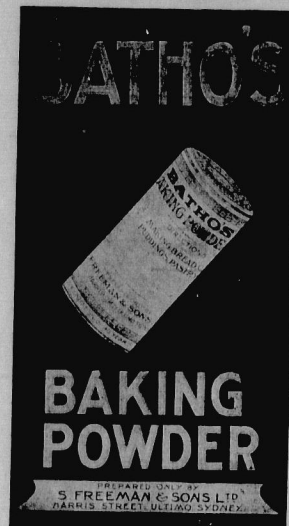


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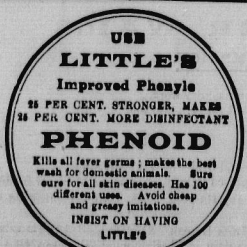
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For Australia and New Zealand.

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

With which is incorporated "The Victorian Churchman."

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JULY 15, 1921.

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Current Topics.

The Bishop of North Queensland has
some strong things to say concerning
the neglect of Chris-
tians to support the
Missions of the
Church. The immedi-
ate cause of his utterance was the de-
cline of the N.Q. contribution to
A.B.M. from £712 in 1917-18 to £527
in 1919-20. Dr. Freetham rightly
urges that in order to 'renew and in-
crease our efforts for missions we need
often to remind ourselves that every
soul is of immeasurable value to God.'

He then goes on to chastise the selfish-
ness, often subconscious, of non-mis-
sionary Christians by laying at their
door responsibility for the godlessness
that is so apparent in the North. His
Lordship says:—

"If you ask me what is the reason for
the very general neglect of religion in North
Queensland I should reply: We are neglect-
ing our own souls because we have been
despising the souls of others, and the first
is an inevitable consequence of the second.
Again, if you ask me who is doing most to
recover Australia from godlessness I should
answer: The people who have discovered the
value of the souls of the Aborigines and
are making to them an amends—late, but,
please God, not too late for the cruelty, in-
justice and neglect of the past."

It is perfectly true that our Abori-
gines have received scant considera-
tion at our hands, and the Christian
Church should not now let any oppor-
tunity slip of bringing them into the
kingdom of our Lord and Saviour,
Jesus Christ.

"The Church of England Messenger"
for June 24 has a very apposite and
trenchant paragraph up-
on the attitude of the
average Anglican towards
his Church, and the
words are worthy of a
wider audience.

"The average member of the Church of
England takes everything so very easily
that the best interests of the Church are
allowed to suffer. Who can shake up this
indifference to the claims of Church and of
Truth and of Christ? Your Anglican likes
to be let alone. He says that troublesome
questions belong to the clergy; but does
not wish to see Romanism prevail in the
land, nor False Teaching in the Church of
England. On the whole, he is content to
remain ignorant about everything which
really matters to the Church, so long as in
his own parish church there are fair at-
tendances and (perhaps owing to niggardly
administration) some small credit balance
at the end of the year. And we wonder why
the Church of England does not prosper."

The Church will never prosper till its
members are as keen about the busi-
ness of the kingdom as they are about
their own. If their own concerns were
run in the shipshop, easy-going, un-
progressive way which characterises
the average Anglican layman's at-
titude towards the Church, the work of
the Bankruptcy Court would be con-
gested beyond all hope of recovery.
Why are we not as keen about God's
affairs as we are about our own? Dare
we tell Him why? Yet He knows,

We venture to express our regret at the
prominence recently given to the obiter
dicta of two of our pro-
vincial bishops. One has
been contributing to the
flood of Sunday deseca-
ration, and the other by an unthought-
ful and unqualified utterance anent
dancing, will probably lend encourage-
ment to a debacle of wantonness which
even dancing professors have been
deploring. We quite admit that in
each case there may have been severe
qualifications made, but if so the pub-
lic press has carefully cut them out.
It is due to a large section of earnest
Church people that some explanation
should be forthcoming.

July 12th necessarily brings great
demonstrations in connection with
"Orangeism," and this
year it was bound to be a
time of big things by reason
of the recent outburst
of "Protestant" sentiment against a
militant and emphasised "Romanism."

The largest town halls have proved
too small for the enthusiastic crowds
which assembled to demonstrate their
loyalty to God and the King, and the
speeches in most cases have been
worthy of the greatness of the cause
for which Orangeism stands ideally. As
one speaker put it, the gathering was
not a political meeting under the camou-
flage of religion—they were there to
worship, and to offer thanksgiving for
all that the day meant in triumph and
victory for the cause of freedom.

One of the great dangers of the
Orange movement has always been in
the direction of secularism—the los-
ing sight of the great religious prin-
ciples at the basis of true protestant-
ism and the development along lines of
mere anti-Romanism without any reli-
gious sanction. Such a degradation
of Protestantism has been responsible
for much of its weakness in the past.
It is too sacred a cause to be dragged
at the heels of politicians or political
schemes. We were glad to note that
emphasis was laid upon the need of
spiritual motive, for behind all Roman
Catholic aggression there was a deep
spiritual motive, and Protestants could
only meet it by a better faith, by a
deeper spirituality, and by a greater
willingness to sacrifice. A religion
that is not worth the greatest of self-
sacrifice is of little value, and if Pro-
testants are to do the work that God
has called them to they must get busy
on a big constructive programme and
be ready to carry it forward by real
sacrifice of energy, time and means.

