and far reaching. To quote again from the Archbishop's Report on Evangelistic work: "The converting influence of a life lived in the Spirit of Christ is a far more arresting and attractive force than many words. If we could focus all the Christian forces upon getting a Saint in every factory and shop, we should see a great turning to God before three years were out."

(b) Public Witness.—The Conference feels that in the past the idea of service in the Society has perhaps been limited too exclusively to what may be called purely Parochial Church work. In view of the great social changes which are imminent throughout the world, it is of the utmost importance that the Society should take a wider view of the scope of its duties in relation to service, and that it should recognise that there is no department in human life which does not demand the presence and active influence of men whose hearts have been touched by the Spirit of God. Indeed, the Con-

ference would go further, and say that unless in the reconstruction of society, in the political, municipal, industrial and social life of the nation, there be that strong and leavening power of Christ constantly at work, the world must inevitably sink back once more into the grip of soulless materialism. The Conference would therefore recommend that in future members should endeavour to take an increasing part in the public life and work of the nation, and that systematic study and discussion of these wider questions should be in every way encouraged. For this purpose it will be necessary to enlist Christian men in all ranks of life, including men of the highest intellectual and social gifts and powers. The Conference therefore suggests that at this critical time a special appeal should be made to such men throughout the country to join the ranks of our Society in order to help forward the Kingdom of Christ upon earth.

N.B.—Evangelistic Work.—Whilst it is important to secure the hearty sympathy and co-operation of the best men in the country, within the ranks of the Society, it should never be forgotten that one of the chief objects of the movement is to win through them to God and the Church men of all sorts and conditions in life, who at present are standing outside all the organised forms of religion.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Synod.

On the Wednesday morning there was a short conference on Social Questions and Education. Papers were read by Revs. A. A. Yeates and J. V. Patton.

On resuming work several ordinances were dealt with. Mr. Moore College ordinance made provision for a limited control of that College by a committee appointed partly by Synod and partly by the trustees.

The Barker College ordinance excited some enthusiasm. It was the first school for over 25 years brought into the possession and control of Synod, and the public-spirited action of its former proprietor, Mr. W. C. Carter, and the body of churchmen were responsible for the taking over of the school received a cordial appreciation. Under the ordinance the old boys' union has recognition in provision being made for two representatives elected by that union to sit on the council.

Several motions were passed referring to some of the social problems that confront the Church and the community.

On the Wednesday night the first hour was devoted to missionary addresses. Rev. W. H. Sage, of Melanesia, gave an interesting description of the difficulties and encouragements of the work in Melanesia.

Rev. P. J. Bazeley dealt with the subject generally, he said that the question, "Are Missions a Mistake?" had still to be settled in spite of many deputations. "By infringing the principle of missions," said he, "we deny the very nature of God. The Church is not an agency of salvation for those who are within, but an agency of service for those who are without." Mr. Bazeley emphasised the inter-relation of the nations of the world and consequently of their social problems. A racial solidarity was in evidence, and the march of man to a common goal constituted the world's problem and, as well, the Church's problem.

On the Thursday night the subject of Home Missions received attention. Rev. W. J. Roberts illustrated, in a breezy address, the work of the H.M.S. in the bush and country districts. Rev. H. G. J. Howe emphasised the kind of work the Society was supporting in the denser population of the town. These diversions, from the ordinary and sometimes dry routine of business, tend to raise the whole tone of these important foregatherings of Church legislators.

The Home of Peace.

Friends will be glad to hear that building operations have really been commenced; the walls of the new wards are rising rapidly. We shall need the funds to rise in proportion. Who is going to claim the privilege of furnishing a ward? or of giving a bed? Would it not be a very practical thanksgiving for mercies received during the epidemic? or for loved ones brought safely back again from Europe? Or might it not be done in the spirit breathed in the oft repeated words, "We bless Thy Holy Name for Thy servant departed this life in Thy faith and fear?"

As one stands in these rooms, one feels on "holy ground," thinking of the many who from there have "passed within the veil" to see "the King in His beauty," and anything given is surely, in a very special sense, given to the Lord. We know "His eyes and His heart are there perpetually" (1 Kings ix. 3), watching over, and caring for, His own. And, oh! in some cases "waiting to be gracious," longing that the soul would look to Him, that he "might have life"—that life which is life indeed! (1 Tim. vi. 19 R.V.). The furnishing will be a very serious item, with things at the price they are, but if everyone gives as they can, all the needs will be supplied.—From "The Deaconess."

United Evangelistic Service.

(From a Correspondent.)

The second united evangelistic service in Lithgow was very successful, and in spite of the bitter cold there was a splendid number present. The Presbyterian minister gave the address, the Methodist minister presided, the Baptist minister read the Scripture portion, and the Anglican minister led in prayer, and it was felt right throughout the meeting that the Spirit of God was present in power. There was a unity of the spirit.

This united effort is making an impression on the outsider which it is believed will bear fruit. Another service will be held, God willing, next month. A procession is held prior to the meeting, which marches through the main street to the Trades Hall, where the meeting is held. The hymn singing in the streets attracts attention, and an invitation is given to the people to come along. The method may be "unconventional, and extraordinary," but what matters if men are won for Christ. Some people have been rubbing their eyes when seeing their respective pastors leading a procession of people singing hymns at the top of his voice. But then the Master said, "Go out, and compel them to come in."

Campsie.

A successful sale of work was held last week in aid of the extension of St. John's Hall. The net proceeds were about £100.

Wireless Telegraphy.

