

The Church Record

For Australia and New Zealand.

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Current Topics.

The Worst Enemy. Spiritual Renewal is the great desideratum for the Church of to-day as she stands confronted by her enormous tasks. Her failure in the past has not been due to her faith in

Christ, nor to any failure in Him—it has been in large measure due to her failure to adventure herself along the generous line of the commands and promises of her great Master and Head. Her hands have been tied by a measure of unbelief and that measure of unbelief is present in her body because of those "slack Christians" to whom we referred in our last issue. But these slack Christians are too often the effect of that admixture of the world in the Church, which for centuries past has weakened the Christian witness. The worldling veneered with Christianity has largely contributed to the fact that worldliness veneers many Christian lives and causes them to obscure their witness and shrink from or shirk the fulfilment of their proper function in the Christian Body. It has been rightly said:—

Christianity and the Church have many enemies to contend against, but they have not, and will not fail, for their life is the Divine Spirit; the worst enemy they have to face is not the plain devil—he is a weakling in comparison—the worst enemy is the man or woman who professes Christianity but who will not be loyal to Christian doctrines, neither stand firm for Christian principles—in a word, the devil dressed up as a devotee of Christ.

Is there not a call for such a Spiritual Renewal as will cause a complete differentiation between Christ and the World that hates Him, and will render the rank and file of the Christian profession able for their part in the Church's work of overcoming that world in the name and for the sake of her Lord and Savior. When the soldiers of the Christian army cease to parley with and dress like the votaries of the world, then will the Standard of the Cross go forth conquering and to conquer.

The Strike. Most thinking people will agree with the warning which Mr. Justice Higgins, sitting in the Arbitration Court in Melbourne, gave to the employers. His Honor rightly refused to sacrifice the dignity of his Court by allowing men on strike to get the benefit of that Court. The recently held Labor Conference shows that there are in our midst men who do not hesitate to describe themselves as *Bolsheviks* and give every proof that the "direct action" of Bolshevism is the policy of which they approve. Such methods of barbarism are without justification in a democratic country and provide hardship and suffering for the poorer classes of a community. At the same time they increase the sense of hostility of class against class and so make for the disintegration of social life. Further than that, our oversea trade

is severely handicapped to the detriment of the whole country. In view of the general ferment and unrest consequent upon the war and the tarrying of peace, and the presence in our midst of an increasing number of men whose devotion to their duty has cost them nerve racked frames, the rash utterances of men occupying official positions in the ranks of labor and other walks in life, are to be condemned severely as little short of criminal. The utmost of self restraint is demanded from all in order to prevent disastrous happenings that would be abortive in result, productive of cruel suffering and food only for a painful reflection on the part of all concerned, more especially of those directly responsible for them.

The Christian Church can best help the present emergency by earnest prayer and by reiterated utterance of that great principle of love, which, if allowed to work, will prove the effective solvent of the world's worse difficulties. Love is giving and not grabbing—the policy of "grab" is responsible for probably the majority of the world's evils.

The Need of a New Spirit. In a word, we want the application of Christian teaching to all aspects of industrial and commercial life. In fact, we long to see Christian morality applied absolutely to our economic activity and industrial organisation. We cannot be but uneasy with much that goes on. There is much that is wrong and unequal in our social order, and unfortunately too many Christian people are content to go on satisfied with the status quo—never realising that Christ made strong and urgent claims for the placing of His principles supreme in our whole industrial and economic system. For too long men have been treated, not as human beings, but as cogs in a great heartless machine—until at last they are rising in their wrath, and all because the community as a whole has not displayed that anxious solicitude on behalf of the toiler that it might. After all, for what are trade and business and industrial concerns carried on? In the mere interests of dividends, of a few private people, or in the interests of the common good? Is industry a social service or a selfish competitive struggle? Are businesses and factories carried on just for gain, or for the public weal? Let us ask these questions in the light of Christ's teaching, and we are bound to say that a new spirit would come into very much of our business and industrial life.

There is no doubt whatever that the modern theatrical play is largely responsible for many of the strange notions and false ideas of life which are abroad amongst the masses of people to-day. Surely such a play title as "The Little Girl God Forgot," now figuring in the

amusement columns of the daily press, cannot but create a false impression of the Deity and His dealings with the sons of men. Our Heavenly Father has all souls under His beneficent and all-wise care. His great heart of love is ever manward. From our tenderest days to old age, He is about our pathway—guiding, guarding and keeping us. No one escapes His gracious solicitude. He disciplines man and puts him through many a trial, may be, but He knows best. He understands, for He loves. But to hint that God forgets anyone, to suggest such an idea, to the many plastic minds which frequent our amusement houses, is to set forth not merely something which is not true, but a conception of God which is debasing. The whole thing is a travesty on the character of God. God never forgets. It is man who forgets God—and suffers in consequence. For where God's sovereignty is disowned and his laws ignored, trouble is bound to follow. The mysteries of life have no explanation, and its problems find no solution when God is left out of account. This is just what the world is doing to-day, and, unfortunately, when something goes wrong man is all too prone to blame God. It is just this latter idea that this play title seems to us to embody and suggest. Doubtless the piece is a sentimental business, calculated to appeal to certain mental and emotional types—but it is a great pity that better and more helpful titles cannot be secured.

A Wise Generosity. More and more is it being realised that the Church must renew her primitive active interest in the education of her children, for in spite of mistakes in the past which rather belonged to the ideas and circumstances of the times than exclusively to the Church, the Church in England has to her credit a noble tradition and heritage in the matter of educational work. The majority of the greatest educational establishments of Great Britain are religious foundations. A wave of "broadmindedness" (!) and secularism has done much of recent years to deprive her of the fruits of the self-sacrifice and devotion of her sons and daughters of the past and to cause a partial discontinuity in her splendid educational enterprise. But we are thankful that to-day the grown-up children of the Church are being awakened to the need of a revival of self-sacrifice and activity in this direction. At any rate, here in our new Commonwealth a new departure is taking place in our own generation in the direction of the acquisition and strengthening of educational establishments under the direct aegis of the Church; and those who are the stewards of wealth and business acumen in our midst are finding in them a practically unrealised field for operations in the exercise of their generosity in gift and work. We note with grateful interest that a gift of £10,000 has been made

to the Geelong Church of England Grammar School by Mr. W. T. Manifold, of Purrumbete, chairman of the school council. This sum will be placed to the credit of an endowment fund, the interest on which will be used to provide for a superannuation fund for masters. A gift has also been made by a friend of the school for the purpose of erecting on the school grounds a residence for a married master. Gifts like these tend to strengthen the work of the Church by making possible the inclusion of the very best of educationalists in the school teaching staff, and so enabling the schools to enlarge the constituencies from which the pupils are to be drawn. There is a great necessity that the main purpose of the Church's functions be at all times kept within sight, that men of sterling Christian personality be chosen for the direction of these schools so that from them into all walks of life men and women may go imbued with a sense of vocation and full of the inspiration of a practical faith in the Lord Christ.

For the sake of "Our Boys" and the great memories they have left, imperishable, upon the story of these days, we will with grateful acknowledgment follow the eulogium of the Anzac Spirit from one of the London dailies of recent date:—

Anzac Day.

March of 5000 Australians in London.

Anzac Day, April 25, will be celebrated by the march during the morning of about 5000 Australian troops from Hyde Park to the Mansion House. The probable route is: Grosvenor-place, Victoria-street, Whitehall, Strand, Fleet-street, and Queen Victoria-street. It is hoped that General Birdwood, the "Soul of Anzac," will lead the march.

The occasion will serve the double purpose of marking the greatest day in the history of Australia, and of affording an opportunity for Londoners to bid farewell and "God-speed" to the Australians before they return home.

The record of Australia in the war makes a splendid and amazing story. Some 420,000 soldiers were raised, over one-twelfth of the population of the continent; and 320,000 of them came over-seas to fight. Of these 38,035 were killed.

Australia had two April 25ths of imperishable memory. On April 25, 1915, men of the 1st Australian Division, supported by a mixed Australian and New Zealand Division, landed at Gallipoli and made their attack upon the cliffs of Anzac. Mr. John Masefield wrote of them: "There was no thought of surrender in these marvellous young men; they were the flower of this world's manhood, and died as they had lived, owning no master on earth."

Then on April 24, 1918, the eve of the battle of Villers-Bretonneux, the cry went along the Australian trenches: "Remember Anzac Day. Now smash the Germans!" How well it was done everybody knows. The brilliant recapture of the position marked definitely the failure of the Germans to reach Amiens and the final breakdown of their plans to separate the British and French Armies.

The next important achievement of the Australians came with the operations of August 8, 1918. The spear was driven home with such success that Ludendorff confessed that after the fighting of August 8 and 9 a German military victory was impossible.

The Archbishop of Brisbane had some strong things to say about a question of public morality. He said that he believed a protest was needed against a sinister tendency in our political and public life. It was a common practice among public men to proclaim and support, for purposes of expediency, doctrines which were not their genuine beliefs. They were sadly familiar with it under the party system of the political world, but it was also increasingly evident in the press. The consequence was that

many were ceasing to look to the press for honest opinions. He was aware that newspapers usually represented some particular point of view or political school of thought, and that journalists might defend themselves on the principle that it was not immoral to state the case for a policy or party even if one did not believe it. But there was such a thing as truth, and he believed we were drifting into a condition of things where truth was so subordinated to expediency that honesty, whether in politics or journalism, was a diminishing quality. Must everything give way to party needs? Must every question be considered through party spectacles? He believed that the miserable bitterness of our party spirit was robbing us of our sense of truth, and it was time that some one raised his voice in protest, for our national character was at stake.

With every word of the protest we are in a most sincere agreement. This miserable partisanship is "cruelling" our social and religious life. There is no security even in carefully framed "concordats," when points are to be gained against competing interests. We go a long way further than the Archbishop of Brisbane: we deplore the fact that it is not the secular politician and pressmen alone who err in these directions. All the while such things happen among religious politicians and religious pressmen, we must continue to carefully "sweep our own doorstep."

"Free Lance," so well known for his lively contributions to the Victorian Messenger, has broken out in a fresh place: He occupies a couple of columns in the "New-castle Churchman." As usual some of his criticisms lead to rejoinder by way of criticism. In the current issue of that paper he makes the following tilt at his maternal government:—

Precautions Against Influenza.

"You Northerners perhaps know that our State Government in Victoria manufactured an influenza scare here last January. Their 'restrictions' were funny, some of 'em; others were foolish, others very unjust;—but, worse, others of their restrictions were atheistically conceived. The Government here seriously interfered with the freedom of public worship, showing their practical unbelief. In the dark (!) ages, when calamity came, men flocked more earnestly and numerous to worship and supplicate God than at other times. In these enlightened (!) times, when a scourge arises, our leaders retard us in regard to our public waiting on God for protection and blessing. To invite the community to turn its back on God is a very sorry way to face a difficulty! An exercise of faith in the Omnipotent were the best of all prophylactics. Perhaps next time a visitation comes upon us, our political leaders will have learned sufficient divine wisdom to say to us,—not this: 'Neglect the House of God,' but this rather: 'We exhort you for once to set aside the Christian Sabbath for its proper use, and to gather in your myriads to your places of worship, and pray God to avert the plague.'"

In my own parish, influenza has claimed many lives; but right through we have conducted our Holy Communion services in the scriptural and time-honored manner; in no case has one of our regular communicants suffered from pneumonic influenza. People who are always fearing infection from the sacrament ought to stay away from the Lord's Table, for they lack the first essential, which is lively faith in Christ.

Who knows but that, if our Governments had shown themselves practical believers in God six months ago, pneumonic influenza would have now been a thing of the past?

The Victorian bench of bishops seem to be of one mind with "Free Lance," for June 8th was set apart by them as a day of prayer to God and for protection against the prevailing epidemic.

English Church Notes.

Personal.

Professor Oman has been elected M.P. for Oxford University, and is now colleague of Lord Hugh Cecil.

Canon T. R. Sale, Vicar of Blackburn since 1910, has accepted the position of Vicar and Archdeacon of Rochdale in succession to Archdeacon Clarke, who is retiring. The new Archdeacon comes of a well-known clerical family. His grandfather was Vicar of Sheffield and his father Vicar of Attercliffe. For five years he acted as Domestic Chaplain to Dr. Moorhouse, Bishop of Manchester.

The marriage is announced of the Right Rev. Bishop Lofthouse, of Keewatin, to the widow of the late George Sargood, Esq., of Bournemouth.

Marriage.—Stewart-Lander.—On January 25, at the Cathedral, Hongkong, the Rev. Arthur Dudley, eldest son of the late Rev. Robert Stewart (both of the C.M.S., China), to Katharine Mary Josephine, eldest daughter of the Right Rev. Gerard Heath Lander, Bishop of Victoria, Hongkong.

Rev. P. W. Dainpre, T.C.F., formerly of Jarrahdale, W.A., has been appointed by the Lord Chancellor Vicar of Norton Bavant, England.