We publish elsewhere an account of
the remarkable Mission of Healing by
Mr. J. M. Hickson. It
will be noted that Bishops
and clergy of our own
Church seem to be im-
pressed with the reality of the work,
and some of our cathedrals have been
utilised in connection with it. Even
the staid S.P.G. in a recent issue of its

monthly survey gives the following ac-
count of this mission:—

"From Ahmednagar we have a very strik-
ing account of Mr. Hickson's Healing Mis-
sions. The Rev. P. Lloyd writes:—'The
card records show that 1472 persons came
to Mr. Hickson; in addition there must have
been from 1200 to 1500 admitted without
cards, the bulk of whom came to Mr. Hick-
son in the Mission compound, also those
upon whom we laid hands after Mr. Hickson
had gone. There were numbers of cases
where immediate cures were effected.' He
records that a money-lender who received
his sight gave Mr. Hickson his gold ring.
'I think,' he adds, 'that all of us mission-
aries have to admit that the simple faith of
the people was a revelation to us.' The Rev.
J. C. Winslow writes:—'We are living in
Apostolic times.' Mr. Lloyd and Mr. Win-
slow, aided by the believing and enthusiastic
prayers of their people, have continued to
hold these services of healing, and have ob-
tained remarkable results. The majority of
those cured were non-Christians."

The "Guardian" reprints the above
and another similar item from "The
Commonwealth"; but evidently is not
at all disposed to join in the general
appreciation. "More Hickson 'Mir-
acles'" is the ungracious heading,
and this curious note is sandwiched in
between the two items:—

"To cure instantaneously club-foot by the
imposition of hands is an exploit of which
any healer might well be proud. Common
sense, however, suggests two awkward alter-
natives—either the affection was not club-
foot, or it was not cured."

Such comment is puerile and un-
worthy of a Christian newspaper of the
"Guardian's" standing, for the
evidence is strong enough to demand
a stay in judgment of that description.
Our friends in New Zealand will be in-
terested, because of their own Ratana
miracles.

Annual meetings in connection with
the Missions to Seamen have been held
here in the Commonwealth
and in the Home Land. The
reports are not altogether
bright reading as some of the
Society's work has had to be
curtailed. The work is of such moral
importance to our sailor-men who find
themselves uncared-for in foreign ports
that the appeal of the excellent Mission
is a very strong one to the Church and
the nation. At the London meeting
the late Archbishop of Melbourne Dr.
Clarke was one of the chief speakers.
Quoting from an English contem-
porary—

"Archbishop Lowther Clarke moved the
second resolution, which recognised the in-
calculable service rendered by seamen in
the time of war and in days of peace, and
pledged the meeting to resolve to do all in
its power to extend the work and influence
of the Missions to Seamen at home and
abroad. The Archbishop expressed his plea-
sure at standing on the platform of the Mis-
sions to Seamen, and bearing his testimony,
as he did many years ago, to the great work
which is doing not only in England but in Aus-
tralia. He had known about the Society a
great number of years, and was first brought
in contact with it in the port of Hull fifty
years ago. The story of the work in Mel-
bourne was one which reflected great credit
on the Society, and illustrated its methods
of work. It was no young and untired So-
ciety, and was accumulating experience
which was proving of the greatest possible
value. Work amongst seamen was a special
kind of Church work for which the ordinary

English Church Notes.

Personalia.

Rev. A. Dimble Henwood has been appointed Home Superintendent of the Bible Society. Mr. Dimble was for six years a missionary in India.

Many Cambridge men and especially Corpus Christi alumni, will learn with regret of the "passing" of Mr. C. W. Moule, "Tutor Moule," late Master of Corpus Christi College. He was a brother of the late Bishop Handley Moule, of Durham, and Bishop George Moule, of Mid China. He was 87 years of age. He had a distinguished university career, graduating as Senior Classic. Quiet and reserved in disposition, he was full of the milk of human kindness, and many an old Corpus man will look back with grateful memory to the kindly Christian who was always ready with wise counsel where it was needed.

Bishop Nevham, late of Saskatchewan, has accepted the living of Clifton, near Bedford. His twenty-seven years' episcopal experience in North-West Canada will make him a powerful influence in arousing in the Home Church interest in the sacred cause of missions overseas.

Rev. L. Pullan, D.D., is to be Bampton Lecturer for 1922. Preliminary Proctor is resigning as vicar of Islington. It is proposed to recognise his great work in connection with the Islington Conference by the establishment of Proctor Studentship tenable at Wycliffe Hall, Oxford, or Ridley Hall, Cambridge.

Archbishop Lowther Clarke was one of the speakers at the annual meeting of the Missions to Seamen in May last. Sir Edward Clarke, K.C., presided at the annual meeting of the National Church League for the last time as president.

C.M.S. Congress at Cheltenham.

Over 250 representatives of C.M.S. Associations through the country assembled in Cheltenham recently. The gathering met to consider the following questions:—Is the Congress of opinion that the Society is justified in budgeting for £542,000 in existing circumstances? Does the Congress foresee the likelihood of an income steadily increasing in future years, as aimed at by the Birmingham Congress?