Twice within the past month St. Paul's Memorial Hall, Wahroonga, was filled to overflowing with appreciative audiences for a lecture on the wonders of wireless telegraphy, by Mr. E. T. Fiske, the well-known expert in wireless telegraphy. The clearness of explanation, together with the experiments exhibited, made the lectures full of interest and instruction for the veriest tyro in scientific knowledge.

A Worthy Recognition.

The wardens and parishioners of St. Bede's, Drummoyne, have presented Mrs. Pearce, widow of the late Rev. Henry Pearce, with a sum of £250. Mr. Pearce fell a victim to the pneumonic influenza. He began his ministry at St. Stephen's, Newtown. His success there, and at Kiama, among the young people gave great promise of a future usefulness. Coming to Drummoyne in 1916, he soon infused new life into parochial organisations, and by his pastoral work and personal personality, his preaching gifts, and the faithfulness of the gospel message, caused the church to be crowded. The large gathering at his funeral, and this last gift bear eloquent testimony to his short but faithful life and ministry.

Girls' Friendly Society.

At the council of the Girls' Friendly Society held at the Church House, St. Andrew's Cathedral, last month, there was a large attendance of council members and branch secretaries. Mrs. J. C. Wright was in the chair. It was reported by Mrs. Armstrong that the Hostel Building Fund had passed the £2000 mark, so that the £500 promised from the Walter and Eliza Hall trustees was now assured. An effort is being made to raise the next £500 rapidly, so that the foundation stone of the hostel may be laid this year.

A Great Institution.

A grand concert was given in the Town Hall, Sydney, on September 25, in aid of the Home for Incurables, at Ryde. There was a splendid attendance. The Annual Report of the Home was read. It showed that 78 persons had been treated in the Home during the past year. The Report referred to much-needed extensions. It said:—

"Owing to the great number of suitable applicants who have to be refused admission to the 'Home' on account of lack of accommodation, the Committee have decided to erect a new building, capable of holding about 45 more beds. Messrs. Power & Adam are now drawing plans, and it is hoped to make a start with the building at the beginning

of the year. This 'Home' is dependent solely on voluntary subscriptions, and a building of this kind will cost nearly £10,000. The Committee feel sure that the same and even more increased support will be forthcoming to enable them to relieve many more unfortunate, on whom the dread word 'incurable' has been pronounced."

The Big Work of Our Church.

It is interesting to notice that according to the Year-book of our N.S.W. Church Missionary Society, the parish of St. Anne's, Ryde, contribute just slightly over the sum of £26 to the work of Foreign Missions for the year of 1918. It is fine to mark the fact that all the churches of the parish joined in the effort. We pray that next year the figures will rise above the £100 mark.

"What shall I render to the Lord for all His benefits towards me?" Such is the motto which leads the call of the Church Missionary Society to all Church people. The answer can only be: A great thankoffering of lives, thankoffering of life and money. We are enjoying the fruit of victory, liberty, and peace. Principles of righteousness are still preserved to us. The Gospel is still our portion. Yet there are people, who even made sacrifice for our cause, and who have not yet heard that full evangel. The Church is called upon to take up its responsibilities and carry that Gospel to them. Men and means are required. The great Missionary Society of the Church has set its prayers and efforts upon the sum of £500,000. In Australia we promise to give a share of £25,000. That is to be our part of the thankoffering to God. The men are already offering. Will you help with your gifts? (Ryde Church News.)

NEWCASTLE.

Missions to Seamen.

Improvements have recently been carried out at the Chelmsford Institute of the Missions to Seamen, North Stockton. The stage has been enlarged, and a coffee bar has been constructed, and ladies' rooms added to the accommodation. The additions were opened by the Rt. Rev. Dr. R. Stephen, Bishop of Newcastle, on Tuesday last, September 10.

The Rev. H. K. Vickery, chaplain, who presided, said that it was particularly gratifying to have the presence of the Bishop, and he referred to his former associations with Dr. Stephen, who had been of invaluable help to him in his career.

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bar and cooking at Mrs. Roby's.

Mr. W. H. Parnell said that it was with a feeling of devout thankfulness that they had reached such a stage with the institute, and the principal measure of credit was due to the Rev. W. F. Haire, whose zealous labours and enthusiasm had freed the institute from debt. The maintenance money of £500 per annum was always met. Mr. Parnell also referred to the devotion to duty of the Rev. H. K. Vickery, the chaplain.

In declaring the new portion open, the Bishop said that they really were effective additions, and would make the working of the institute far easier, and better than in the past. The whole cost was nearly £300, and the final payment had been made that day. He congratulated all who had been responsible for the success of the institute.

A great deal of credit was due to the ladies of the Harbour Lights Guild and others. Reference was also made to Mr. W. H. Parnell's gift of the beautiful chapel. This Bishop said that he had heard that Mr. Haire was a wonderful man, and he knew that such a term could be applied to Mr. Vickery. "You have really done wonderful things in Newcastle in building this Chelmsford Institute, and in equipping it. What you have done, what you are doing, and what you may do in the future for the comfort and welfare of the sailors cannot come near repaying the debt we owe them for the preservation of our liberty and our existence as an Empire. Putting even that aside, we hardly realise that we owe the comforts we enjoy, and the necessities of life to the sailor. We do not realise the devotion of the sailor to duty, and the hardships and the loneliness he endures. They are heroes, and sacrifice themselves for our benefit. He is one of the few persons in the world who is grateful for what is done for him, and it is one of the extraordinary features in connection with institutes all over the world that sailors who make use of them always say "Thank you." You find that there is hardly a class in the world who has the decency to say that for what you do for them. I have very much pleasure in declaring the additions open."