The death of the Rev. J. N. Figgis, D.D., Litt. D., on Palm Sunday, has caused a general regret throughout the Church. The "Times" has paid a very warm tribute to his work. It says, "Figgis's place among present-day writers of history it will be hard to fill."

Rev. G. P. Bassett-Kerry succeeds Rev. H. C. Lees at Beckenham. He has been vicar of Holy Trinity, Eastbourne, since 1906.

Rev. S. D. Stubbs, for 49 years vicar of St. James', Pentonville, died on April 6, at the age of 86.

The Bishop of Chester resigned his see on May 1. The "Church Times" says of him, "Never a Catholic, Dr. Jayne was, at one time, a High Churchman, but during recent years his views on theological questions have changed considerably. Nowadays, he must be reckoned as amongst the distinctly 'Broad.' This is a delicious criticism in view of Dr. Jayne's far-famed utterance, which we hope to publish in another column, and with which the "Church Times" is in profound disagreement.

Lord Phillimore is to succeed Lord Halifax as President of the English Church Union. Lord and Lady Halifax recently celebrated their golden wedding.

The Ministry of Women.

The Bishop of London, at the eleventh hour, prohibited Miss Maud Royden from conducting the Three Hours' Service on Good Friday, in the Church of St. Botolph, Bishopsgate. The service was held, with an overflowing attendance, in the adjoining schoolroom. The Bishop is being memorialised on the subject. The "Challenge" is full of sorrow at the occurrence.

The King's Peace Bell.

The King and Queen and Princess Mary visited the foundry of Messrs. Mears and Stainback at Whitechapel last March, to see the first of the three new bells cast for Westminster Abbey. One of the three new bells is called "Pax." It is the King's Peace Bell, and bears the title, "The Lord of Hosts is with us." The second will be called "Ruth," and will be inscribed, "There is none other that fighteth for us." The treble, to be called "Faith," will bear the words, "Thanks be to God which giveth us the victory."

A Papal Development.

The Pope has issued a permission that will have far-reaching consequences. In Latin countries the Gospel and Epistle at Mass are read in Latin, and the worshippers for the most part are ignorant of their meaning. In Spain parish magazines have lately published translations of the Gospel and Epistle of the day, and even secular papers have adopted this course. Now the Pope gives permission for the Gospel and Epistle to be read in the vulgar tongue, and by so doing will familiarise the worshippers with the words of Scripture. Recent events show that the Papacy is not blind to the wishes of its followers. The Society of St. Jerome in Rome has issued cheap editions of the Gospels in Italian. In Spain a new translation of the New Testament has been published in Spanish, and the desire of the people to know the content of the Scripture portions read at Mass has been manifested by the translations that appear weekly in the press. All who love their Bibles will rejoice that the Roman Church has taken this step, which will inevitably lead to increased study of the sacred text. This may

have a very marked effect on the position of Roman Catholicism in the Latin countries."—C.F.N.

A Maniæ to Re-Confirmation.

A long letter has been addressed to the Archbishops of Canterbury and York requesting their assistance in a "matter which is causing serious pastoral difficulties in some dioceses." The age limits which are fixed in many dioceses, with considerable variations, for candidates for confirmation, are the subject of the letter. The letter emanates from what is termed "The Council of the Federation of Catholic Priests—a society now numbering some 600 priests of the Church of England, and formed for mutual support in the defence and furtherance of Catholic faith and order." The letter sets out in extenso the arguments for the request, "That the grace of confirmation should be imparted before the critical period of twelve years of age." The petitioners state it as their conviction, "That in a Christian household or in a Christian school where faith and religion are taught to the children on a Catholic basis, the requirements of the Prayer Book can be met normally at ten or eleven years of age, and frequently earlier." "We are not asking," they say, "for the promiscuous confirmation of any children. We speak on behalf of those who practise and teach confirmation."

The candid "confession" herein contained will, we trust, keep the eyes of the Archbishops open to the dangers in our church arising from the presence of such Romanising confederations. The "Challenge" published a good critique of the manifesto by one of its regular contributors. He says:—

"Though 'the best age for Confirmation' is no new problem, it needs further discussion. Yet the Memorandum of the 'Confederation of Catholic Priests' is chiefly useful, I fear, in showing how it should not be discussed. If ever there was a question which should be kept clear of the party spirit, this is it. The Memorandum abounds with party spirit; it is phrased with the (doubtless unintentional) arrogance apt to disfigure party manifestoes. In point of fact, its views are not shared by all those whose ecclesiastical sympathies are with the Federation. The Ven. John Wakeford, Archdeacon of Stow, for instance, can scarcely be suspected of undue Protestantism." Yet in his book, "The Word and the World," he deprecates 'the unwisdom of proposals to lower the age at which confirmation is generally given,' adding that 'while the objective gift of grace is not dependent upon the mental attainment of the recipient, the resultant effect in the appropriation of that grace must depend in large measure upon the disposition of the confirmed.' Party arguments, however, should be excluded entirely. Common sense and wide experience must settle the question, and they are not the monopoly of 'the Confederation of Catholic Priests,' or of any one party. If, indeed, the case for early confirmation is bound up with the doctrinal views of the Confederation, then *adit quaestio*. It, as seems to be implied, its prerequisite is that children should be brought up 'in a Christian household (or school) where faith and religion are taught to the children on a Catholic basis,' it must be said—as a matter not of opinion but fact—that the vast majority of English children do not fulfil this condition, that in the average household and school religion is not 'taught on a Catholic basis,' in the sense which the Federation of Catholic Priests attach to that term. While, however, on the one hand they argue that the practice of habitual private confession is needed to fit children for Confirmation at an early age, on the other hand, they hope that early Confirmation will be established 'with some measure of uniformity.' To speak frankly, this kind of talk damages the cause it is intended to support. Any change can be brought about only in an atmosphere of good will. To make early Confirmation a party measure, to identify it with the programme of the Federation of Catholic Priests, is greatly to lessen its chances of general adoption."

Missions to Seamen.

The Rev. G. E. Wilson, General Superintendent to the Missions to Seamen, and Chaplain to the King, has received the following:—

"Buckingham Palace.

"Sir,—It having been brought to the notice of the King what invaluable work has been accomplished by the Missions to Seamen among the crews of the Auxiliary Fleet, I am commanded to express to the members of the Committee His Majesty's congratulations upon the successful results achieved by the Society in furthering the religious and social welfare of those to whom they have ministered.—Yours very faithfully,

"Stamfordham."

Faith and Order Conference.

Now that the war is over the way has been opened for extending the invitations to the World Conference on Faith and Order. There sailed on the "Aquitania" from New York on March 6 a deputation consisting of the Right Rev. Dr. Anderson, Bishop of Chicago, and President of the Commission of the American Episcopal Church, the Right Rev. Dr. Vincent, Bishop of Southern Ohio, and from 1910 to 1916 Chairman of the House of Bishops, the Right Rev. Dr. Weller, Bishop of Fond du Lac, the Rev. Dr. B. Talbot Rogers, President of Racine College, and the Rev. Dr. Edward L. Parsons. The deputation hopes to proceed to London, Athens, Constantinople, Antioch, Jerusalem, Alexandria, Rome, Switzerland, France, Belgium, Holland, Denmark, Norway, Sweden, and such other countries as can be reached. Many eminent members of the churches in all these countries have given cordial assurances that the deputation will be sympathetically received and heard with interest.

"In Travels Often."

The Cathedral and Palace of Chichester are at the western end of the diocese, seventy miles from its eastern extremity, and it is said that the retiring bishop (Dr. C. J. Ridgeway) travelled 18,000 miles in his motor-car, visiting his diocese. An American lady, viewing the Palace garden, remarked, "How nice to be the bishop, surrounded by all these lovely flowers!" to which the old gardener regretfully responded: "Lor! bless you, mum, he don't never 'ave time to look at 'em."

"High Art" in Music.

Mr. Lee Williams tells, in the "Musical News," an excellent story of the late Bishop Ellicott, who met him one afternoon in the Cloisters of Gloucester Cathedral. "Alluding to a very bad setting of the Canticles we had just sung, which finishes up with many contrapuntal devices on the words, 'As it was in the beginning,' etc., etc., for forty or fifty bars without a check, the Bishop said, 'I suppose, Mr. Organist, all that is high art?' 'Yes,' I replied, 'It is called by that name, but it really may just as well be set to la, la, la, or a few pages of Bradshaw's Railway Guide.' 'Ah!' said the Bishop, 'I quite understand your smile, for I do find it very wearisome and very fatiguing, and, not being a musician, I turn that oft-repeated phrase first into Latin, then into Greek, and finally into such poor Hebrew as I can command, and even then I have time to consider the futility of such music for the Church.'"

Towards Re-Union.

A united "Presbyterian Church of Christ in China" is now an accomplished fact. The first regular meeting of the General Assembly is to be held in 1920. This is likely to be but a step towards a larger union, for a "Federal Council of Christian Churches in China" has just been set up whose object is defined as "such comparison of views and adjustment of practices as shall prepare the way for ultimate organic union."

Many of God's people pray without waiting for God to work in His own time and manner. Let us not quiet conscience by praying, and then, in fleshly haste, take our own way.

BARKER COLLEGE, HORNSBY

This School is governed by a Council under the auspices of the Church of England, under my direct personal control as Headmaster.

Arrangements are being made for the erection of new dormitories.

Particulars upon application.

W. C. CARTER, Headmaster.

THE KING'S SCHOOL PARRAMATTA.

FOUNDED 1831.

President of Council and Visitor: The Most Rev. The Lord Archbishop of Sydney.

Council: His Grace The Lord Archbishop of Sydney (Chairman), Rev. Canon Mori, M.A., Rev. Canon Hey Sharp, M.A., Rev. W. J. Cokerhead, B.A., Ven. Archdeacon Boyce, Rev. S. M. Johnstone, B.A., Sir Russell French, Sir Charles Wade, B.A., Mr. John A. L. Perry (Hon. Secretary), Mr. W. R. Beaver (Hon. Treasurer), Mr. Justice Irving.

Headmaster: Rev. J. A. Pattinson, M.A. (Cambridge), assisted by a staff of Masters, Graduates of English and Australian Universities.

The School provides Classical, Mathematical, Scientific and General Education of the highest order, with religious teaching in accordance with the principles of the Church of England, unless otherwise desired by the parents.

There are Classical and Modern sides, and all facilities for the preparation of boys for either a profession or mercantile career.

There are a number of Scholarships attached to the School.

A Junior School, with Resident Master, Matron, etc., has been established for the special care of boys from 8 to 12 years old.

All particulars may be obtained from the Headmaster or from Mr. G. S. Lewis, Clerk to the Council, Ocean House, Moore Street, Sydney.

broke out it was found that there was at all events a devil in 40 fathoms of water, and many a ship's captain joined the passengers and crew in prayers. Now that navigating officers feel competent to guarantee normal safety, will Christ's services be dispensed with?

Before the war it was stated by one of the most competent writers on France that no French statesman or politician could afford to profess the Christian faith; that it would mean the close of his public career, and that a Government official or public man would almost as soon be seen going into a house of ill fame as entering a place of worship (Bodley's France). As the war progressed it was gradually revealed that the leading French commanders, Joffre, Foch, and Petain, were all men of prayer. Even the British Cabinet is reported, without contradiction, upon a critical occasion in March, 1918, to have interrupted its deliberations by joining in prayer. It is added that this was done "for the first time in history." Will it also be the last time—until the nation receives another terrible chastening?

Demobilisation of Christ in Germany.

One of the most remarkable aspects of the war, however, is the way in which Christ was deliberately removed from service in Germany in the years preceding the outbreak of hostilities. No man can understand the great war, its causes and results, without apprehending this process which preceded the demobilisation of Christ in Germany. It is one of the strangest things in history, but it has passed almost unnoticed. Yet it was clearly described before the war—e.g., in the late Professor J. A. Cramb's book, *England and Germany*, written in 1913, and published early in 1914. The world-dominion of which Germany dreams, said this writer (whose remarks are here summarised), is not simply a material domination. Force, violence, and brute strength may be necessary to establish this domination, but its end is spiritual. The political history of Germany from the accession of Frederick in 1740 to the present hour, has no meaning unless it be regarded as a movement towards the establishment of a world-empire, with war against England as a necessary preliminary. Similarly the curve which, during the last century, has been traced in religion and metaphysical thought, from Kant and Hegel to Schopenhauer, Strauss and Nietzsche, has not less visibly been a movement towards a newer world-religion, a newer world-faith. Germany says:

"It is reserved for us to resume in thought that creative role in religion which the whole Teutonic race abandoned fourteen centuries ago."

And what is the religion which, on the whole, may be characterised as the religion of the most earnest and passionate minds of young Germany? What is this new movement? The movement, the governing idea of the centuries from the fourteenth to the nineteenth, is the wrestle of the German intellect not only against Rome, but against Christianity itself. Nietzsche clears away the "accumulated rubbish" of 1,200 years; he attempts to set the German imagination back where it was with Alaric and Theodoric, to confront the darkness unaided, unappalled, triumphant, great and free. Thus, while preparing to found a world-empire, Germany is also preparing to create a world-religion.