At the first business meeting, held in the Town Hall, interesting statements as to the position were made by the Rev. W. S. Pakinham Walsh (China), Canon A. W. Davies (India), and Archdeacon W. E. Owen (Africa). The afternoon was spent in conference, and at night a public meeting was held, with the Bishop of Hereford in the chair. Addresses were given by Major-General Kenyon and the Rev. W. P. Hares. At subsequent sessions the Congress decided to recommend that under the existing industrial conditions, there should be no alteration in the figure of £542,000, but, in view of the fact that this amount involves retrenchment in various directions, they advised the committee to ask the Society to raise the income of not less than £600,000. In reply to the second question the delegates agreed that the sanctioned estimates for each year should be based upon the income for the previous year, plus some definite percentage of increase related to the position in the mission field.

The Church and the Social Problem.

The Northern Evangelical Conference was held, this year, in York. The general subject for consideration was "Civilisation as the hope of curing what he calls 'the present paralysis of the Church in dealing with the two great national dangers, Drink and Immorality.' All the Church newspapers except the 'Church Times' cordially approved of the bishop's venture. The 'Church Times' seems to think that his lordship had better keep to his diocesan work.

Bust of Washington for St. Paul's.

A statue of George Washington, the gift of the State of Virginia to the British people is to be erected in Trafalgar Square. A bust of Washington has also been presented to St. Paul's Cathedral, and was to be unveiled on May 30. Another bust has been presented to Liverpool and a third to Sulgrave Manor.

London Diocesan Conference.

The London Diocesan Conference made history "backwards" at its meeting in May. On three questions under the leading of the Bishop the conference practically turned down the Lambeth proposals in an obscure manner. The tone of one debate at least was considered deplorable by the moderate section of the clergy. The following letter of protest published in the Church papers shows the general trend of the conference and the resentment and anxiety aroused by the Anglo-Catholic engineering of the conference. The Revs. J. G. Addley and J. R. L. Shepherd are the signatories to the protest. It reads:—

"We wish to enter our protest against some lamentable features of the debate on Women's Ministry at the Diocesan Conference. In spite of the repeated assurance on the part of the opposition that it was a very serious occasion, its supporters treated Mr. Sharp with levity, and Mr. Hudson Snaw with bitterness and unfairness. It was surely an almost insincere sensitiveness which could make some of these newly stalwarts and shockers a priest who had not meekly acceded to a request from his bishop which he thought uncanonical.

"But our chief concern is for the Church of England which, if represented by the majority at the Church House, is bit by bit turning down the Lambeth resolutions arrived at after careful thought and united prayer. Surely it is an unthinking audience that can applaud Prebendary Boyd's entirely unproved assertions that the proposals of the bishops about deaconesses are unscriptural. And how comes it that what Lambeth says about 'priesthood' is inspired by God while what it says about deaconesses and prophesying is inspired apparently by the devil?"

"Even some Roman Catholic writers have treated the findings of the Bishops more courteously. How shall we ever get internal re-union (let alone the wider unity) if we thus insist on our own point of view as the only God-inspired view of modern problems? Is there any future for the Church of England if the careful decisions of the majority of her Bishops are flouted in this way?"

"We could wish that the opposition had been conducted in the spirit in which men of such differing views as the Revs. J. G. Zanzibar and Chelmsford have dealt with all the problems arising from the Lambeth Conference."

The third matter in which the extreme section carried the day was on the indissolubility of the marriage tie. These "spiky" Churchmen have decided that a bond which is smashed to pieces is still binding as an unalterable yoke and will not allow any consideration to the innocent party in spite of some very plain words to the contrary on the part of our Lord.

Dr. Mannix.

The "Guardian" has an interesting note concerning this notorious firebrand. It says:—

"Archbishop Mannix is about to return to the Australian diocese which he holds 'by the grace of God and in favour of the Apostolic See,' and a large number of his Catholic ecclesiastics have signified their pleasure at the prospect in the normal way, by giving him a dinner. The Pope appears to have told him recently that, if he liked, the Vatican would set diplomacy in motion for the removal of the ban upon his movements, but he declined the benevolent suggestion. Dr. Mannix thinks, however, that 'very likely if the request had been made the ban would have been removed.' But diplomacy works diplomatically. It does not ask point-blank, 'Will you be kind to Dr. Mannix?' but 'Suppose we were to ask you to be kind to Dr. Mannix, what would you say?' The answer would naturally be, 'Better not ask.' What should like to ask him ourselves is what he has to say for his Irish friends and proteges who murder women? The 'favour of the Apostolic See' is all very well; but what of that little matter of 'the grace of God'?"

Paralysis of the Church.

The Bishop of London is undertaking a five weeks' tour throughout England in the hope of curing what he calls "the present paralysis of the Church in dealing with the two great national dangers, Drink and Immorality." All the Church newspapers except the "Church Times" cordially approved of the bishop's venture. The "Church Times" seems to think that his lordship had better keep to his diocesan work.

Joan of Arc Memorial at Winchester.

An effort is being made to erect a memorial to Joan of Arc in Winchester Cathedral. An appeal for £500 has now been issued to carry out the project. The proposal has the approval of the Bishops of Winchester, Southampton and Guildford.