In connection with this movement, the following appeal has been issued:—

GO TO CHURCH SUNDAY.

The Duty of Public Worship.

Go to Church.

Sunday, November 2nd, 1919.

Perhaps the Church has no appeal to you. At one time you recognised the duty of Public Worship, but something happened, and you drifted away—and now the Church has no appeal. But is this strictly true? Think the matter over carefully and answer the question honestly. Is there not at the bottom of your heart, a longing, a yearning, which God and His Church alone can satisfy? After all, what was it that caused you to neglect Public Worship? Some little grievance? Well, is it worth while to shut the door of God's house for the sake of any little grievance? Some one has offended you? Is it worth while for the sake of some petty human feeling to act the part of the Elder Brother in the Parable of the Prodigal Son and shut yourself out of the light and sunshine in your Father's House just because someone has given you offence? The Church never attracted you? Did you ever stop to think and ask yourself whether you had given the Church an opportunity to deliver the most attractive message the world has ever heard?—"Come unto Me," says Jesus Christ the Saviour of Mankind, "and I will give you rest." And isn't that just what you need amid the turmoil and stress of to-day?

GOULBURN.

Synod.

The fifteenth Synod of the diocese having expired by effluxion of time, the bishop's mandate for the election of lay representatives to the sixteenth synod of the diocese was issued on September 30. Synod will probably be summoned for January 29 and 30, when Sunday, February 1, will be observed as Synod Sunday. The principal business before this session will be the new diocesan administration ordinance.

VICTORIA.**MELBOURNE.**

Leopold.

The Diamond Jubilee Anniversary Service of St. Mark's Church, Leopold, were conducted by the Rev. R. H. Simmons, on Sunday, September 30th, and were largely attended. The annual tea meeting was held in the Library Hall on the following Tuesday, after which a concert was given by friends from Geelong. The attendance was very good.

The Church Anniversary.

was held on St. Matthew's Day, September 21st. Archdeacon Hindley preached an impressive sermon at the morning service, speaking on the text as an "Eagle stirreth up her nest, etc." Mr. Buntine spoke on Soldiers of Christ, to the children in the afternoon. The offertory amounted to £15/5/3, as against £85/4/9 last year, when £50 was received by the Vicar to be placed in the plate as a thank-offering from one who desired to express his gratitude to God for mercies received.

Self-Government for the Church.

Dealing with his charge to the Synod with the question of the relationship of the Church in Australia to that in England, the Archbishop said it was now the avowed policy of a part of the Nexus committee to separate their Church from all connection with England, and to make it in the fullest sense self-governing, whilst still remaining in full communion with the Church of England. That would place the Church in Australia in the same position as the Church in South Africa, which had freed herself from all obligations to obey the English courts of law. Before anything could be done there must be unanimity of procedure, because the States required this in repealing legislation, and agreement upon what would be accepted by all for future government.

The Chairman, on behalf of the Council of the Diocese, presented the Bishop with a travelling bag and rug, as a small token of their appreciation and goodwill.

The Bishop, in reply, spoke of his two

years in Gippsland as perhaps the hardest he had ever experienced. He appreciated the goodwill and prayers of his people, and thanked the Council of the Diocese for the thoughtful gift. He referred to his visit to England, the earlier months of which were to be spent on deputations work for the Colonial and Continental Church Society in the interests of bush-work in Australia. He referred to the Lambeth Conference, at which Bishops would assemble from all over the world, and of the influence and possibilities that would ensue from this momentous gathering.

QUEENSLAND.**BRISBANE.**

(From our own Correspondent.)

The Archbishop preached at St. Thomas', North Ipswich, on Sunday, September 28, and at All Saints', Wickham Terrace, in the evening. The latter church is keeping its jubilee. It is now the oldest church building in the metropolis. The church was erected during the incumbency of the late Canon Thomas Jones, who planted the fine flowering shrubs and trees that adorn the church grounds. Rev. Morgan Jones was the preacher at the morning service.

Canon Garland, V.D., had a great reception from the Soldiers' Help Society upon his return from Palestine. The Archbishop and Bishop Le Fanu spoke in the highest terms of his work for the soldiers.

St. Martin's Hospital has £17,000 to its credit, but much more is needed. Mr. Geo. Sampson, F.R.C.O., gave a recital on Monday, September 29, for this deserving object.

ROCKHAMPTON.

Institution of the Rector.

The Rev. John Alfred Cue was instituted by the Bishop in his Cathedral to the rectory of St. Paul's, Rockhampton, on Tuesday evening, September 2, in the presence of a congregation representing the parish and diocese. After institution the new rector was inducted by the Archdeacon with the usual ceremonies of locking and re-opening the church door and ringing the bell. The Bishop then gave the charges at the font, prayer desk, lectern, pulpit and Holy Table, and installed the new rector. In his address on the Cure of Souls the Bishop began by leading us through deep waters of psychology, thereby heightening the force of his direct personal and most moving appeal to priest and people, which neither will readily forget. At the social gathering of welcome to Mr. and Mrs. Cue and their family, the Mayor (Capt. Kingel) joined in the welcome as representing the citizens of Rockhampton.

NEW LECTIONARY.

October 19, 18th Sunday after Trinity.—M.: Ps. 103; Jer. xxvi; Luke xii. 1-34 or I Pet. i. 22-ii. 10. E.: Ps. 107; Jer. xxx. 1-3, 10-22 or xxxi. 1-20; John xiii. or I Jno. i. ii. 11.

October 26, 19th Sunday after Trinity.—M.: Pss. 111, 112, 113; Jer. xxxi. 23-37; Luke xii. 35 or I Pet. ii. 11-iii. 7. E.: Pss. 120, 121, 122, 123; Jer. xxxv. or xxxvi.; John xiv. or I John ii. 12.