This is the faith of young Germany in 1913. The prevalent bent of mind at the Universities, and in the Army among the more cultured, is towards what may be described as the religion of Valour, reinterpreted by Napoleon and Nietzsche—the glory of action, heroism, the doing of great things. Kant's great Imperative was born of the victories of Frederick, but in the newer Imperative ring the accents of the earlier, greater prime: "Ye have heard it said by them of old time. Blessed are the meek for they shall inherit the earth; but I say unto you, Blessed are the valiant, for they shall make the earth their throne. And ye have heard men say, Blessed are the poor in spirit; but I say unto you, Blessed are they who are great in soul and the free in spirit, for they shall enter into Valhalla. And ye have heard men say, Blessed are the peacemakers; but I say unto you, Blessed are the war-makers, for they shall be called, if not the children of Jahve, the children of Odin, who is greater than Jahve."

Thus Christ was demobilised in Germany in favour of the same objects of worship which have proved in all ages so fascinating to nations—victory, valour and aggressive war, the gods of the Canaanites, and physical strength, the god of the children of Anak, with merciless oppression for the defeated. "These be your gods, O Israel," said the new high priests; and the German Emperor, true to the new cult, appealed, not to Christ, but to the "old German god."

Bombing Parties for the Church.

It scarcely needs words to tell how imminently a like danger is threatening in our own country—not the worship of militarism, but of material prosperity, happiness and personal enjoyment. The so-called failure of the Church, the comparative neglect of Church worship, the discrediting of Bible authority, selfishness among all classes, have been too often dwelt upon to demand restatement. The path of escape, the path to freedom from these things, is not concealed from us. It is illumined by the Holy Spirit and the Scriptures. We have seen various campaigns proposed, in progress or completed, having as objects the recall, in some way, of Christ as leader of the nation. The campaigns have not been wasted. They have accomplished something. They have influenced some and they have helped to keep Christ in the front; but they have not by far done all that they aspired to. A great rising in the name of Christ is still longed for.

"If any man will come after Me . . . the conditions are clearly laid down. The principles which apply to individuals apply also to the whole Church. 'Whosoever will save his life shall lose it.' Almost all the plans now being formulated and discussed are so many attempts to 'save' the Church, and some are calculated to extinguish it. Will the Church even now resolve to deny itself, take up the humiliating cross, and follow? If Jesus is not demobilised by His own Church, He can only remain with it as absolute commander. With such a commander, we ought to be ready and able to do a great deal more than ordinary men in their ordinary senses will do. We have all heard of the bombing and raiding parties who were known in the Army as Suicide Clubs, because of their readiness to risk death under human leadership. We need bombing parties in the Church—not sensationalists, but humble and devoted bands having definite objectives and under divine leadership, composed of those who have faith unto the saving of souls. Christ as Commander insists on our truly and boldly jeopardising our existence for Him. The very Church may be shaken and seem to some imperilled, but that is not our affair. Though the rain descend and the floods come, and the wind blow and beat upon this house, it will not fall, for it is built upon a rock.—(From The Challenge.)

BRING US THE LIGHT.

I hear a voice calling, calling,
Calling out of the night;
O you who live in the Light of Life,
Bring us the Light!
We are bound in the chains of darkness,
Our eyes received no sight;
O you who have never been bound or blind,
Bring us the Light!
We live amid turmoil and horror,
Where might is the only right,
O you to whom life is liberty,
Bring us the Light!
We stand in the ashes of ruin,
We are ready to fight the fight;
O you whose feet are firm on the Rock,
Bring us the Light!
You cannot—you shall not forget us,
Out here in the darkest night—
We are drowning men, we are dying men,
Bring, O! bring, us the Light!
—John Oxenham.

If we come forth from the closet of communion, the atmosphere of evil speaking will be to us as the tainted air of some great city to one that has been breathing the pure air of a mountain-top, or the fresh breezes of the sea-shore.

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MELBOURNE

The late Headmaster of The King's School.

Address by the Archbishop of Sydney at the funeral service of the Rev. J. A. Pattinson, in St. James' Church:—

We mourn to-day one who held a position of the greatest responsibility in this diocese and in Australia. He was headmaster of the King's School.

His tenure of that high office was but comparatively short as men count shortness. Yet I venture to think that his headmaster-ship will be a noted landmark in the history of our venerable school.

He brought to his work a highly-trained intellect. He was a first-class mathematician. He had won distinguished honours in his own famous university, and his knowledge had never been allowed to rust.

He was a born schoolmaster. He loved his work, and he approached his task with a lofty sense of duty and a determination to do his utmost to promote the best interests of the school. He refused to allow ill-health or suffering to interfere with his activities as headmaster.

He introduced his own methodical system into the school life. He had a faculty for inspiring both his colleagues and his boys. He encouraged a love of learning for its own sake.

Yet at the same time he was always ready to foster the sports and pastimes that form such an important part of the training of the true man. But he set his face against ever permitting the sports and pastimes of the school to be predominant at the cost of the intellectual training.

The touch of his hand has shown itself in the class-lists and in the results of examinations, in which the school did ever better and better.

But above all he brought to his work the transparent spirit of a devoted Christian personality. His religion was an inherent element in his life. His best sermon to his boys was the example that he set of a bright cheerful Christian courtesy. His experiences in life were very chequered. I have known him off and on since we were at school together; and I have always had a warm affection and a profound respect for him. Once at least in his career, I have seen him the victim of injustice, of a cruel injustice. But though his friends might be indignant, he never allowed this passing experience to disturb his Christian equanimity. He showed no resentment either in word or tone, but pursued his calm way undisturbed.

His life at the King's School was perhaps the happiest section of his life. He often spoke to me of the joy he felt in the loyal friendship of his colleagues, and in the bright companionship of the young school-leaders around him. With these happy memories and associations cheering him he heard his Master's call. He has fallen asleep in Jesus, and, most assuredly, his works do follow him.

NEW LECTIONARY.

June 29, 2nd Sunday after Trinity.—
(St. Peter's Day).—**M.:** Ps. 10, 12, 13; Ezek. iii. 4-11; Acts xi. 1-18. **E.:** Ps. 15, 16, 17; Ezek. xxxiv. 11-16; Jno. xxi. 15-22.

July 6, 3rd Sunday after Trinity.—M.:
Ps. 18; 1 Sam. i. or Job. xix; Mark iv. 1-29 or Rom. vi. **E.:** Ps. 19, 20, 21; 1 Sam. ii. 1-21 or iii. or Job xxviii; Matt. iv. 23-v. 16. Acts x.

Personal.

The Very Rev. Robert Snowden Hay, B.A., Dean of Hobart, who was unanimously elected for the vacant see of Tasmania, was appointed Dean of Hobart and incumbent of St. David's in June, 1916, being at the time rector of St. Andrew's, South Brisbane, where he was immensely popular with all classes, being characterised as a good preacher and organiser, and a great worker among the poor. After serving for seven years after his ordination (1891) in England, he came out to Australia and took up work in the Brisbane diocese, where he was in charge as rector of the parishes of Laidley (1898-1903), Bundaberg (1903-1907), St. Mark's, Warwick (1907-1911), St. Andrew's, Brisbane (1911-1916). He was also chairman of the Central C.E.M.S. The Bishop-designate was trained by Bishop Lightfoot.

A farewell will be extended to Miss G. J. Kellaway at a meeting in the Chapter House, Melbourne, on Monday, June 23rd. Miss Kellaway is returning to Travancore, South India.

Rev. P. J. Bazeley will speak on the C.M.S. Thankoffering for Victory and Peace Campaign at the Bendigo and Gippsland Synods this month.

Sydney Churchmen have heard with the deepest regret of the unexpected death of Rev. Henry Archdall Pearce, rector of Drummoyne, from pneumonia influenza.

Rev. Kenneth Julian F. Bickersteth, M.C., has been appointed to the vacant headmastership of St. Peter's College, Adelaide. He was chaplain and assistant master of the Melbourne Grammar School from 1912 to 1914.

Major Basil Morris, M.C., son of Mr. W. E. Morris, of Wahroonga (late Registrar of the Diocese of Melbourne) has been awarded the D.S.O.

A general sympathy will be felt with the Rev. R. and Mrs. R. Noake, of Campsie, N.S.W., on the death of their son Eric Keith Noake, from pneumonia influenza. The deceased had been a member of the Cathedral choir for some years.

Rev. Colin Campbell Robertson, late of the New Guinea Mission staff, and recently attached to St. Peter's, Melbourne, has been licensed as assistant curate of the parish of St. Colomb's, Clayfield (Brisbane).

The sudden death of Mr. W. R. M. Bethune, of Dunrobin, deprives the Diocese of Tasmania of a faithful and generous layman who has served the Church well both in his parish and as a member of Synod.

A public presentation was made on April 25 to Rev. V. G. Bryan-King, O.B.E., "in recognition of his most valuable social work in the community for many years, and the splendid ser-

vices in connection with the recent influenza epidemic" at Dunedin.

The Bishop of Bathurst has arrived in Melbourne.

Rev. W. M. Holliday (late C.F.) is in charge of the parish of Yass (Goulburn).

Rev. A. G. Rix, late of Yass, is acting as locum tenens of St. Peter's, Neutral Bay, Sydney.

The Archbishop of Perth sailed for England on May 29 on transport duty.

At the General Synod of the Church of New Zealand a very warm greeting was extended to the Bishop of Nelson. He appeared in khaki, looking older, but full of energy.

We are glad to learn that Rev. E. Walker, of Chatswood, has quite recovered from his recent serious illness.

Rev. F. C. Philip, M.A., and Miss Wade have arrived in Hyderabad. Mr. Philip writes that he is much impressed with the great possibilities of the work.

Rev. J. W. Ferrier, of C.M.S., Ceylon, has been having a short holiday on the Hills. Both he and Mrs. Ferrier are much better.

By cable we learn that Miss A. Barling and Miss Gelding have reached Bugiri, East Africa, where they are to be stationed.

Rev. H. E. Warren is returning to the Roper River Mission by motor. Mr. H. L. Perriman, a capable engineer, who has just been accepted by the Victorian C.M.S., is accompanying Mr. Warren.

Rev. W. V. Gurnett, C.M.S. missionary in Travancore, who has been on military service, has now resumed his missionary work.

Rev. L. G. H. Hall, C.F., is returning to Sydney in the transport "Karooola," which left Fremantle on the 15th inst.

Miss G. J. Kellaway, M.A., of the staff of the C.M.S., returns to India, after furlough, at the end of June. She will be farewelled in the Chapter House at St. Paul's Cathedral, Melbourne, on Monday, 23rd June.

Appointments.

Rev. C. W. Wilson, B.A., rector of St. James', Hobart.

Rev. A. H. Macdonald, rector of Ross (Tasmania).

Rev. W. W. Gregson, rector of Oatlands (Tasmania).

Rev. S. P. H. Martin, rector of Ivanhoe (Melbourne).

Rev. G. E. Moore, rector of Derby (Tas.).

Rev. E. S. Robinson, vicar of Wauchope (Grafton).

Rev. G. E. Morris, rector of Cobargo (Goulburn).

Rev. D. Davies Moore, rector of Coolgardie.

Rev. J. Mason, rector of Toodyay (Perth).

Rev. R. J. Nicholls, rector of West Northam (Perth).

Rev. F. Brammall, vicar of St. Mark's, Spotswood (Melbourne).

Rev. F. P. Edwards, vicar of West Brunswick (Melbourne).

The Australian Aborigines.

(An address by the Lord Bishop of Willochra at the A.B.M. Conference, Saturday, June 14, 1919.)

My voice is raised to-day on behalf of the original inhabitants of Australia. I speak for those who have neither the power to use aright our speech, nor if they could use our tongue the ability to put in order their plea for themselves. I speak for those who have no power to compel our attention other than the silent force of the appeal of weakness to strength, of the child to the full-grown wisdom of the man, of those who sit in spiritual darkness to those whose minds have been enlightened from on high by the Spirit and the Wisdom of God.

It is hard for us to realise to-day that where now lies this great city, dowered with every gift of the most complete civilisation the world has yet seen, and reflecting all that is known of the world's wonderful science, literature and art, four generations ago the wandering savage with his stone axe was the sole representative of the human race. Where now stands a cathedral built for the centuries to come he was related to the spiritual world only by those weird dances and wailing songs whose very meaning he had perhaps even then forgotten.

From the greater part of Australia its primitive race has wilted away before our robust and self-assertive civilisation as a feeble plant withers and dies in the rays of the hot Australian sun. To-day some 50,000 in the far North are practically all that are left of those who for thousands of years alone represented the human race on this great continent.

Perhaps not much is to be gained by reasoning the question as to whether, in the inevitable and necessary process of the dispossession of a lower race by a higher, we acted always, or even as a rule, with justice and consideration, or whether we even remembered that the original inhabitants were members of the great human family of God. They were children and we did not use them as good men use children.