In the course of the appeal for support it is stated that the actual tribunal which condemned Joan of Arc to death "was composed of her own countrymen, but England shares in the guilt, for it was the English Regent who initiated the trial, and English soldiers guarded the place of execution. An English Bishop, too, Cardinal Beaufort, Bishop of Winchester, sat, on at least one occasion, amongst the judges, who finally sent her to the stake; and it is, therefore, proposed to erect near his tomb in the Cathedral a memorial to Saint Joan, both as a slight act of reparation and as an earnest that we in England join in the admiration and reverence for her with the great nation which in her days was our gallant enemy, but which has now become our trusted friend and heroic ally."

The Essentiality of the Bible.

(An extract from an address by Rev. Dinahdale T. Young at the annual meeting of the B. and F. Bible Society.)

"I wonder whether you would let me ask you: What place has the Bible in your life? May I be allowed to say, searching my own heart far more than I would search yours, if I could: Are we enthusiasts for this magnificent Society for the reason that the Bible is the lamp of our life, our teacher, the Book of books to us? Can we say of this Book that it represents God's message to our life? In so far as we can, we shall be enthusiastic supporters of this glorious Society.

The Bible in Christian Experience.

"Now I ask you to look at the Bible from another standpoint for a moment, and see whether it is not a great argument from that viewpoint for this Society. What a place the Bible has in Christian experience! The first mark, I venture to say, almost inevitably and infallibly, of a conversion is recourse to the Bible, devotion to the Bible. We are not ashamed of that old word 'conversion,' we are, to whatever Church we belong? There is a great mania nowadays for a new vocabulary in theology; but you will travel a long way before you improve on the old vocabulary. 'Conversion.' I turn to one of my favourite biographies again. There is seldom a week when I do not find some new refreshment in it. I mean the life of wonderful Thomas Chalmers, when Chalmers saw that salvation is not in an ethical obedience to Christ's example, but an act of penitence dependence on the finished work of Christ on the Cross—the old-fashioned vocabulary, you see, again—what was the first result? His Bible became a new Bible to him. His master servant said to him one day, 'Excuse me, sir, but you never used to be reading your Bible when I came into your room; but you are for ever reading it now.' 'Oh, John,' he said, 'all too little.' Thomas Chalmers witnessed to his new life Evangelical by new devotion to the Bible. I venture to say that that is ever so. Turn to the lives of the ripest Saints. What a place the Bible has in their constant experience! How it teaches them, how it cheers them, how, if I may use the word, it ethicalises them! The teacher makes the readers like itself. You cannot read the Bible and be lazy; you cannot read the Bible and be selfish; you cannot read the Bible and be a skink! Let us remember that when the collection is made, you cannot read the Bible and be ungenerous; you cannot read the Bible and do dirty tricks to others; you cannot read the Bible without being crystalline in your purity; you cannot read the Bible without having a passion to make the lives of others beautiful. That is the great test of the Bible—how it works in Christian experience. You never knew a saintly Christian who was not an enthusiast for the Bible. Talk about desiring to see some men's Bible! I would like to see Charles Haddon Spurgeon's Bible. He had it rebound at least four times, and every time he had it rebound he used to write with his pen in the pages: 'The lamp gets brighter as the years go by.' I have spent a good while with Dr. Parker's Bible. He was one of the greatest enthusiasts for the Bible that I have ever known. Oh, what a Bible! Scored and marked, the impressions of one of the most vivid personalities that ever read the Bible left on every page of the Book. I remember very well, not very long ago, Sir William Robertson Nicoll, Dr. Parker's great friend, saying to me, 'Whenever I went to see him I found him reading the Bible.' That is the sort of Christian life that we all want. If the Bible has that place in our Christian life, as long as we live we shall say to the British and Foreign Bible Society: 'We have blessed you out of the House of the Lord.'

The Bible in the Church.

"May I say a word about the place of the Bible in the Christian Church? I wish to submit this to you—will you think about it as you may have opportunity?—that this is a silent test of the spiritual vitality of a Church at any period: What is its attitude towards the Bible? Has there ever been a revival in the Church without a revival of devotion to the Bible? Never from the Day of Pentecost until to-day. The old wells have been opened up afresh, the old mines have been re-digged as soon as ever the Holy Ghost has fallen upon the Christian Church. A lack of enthusiasm for the Bible in the Church is a sure sign that the Church is in a decadent condition. It is not a question of any doctrine of its inspiration; it is a spiritual fact, it is an historical fact. Whenever the Church is virile and glows with the dew of its youth, the Church is a devotee—I can use no less a word—of the Bible.

"Think of the place which the Bible has

had in the great days of the pulpit. One of the profoundest Bible scholars of England actually said a little while ago (he is a Bible scholar in whose views about inspiration I should dissent): 'There is a grave danger in the Church in England to-day that we should have an unbiblical pulpit.' If you have an unbiblical pulpit the days of the pulpit will be numbered. Happy is the Church that makes much of the Bible, the Church that great in Bible reading, the Church that more and more and more comes to the point to which John Bunyan came in 'Grace Abounding.' You all know his 'Grace Abounding.' It is so familiar to you all that I ought to apologise for reminding you of it. John Bunyan said that at one time he did not care for Paul's Epistles. There are a good many people to-day who do not. He said that he preferred the historical parts of the Bible. But a wonderful change came over John Bunyan, the Bible reader. He uses this expression: 'I began to read the Bible with new eyes.' That is what we want to-day. That is what we always get in the Church when the Holy Ghost falls upon it. Some people say that they want a new Bible. Some say that they have got a new Bible. I do not want a new Bible, and I have not got a new Bible; but I do trust that I may begin to see the Bible with new eyes. New eyes in the reader: that is the great secret of a Church's prosperity.