Infant Baptism.

How large the promise, how divine,
To Abram and his seed!
"I am a God to thee and thine,
Supplying all their need."

The words of his extensive love
From age to age endure;
The angel of the Covenant proves
And seals the blessing sure.

Jesus the ancient faith confirms,
To our great father given:
He takes our children to his arms,
And calls them heirs of heaven.

O God, how faithful are thy ways!
Thy love endures the same;
Nor from the promise of thy grace
Blots out our children's name.

Temperance is reason's girdle and passion's bridle.—Jeremy Taylor.

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Our Sunday Schools.

Winning Young Hearts.

By a Superintendent.

The true mission of every clergyman and teacher is to the soul of the human being, and is it too much to say that the work among the young is the more important? In childhood and youth habits are formed to a great degree which give the permanent set to the character. The heart is much more easily reached and influenced then than in after-life. When a man has grown old it is very difficult to get him to change his mode of life or to break through long-established habits. It may be dullness or obstinacy, or love of ease which makes him turn a deaf ear to the voice that seeks to charm him be it never so wisely, but, from whatever cause, the fact remains true. Some people talk very flippantly about letting the young "sow their wild oats," apparently unmindful of the grave danger there is of the wild oat that has been sown growing and strengthening. When they have grown graver and perhaps wiser through the lapse of years it may be easier to get them to look religious, but experience shows that it is infinitely more difficult to lead them really to be religious. The habits of self-indulgence, and disregard of duty, may change their form, even as the green blade changes into bearded grain, but they remain in their essence and root the same, only harder to overcome. Our business is to teach "the old, old story of the Saviour's love" to each and to all, with all earnestness. This precious work among the young is full of hope. We are sowing in the spring; we are dropping our seed into tender hearts; our labour is a labour of joy as well as of love, because we have great expectation of seeing its fruit. This work is urgently needed, and has the greatest likelihood of leaving behind it real and permanent results.

They Always Love.

We have good hope of winning the children's souls; we are sure of winning their affections. They always love those who take an interest in them and are cheery and affectionate in their manner towards them. How the eyes of the little ones brighten when the popular teacher comes into the school! Hard indeed must be the heart that the joyous child-welcome does not gladden. Nevertheless, this work is real work, calling forth all our energies. It requires great thought and care and patient perseverance. There are both preachers and teachers who make the grave mistake of thinking anything will do for the children; while they recognise that they must take great pains to prepare their sermons and addresses for the grown-up people.

Now, anything will not do for the children. If we really want to help them we must give them our very best. We must ever remember that "Life is an opportunity for service not as little as we dare, but as much as we can."

We must realise that we are God's messengers to these immortal beings at the beginning of their life's journey. We must pray to the Heavenly Father for them, that He may teach and guide them, and for ourselves that He may teach us to teach, and guide us in guiding. We must realise, too, that what we want the children to know is not any book or document, but a living Person. We want them to know God Himself, to know His will, and how to serve and please Him. We want to make the children good and happy and to lead them on the way to the heavenly home. We must remember the object of our work while we pray, and we must keep it firmly in mind while we teach. Instruction can be, and often is, vague and useless, for the simple reason that the teacher has no definite idea of what he is trying to do. Beware of falling into such a trap as this by keeping firmly in mind the subject matter of the lesson.

Make the Lesson Pleasant.

As we teach we must exert ourselves to make the lesson pleasant. Surely it cannot be again said that the teaching of the glorious gospel of God should be made bright and happy. It was sent "as glad tidings of great joy." We must, then, take trouble to make the lesson interesting. If ever we shake off dull sloth, we must shake it on while we teach. We must not be sleepy or

languid. We must be wide awake ourselves if we wish to keep our children awake. It is unnecessary to wear too sober a countenance. We need not be afraid of merry smiles on the faces of our scholars. We must discriminate between the happy smile of enjoyment and the grin of irreverence or insubordination. Juvenile roystering, which sometimes shows itself even in a Bible-class, is often checked by bringing in an element of pleasure. Weariness in a child produces fidgets; fidgets quickly turn into turbulence, and turbulence is fatal to instruction. We must keep our classes well in hand, or else we had better stop teaching. Order, attention, and reverence are essentials in the Sunday-school class. Anarchy can be no more tolerated in a class than in an army. One of the most effective means for producing order is to make the martinet type, always checking smiles and whispers, stern and hard in manner, will not only injure usefulness in deeper ways, but will almost inevitably arouse (among the boys, at all events) a spirit of opposition. The teacher must be master, but if he fails to secure this position by love and leading, he will be in a sorry plight. Firmness with kindness must be the method adopted. Children are very quick to perceive the true state of the situation, and consequently must be handled discreetly and wisely.

If we desire to be really useful teachers we must endeavour first to be pleasant teachers. We must go among the children in the spirit of Him who took them up in His arms, laid His hands on them, and blessed them.

(From C.F.N.)

An Easter Baptism in Western India.

Early on Easter Sunday morning it could easily be seen that something out of the ordinary was in course of preparation. In fact, all the day before there had been great coming and going in the mission house compound. A disused tank had been cleaned out and whitewashed and filled with clean water, a shaniana, or awning, had been erected over it, and large tents pitched round about it. Towards evening a little group of men and women could be seen sitting on the ground, generally gathered about one who seemed to be their teacher, and if one drew near and listened for a few moments, one found that all were laboriously repeating the Creed, the Lord's Prayer, and the Ten Commandments. Many had never tried to learn anything before the preparation for their baptism, and they found it a severe test of their mental powers.