If a strong man finds a small child in his way he will quietly take him up and put him in a place of safety even though the child should shake its fist and declare passionately that the road belongs to him. If the strong man simply kicked the child out of his way and left him to perish by the roadside, we might not unjustly say that he had an inadequate appreciation of the duties and privileges of manhood.

We are, however, concerned not with the past, but with the present, and even if we have serious qualms as to the past, we need not allow that to keep us from generous action in the present.

The League of Nations has laid down as a world principle the duty and the responsibility of great and strong nations for the small and weak, and we at least cannot accept a lower standard for Australia than the League of Nations accepts for the world. I claim that the physical, moral and spiritual care of the aborigines is a national responsibility.

There are some duties that we accept as worthy of our growth and full manhood, while there are others that are ours from the very fact of our birth and are not to be repudiated without the charge of the want of natural feeling.

However far the aboriginal native may be below us in capacity or in character, we cannot deny that he has been with us from the moment of our national birth. He was already, like some feeble Ishmael, in possession of the house from which we were to dispossess him, nor need we grudge him the small sign and acknowledgment of a common fatherhood, the piece of bread and bottle of water, and the far-off wilderness of Paran in which to live undisturbed in his hunting.

I have said that the responsibility is for the physical, moral, and spiritual care of the aborigines. I have spoken of the duty of caring for the physical needs of the feeble and dispossessed natives, and no member of this conference, and few outside it, are likely to deny it, but it is obvious that whether for their sake or our own we cannot stop with care for the physical needs alone. We must see, not only that they live, but that they live as human beings. We have already destroyed the sanction of the old tribal laws and customs which set up a standard of moral conduct and mutual consideration, low indeed compared with our ideas, but real and effective so far as it went. We are bound to give them in its place some moral ideals which raise them at least as far above the beasts as did their old code, and teach right conduct both towards ourselves and others. This is an obvious and necessary duty, and experience seems to show that it can only be satisfactorily performed by an appeal to that spiritual capacity which they,

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Correspondence

(The Editor, "Church Record.")

as well as we, possess. Purely secular missions to or reserves for aborigines have not been a success, and hence we claim that it is the duty of the State to see that the aborigines have the opportunity of receiving those spiritual ministrations which alone can supply the moral stimulus by which they can live and act as responsible human beings. This national responsibility rests alike on the individual States and on the whole people of the Commonwealth of Australia.

While on the one hand nothing can withdraw from the individual State its responsibility for its own aborigines, it is obviously unfair that the older and more populous States should leave all the burden to those newer and less settled States where nine-tenths of the surviving aborigines are to be found.

Personally, I should welcome most sincerely the assumption by the Commonwealth of the control of and financial responsibility for all the aborigines in Australia. The main difficulties arise in connection with the State rights of land control and the fact that the police are under the control of the State, and the fact that the aborigines are specially exempted by the Federal Constitution from Commonwealth control. The latter difficulty could easily be overcome by legislation if the people were convinced as to its desirability, and the former difficulties do not seem to be insuperable.

The States must of late years be credited with having increasingly recognised their duties and responsibilities, and are, I believe, honestly anxious to do their duty in the matter, but the difficulty is that almost all the aborigines are concentrated in those smaller States which are least strong financially, and the aboriginal grant is consequently quite inadequate to the real needs of the natives.

What needs to be insisted upon is that the older States who have only a few hundred natives to care for, should take their fair share and part in the burden and responsibility as a national duty, and not merely by voluntary religious and philanthropic effort. When once public opinion has recognised the responsibility it will probably not be difficult to solve the problem of method. To me it seems that Commonwealth control is probably the fairest and the easiest.

Looking at the matter from the point of view not only of the nation but of the Church, I do not assert that missions to the aborigines are necessarily the primary duty of the Church in Australia, though the point might well be argued, but no member of this conference will, I think, deny that they are a primary duty, and we have to confess that this primary duty is still very largely unfulfilled. A majority, and a large majority, of the aborigines of Australia have never come in any way under the influence of any Christian missions; while the men and women whom the Church has sent forth as missionaries to the minority to fulfil your duties for you, are doing this work of yours for you on wages so infinitesimally small that no worker in Australia would accept them for any work however unskilled and inefficient. This does not trouble them, nor have they ever said that they wish it to be otherwise, but what does trouble them is that while they are giving life and all for the work, the Church which sends them out should withhold, not only that which they willingly forego in the shape of an adequate reward for their labour, but also that in the withholding of which they cannot acquiesce without earnest and painful protest, the means of taking advantage of the great opportunities that are opening around them for a childlike people to develop those capabilities of spiritual manhood which only wait to be developed for them to become self-respecting and self-supporting Christian people.

The poor sick neglected native of Australia lies at our door, despised and sneered at, but nevertheless the brother of Jesus Christ. The case is so strong in the appeal of its inherent justice that it needs no special pleading. The love and devotion which our missionaries have lavished upon him for years proves their profound conviction (and none are so qualified to express an opinion) of the possibility of his uplift and redemption, will the nation, will the Church continue deaf to the appeal?

LADIES' HOME MISSION UNION.

You are invited to the ANNUAL SERVICE on Tuesday, June 24, at 2.30 p.m., in St. Andrew's Cathedral, Sydney. Preacher: Rev. J. F. Chapple.

Afterwards at the ANNUAL MEETING in the Chapter House, at 3.30 p.m. Short addresses will be given on the Deaconess Work in the Districts. Afternoon Tea.

Correspondence

(The Editor, "Church Record.")

Sir,—Could I venture to suggest as the basis of papers and discussions at the Sydney Clerical Prayer Union, the reports of the Archbishops' Committees of Inquiry. The four reports: (1) The teaching office of the church; (2) The worship of the church; (3) The evangelistic work of the church; (4) Christianity and industrial problems are well worth the most careful study by the clergy. They are very suggestive. They are full of wise suggestion. In some ways they are revolutionary in their proposals. But they are all the better for this. They lift us out of beaten tracks and cause us to ponder seriously. Papers 3 and 4 are really a tonic. I feel sure that the Clerical Prayer Union will add to the good work it is doing, by encouraging the study and discussion of the above reports—even though men may not agree with all that is set forth in them.

Yours, etc.,
THE GADFLY.

From Grave to Jay.

(The Editor, "Church Record.")

Sir,—There has lately appeared the detailed announcement of an "annual convention" to be held in a suburban parish. Herein it was set forth that in the course of the day's proceedings there would be given no less than six "special addresses" on specified and important topics. (But why not simply "addresses?" Nowadays, the adjective "special" has come to be so superabundantly used that it has had well nigh all its color washed out.) Notwithstanding humane concessions in the shape of intervals for lunch and afternoon tea, those who have left behind them the elasticity and staying power of youth may be pardoned for shrinking from a programme which promised to impose so formidable a tax upon sustained attention. But if the body of the programme seemed somewhat austere in its demands, its two concluding sentences gave proof of consideration and forethought. "Kindly bring your own Hymn Books. Boiling water provided." The juxtaposition was startling, but the intention was excellent. None need undergo the discomfort of standing up bookless while others were singing, or of sharing a hymn book whose print was too small. And none need fear lest discussion should flag for lack of adequate means to keep up its warmth. How vastly more cosy was this than the prospect which lay before an ecclesiastic who wrote to me the other day that he was "heading into a blizzard of meetings in Sydney!"

W. HEY SHARP.

"Reconstruction."

(The Editor, "Church Record.")

Sir,—One notices in your columns recently that speakers and writers on the church side have formed the same general conclusion that it is only by the nations turning to Christ that the dread crisis in front of us can be averted. But have any of these thinkers considered the position in its true bearing?

Let us face it. The proletariat in a blind sort of way are really trying to give effect to Christ's teaching, but as Bishop Anderson points out they failed to realise their dreams, through not enthroning Christ as Author, but were anti-Christian. Bishop Anderson proceeds to say that only the spirit which was called Christ could effect the change of relation between men.

Granted. But let us reflect what this means. I am a business man, and throughout my life have discussed these problems with other business men. At the present time, not one of us ventures to predict what the future has in store for us, but supposing, in circumstances as they are at present, we endeavor to put into practice the words of Christ, "Give to him that asketh thee, and from him that would borrow of thee, turn not thou away." We know that the streets before our houses would not hold the crowds that would come to ask and to borrow.

The Bolsheviks seek to simplify this process by taking all that every man has over and above £300, and distributing the surplus amongst other members of the community.

We know that chaos must be the result, and yet we feel that Christ's words will become reality after the Second Advent.

The root of the trouble is that man is an acquisitive animal, and will insist upon gathering each to himself as much as he can of this world's goods, while Christ

says, "Sell all that thou hast, and distribute unto the poor, and come follow Me." When He returns to earth to reign, His command will surely be followed, but until then, will any church take upon itself to press this teaching upon its congregation?

It is the only course that will satisfy the proletariat, and if not now carried out, it follows the have-nots until Christ comes.

Perhaps it would solve the problem were statesmanship able to provide an opportunity for every man to become a "have"—that is, to possess his own home. He could not be difficult to sell to each man a farm or a cottage on such long terms that he may purchase by way of rent.

The foundation of Moses' law was to provide that every man should be able to sit under his own fig-tree, and till his own vineyard, and that if, through stress, he had to mortgage or sell his home, then, at jubilee, it became restored to his family again, free of debt.—A. DONNISON.

Unexplored Australia.

Accustomed to an unknown interior we are inclined to think that our Australian coastline, with its large towns and harbours, is thoroughly investigated. In the recent issue of the Victorian Geographical Journal interesting data is supplied with reference to exploration of unknown island country in the Gulf of Carpentaria within thirty miles of the mainland. The explorers were the Rev. H. E. Warren and Mr. A. J. Dyer, who have lived for a number of years among the aborigines on the Roper River. The Diary of the journey is illustrated by a map of the western side of the Gulf, including Groote Island and smaller islands off the coast. In November, 1916, accompanied by two blacks and half-castes, the party set out to explore this group of islands. They travelled in a small launch, which had to tack to avoid beam seas. They towed a canoe for use in shallow rivers. After a survey of the smaller islands, they arrived at the western side of Groote Island, and, travelling up a creek, they discovered splendid timber, mesquite, cypress and paperbark. Grass was growing along the creek in abundance, and there was plenty of fresh water. Despite the fact that the country abounded with wild blacks, a safe landing was accomplished at night time, "when the half moon was just setting and the wind moaning in the pandanus palms, surrounded by terrified black boys who imagined that every sound was a 'coolah' or wild black-fellow. In the centre of the island a mountain 600 feet high was discovered, surrounded by an area of granite rock. The coastal area and ridges are splendidly timbered, while there is an area of plain country covered with grass and crossed by a clear creek ten feet wide, which runs into a beautiful river some three or four miles long. This river, which is some fifty feet wide, is cool on the surface and over 100 degrees in temperature at three feet depth. Occasionally mineral springs rush up along the sands, and the forests abound in waterfalls, ferns, orchids, and beautiful wild flowers. The river on the west coast received the name of "Emerald Creek." It is a body of strong fresh water with waterfalls six feet high at intervals. It is surrounded by magnificent timber and offers a splendid supply of water for natural irrigation. The saltwater blacks on the island were terrified at the appearance of the white men, and occasionally wisdom suggested the advisability of camping on the launch and not on the shore. Usually, however, after some screaming and shouting they were ready to listen and talk with the explorers. Distinguished easily by their forked beards, the natives of Groote Island are a hardy race, capable of development under tuition into strong agricultural labourers.

The return journey to the mainland was accomplished safely despite several disasters. A storm between Groote Island and Connexion Island kept the party struggling with the pumps, while the launch travelled at half-speed over mountainous seas. The canoe, which was being towed behind the launch, caused considerable trouble during this storm. At one time it fouled the propeller, eventually broke in half and had to be abandoned.

Since his return, the Rev. H. E. Warren has undertaken the adventurous task of driving a motor car from Melbourne to the Gulf of Carpentaria. When last heard of he was negotiating rain-soaked roads in New South Wales. He expects to arrive at the Roper River about July or August. The car is being taken to the Church Missionary Society's Station there in order that the staff may be within three days of the doctor. Hitherto it has taken six weeks to secure medical aid, and in cases of sickness the patient is generally dead or recovered before the doctor can be secured.

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The Church Record.

JUNE 20, 1919.

BACK TO REALITY.