The Bible and Evangelism.

What a wonderful place the Bible has had, and has, in evangelism! You cannot read that Book without a longing to bring men to Christ. You cannot read that Book without a passion being engendered within you, nothing less than a passion, to win the men and women about you to the Lord that sought them. Great days of Bible devotion have always been great days of evangelism. When evangelism dies down it is a sinister, a significant, sign of a lower temperature of zeal in relation to the Bible. The Bible Society has been one of the greatest evangelists in Church history. The Bible carries everywhere to-day the sound of glad, good tidings that can brighten the darkest, sweetest, the sourest, enrich the poorest, and make man like to his God."

THE CRY OF THE CHILDREN.

Children's Day is drawing near, and before it is too late for anything effectual to be done, one does not wish to bring before the Church of England folk a way whereby Children's Day may become something more than a sentimental remembrance of the needs of the child.

That each child has the right to the best that we can give for the fullest development of its life, is an axiom that in these days needs little argument, that the Church has the right to step in and provide for her own children, when other means of provision fails, is equally accepted; that every neglected and necessitous child has a claim on the Church's practical sympathy need no argument either. But the way to bring home to every individual member of our Church their own responsibility in the matter is a different affair, but that it has to be done if the Church is going to do effectually the work it has set out to do, must be acknowledged by all who have given any thought to the matter.

The attitude "we must build our Church—but we have nothing to give for the children," is an attitude we meet with again and again and is difficult to understand. Because wherever there has been a real attempt to arouse sympathy for this work, people have been found willing to give who never contribute to the ordinary parochial funds.

In these days when there is so much talk of the growing power of Rome, it is strange to find money poured out like water for the defence of Protestantism, while Protestantism's greatest defence is pulled down brick by brick as each child we neglect to save is taken into Roman Catholic homes, and there trained as an enemy of all we as Protestants hold dear. If we refuse to face our

responsibilities we must not complain if others take them up. We have to refuse children every week. Rome never refuses to take a child. What is the remedy? One simple way at least is open—that "Children's Day on —" should be a day where every Church of England in our diocese should be asked to give something at least to the upkeep of Church of England Homes. In the Church to which the writer belongs we asked at the Easter meeting for a surplus collection only on Children's Day last year, and we received that day over and above the ordinary collection over £30, and we are not a rich parish by any means. "Prayer and pains," says an old Christian writer, "can achieve anything"—and isn't the cause worth a try?—E.M.S.

"Into All the World."

The report in the C.F.N. of the C.M.S. annual meeting makes interesting reading. It says:—

Some of the results of the work of the Church Missionary Society in many fields were made manifest in the inspiring report, a précis of which was given by the Rev. Dr. Cyril C. B. Bardsley (hon. secretary) at the annual meeting at the Queen's Hall, on Tuesday. It had the same tale to tell as all the great missionary societies have, of unprecedented and unparalleled opportunities in the face of untold difficulties. "Already men in every land are wistfully looking to Christ. This is nothing less than a God-given opportunity to the Church. Christians have but to let the message of the Cross and Resurrection ring clear by life and lips, and redemption will come alike to individuals and tribes and nations." Colonel Sir Robert Williams, Bart., M.P. (President of the Society) ably filled the chair.

The impression created by the brief address of Sir Robert Williams was a threefold one. First, there was the vision of an open door in China, and Africa and India, millions of people stretching out their hands for the Word of Life. Secondly, there was the need for concentrated forces on the part of the missionaries. Thirdly, there was the necessity for trained, educated leaders, to go forth to their own people and seek to win them for Christ.

A Shaken World.

It was a pleasure to see the Archbishop of Canterbury on the C.M.S. platform. His address was one of singular power and incisiveness. His Grace pictured in earnest words the present world situation—China, with its national consciousness—stirring into life; Central and Eastern Europe, distracted with its many economic and financial problems; India, so dear to the hearts of all faced with changing conditions, so fraught with perils, and surely also, with high hopes; Africa beginning to throbb with a racial spirit. "The whole of the foundations of the earth are out of course," said his Grace, "that is, that the principles of moral order are imperilled, and out of equilibrium; not destroyed, but shaken, and needing resettlement on, perhaps, other lines." In proposing a resolution, which his Grace described as "long and weighty," emphasis was particularly laid on that part of it referring to the rapidly changing conditions in the world which vitally affected the work of missions overseas, and which demanded from the Church a clear witness for righteousness in the life and government of the nation both at home and overseas. His Grace summed up his message with the words, "Christ's love, Christ's cross, Christ's open door. That is our Christian faith, and that alone is the power that can save the world."

Nationalism in India.

A warm tribute to the work of the C.M.S. in India was paid by Lord Meston, K.C.S.I., who for thirty-five years occupied a high official position in India. "They are not a self-advertising people. They make far too little of some of their best work," said Lord Meston, referring to the work of the C.M.S.