On Easter morning there was a festive feeling in the air as the Christians began to assemble. The women of the regular congregations had all made a supreme effort, in spite of hard times, to get a new sari (a long length of cotton cloth, which forms the skirt and upper garment in one), or else they had got out the treasured wedding sari, and the little girls had new or freshly-washed frocks; and all the gay colours of these garments added to the holiday atmosphere.

All the little groups of students of the night before were gathered under the shaniana by the tank, because to-day they were to be received by baptism into the ranks of the Church of God. They were very poor, ignorant people, dressed for the most part in rags that barely served to cover them. They belonged to villages situated in different parts of the district, where for months past they had been under instruction in the new faith which they wish to confess, and they had been gathered together in Aurangabad for their baptism, so that as many of the Christians as possible might join in welcoming them into the Church and in praying that from henceforth they might indeed be Christ's "faithful soldiers and servants to their lives' end."

The Indian pastor and several catechists and Bible-women were busy for some time before the service, sorting the candidates and getting parents and children identified according to lists already prepared. At last all were seated in an orderly manner,—men in front of the tank and women on one side, and children divided between the two groups, 120 in all.

There was a congregation of about 500 Christians seated under the shelter of the tents or in little groups under trees round about.

The service having commenced, the men were baptised first by immersion, coming forward one by one as their names were called. Some had forgotten to choose

a new "Christian" name, and one had to be chosen hurriedly by the Indian clergy and catechists who were standing by as witnesses.

When the time came for the women to be baptised they were sprinkled instead of being immersed, as for various reasons this seemed advisable, the most obvious reason being that they had no other clothing than the very ragged saris in which they stood up. Some of the tiny children were rather frightened, but the bigger ones had to be restrained from pushing forward out of their turn to be baptised by the Sahib.

As one looked on, one's first feeling was one of fear, and one thought, "How can these ignorant people, who have lived in such degrading surroundings all their lives, become anything like what a Christian should be?" This feeling was, however, quickly followed by one of shame at one's lack of faith on this Easter Sunday, since surely the Power of the Risen Christ is "more than sufficient" even for these poor people as they go back to their villages to witness to the power of their new Lord. The age of miracles is certainly not past, as we can testify who have seen degraded outcasts with lifeless, sullen faces changed, in a few months even, into self-respecting men and women, with an intelligent look in their faces and a ready smile for those who have taught them the "way of salvation."

At last every man, woman and child had been baptised and signed "with the sign of the Cross," and the hot-weather sun was making itself felt even through the canvas roofs, so the whole company formed into line to move across the road to the Marathi church. The boarding-schools boys went first, carrying banners, and followed by the girls; after them came the women and last of all the men. As we went we sang a Marathi version of "Onward, Christian soldiers," and one felt that surely the foundations of hell must be quivering as all these new recruits come pressing into Christ's army and swelling the "triumph song."

The church had never been called upon to accommodate such a large congregation before, and every corner had to be utilised, and people were sitting on the floor as tightly as they could be squeezed together, and on the pulpit steps and even in the pulpit itself. We wished that our predecessors who built the church could have had a vision of the harvest that would be reaped in this district and have built a larger church or one that could be enlarged when necessary. We already begin to reckon the possible cost of demolishing the present inartistic and inadequate church and building a larger and worthier one to meet the needs of the growing Christian community. The service in church was necessarily short, as the older Christians were waiting for the celebration of the Easter Communion, but there was throughout a spirit of joyful worship and praise which made it a service that will long live in the memories of all who were present.

This is a peep into the bright side of Mass Movement work, but now, you who read this at home in a well-ordered parish, with its army of well-educated and experienced parish workers, try and use your imagination and picture to yourself what it means to build up a "church," whose members are these "babes in Christ," who for the most part are unable to read or write and find it difficult to remember what they are taught from one week to another, and whose teachers, though earnest Christians, are but simple men and women with but little learning themselves. Add to this the fact that they are scattered in little groups over an area about the size of Yorkshire, and that most of the villages can only be reached by the roughest of cart-tracks, and you will realise a little of the task that confronts us. At head quarters, in Aurangabad, there are two or three European missionaries, and one or two Indian clergy, but they have boarding-schools to supervise, the machinery of the work to organise and all the office work and correspondence involved in the working of a mission, beside a considerable congregation on the spot to care for. With all this going on it is impossible for them to train new workers and take courses of instruction for the older ones, instruct the elder boys and girls and more advanced Christians, and get out into the district to inspect village schools and give the teaching that the Indian workers have not the knowledge or training to give. At present almost all these things and many more equally necessary have to be neglected as we struggle just to keep things going, and all the time we have the depressing feeling that so much more ought to be done if the work is to be anything like efficient, only we ourselves cannot do any more, and there is no one else to do it.

Why should not you leave your well-staffed parishes and come and use your experience where it is so desperately needed? There are so many who are unable to come

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abroad who can carry on the work of the Church at home, and here we are having to say "no" to hundreds of men and women who are begging for baptism. Our Indian workers can do the "front line" work, and do it nobly, but for the present we must have European workers to "consolidate" the positions taken. We need people with every possible gift, so do not think that because you have had a university education and have taken a brilliant degree that you would be wasted in Mass Movement work. You are just the person we want, because you want the best brains to help in this work of raising a whole community to a new level, providing clergy and teachers, literature and all the other essentials to a well-ordered and what we hope will become, a self-supporting and self-governing community.

On the other hand there is work for those whose gifts are of other kinds, in our orphanages and industries and among our 3000 Christians, with all their needs of body, mind and soul.