Trinity Sunday roughly divides the ecclesiastical year into halves; the first of which dwells upon the great doctrines of the Christian Religion, while its successor keeps before us the practical duties of the Christian life, and we neglect either of these aspects of the Church's teaching at our peril. The inspiration which flows from the great central verities of the Christian Faith is the only adequate stimulus to practical effort, but the contemplation of those doctrines is by itself of little spiritual value till it finds expression in the trivial round and common tasks of daily life. The thought, therefore, with which we enter on this second portion of the Christian year is the pursuit of that reality which, it seems to us, is the most conspicuous need of our religious life to-day. We know that the man in the street overstates his case when he levels his indiscriminate accusation of hypocrisy against the members of the Christian Church, but it must be apparent to all but the most wilfully blind among us that there is sufficient truth in his complaint to make us feel passionately dissatisfied with things as they are. We cannot view with equanimity the very widespread atmosphere of artificiality and the often glaring lack of correspondence between profession and practice which must be manifest to all, and the individual will do well to submit himself to a rigorous examination as to how far this prevailing temper is characteristic of his own religious life. Let him ask himself to what extent the Christian Creed is expressing itself in his life. Of how many of us, for example, would the man who meets us every day be led to assume that we really do believe in "God the Father Almighty" at this time of epidemic panic? Are we characterised by that calm strength which flows from a perfect trust in the overruling providence of One Who is able and Who cares? Does our whole attitude and conduct suggest to the outsider that practical belief in the other articles of the Creed which would convince him of the fact that in our Christian experience we enjoy something well worth his seeking too? We are afraid that a candid review of the average Churchman's life would supply an answer in the negative, and herein, we believe, lies the secret of the Church's comparative failure to-day.

What we need is a spiritual revival, a recovery of that vital belief, that operative faith in the truths which we

profess, that will make us face their practical implications and act upon them without fear. With this one condition realised we should experience a day as bright as any which have gone before. In those golden morning hours of the Apostolic Church it was neither numbers nor intellectuality, neither wealth nor influence, which led the little band from victory to victory and impressed its life on the mind of the world; on the human side it was just that practical faith for which we are pleading, that real belief which was prepared to act upon its own implications, and we shall never know again the Apostolic power until we have first recovered that Apostolic faith. Sunday by Sunday we profess our belief in the Holy Ghost, and Monday by Monday we prescribe limitations to His power and sphere of influence. It was not so with them who professed the same belief but meant what they said; does anybody, therefore, wonder at the difference of results? When we are prepared to be "full of the Holy Ghost" the faith of Barnabas will express itself in our lives too, and the social problem will begin to be solved; when we really believe that Jesus died for all men and that He has a claim on us, the missionary work of the Church will no longer be committed to the few; when we are prepared as a body to live our creed out in our lives, we shall win the world for Christ, for men will not be won by the preaching of an empty doctrine, but by the contagion of a living faith.

This sense of reality will only be recovered by a full surrender to the leading of the Holy Ghost, but this would seem to be the very last thing that the average Churchman desires. He distrusts enthusiasm, he dreads being shaken out of his complacency, and deplores the unfamiliar which he is pleased to look upon as the extreme. He does not really want to be full of the Holy Ghost, a small supply of inspiration will answer all his needs. The result is an anaemic spiritual life, and a faith in God's mercy and power which has become very dim: we have almost ceased to expect great things of God. In the sphere of bodily witness, to quote Canon Simpson, of St. Paul's, "we have abdicated in favour of Mrs. Baker-Eddy," and even in the spiritual sphere there would not be very much danger of Simon Magus repeating his offer to-day. It is even extremely hard at times to detect in the modern Churchman's life the fruit of the spirit described by St. Paul in Galatians v. Too often our religious language has been transformed from the vehicle of expressing into the cloak wherewith we hide our ideas from ourselves, and thus it comes about that we offer shibboleths in place of principles. Is it any wonder that we do not thrive on husks?

These words have not been written in any consciousness of self-righteousness, nor with any mere desire to wound; they proceed from the deep conviction that only along this path of return to reality can the Church which we love find her equipment for the great tasks which lie before her in this day of almost unparalleled opportunities; that she may bear her witness effectively, our word to every Churchman is just this: face the implications of your creed!

The Newtown Convention announced for Monday next has been postponed.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Training School for Post War Work.

The National Young Women's Christian Association offers a short course of three months' theoretical training to be held in Sydney during the months of September, October, and November.

Expert lecturers will give courses on Religious Study and History, Psychology and Economics. Some of the lectures will be given in conjunction with the National Y.M.C.A. Training School.

Lectures for Y.W.C.A. students will also be given on all up-to-date problems relating to girl life, and association administration. Instruction in drill and physical training will be included in the course.

The school will be primarily for the training of educated women between twenty-five and thirty-five for the various departments of the Young Women's Christian Association. It will also be open to any women who wish for training for social and welfare work.

Preceding this theoretical course of two months' course of practical experience will be given in an up-to-date, large association, with its various departments for different kinds and types of girls.

Chinese Mission.

Rev. W. E. Hipwell, Superintendent of C.E. Chinese Mission, 738 George-st. West, writes that there are now more encouraging attendances at Sunday services, 11 a.m. and 7 p.m., and also reports an increased number of men coming to the School at 7.30 p.m. on Mondays and Wednesdays.

It has been thought advisable owing to the pandemic to discontinue the system of individual instruction (one teacher, one scholar) until further notice. Meetings, however, are to be held on Mondays, Wednesdays and Fridays at 7.30, at which instruction will be given through the medium of Chinese and English.

A United Effort.

A meeting of men, comprising the four Protestant denominations of Lithgow, was held at St. Paul's Church of England Church Hall, Lithgow, on Wednesday, June 11, at 8 p.m., with the idea of working in a united way amongst the men of the town.

The Rev. R. B. Robinson occupied the chair, and he was supported by the Methodist, Presbyterian and Baptist Ministers. The chairman explained the object of the meeting, which was to try and formulate a scheme to organise evangelistic services to reach men who were not in touch with the Church or any spiritual movement, in fact, the outsider. A very happy and interesting discussion took place in which the problem of men's work was faced in a manner which promises well for the success of the movement launched. A motion "that this meeting forms itself into a men's united Church league" was unanimously carried. The committee will consist of the clergy and three representatives from each denomination, elected by their respective men's societies. Amongst the means mentioned to reach men were "after church services in Trades Hall, Sunday afternoon and week-night meetings, visiting men in their homes, personal letters," and it was inspiring to note the emphasis laid on the absolute necessity of preaching the truths of the gospel, the power of Jesus Christ in the life. The secretary of one of the unions made a spirited appeal to make every effort to present to the working men of Lithgow the gospel as the power of God unto salvation. He said they were prepared to listen as intelligent men to the Word of God intelligently and rightly preached.

It is believed that the meeting will have far-reaching effects, and the first effort of the committee is eagerly looked for.

Permission has been given to address the men at the Small Arms Factory once a week in the lunch hour, and the Revs. R. B. Robinson and R. C. Oakley (Methodist) are being responsible for the addresses.

Lectures for Church Workers.

Under the auspices of the C.E. Sunday School Institute, a course of lectures is commencing in the Choir School next to the Chapter House, Sydney, on June 17th, at 8 p.m.

The aim of the lectures is to encourage members of our Church to make some definite study of the Bible and Church History. The books recommended by the Australian College of Theology for the Th.A. course have been adopted, so that students may sit for that examination if they wish, and it is hoped that the lectures may encourage some to do this who would not otherwise have attempted it, but it is hoped that the lec-

tures will be helpful to others, especially Sunday School teachers and Church workers, who may not desire to enter for the examination, but who wish to give more time to definite study.

The Bible subject is St. John's Gospel, and Mr. F. H. Archer, M.A., Dip. Ed., headmaster of Trinity Grammar School, will be the lecturer.

Church History is the other subject for this year, and Rev. F. McKeown, M.A., will take this course.

Watson's Bay.

The new rector, Rev. J. F. Cherry, was inducted into the Provisional District of Watson's Bay on Tuesday evening, May 20, by the Ven. Archdeacon D'Arcy-Irvine. Immediately after the ceremony a welcome was accorded the new rector by the parishioners in the School Hall, where there was a large gathering. The opportunity was taken to say a word of farewell to the Archdeacon, who has resigned his oversight of what has for some time been the northern extremity of his parish of Rose Bay-Vaucluse.

The annual vestry meeting was held on Thursday, May 22, when the secretary, Mr. Herbert Smith, read a very encouraging balance sheet and report, which were unanimously adopted. It was resolved to increase the number of parochial councillors to eight, and the elections resulted as follows:—Minister's warden, Mr. Daldy; other wardens, Messrs. Carroll and Harper; councillors, Messrs. Herbert Smith, Cook, Shipway, Woodward, Parker, Nurse, Rancland and Allen. The newly-formed council met on Friday, May 30, when it was resolved to undertake the erection of a pipe organ as a memorial to fallen soldiers and a thank-offering for those who had returned. It was also decided to hold a full meeting of parishioners on Thursday, June 12, to take into consideration the present need for the erection of a rectory.

Since the advent of Mr. Cherry, there has been evinced a marked degree of enthusiasm in church matters, and the future holds every hope of much good being done in the time-honoured Church of St. Peter, which has weathered the gales (not a few) of South Head for upwards of fifty years.

Lithgow.

At the monthly meeting of churchwardens and parish council, held on June 4, it was unanimously decided to call a meeting of the parishioners on the matter of the building of the new church. The matter was taken up warmly by the council, and it is hoped that the new building will not be long delayed. A splendid site has already been paid for. The rector was able at the meeting to secure 11 new subscribers to the "Church Record."

NEWCASTLE.

The Enthronement of Bishop Stephen.

The Bishop's enthronement will (D.V.) take place on Tuesday, July 15th, and Synod will meet on the day following. The Bishop will be attending the Lambeth Conference next year, and wishes to visit every parish in the Diocese for Confirmation before he does so.

Missions to Seamen.

The senior chaplain, with Mrs. and Miss Haire, are on the high seas homeward bound. Already they are greatly missed, but by no one more than the chaplain who is left to carry on. On the eve of their departure they were the recipients of many gifts, including a roll of notes, which Mr. Walter Parnell handed to Mr. Haire on behalf of the local committee and Newcastle friends.

Some necessary alterations are being made at the Mission; this means that much money is required. Some of our country friends have sent a big cheque along towards these improvements. Perhaps you know others who would like to do the same. If so please mention the matter to them.

Mr. Walter Parnell and his sisters have very kindly arranged to put in eleven stained-glass windows in our beautiful chapel, which they built a few years ago. They are doing it for the glory of God and in memory of the brave merchant seamen who laid down their lives in the course of their peaceful duties on the sea during the years of war. We thank them sincerely for this great gift and kind thought.—(Jottings from our Log.)

GOULBURN.

Sunday Desecration.

From the Sydney dailies we cull the following item of interest:—

"Encouraged by the success that attended the protest to the local council by the clergy of Temora against the desecration of the Sabbath by the playing of games in public places, the Albury clergymen are taking similar action. They complain that during late years indulgence in sport on the Sabbath has become so general that it is

difficult to distinguish Sunday from a week day. The principal complaint is that matches are arranged to be played on grounds quite close to the churches during church service. The clergy say that playing cricket, golf, football, and tennis on Sunday has become quite general."

The Church in Action.

Another forward movement has been inaugurated at Young, where the rector (Rev. S. A. T. Champion, Th.L.) and a body of his church people have acquired a property and started a maternity hospital, "with a view of supplying the best skilled nursing in an atmosphere of piety, homeliness, and refinement, in accordance with Church of England ideals." This is an example to be emulated.

RIVERINA.

A New Cathedral.

At the Synod which has just concluded its session, a motion was carried under which it was decided to appoint a committee to raise a fund for the purpose of erecting a cathedral in the diocese as a war memorial and thanksgiving offering for victory.

It was announced that Mr. Harry L. Austin, of Eli Elwah Station, has promised £100 per annum for five years towards the Riverina Church Fund, which is used to augment the stipends of the clergy in the smaller parishes, and for Church extension work.

VICTORIA.

MELBOURNE.

Forward Movement Committee of the Church of England Men's Society.

A conference of the clergy and the committee was held on Monday evening, May 26, in the Council Chamber, Cathedral Buildings, when about 45 clergy and laity were present. The chairman, Mr. W. G. Cramer, welcomed the clergy in the name of the Society, and explained that the committee desired their advice and criticism of the forward movement.

Rev. D. Weir said that it was a mistake to make the Society too comprehensive, as he found that to be a failure in the past. He was reviving the Branch in his parish and intended to only admit earnest and active workers.

Mr. L. V. Biggs said that the forward movement itself was a definite proposition. Firstly, it aimed at securing 1000 new members and invited the clergy to join in canvassing for them. Secondly, it aimed at collecting the sum of £200 so as to provide a paid secretary for two years, and it invited the clergy to help in lifting the Society out of financial worries. Thirdly, it was proposed to hold a Men's Sunday now that the influenza epidemic was on the wane, and the clergy were asked to fix the date. Fourthly, one of its proposals was that an annual conference should be held; did the clergy believe that was advisable? He moved:—"That this meeting of the clergy and laity of the Church of England accords its enthusiastic support to the forward movement of the Church of England Men's Society."

Rev. A. G. Goldsmith said that he wished to point out some very practical work which could be done by members of the Society. Helpers were needed at both the Seamen's Missions.