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missionaries. They were exercising an immense power for good in India for the intellectual and moral advancement of the people. Alluding to the change that is now taking place in India, Lord Meston challenged the meeting as to whether they were prepared to meet the change. The missionaries had taught for generations past the principles of freedom, and justice, and the equality of men before God; and to no small degree that teaching has laid the foundation of nationalism in India. It was a conflict between darkness and light. Could they stand aside, and allow that conflict to go on without lending a helping hand.

An eloquent analysis of the position in Japan was given by Mr. J. Gurney Barclay, who maintained that they should aim at strengthening the position of the Church in Japan, so that eventually it might be able to stand alone. A powerful address of the Ven. Archdeacon Stanton Jones brought the meeting to a close.

The Reigning of Christ.

The evening meeting, held in the Albert Hall, when every available seat was occupied, provided a glorious climax to the day's gatherings. The keynote of the meeting was most forcibly struck by Mr. H. Lankester (Lay Secretary), when, in reading a brief report of the year's operations, he insisted that the conversion of the nations was the only real hope for the world. Unfortunately, the Society has to record a heavy deficit of £146,000 on the year's working. The committee are not making any appeal to meet this deficit, which they hope to meet by sales of property abroad which are not absolutely necessary for the carrying on of the Society's work. All would realise that this was an experiment that could not be repeated, and was only adopted in the hope of avoiding drastic reduction of the work abroad.

Four missionaries took part in the meeting, four fields being represented. Most impressive was the story told by the Rev. W. P. Hares, from the Punjab. He wondered whether they realised what wonderful progress the Christian Church had made in the Punjab. In the census taken in 1911 it was shown that in the Punjab the Church had multiplied 380 per cent. in the previous ten years. Thousands were stretching out their hands to the living God. The day of victory had dawned. Speaking of the terrible dearth of workers, Mr. Hares said: "The Church of England years ago sent out men who sowed the seed of eternal life. Now that the harvest is ripe enough to be gathered that same Church is withholding reapers and the harvest is being spoiled."

Practical Christianity.

Dr. Henry White followed with a record of the work in Persia. The Persian Mission was a mission dependent upon answers to prayer. Exhibitions of practical Christianity are given in the Mission Hospitals. Patients attended from five hundred miles away, men and women who had never seen a Bible, and had never heard of God and His love. Such a work provided a glorious opportunity to preach the Gospel. The Rev. D. A. Callum, of Western China, gave an inspiring address, which was full of optimism in regard to the future of the Church in China. There the Wesleyans and the Friends, and the Church of England are united in action and in prayer, and in many activities for the spread of the Gospel of Christ. The missionaries had lived to see the missionary force growing stronger and stronger. The Chinese conscience had been aroused in regard to social and moral evils. The opium question was condemned in China by the public conscience. Christ was looking to His people to make it possible for Him to win. An exhibition of cinematograph films of West Africa were explained by the Rev. I. McKay. The last picture of an empty Church and Mission House, built by a pagan chief, told its own sad story. In Nigeria there was an urgent need for workers to tell the story of Christ's love to the many thousands of natives who are crying out for the Gospel.

Character and Service.

The Bishop of Truro (chairman) led the assembly in the closing minutes of the meeting, to face the problems that confronted them. He believed that the whole world was beginning to see that the things that counted, the assets that remained when all other things were broken and shaken were two—character and service. If only to meet the many problems of the world they could find men of character inspired with the spirit of service. Those problems could be quickly solved. His lordship urged his hearers to give the old Gospel of the Lord Jesus Christ its chance. It was the Church's task to win the world. It was part of her life, this missionary enterprise, because she loved her Lord. It was her part to help Christ to rule, for she was a fellow-worker with Him.

Personal.

Rev. J. Parr has been appointed rector of Mudgee, N.S.W.

Rev. H. H. Mirrington is to succeed Rev. J. Parr as rector of Cowra.

Rev. P. S. Moore, B.A., curate of All Saints', Petersham, has been appointed rector of Grenfell, N.S.W.

Rev. Edward Henry Faulkner, of Melbourne, has been appointed to the charge of the parish of Orroroo (Willochra), and went into residence on June 6. Mr. Faulkner spent two years at the front before his ordination as Deacon, and was engaged in the exciting task of despatch riding. He was ordained Priest at St. Paul's, Port Pirie, S.A., on June 5.

Rev. J. S. Moyes has been reluctantly obliged to resign Port Pirie owing to the prolonged illness of Mrs. Moyes and the doctor's decision that she cannot live at Port Pirie.

The Archbishop of Brisbane (Dr. Donaldson) has definitely decided to leave for England by the R.M.S. Orvieto, which is due to sail from Brisbane on November 5.

Dr. Halford, who resigned the Bishopric of Rockhampton last year, in order to devote himself more fully to evangelistic work, has arrived in Australia, and was due to reach Brisbane some time last week. Dr. Halford's immediate work will be to take temporary charge of the parish of St. Peter's, West End, Brisbane.

Rev. C. C. Compton has been appointed rector of Boonah (Brisbane).

Rev. J. H. Raverty last Sunday was presented with a cheque for £65 by his parishioners at Mount Macedon (Vic.), in appreciation of his work, and in sympathy with him for his recent operation. Last year they presented him with a complete driving turn-out at a cost of £90.