Help we must have if our work is to progress, and if we are to take the wonderful opportunities that are now opening out in all directions.

It rests with you Christians at home to provide the "muscle power," so that this greatest of all wars for Truth and Freedom may be carried on in a manner worthy of the King of kings.—Violet A. Vadden, Auran-gabad, Western India, in C.M.S. Mass Movement Quarterly.

Moore College.

"Our first care should be the efficiency of our Clergy. With this end in view, Synod did wisely in 1917 to press the resolution that our diocesan thankoffering, when Peace was signed, should have as its principal object the improvement and extension of Moore College, in which for so many years this diocese has trained its Clergy and with such success. It has, however, been realised of late that this success has been achieved in spite of diocesan neglect of its funds. The College has been crippled and starved. It is only the careful management of the trustees and the strength and devotion of the principals that has overcome the handicap hitherto. But mature reflection and the demand for a longer training has recently brought home to the conscience of the Diocese that it is bad business to train the Clergy cheaply by the help of the inadequate endowment of about £300 a year, supplemented only by the fees of the students, and in buildings that are not worthy of the work. The Diocese has come to see that it must be prepared to pay, and with no niggard hand, if the Clergy of the future are to receive the training that the needs of the age demand. I was, therefore, empowered by the standing Committee, in the name of the Diocese, to take such steps as I thought fit to carry out the resolution of Synod. By the help of a representative committee I have launched a scheme, in which we appeal for at least £25,000, mainly for the training of the Clergy.

A small fraction will be set aside for the religious instruction in Public schools, and for the training of deaconesses, objects in themselves worthy of the entire appeal, but yet in our present circumstances secondary to clerical training, upon which we determined to concentrate, according to our instructions and as wisdom would dictate. Under the advice of the committee, I secured Archdeacon Martin as Commissioner, generously released by his Parish of St. Clement's, Marriekville, for six months. Mr. J. M. Sandy and Mr. W. E. Shaw have been appointed hon. treasurers, and Mr. Scott-Young, honorary secretary. We are most fortunate in having obtained these officials of the thankoffering fund. We have announced that the proceeds will be devoted to the foundation of professorships, so that the teaching staff may eventually be independent of all fees, to bursaries, for which preference will be given to ordination candidates who have either graduated or matriculated with a view to a degree, and to the much-needed extension and improvement of the buildings of Moore College, and, if possible, to its administration. Synod will be asked probably at the next session to decide upon the actual disbursement of the fund to the objects named. We only collect. I trust that the result will be worthy enough to prove to those who come after the depth of our gratitude to Almighty God for our recent great deliverance from the hands of the enemy.

(From the Primate's Charge to the Sydney Synod.)

Nature is the mirror of the Almighty.—Madame Guyon.

Young People's Corner.

A Winter Ride in Chihli.

Let those who vote Lake Como "slow"
Or grumble on the banks of Po,
And "wonder where they next can go"—
Try the great plain of Chihli.

But it were best to leave behind
All hopes of an aesthetic kind;
Eye, ear or nose, small joy we find
Upon the plain of Chihli.

Look not for lake or rippling rill,
Or giant tree, or wood-crowned hill,
Or sweet wild flower, or aught to thrill
Your artist sense in Chihli.

And as for equipage—alack!
No Pullman car or even track,
Or easy chair with cushioned back,
Has yet been seen in Chihli.

A two-wheeled cage, four feet by three,
Holds traveller and traps; for he
Sits on them a la Turc—you see
This is the mode in Chihli.

The carriage lacks both door and springs,
Upon its shaft Wang sits and sings
To cheer his mules—tall, bony things,
Reared on the plain of Chihli.

The leader swings his tail with grace,
Now kicks, now breaks his hempen trace;
Four miles an hour his constant pace,
Upon the road in Chihli.

Aroused from sleep ere break of day,
You crawl along the rutty way,
Resolved to see what'er you may,
While wandering thro' Chihli.

Enthroned within the cart, you try
To look o'er Wang's broad back, and spy
Perhaps, three feet of clear blue sky,
Which after all's not Chihli.

Creeping outside to mend your view,
You find earth wears her earthiest hue,
And that ere long, you're earthy too,
Like all beside, in Chihli.

Fields, cattle, houses in the town,
The city scholar, village clown,
All are a dismal, dirty brown
On winter days in Chihli.

Anon the sun gets up, and then
You jolt along till half-past ten,
When hunger seizes mules and men,
Upon the plain of Chihli.

An inn is reached, a yard with pens
Choke full of carts, mules, pigs and hens;
To cleanliness there's no pretence
In village inns in Chihli.

"Landlord!" you shout; "come, dust this
seat,
And bring me something fit to eat."
Ai-yah! Roast mutton is a treat
Not to be had in Chihli.

If mealy pork should suit your taste,
Or addled eggs, or bean-curd paste,
They'll serve you up a meal in haste
At any inn in Chihli.

Nay, you may chance, if such your wish,
Of tough ox-hide procure a dish
Swimming in oil—or bony fish
Caught in some pit in Chihli.

But leathern cakes, or bowls of rice
With cabbage soup, more hot than nice,
And boiled dough-strings, must oft suffice
An epicure in Chihli.

Two hours pass by, the mules have fed,
You feel as if you'd swallowed lead,
And thoughtfully go forth to tread
Again your way thro' Chihli.

Ere long a keen "north-easter" blows,
Dust fills your eyes, mouth ears and nose;
Or, for a change, perhaps, it snows—
No strange event in Chihli.