Rev. J. H. Frewin wished to give his general support to the motion, although there were one or two things which he would criticise in a friendly spirit. The branches were critical of headquarters finance. He did not think it advisable to have a clerical secretary—a layman would be much better. He supported the idea of deputations to branches. It was often difficult owing to the number of different meetings to secure a good attendance on account of the large amount of time devoted to church work by the members of his branch.

Rev. L. Wenzel said he would throw his weight into the movement.

The motion was carried unanimously. Mr. Gillies said that as a secretary he knew the difficulties there were in getting good attendances, it was necessary for members to help their secretaries; the secretaries must visit the men or have committees to do so. He moved:—"That the members of this committee pledge themselves to form visiting committees in all parishes to interview men and awaken interest in the society."

Rev. E. Schwiager seconded the motion. There were pillars and buttresses in the Church. Buttresses must be converted into pillars and share the burden. We should make men feel that they were necessary to the Church. It was not sufficient to turn out circulars; men must be seen personally if an invitation was to be effectual.

Rev. G. Gilder said that there was something wrong with the methods of the

Church—it was too exclusive. The clergy should take a more active part in the C.E.M.S. His branch was doing good work and he aimed at making it even more effective.

The motion was put and carried.

Rev. H. S. Hollow said that in his branch they usually got experts to address the meetings. Men will come if the meetings are attractive. At their next meeting they were inviting returned soldiers to discuss the Church's weak points in dealing with soldiers. They notified every man in the parish of their corporate communications.

The next meeting was fixed for June 16.

Geelong Grammar School.

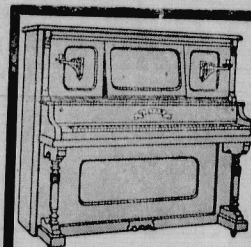
An interesting gift has been made to the school by Mr. John Moffatt, of Chatsworth House, Chatsworth. It consists of a large Bible, and Book of Common Prayer, bound in leather, each book bearing the signature of the late Duke of Edinburgh, written on December 9, 1867. The books will be placed in the school chapel. The school council has given £100 to the Barwon River regatta course improvement fund.

C.M.S. Birthday Celebrations.

The 27th birthday celebrations of the Victorian Branch of the Church Missionary Society were observed on the 11th and 12th June, the gatherings taking place in the Chapter House of St. Paul's Cathedral, Melbourne. In the afternoon of the first day a conference of clergy and workers was held, opening with a devotional address by the Rev. W. T. C. Storrs on the message, "The men and the methods required in the missionary enterprise." Short statements concerning problems in the mission fields were made by missionaries on furlough.

Miss S. A. Dixon and the Rev. T. L. Lawrence told of mass movements in East Africa and Uganda; Miss G. J. Kellaway spoke of the problems of women's work at Travancore, South India, and the Rev. P. W. Stephenson spoke of some problems to be faced in North India, with a special reference to the Peshawar Valley. The Rev. R. G. Nichols, of Sale, followed with a talk concerning work amongst children, and outlined a forward movement amongst young children. The conference concluded with an address by the Rev. P. J. Bazley, the general secretary of the N. S. Wales branch of C.M.S.

On the evening of the second day, the Annual Birthday Demonstration took place. His Grace the Archbishop of Melbourne, who was to have been one of the speakers, sent a letter expressing regret at his enforced absence through ill-health. Apologies for absence were received from the Bishops



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of Wangaratta and Gippsland, and other friends. The following message from Bishop Pain, the hon. secretary of the society, was warmly received, "May I send to all my dear C.M.S. friends a loving birthday greeting. Work while it is day: the night cometh when no man can work." Mr. W. M. Batty, president of the branch, occupied the chair, and delivered an address, and the Rev. P. L. Bareley informed the gathering of some of his experiences during a recent visit through China and India. The Revs. W. W. Stephenson and T. L. Lawrence, who had recently returned from Peshawar, North-west India, and from E. Africa, were welcomed, and briefly spoke of their work.

The Mrs. Lowther Clarke Memorial Fund.

A meeting of the committee of the above fund was held at Holy Trinity Vicarage, East Melbourne on Monday, May 5. Subscriptions aggregating nearly £24 were received. In view of the fact that the £200 required for the memorial window was now in hand, it was decided to ask the chairman to get into touch as soon as possible with the Cathedral authorities so as to arrange for the window to be procured at the earliest possible date. It was determined that the fund should be definitely closed at the end of May, and all who hold any moneys subscribed towards it are asked to send them in on or before that date.

QUEENSLAND.**BRISBANE.****Synod.**

The third session of the 18th Synod of the diocese of Brisbane was commenced yesterday in the Albert Hall. The attendance was smaller than usual owing to the absence of most of the country members.

The Archbishop, in his address, dealt with matters of current interest. His Grace passed under review the difficulties of the prevailing unrest, and the repatriation of our soldiers. He said that it was a rather disquieting fact that after every war of the past century the returning soldiers had had reason to complain of the treatment they had received from a country which supposed itself to be grateful for their services. The Commonwealth scheme was, he understood, more broadly conceived than that of any other country, but the perpetually conflicting interests prevailing in the Commonwealth owing to our constitution, made their task especially difficult, and the plain citizen grew weary of the intolerable difficulties constantly arising through jealousy between Commonwealth and States.

It was not, however, his business to criticise the practical work. It was their part as a Church to keep men's consciences alive to their oft-repeated pledges and to relax no effort until the fit soldiers were settled and the unfit were succoured according to their disabilities. He was reluctant to say so, but there were signs that the sense of obligation to our soldiers was apt to grow weaker in practical ways as time went on. They must fight against this tendency with all their might, and the best way of doing so was to continue their support of the Soldiers' Help Society, which had made itself an indispensable element in the work of repatriation. His Grace then referred to the need of a systematic self-scrutiny and amendment on the part of the Church. The characteristic attitude of all who really cared for the Church in these days was discontent. This was a thoroughly healthy change. He hoped that the reports of the English Archbishops' Committees would be read and systematically studied by the clergy.

Canon Batty moved the following motions in connection with the Peace Terms:— "That this Synod is of opinion that the duty of Christian nations in promoting a permanent peace is (1) to secure, as far as possible, repatriation of the war-affected, and ruthlessly wrought upon France, Belgium, Serbia, Poland, and Armenia. (2) To secure the future peace of the world by exacting such terms from those who are guilty of a wanton breach of that peace as shall make a repetition of their crime impossible. (3) As a safeguard against future wars, to secure such an organisation of international politics, by means of a League of Nations, as shall tend to minimise the causes which make for war. (4) In all these objects to be guided by the principles of conciliation rather than revenge, of the interests of humanity rather than selfish nationalism; and especially by the desire to restore a chastened and repentant Germany into the comity of nations. And further that this Synod is prepared to believe that, so far as they can at present be understood, the peace terms now offered to Germany and Austria, hold out a good prospect of achieving these objects."

The A.B.M. report showed that £2405 was contributed to the cause of missions, an advance of £260 for the year.

On the motion for the adoption of the report of the C.E.M.S., the Archbishop said that the spiritual standard of the C.E.M.S. had never been rigid enough. The society had set out to organise motive forces when there was little motive force there, with the result that when the organising secretary was withdrawn the work had gone down. Until the manhood began to be experts in prayer, the men's society would never flourish.

It was decided to found a hospital as a memorial to the glory of God as a mark of gratitude to Him, and to those who have fought and died in the cause of righteousness.

The following members of Synod were elected as members of the Diocesan Council for the ensuing year: The Revs. Canon Batty, Canon Jenkyn, J. B. Armstrong, T. Ashburner, H. Gradwell, L. J. Hobbs, W. H. W. Stevenson, V. H. Whitehouse, Messrs. I. Allen, R. O. Bourne, P. A. Blundell, E. R. Crouch, A. L. Dawson, S. Dover, W. H. Hart, R. J. Morris, G. F. Weatherlake, and S. C. Whitted.

SOUTH AUSTRALIA.**ADELAIDE.****The Ritual Difficulty.**

The Bishop of Adelaide, following the controversy relating to the use by Canon Wise of certain forms of service at St. George's Church, Goodwood, has written to Canon Wise informing him that he may resign if he wishes but that otherwise he (the Bishop) will have no option but to institute proceedings against him in the ecclesiastical court.

It is understood that Canon Wise, acting upon the advice of a vestry meeting, held shortly after Easter, will not resign, and that he is prepared to appear before the ecclesiastical court.

The meeting at St. George's unanimously requested that "the harassing proceedings" which have been going on for nearly ten years, should cease, and that the Bishop should take action or withdraw his charge and apologise. It further requested Canon Wise on no account to resign. Daily Paper.

TASMANIA.**The Bishopric.**

The resignation of Dr. Stephen, as Bishop of Tasmania, takes effect from the end of the present month. The consecration of the Dean of Hobart, as the new Bishop, will have to be solemnised by the Primate of Australia, assisted by other bishops, and will probably take place in Sydney. Between the date of the resignation of Dr. Stephen and the ordination of the Bishop-elect, Archdeacon Whittington will act as administrator of the diocese.

Presentation to Mrs. Stephen.

At the annual meeting of the Women's Auxiliary of the Australian Board of Missions on June 2nd, a presentation was made to the departing president of the Auxiliary, Mrs. Stephen.

The presentation took the form of a leather-bound volume, containing the autograph of every member of the Auxiliary in Tasmania, each page being handsomely painted and illuminated with the name, and in some cases a picture, of the parish church.

Mrs. Stephen was also presented with a handsomely illuminated address, a framed enlarged photograph of the interior of St. David's Cathedral, and a specially designed photograph frame of Tasmanian blackwood, by members of the Woman's Council for Church Work, the Mothers' Union, and the Girls' Friendly Society.

A Valedictory to Bishop Stephen.

The Town Hall was filled to the doors on the evening of June 2nd at a public meeting to bid farewell to Dr. Stephen, on his resigning the episcopate for that of Newcastle, N.S.W. Being on the eve of the meeting of Synod, there was a large attendance of the clergy, their wives and daughters, and lay delegates to Synod and their

friends and Church of England people generally were present in large numbers. His Excellency the Governor presided, with the Bishop on his left, and there were also on the platform the Chief Justice (Sir Herbert Nicholls) and Dean Hay. Representatives of the Government and the City Council were also present.

Archdeacon Whittington presented the Bishop with a handsomely-embossed and illuminated address in portfolio form from the clergy and laity of the diocese, which read as follows:—

Dear Lord Bishop,—Before you leave Tasmania the clergy and laity of the diocese desire to express their regard and esteem for Your Lordship, their grateful appreciation of your work during the four years of your episcopate, and their regret at your approaching departure.

You have set before us a high standard of duty, and never spared yourself in visiting all parts of the diocese, and in your efforts to extend the church's work to the most remote settlements.

The clergy have always found you ready to advise and assist them in their difficulties. Your close study of social and industrial questions and your power of exact and condensed expression have enabled you to give valuable guidance in connection with many of the problems which arise before us.

In your government of the diocese you have been fair and impartial. In presiding over the Synod and the Diocesan Council you have facilitated the transaction of business, and often made clear issues which had become confused.

All movements for the spiritual, moral, or intellectual welfare of the community have always received your warmest sympathy and support.

The greatly increased interest and support given to missionary work by this diocese during the last few years have been largely due to your efforts. Missionary work has also found an active supporter in Mrs. Stephen, who has introduced into the diocese the organisation of the Women's Auxiliary to the Australian Board of Missions, and has caused branches to be formed in most of the parishes. Mrs. Stephen, who will be greatly missed from Tasmania, has also done much for the benefit of women and girls, and has given valuable assistance to the Seamen's Institute, the establishment of which Your Lordship did so much to bring about.

We recognise that your departure from us is in obedience to a call to a wider and more difficult sphere of work; and we desire to assure you that our prayers and best wishes will follow you, Mrs. Stephen, and your family to your new home.

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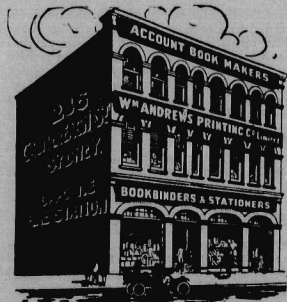
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**Men for the Ministry.**(By Archdeacon Davies, M.A., F.R.H.S.,
Th.Soc., Principal of Moore Theological College Sydney.)**III.—Training: Its Need and Scope.**

Many more men would enter the ministry if there were proper means of training them. Yet there is no subject of which the ordinary church member is so ignorant and careless as of the training of the clergy. At any rate, there is no department of Church work which is so badly starved. There is scope for an article on the need of training the clergy, an article that will pierce the thick hide of irresponsible church folk who growl at the parson and never think of contributing to his better equipment. The theological college is the neglected, the shamefully neglected child of the church.

Our Lord's example should teach us the need of training. He spent His hardest efforts during His ministry on earth upon the training of the twelve. They were with Him for approximately three years, the very best education they could have had. Yet some foolish folk think that no training is needed to preach the Gospel. They are wiser than the Lord Jesus Christ, and there we may leave them.