Rev. G. L. Hunt, who has been vicar of St. Peter's, Brisbane, since September, 1918, resigned on June 30 in consequence of being appointed by the Archbishop of Brisbane as Organiser for Prohibition.

Bishop Langley received a hearty ovation at the Melbourne "Islington" Conference as the "veteran" of the whole Australian Church.

Miss Bertha Lawrence, the only Australian nurse at work in the province of Shantung, has returned to Ping Yin, North China.

We record with deep regret the death of the Rev. T. A. Alkin, M.A., for 28 years rector of Campbelltown, N.S.W., and from 1904-11 rector of Kiama. He was ordained in 1868 by the Bishop of Brisbane.

Rev. W. J. Cakebread, B.A. rector of St. Jude's, Randwick, Sydney, has been appointed Commissary to the Bishop of Grafton, in the place of the Rev. A. A. Yeates, who has been appointed Missioner for St. James' and St. John's, Melbourne.

Archdeacon Evans of, Taranaki, has nounced the Bishop of Auckland of his impending resignation.

Rev. J. Laurence Greer, who has been reappointed vicar of St. John the

Baptist Church, Northcote, N.Z., after an absence of over 12 months in South Africa, has returned to Auckland. He will take up his duties at Northcote in August.

The death is announced of Rev. H. D. Atkinson, formerly rector of Evandale, Tasmania. He was 80 years of age.

Rev. P. J. Bazeley is to be inducted as rector of Roseville, N.S.W., on August 4, at 8 p.m., by Archdeacon D'Arcy-Irvine.

Canon Burns, of C.M.S., Nairobi, should arrive in Sydney on furlough about September 20. He will be accompanied by his wife and family.

Canon Claydon is expected to return from India on August 2.

An urgent appeal has been received from the Bishop of Dornakal for the extension of the Australian C.M.S. Hyderabad Mission to his diocese, for work among the outcasts.

News has come to hand of the engagement of Miss Annie Barling, of C.M.S., Buigiri, East Africa, with Rev. J. H. Briggs, of Mvumi, E.A.

Islington Conference.

(From our own Correspondent.)

About sixty clergy—and three bishops— assembled in the Chapter House, Melbourne, on Tuesday, June 14, for the annual Islington Conference. The subject set for consideration was the "Preaching of the Gospel."

The Bishop of Gippsland, who occupied the chair, congratulated the meeting on being Provincial, every diocese (except Wangaratta) being represented. There was too little provincial life. We were one Church and ought not to shut ourselves up in watertight dioceses. He had been present at the 1920 English Islington, which was held at Church House, Westminster. The papers at that gathering were devotional, fearless, sincere and scholarly, and he hoped that the present gathering would evince the same qualities.

The first paper, on "The Modern Pulpit," was read by the Rev. B. N. White, M.A. He said that one cause of the comparative failure of the modern pulpit was that the preacher too often lacked definiteness of aim. He quoted D. L. Moody as saying: "If I saw anyone looking about on the floor, and I asked him what he was looking for, and he replied, 'Oh, I don't know, but I thought perhaps I might find something,' I

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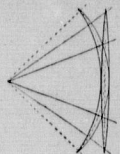
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should not be inclined to credit him with much wisdom, or have much hope of the success of his search. Now too many of our prayers are like that. We think that perhaps we might pick up some blessing from them, but we don't know exactly what it is we expect." Had not too much preaching been just like that? Christ had founded the Church not by preaching the Church, but by preaching the Kingdom of God. We had allowed attention to be given too much to side issues. Another cause of failure was the defective witness to the truth of the message in the lives of many of its preachers. The Church had been too ready to acquiesce in a state of society in which all the good things were attached to one class and all the drudgery and poverty to another. The whole philosophy of preach- ing had been summed up in St. Paul's words: "Every scribe which is instructed into the Kingdom of God is like unto a man that is an householder who bringeth forth out of his treasure things new and old. What was wanted was the old evangel with the new evangelism. The old evangel was summed up in St. Paul's words: "God was in Christ reconciling the world unto Himself." Men needed a vivid conception of God. God should be in all their thoughts. And men must be shown God in Christ: they must realise that God is like Jesus. Further, the message of Reconciliation must be preached.

The Rev. H. Collier said that from a somewhat extensive reading of sermon matter he had drawn out the following notes as being characteristic of the modern pulpit:—(1) Its devotion to social topics. (2) Its emphasis on Church and Sacraments. (3) Its eagerness to "reconcile" Science and Religion. (4) Its re-discovery of the Cross through the war.

In the afternoon session Principal E. V. Wade (Ridley College) read a paper on "The Essentials of the Message." He said that the first essential was that it must be seriously recognised as a message. It was not a philosophy. Philosophy had its principles which must guide all thinkers, it had its wonderful succession of teachers, but it had no master whose dicta were to be accepted as absolutely true. The preacher must be a man with the message received from Christ. All previous messages, past indications of the will of God given through the prophets, were more or less preparatory to the one message given us from God "by a Son" (Heb. 1.1). "One" is our Master even Christ. Scripture derived its authority from the fact that it testifies of Him; the Church derived hers from the fact that she was founded by Him. "Other foundations can no man lay." The essential message was the message of the Cross—that Christ had made possible a new relationship between God and man. St. Paul gloried in the Cross. We apologise for it, we explain it very carefully, we seek to formulate a sane theology about it, but we could not be said to glory in it. The Cross was to the Greeks the "apotheosis of the abhorrent," and to the Jews it was a stumbling block, and the apostles kept it in the forefront of their preaching. This could only have been because it was the essential thing. At the Cross the essentials of the message stand out:—

(1) The Holiness of God.—In Israel there was little interest in any "absolute of thought," but there was worship and fear of "the moral absolute." It was at the Cross that the absolute Holiness of God was best seen. Christ died to uphold the holiness of God. The love of God was eternally equal to a compassionate attitude toward the sinner, but it could by no means clear the sinner without ceding something of it- self, its intrinsic holiness.