As night comes on, your whiskers freeze,
You cannot speak, you fear to sneeze,
And have to walk to save your knees
From growing stiff in Chihli.

Or it may thaw, or worse—it rains—
The ruts are deep as English drains,
And, spite of tugging at the reins,
Progress is slow, in Chihli.

Dust now gives place to miles of mud,
And though Wang drives as drivers should,
The cart goes over with a thud,
Into some slough in Chihli.

Started once more, the tracks divide,
The night is dark, you have no guide;
Upon the wrong one you decide,
And so get lost in Chihli.

At length, in hungry, wretched case,
Almost too tired to wash your face,
You welcome any halting-place
That you can find in Chihli.

You find it mud—walls, roof and floor—
One often cannot shut the door;
Of furniture, there's little store
In such a den in Chihli.

On the black walls hang two old scrolls,
The paper window's full of holes,
And visitors come in in shoals,
Where'er you stop in Chihli.

Two chairs with legs whose race is run,
A greasy table, minus one,
A brick bed when your supper's down—
Such is your room in Chihli.

To warm this bower, if such your thought,
Live charcoal in a pot is brought,
Whose fumes soon make your head distraught
And like to split, in Chihli.

In summer, other "joys" are found—
Your couch becomes a hunting ground,
Where rats and other game abound,
Indigenous to Chihli.

You eat, you sleep, you dream, you wake,
A watchman's yell your slumbers break,
While dogs and asses help to make
Your temper bad, in Chihli.

Thus pass the days and such the nights,
Such are the sounds, and such the sights—
These are the rich and rare delights
Of travelling in Chihli.

I have not told you all, and yet
I fear this sketch will make you fret
Until a cart and mules you get,
To carry you through Chihli.

—By a well-known Chinese Missionary.

The Financial Claims of the Church on the Community.

(By Laicus.)

The writer is not pleading alone for that branch of the Church to which he belongs, but for the "Holy Catholic Church," the Body of Christ, which embraces sections widely differing in details but all at one in the worship of Christ, the founder.

And these claims are made not alone on those who more or less faithfully are following the commands of their Lord as taught by their own branch of the Universal Church, but also on all others who are living in a social order which is inspired and guided more or less unconsciously to men by the teachings of the Church of Christ.

Let us imagine a social order from which all Christian influences have been removed. Imagine a world purely pagan, with nothing to keep it morally sweet or honest but the teachings of pagan moralists exalted as some of these teachings were comparatively to the surrounding practices of old times. Conceive a business world from which the altruism of Christianity has been utterly eliminated, where no one regards his customer or the supplier of his needs as in a sense a brother, or as one to be trusted; where every employer regards every employee as one who needs constant watching, and every employee considers his employer as one to be served with the minimum of effort. Carry the imagination further and picture a world where no nation even pretends to be guided by any principle other than that of self interest.

The cynic will say that modern life is not far removed from such a state as is here portrayed, but the ordinary individual, while lamenting his own shortcomings and those of his fellow countrymen and of his nation, will unreservedly admit that self interest does not wholly rule the world; that there is an underlying belief in the brotherhood of humanity, and that the world is slowly and painfully making its way to a higher level. And what is the explanation of this sentiment and conviction that all men are brothers, and that he who is pursuing his own aims in total disregard of those of others is acting contrary to all that is best in man?

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Can we not safely assert that the social atmosphere in which we live, in so far as it is superior to that of pre-Christian times, is due to the teachings of that Christ on which the Christian Church, in all its branches, is based,—of that Christ who spoke of men as His friends, His brothers, and of God His Father as the Father of all —of the Christ who proved the sincerity of His teaching by the sacrifice of Himself for humanity? Why wonder at the spirit that prompts the building of orphanages, hospitals and asylums, the financing of relief funds for the poor, and the innumerable activities of a philanthropic nature that every Christian country regards as a matter of course? How could a society that has enjoyed the heritage of the ages in the teachings of the Christian Church fail to realise its duty to the weaker brethren?

But the sad fact remains that our community embraces a host of persons who are guilty of the rankest parasitism in regard to the claims of the Church,—men and women who, when urged to do their share towards Church support turn a deaf ear to the claims that are made, either bluntly refusing to assist, or offering some flimsy excuse unworthy of any man who claims to be commonly honest. Would that such persons could be brought to regard the call for assistance in carrying out the work of the Church as a mere reminder of a just debt,—could be led to see that their business, profession, trade, or what not, can be carried on only in an atmosphere where Christian principles prevail; and that when they refuse to help to maintain that institution which preaches these principles, they are living on the good deeds of others and repudiating their own liability.

The plea that one is not a Churchgoer has no weight here; such a one is deriving his support from a social system which nineteen centuries of Christian teaching has impregnated and to a large extent created.—From "The Southern Churchman."

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Current Topics.

Definite efforts are in evidence for the revival of life in the Church of England Men's Society.



It is not only here in Australia that the Society has been tending to decay. Even in its English home there has for some time past been grave fear that it was "losing its punch" and becoming decadent. We remember the promise of its early youth and regret its present condition. Of course organisations similar to it have had their day. The St. Andrew's Brotherhood, which for a few years did such useful work, is practically dead and buried here in Australia. The C.E.M.S., with its broader and simpler pledge, and yet with its definitely spiritual basis, appeared to give greater promise of permanence; and we still have hopes that it will out-live its present difficulties and revive again to do even greater things for the Church of God than in the past. It has always seemed to us that the Society in its earlier stages, here in Australia, was over-weighted by expensive organisation, requiring an emphasis on financial questions that interfered with the working out of its spiritual aims. We are quite aware that some organisation was necessary, but in this case it was apparently created beyond the natural demands of the Society's growth and branches were over-burdened with financial appeals. Considering our Church's membership, embracing as it does the poorest as well as the wealthiest, the financial pressure must be as light as possible on the individual in order to make the appeal of the Society as wide as the Church itself. We are convinced that there is still a great future before the C.E.M.S. and commend it to sympathy and prayer of our Churchpeople that its revival may be immediate and complete.