But while the Lord's example is sufficient authority for making due provision to train our clergy, there are other considerations that make it more urgent than ever that the church should invest far more money in the training of candidates for Holy Orders. There is the insistent demand in all occupations for the trained man. This demand is being met by the State and by private enterprise in universities, colleges and schools. It is the trained man who is wanted and who has the best chance of success.

Now the clergy have to be spiritual leaders. But if they fall behind in educational progress they will never become spiritual leaders. There is room for all sorts of men in the ministry provided they have the right spiritual qualifications, but there is no room for the man who not only knows whom he believes, but knows how to present the truth in the best way to all sorts of people. Pious noodles cannot be spiritual leaders. But there is always plenty of scope for a St. Paul, and he was a highly educated man.

Now no one can enter the medical or legal profession without a long and expensive course of training and the passing of stiff examinations. Bursaries and scholarships have been freely provided so that the expense is borne by the State or by the teaching body. Again, the State spends large sums of money on the training of its school teachers, and an elaborate and thorough course of training is provided. The State is thus able to enforce a high standard of qualification. If Church-people want their clergy to attain a high educational standard, similar facilities must be provided. The clergy must be trained.

Further, the work of the modern parish clergyman is so varied and exacting that a high degree of training is necessary. May God deliver us from the professional parson. But an efficient ministry implies a large amount of what may be called professional technique, reading and speaking, the conduct of services and meetings, the planning of pastoral effort, the "running" of parochial organisations. Modern evangelistic teaching calls for a good deal of practical skill, sanctioned common sense, which implies a thorough training in the art of understanding people and in the best way to express one's message. It is quite true that no degree of technical skill, however great, can take the places of personal conviction and rich spiritual experience, but while the spiritual qualification is the foremost essential, it is far more effective if the clergyman has been trained to do the right thing in the best way. The trained man has the advantage all the time.

The elements of such training are readily perceived. First comes the spiritual training in the right habits of personal devotion and communion with God. He who would feed the spiritual life of others must first feed his own, and know how to make the best use of the means of grace, individual and corporate—prayer, meditation, Bible study, adoration, and full participation in public worship. A well-organised college life provides the best opportunities for individual and corporate training in the things of the spirit.

The importance of an adequate intellectual training has already been shown. The clergy must keep up with the steady rise in educational standards in other occupations. They must know the content of other

people's minds to find the best points of contact for the divine message. They must be able to answer the questions of the perplexed, and must know how to present the whole truth of the gospel in its proper proportions and in the full light of modern scholarship. They must be able to distinguish the speculative theory from the established fact and help their people to know why as well as what they should believe as fundamental truth. Growth in grace and growth in knowledge are inseparable in fact. There is a wide distinction between childishness and childlikeness. There is too much childish religion and not enough childlike receptiveness to new truth.

Thirdly, there is the practical training already described which includes not only the technique of the ministry, the art of following the best methods, but also the art of adapting one's behaviour to different sorts of people. There is such a thing as the social training of the clergy to enable them to move easily among all sorts and conditions of men. There is also the care of the body for health, for spiritual efficiency is closely linked with physical fitness. If the clergyman is to do his work properly, he must keep himself fit in body, sound in mind, and strong in his spiritual life.

Thus the training of the clergy is nothing less than the training of the whole man, body, mind and soul, and the need and urgency of a thorough course of training is enforced by the Lord's example, by the environment of demand for the trained worker, and by the variety and scope of the work of the ministry. The ministry of the Gospel, when faithfully exercised, is the hardest of all callings, and makes the greatest demands upon the whole personality. It is the trained man who can best respond to these demands and who can best sustain the wear and tear of an exacting occupation. The ministry is no armchair profession.

But such a thorough course of training as is necessary costs money, and at present that money is not forthcoming. If the laity want a well-trained ministry, they must provide for it the same facilities as are available for candidates for any other calling. The adequate training of men for the ministry, is the crying need of the church to-day.

The Bishop of Bathurst at Sandringham.

We reprint the following interesting extract from the Bishop of Bathurst's letter to his diocese:

"In January, the King very kindly invited me to stay at Sandringham from Saturday to Monday, 18th to 20th, and to preach there on the Sunday. Within an hour of my arrival came the sad death of Prince John, who, as you have learned, had long been in delicate health, but who had passed away very unexpectedly at the end. I was to have dined with their Majesties that night, but of course that was impossible under the circumstances. The next morning all the Royal Family were present in the beautiful little church at Sandringham, when I preached and celebrated Holy Communion. Naturally I had to preach an entirely different sermon from that which I had intended to do. In addition to the King and Queen and their family, Queen Alexandra, the Queen and Crown Prince of Norway, and Princess Victoria were present. All stayed to Holy Communion, and I had the privilege of giving Prince George his first communion, he having been confirmed the Sunday before.

"Their Majesties were exceedingly gracious, kindly and informal. After lunch, the King asked me to be present while he presented the Victoria Cross to the youngest lad who had ever won it. This boy was just seventeen and a half years old. He had enlisted at 15 years with the Newfoundlander Contingent, and seen nearly two years active service. He was brought into the drawing room at York Cottage, and it was delightful to note the pleasant way in which His Majesty endeavoured to put him at his ease, and the simple, sincere words in which he congratulated him and thanked him for his services. His Majesty gave me to read the official account of the deeds by which he had won the great honour, and it was truly remarkable that so young a lad should not only have shown such gallantry, but such judgment, resource and capacity.

"I asked the boy how he managed to get into the army at 15, and he was very shy at owning up that he put his age down at 18. The King put his hand on the lad's shoulder and turning to me with a happy laugh, said, 'Now, Bishop, you will have to tell him that

was a very white one, and that he will be forgiven for it.'

"That day we had present together the oldest V.C. in Sir Dighton Probyn, of the Indian Mutiny period, and the youngest in this Newfoundlander.

"After this little ceremony the King and Queen took me for a couple of hours about the estate, the King showing me his horses and cattle in which he takes such pride. As Earl Cromer said to me: 'I had the opportunity of meeting his Majesty in the life he loves best of all—that of a country gentleman.'

"The party from Sandringham House also joined us, and Queen Alexandra showed me over her Technical Workshops, in which she has been so interested, and gave me a table, selected by the King, to take home to Mrs. Long.

"I dined at York Cottage that night, and both then and throughout the afternoon His Majesty showed the keenest interest in all things Australian.

"He was most of all interested in the 'back country,' and people and life in the bush, but at the same time he showed a remarkably accurate acquaintance with the various tendencies of public life in Australia, and the persons who have taken a leading part in them. He invited, and encouraged me, to put forward with entire frankness Australian points of view about Imperial and domestic policies, and was full of happy reminiscences of his own visits to Australia. He expressed much eagerness for the development of Australian resources and was specially anxious about the problem of lack of population to deal with our vast area; but he, and the other gentlemen present, who joined eagerly in our discussion, showed much sympathy with what I assured them was a fundamental Australian determination, viz., to keep our Commonwealth the most British of the Dominions, and to maintain its policy and personnel on predominantly British lines, with entire freedom to deal with our interior problems in our own way.

"But always his interest and enquiries turned back to stories and references to bush life and character, to our primary industries, to horses, sheep, cattle and the original Australian fauna.

"One came away full of gratitude that in a period of falling thrones it should be our happiness to possess a Court so simple, so sincere, so kindly, filled with so hearty a desire for the happiness and well being of our people, with a King of such wide knowledge and clear understanding, and perhaps above all to experience in the highest family in the land such transparent goodness and love binding them all together in the happiest of home circles. I suppose at no time has the Royal family stood higher in the love, confidence and esteem of our people than at the present time. I learned something of the methodical, hard-working habits of His Majesty, and the reward of duty done unflatteringly and unostentatiously has come in the recent spontaneous manifestations of loyalty and love to the British Throne."

AT KING'S COLLEGE.

The last public lecture of the Lent Theological course was given by the Right Rev. S. M. Long, Bishop of Bathurst, N.S.W., who appeared in khaki, and spoke with the frank unconventionality of an Australian-born on "The Church and the Democratic Spirit." He had as chairman the Rev. F. C. Spurr, of Regent's Park Baptist Church, who got to know the Bishop when they were together in Melbourne some years ago. Being at present in contact with many keen Australian minds in his capacity as a director of Army education, Bishop Long was able to voice the ideas of "the most advanced social and political democracy in the world," both critically and sympathetically. He confessed himself a democrat, both socially and politically, believing in the equality and potential worthiness of each man, cherishing faith in humanity as developed and guided by the Spirit of God. The Church in history had always kept alive within itself the democratic sense, even when society was immovably stratified for its common Sacraments taught a constant gospel of fraternity. But to-day it had lost touch with the life of the people and was too hopelessly bourgeois to fulfil its social mission aright. Still, however, Christian principles were the predominant motives of public life, and no appeal to the suffrages of the people could be made without reference to the moral sense. So it was the task of the Church to elevate conscience more and more and in times of crisis to declare what was the cause of righteousness. A

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stand had to be made against anarchy and class interest, which were the worst foes of democracy. The Church was too universal for those who sought to arrange society in hostile groups with the ascendancy of one over all.

Speaking of the Labor movement in Australia, the Bishop regretted that its first idealism had been marred by a materialistic policy and an incapacity to choose leaders who were representative of its best spirit. Yet the risks must be faced as part of the tragedy of personal freedom incidental to human progress and foreseen by God. Australians, even those of moderate political opinions in their own country, were apt to break out in fierce anger against the economic conditions they saw here. "Let us get back to Australia as quickly as we can. If we stay we shall be preaching red revolution." But the Church must place personal values in the paramount place. It was all very well to talk of the impossibility of running an A1 Empire with a C3 population. The true aim was to rear an A1 population, even if it meant a C3 Empire. Too many people thought a C3 population indispensable to an A1 Empire, and we had to put first things first.

The Bishop of Oxford's Resignation.

Writing in his diocesan magazine, Bishop Gore gives the following information concerning his resignation:—

"I hope that the diocese will not be angry with me on account of my decision to retire from the bishopric of Oxford. I am painfully conscious of my defects as a bishop; but it is not on account of them that I am retiring. Still less is it due to my having any cause of complaint against the diocese which has always been kind and considerate towards me. The reasons which have led me to this step are truly stated without reserve in the correspondence which follows with the Archbishop."

Cuddesdon,
March 15, 1919.

My Dear Archbishop,—I am writing to tell you that I have decided to resign the see of Oxford. My main motive is the conviction which has been growing in me for some time that the best way in which I can use the rest of my life, for the Church and other causes in which I am deeply interested, is by seeking such leisure as would enable me to do serious study and to write something better than "little books," and I hope to have the opportunity of more continuous preaching and speaking than my present position makes possible. As you know very well, being Bishop of such a see as this leaves one no chance of such leisure. I have had seventeen and a half years of being a Bishop, and for me at least that is long enough. I used to discuss the matter with my predecessor, Francis Paget. We agreed that there was no obligation upon us to continue being Bishops till we were decrepit. His life was cut short, alas! But I hope he approves what I am doing.

The Church Crisis.

I know I shall be told that it is wrong to resign in such critical times for the Church; and I can quite believe that when some anxious debate is taking place in Convocation or the Lambeth Conference I shall have a "bad moment" of doubt whether I am justified in being absent by my own act. But I have faced the question as well as I can and very often; and I am convinced that I am right on the whole. The crisis, I feel sure, in the Church will continue, and indeed perhaps become more acute for years to come; and I believe that I can serve the cause of reconstruction best by getting time for thinking, studying, writing, and preaching. I am not of course in any sense resigning my ministry, but only one kind of administrative office which, in our enormous dioceses, with all the attendant work on central Committees, gives no opportunity for these things. Moreover, my resignation does not imply any kind of weakening in my allegiance to the great principles for which the Church of England stands, but only the choice of what, I think, the better way of serving them.

"A Very Embarrassing Position."

I must add that, while the main motive for resigning my bishopric is what I have described, the choice of the moment is partly due to the decision of the Representative Church Council a few weeks ago about the future franchise. I am convinced that, in abandoning the present basis of franchise which includes Confirmation, we have sacrificed principle to the desire for larger numbers on our rolls, and that largely for the sake of maintaining the "national" position of the Church. I know this does

not represent your point of view or that of others of my friends who gave their vote for the baptismal franchise. But it represents, I think, the effect of the vote on the whole. And it leaves me in a very embarrassing position. I cannot fight against a movement towards autonomy for the Church to which for many years past I have largely devoted my life; but I cannot any longer cordially co-operate with the movement now that it has placed itself on what I think is so false a basis. However, as I say, this is not my main motive.

Pension Declined.

I do not want to lay any responsibility on you. I know you have formally to consent by accepting the document of resignation. But you cannot force a man to continue in any office which he has conscientiously decided to resign. I propose to sign the document as soon as I have heard from you and to announce the fact in the Diocesan Magazine for April. But to ask you to accept it and make it effective on July 1, after which date I desire to be free. Perhaps I need not say that I do not propose to ask for or take any pension.