The end of the War has brought with it a number of problems clamantly demanding our attention, and all necessitating a large outlay. We have appeals for money for diocesan and missionary objects which are vital to the efficiency of the Church's work and witness in the new age that has dawned upon us, which, indeed, are vital to the conservation of the fruits of war, purchased at the price of so much blood and tears. Of course, it is going to cost us something, as everything which is worth while must, and we must cheerfully pay the price. Only thus can we identify ourselves with the sacrifice of those who purchased victory with their all, and only by this identification can we enter into the victory. We must not expect to go on enjoying the old comfort and ease; the call is to us to catch and prolong the spirit which has won the war. Only let us be certain that the work is God's, and then put

our shoulders to the wheel with a will. We quote some words of a missionary bishop, which, though spoken to the Church in England more than ten years ago, are still very much on the point to-day:—

"The fourth lesson of the Pan-Anglican Congress is the vastness of our tasks and the need of a corporate spirit of self-sacrifice. We know far more clearly than before both how vast are our tasks abroad, and that the most important of them cannot wait."

"I think I am not speaking uncharitably or untruthfully when I say that there has been no real straight business-like comprehensive effort to grapple with these circumstances. Why? I am afraid it was because people felt that it would really cost more than they had ever given or contemplated giving. It would cost the destruction of most of your present parochial organisations throughout England. It would cost the reduction of staffs of clergy all round. It would cost considerable suffering to town-born and town-bred clergy who went abroad. It would cost the trouble of arranging for the substitution of lay work for much of the work at home now done by clergy. It would cost the laity time and personal service. It would mean the complete reorganisation of the finances of the Church. It would cost some people the difference between a large house and a small house, some that between four servants and two, others that between frequent holidays and rare holidays, and so on through all the comforts and pleasures of life. It would mean the loss of suffering all over the Church. It would mean everywhere the saviour of death; and what we have not yet faced, death as a Church, renunciation of spiritual privileges and delights; but this would be a saviour of death unto salvation. Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit. I call upon the Church of England to lay down its life for some real sense for the missionary cause."

"I repeat solemnly—I believe that in order to do anything like this, you in England must lose much of what you call your Church life. You have the Lord's warning. This losing of it is the only way to save it. You have the Lord's example. The Son of God came upon earth to be crowned as Son of Man with the crown of thorns."

At the Natal Diocesan Synod in August last there was a brisk discussion on the question of Religious Instruction in the Government Schools.

Evidently our South African brethren are not by any means satisfied with the meagre amount of religious teaching at present given.

The sub-Dean of St. Saviour's Cathedral supported the principle of State Education, but demanded that the Church should have the "right of entry." Another member of Synod, who is also a member of the Government, said, in reply to this demand, "I should like to communicate something of the ideas of the Government on this question. We do not consider that the teaching of religion is necessarily to be included in our curriculum, for this reason, that religion is a purely personal matter. If I understand the laws of liberty aright, it is no duty of the State to interfere in matters which are purely personal, and, as far as I am concerned, I will resist any right of entry into Government schools."

The attitude here indicated is not easy to understand. It is fairly generally recognised by thoughtful Christian Churchmen, that religion is an

absolute necessity for the building up of character, and that all true educational methods should make provision for such teaching. The difficulty that our divided Christendom has emphasised is in some part minimised by the "right of entry" for definite religious teaching.

At the same time there can be no doubt that something more than this is necessary. A distinct Christian atmosphere is the ideal

A Teaching Order.

after which the Church has always striven; consequently it is being recognised, more and more widely, that the Church, as distinct from purely secular institutions, must take a stronger hand in providing that atmosphere, even if it be necessary to establish, more generally, her own schools.

Another prominent speaker at the Natal Synod was Rev. H. S. Chignell, who is not unknown in Queensland. He voiced a feeling that is finding, nowadays, expression among different types of Churchmen. "The Church," he said, "should have her own schools and her own teachers." Until we get our laymen and laywomen to consecrate their lives as teachers we are not likely to get a satisfactory solution of this great difficulty. Perhaps it is because the Church of modern days has never emphasised the teaching of her children in this wider sense as offering a vocation that should appeal to the Christian who feels called to devote his or her life to some special ministry in the Church. So far as the foreign missionary work of the Church is concerned, the appeal has gone out even more widely, for both industrialists and educationalists have been led to offer their special gifts for the cause of our Lord Jesus Christ and at His "bidding." That bidding has been largely recognised because the Church has indicated the special openings and advantages of such work in the cause of evangelisation. Why, then, in the home lands, where the need is perhaps even more acute, does not the Church boldly emphasise this wider appeal of Christ for the consecration of special gifts for such services in the Home Church? The Church needs all kinds of service. Parochial Schools, Hospitals, Hostels, Children's Homes, Refuges and other institutions provide spheres of service for lives consecrated to the cause of Jesus Christ and of that humanity to which He consecrated Himself.

The condition of things in the Northern Territory is alarming to say the least of it. We hope that the Government of the Commonwealth will have all needful grace and tact with which to deal with the unpleasant situation. Some words recently written by the Bishop of Peterborough apply very appositely to the case. His Lordship wrote:—

"There is a tendency in some quarters to force political decisions at the point of the