You know how grateful I feel to you for all your kindness and generosity to me over so many years.

Yours affectionately and dutifully,
C. OXON.

Young People's Corner.

"Shave, Sir?"

By the Rev. H. J. E. Butcher, British East Africa.

"Please, sir, two people want to see you," said the missionary's houseboy, who had come across to the school to call his master.

"Who are they?"

"I don't know, sir; there are an old man and woman; they are strangers to me. They say they want a 'shauri' with you, sir."

"Very well," sighed the missionary, who, in common with all his brethren of East Africa, knew only too well the meaning of the word "shauri" (talk or discussion). "I suppose I must go and see what they want."

So he left the class he was teaching and went up to the bungalow.

"Good morning, 'razee'" ("old man," a title of respect), he said.

The old fellow began a long rigmorale. Oh, these Kikuyu! How they do love to beat about the bush! By degrees, however, the story became clear. A friend of the old man's had been taken ill; it had not been thought that the illness was severe, but the end had come with unexpected suddenness. Now, a Kikuyu holds that a hut becomes defiled should a death occur in it, and it must be immediately burnt down. But this old man was poor and could ill afford a new hut, so he and his wife had stealthily conveyed the body outside, intending to tell the neighbors that the man had been taken out of the hut just in time to die. Unfortunately for them, however, they had been seen, and then the "fat was in the fire," for not only was their hut de-

filed, but they themselves likewise had become "unclean" through contact with a dead body.

"But what can I do for you?" asked the missionary. "Why do you come to me?"

"Well, sir, I want to know if one of your boys will cut our hair."

"Cut your hair! Why?"

"Because, sir," said the old man very humbly, "the 'razee' (elders) have said that I and my wife are defiled until we get some one to cut our hair; but we can't get any one to do it, for they all fear our curse; so we are cut off from the tribe. But," he went on pleadingly, "your mission boys don't follow our customs any longer, so they won't be afraid. Please, sir, do get one of them to help us if you can."

And the missionary did.

How sad it is that these merry people should live in terror of the dead. All sickness and trouble they attribute to the ghosts of dead men, so a great part of a Kikuyu's religion is directed towards appeasing the anger of departed spirits. Your father's ghost may live in a peculiar green caterpillar, or some other creature! Thank God, the "mission boys" are beginning to learn the glorious truths that free them from their past fears.

CHRIST TO HIS CHILDREN.

I was a Child that you
Might learn from Me,
From My life, pure and true,
God's child to be.

1, as a servant, learned
Obedience due;

My daily bread I earned,
You must work too.

Learn from Me, learn the truth,
Growing in grace;

Love, as I loved, in youth,
God's Holy Place.

You, child, must bear your cross;
Soon there must be

Sorrow and pain and loss,
Share them with Me;

Come, tell Me all thy woe,
When thou art sad,

And, in thy gladness, know
I too am glad.

Fear not, for I am nigh;
Asking Me aid,

Faith hears My voice, "Tis I,
Be not afraid."

—Dean Hole.

What the modern child needs to-day is brothers and sisters. Too many children are being cheated of their playfellows and of the splendid discipline of membership in a real family circle. A large family, it has been said, "brings itself up."

The Lord Jesus always finds service for willing hearts and willing hands; let us desire only that service for which He has fitted us.

If each child of God, each member of Christ, had due conscience of his own accountability, we should soon see better things in the Church of God. If we be careless in the Lord's service, He will surely require it of us.

The Church Missionary Society of Australia and Tasmania.

THE ANNUAL MEETING will be held in the Rooms of the New South Wales Branch, 51 Elizabeth St., Sydney, on WEDNESDAY, 25th JUNE, 1919, at 4 p.m.

His Grace the Archbishop of Sydney will preside. The Annual Report will be presented, and some alterations in the Constitution will be proposed.

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Her Assistants are:—Miss D. Brown, B.A., Miss H. Sherrie, B.Sc. (University Medals for Physiology and Botany), Miss D. Fielding, B.A., Mrs. Beckett (Trained Kindergarten Mistress).

The Visiting Staff includes:—The Misses Cunningham and Jackson (Music), Miss Arnold (Painting and Drawing), Miss Eleanor Ross (Elocution), Miss Armstrong (Physical Culture).

Boarders are under the care of the Headmistress, a Matron and a Resident Staff. Prospectus and other particulars on application to the Headmistress or to the Hon. Bursar.

Next term begins 16th June.

Further than that, our oversea trade Girl God Forgot," now figuring in the work. we note with grateful interest that a gift of £10,000 has been made

"E. O. DAVIES" MEMORIAL.

The Bishop of New Guinea writes:—"I gladly commend the suggestion of a memorial to E. O. Davies given by those who knew him. In his letter to Mr. King (published in a recent A.B.M. Review) he said that Ambasi was the place at which he had been happiest. Now Ambasi district is very badly provided with altar vessels. I suggest the Memorial should take the form of a Chalice and Paten with cruets also if possible. An inscription might be put round the inside of the base of the Chalice or on the Paten. Thus his name and that of Ambasi would be coupled together, and something really needed and permanent would be provided for the church in the place he liked best and worked longest, and that in connection with the particular service which was everything to him."

The Rev. L. J. Hobbs, Church House, Brisbane, has undertaken to carry out the above suggestion, and would be glad to receive promises of subscriptions at once from any who cherish the memory of "E.O.D."

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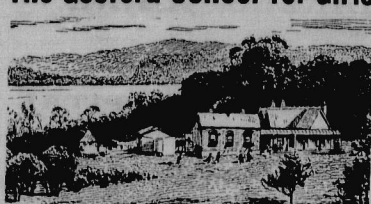
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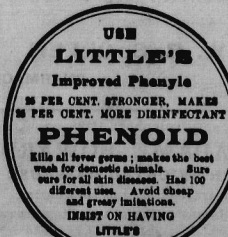
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JULY 4, 1919.

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Current Topics.**PEACE.****THE KING'S MESSAGE.**

"The signing of the Treaty of Peace will be received with deep thankfulness throughout the British Empire. This formal act brings to its concluding stages the terrible war which has devastated Europe and distracted the world. It manifests the victory of the ideals of freedom and liberty for which we have made untold sacrifices. I share my people's joy and thanksgiving, and earnestly pray that the coming years of peace may bring to them ever increasing happiness and prosperity."

Every true patriot will answer the King's stirring words with a fervent "Amen." At long last Peace has come and a devastated and distracted world will be free to devote its energies to the urgent work of reconstruction, which it will be able to undertake in the inspiration of the victory, and the spirit which has made it possible. The outlook upon the world around them may at first sight reveal little else than ruins and waste places, but they will have to counterbalance this the strong optimism and encouragement born of the vindication of those principles on behalf of which the Allies drew the sword, and the wonderful potentialities for goodness and nobility which the long struggle has disclosed in the manhood and womanhood of our race. If those capacities can be enlisted in the work of peace, as they expressed themselves in the years of war, then the statesman's work will be half done. At the same time we must never forget that the only adequate impulse to the necessary sacrifice is the Christian inspiration, and this thought underlies all the King's message.

We draw our readers' attention to an interesting article by the Rev. T. A. Lacey, entitled "The Wrong Turning." Mr. Lacey is a prominent member of the "Catholic" school of thought, and consequently his words on the subject will have the greater value. We hope that the common sense of the article will give occasion to thought on the part of many of our brethren who too easily allow references to "Holy Martins" to throw dust in their eyes as to the real attitude of their Church and the very great value the service of Morning Prayer has both as a preparation for and provocation to Holy Communion. It is well for us sometimes to take up the humble attitude of Elijah and allow that we are not better than our fathers. The more we study our Book of Common Prayer the more we shall be of the opinion of the old country yokel, that "if the Prayer Book is not inspired it is every bit as bad." There is usually some common sense behind its provisions.

The "Church Times" represents a phase of churchmanship which will not be patient of re-union amongst English-speaking Christians, apart from the great Roman Communion.

"A Dangerous Deceit."

The Protestantism of such a re-united section of Christendom would by no means suit the so-called "Catholic" Party. This has been frankly admitted by a writer in the "Church Times," and consequently we need not be surprised that opportunities will be seized of putting obstacles in the way of such reunion. But the following editorial note from the above mentioned paper shows the lengths to which that party is prepared to go in furtherance of their "Romanising" ends. It says:—

"The statement, so often made nowadays, that Wesleyans 'preach the same doctrine as the Church of England' seems hardly to coincide with the facts, as a comparison of the Methodist articles of religion with the Thirty-nine Articles will show. For instance, one Methodist article says: 'The sacrifice of the Mass is a blasphemous fable and a dangerous deceit,' whereas the thirty-first of our Articles says: 'The sacrifices of Masses were blasphemous fables and dangerous deceits,' a very different thing as every instructed Catholic knows quite well. The changing of the plural into the singular in the Methodist article, and of 'were' into 'is,' besides showing how anti-Catholic were the sentiments of those who made the alteration unwittingly gives force to the contention of the famous Tract XC. that the Thirty-first Article does not condemn the sacrifice of the Mass."

The writer of the note knows quite well that insistence on such a doctrine as the Sacrifice of the Mass is the best way to banish from the minds of the Protestant denominations the hope of any reunion with a church that teaches it. But the Church of England, in her formularies, is not patient of that doctrine, and the quibble by which it is sought to retain it is a deceit as unworthy as it is dangerous. Men like Cranmer, who were responsible for the promulgation of the Thirty-first Article, have left on record the testimony to their belief that "the sacrifice of the Mass," or "the sacrifices of Masses," is a dangerous deceit as well as a blasphemous fable. And that testimony they sealed with their blood.

We regret the need for combatting this deadly teaching, but the note we have quoted shows that a strong party in the Church in England are seeking to bring back this

doctrine, which, in Cranmer's teaching, is the root-evil which has to be kept uprooted. But, we regret still more, that the evil thing is nearer to us than that. Here in our Australian Church we have teachers employed in the same unhappy work. Canon Wise, of Adelaide, is soon to be brought to trial by his bishop for teaching and practices not legitimate in the Church of England. Be it noted that in the small diocese of Adelaide some five clergy at least are supporting him. We have quoted before from the Canon's Mass Book to show how dissimilar that teaching is from that of our beloved

Church. This month he has written a long letter, which we quote extensively, showing his hardihood in pursuing, what we are convinced is, his pathway of error. We sincerely hope that the Bishop of Adelaide will not be deterred from carrying out his decision to bring the Canon to trial, and that the position of our Church may be vindicated. The letter to his parishioners to which we allude is as follows:—

My dear Friends,—
Much has happened since I last wrote to you, and at the Easter Vestry you carried a resolution expressing your confidence in myself and your wish that I should on no account resign my Cure. You further requested that this continuous harassing of us and our work should cease, and stated your conviction that when the matter comes, as the Bishop stated it would, before the Church Court, I should be acquitted of any guilt. The resolution was forwarded to the Bishop and was acknowledged by him, but nothing further has been done. We can now only wait until some action is taken, and apparently the setting in motion of a Church Court is a long business. We are all convinced that something must be done. The matter has gone too far now, and cannot be left as it is, for we are under a cloud and the work of your Priest is being hindered.

The Bishop, as you know, told me I could resign this Cure if I wished and that if I did not he would have no option but to institute proceedings in the Diocesan Court unless, that is, I made satisfactory explanation of the omissions and variations in the Mass on April 6. This I could not do, since I have not been told what the omissions and variations were, and I know that there were none on April 6 or on any other day. The Bishop has apparently taken the word of his informers, and I am in a very trying position, as if the informers are correct, then you and I either do not know what we are saying or are guilty of deliberate falsehood.

I have secured the services of a very eminent K.C. if the matter passes the preliminary enquiry and comes before the Assessors and I have done this, not because I am conscious of guilt, but because I realise the seriousness of the position as it affects myself, and that I must do everything in my power to secure a complete acquittal. As you know, already my position as a clergyman in Australia has been very seriously affected by the publication of the Bishop's letter of January 21, and though it may have been decided that I cannot be convicted of any false teaching in the 8. George's Mass Book for Lay Folk, it is evidently considered desirable that I should sever my connection with this Diocese, where I have worked now for 24 years; otherwise why suggest resignation? I have decided that after full time has been given for proceedings to be instituted against me, to request that all the charges shall be withdrawn. I do not wish to act in an unchristian manner, and whatever I do I do for the sake of the Church and the souls of the people committed to me. If I remain silent, numbers of folk whom I might influence will imagine that I have been allowed to escape penalty for wrong which I have done. I do not seek to escape penalty. If I have taught erroneously, and my belief and my conviction that the Host is God and that Mary is the Immaculate Mother of God are heresy, or if I have done wrongly and used another Mass than that appointed by the Church of England, and I am properly convicted of this, I will resign at once, and not wait to be deprived or punished, but if I have not done this, and if the Host is God and Mary is His Immaculate Mother, and the Mass in the Book of Common Prayer has been faithfully used, then whoever has published otherwise concerning us should be compelled to withdraw and urged to make