(2) Love.—The Essence of Holiness.—Christ's life on earth was the gradual unfolding of the essential life of the change- less God. His constant loving acts of help- fulness were ever linked to the mind of the Father—"My Father which dwelleth in Me, He doeth the works." Towards the end of His ministry He expressed surprise that Philip had not perceived the oneness of character between Himself and the Father: "Have I been so long time with you, Philip, and yet hast thou not known Me. He that hath seen Me hath seen the Father." But it was on the Cross where He poured out His soul unto death that we saw most clearly not only the holiness, but the love of God.

(3) The True Doctrine of Man.—Anthropology had much to teach of the ways in which our kind had lived and whence we had come. But the riddle of man and his ways could not be solved from below. Pilate's dictum, "Behold the man," might have been nailed above the Cross. For He died that death because He alone had been true to His manhood. He bids us follow Him. For He, too, is man.

(4) An Essential Change of Relationship Between God and Man.—The Gospel was fact as complete as Jesus Christ Himself. Its rationale or interpretation was best stated by St. Paul. But St. Paul's epistles were an interpretation, not a transformation, nor

even an essential modification of the Gospel of the Lord. God was in Christ reconciling the world unto Himself, not reckoning unto them their transgressions. This meant that the effect of the death of Christ was a change in the whole races' relation to God. It was not a question of appealing to men through suffering, and gathering them out from a lost world. Christ did not die to affect men, but to effect salvation, not simply to move man's heart, but to accomplish God's will.

Principal Wade concluded his paper with an appeal to those who call themselves Evan- gelicals to make more central the service in which we "do show the Lord's death." He advocated the occasional holding of morning or evening prayer at an earlier hour with a view to making the main service with its hymns and its address centre round the sacra- ment of the Lord's death.

The Rev. E. W. Hadwen, the new Warden of the Bendigo Divinity Hostel, said that in many branches of study and spheres of thought men extracted their theories and by subjective methods deduced conclusions, founded ideas and established doctrines. Such a method might be applied to the Gospel, but we must bear in mind that the matter here is primarily objective, "since the Gospel is not what we think it, much less what we make it." It was his conviction that the ultimate fundamental essen- tials of the Gospel message were three in number. Sin, Righteousness and Judgment.

(1) Sin.—Man stands darkly silhouetted against the peerless Christ, and he perceives a Fall, he recognises a Disease of the will, and perceives a false standard by which men put the body before the soul, specula- tion before faith, earth before heaven, self before God.

(2) Righteousness.—Man becomes con- vinced of righteousness as he dwells upon Christ. He becomes convinced of the right- eousness of God the Father and of Christ Himself.

(3) Judgment.—"Sin being not an ab- stract principle, but a force personally in- spired and controlled in direct antagonism against God, the logical finality of which would mean the destruction of all God's works in man, it was essential that the author of it be judged and sentenced." The Cross marked this crucial sentence, while the Resurrection and Ascension seal it as irrevocable for ever. The devil "stands judged." Out of Christ men were in chains to evil; in Christ they were delivered and their chains were cast about their former prince and leader. Every soul won to Christ was a testimony to the fact of this vital judgment.

The Bishop of Gippsland spoke on the "Recruiting and Training of Men." He said that the Church needed men of char- acter and personality who could endure the hardness, the testing, the discipline of the ministry. To obtain such men we must start with the boys in our public schools. Most clergy had felt the call in their boy- hood, and he thought that if the national aspect of the matter—the future of Aus- tralia and her influence in the Pacific—were put before the boys, together with an em- phasis on the hardness of the ministry, this double appeal to patriotism and hero- ism would produce its effect. We must pray the Lord of the Harvest to thrust forth labourers. The call to the converted heart must come from God. A man was called when he felt that he "could not help" entering the ministry.

With regard to training, he thought that the ideal was a five years' course given to the cultivation of personality not only by academic learning, but chiefly by discipline, by consecration to God, by the morning- watch with God, and by personal work for souls. Men in training ought not to be kept apart from men, but should be en- couraged to mix easily with men of all call- ings. In this way they would develop a wide outlook and a sympathetic understand- ing of men's difficulties. Width of intel- lectual outlook would come by the academic training, and their theological training should be such as would give width of out- look in doctrine and in churchmanship. The Lambeth spirit of inclusion should be cultivated. But there must be no cowering in a man's knowledge of the essential Christ. He must be able from conviction to preach "an old-fashioned Gospel for new- fashioned days." He must have a consci- ousness of the reality of God which he must carry through not only his preaching, but his pastoral work and his organisation. Like Isaiah, he must begin and continue his ministry in the vision of the "Holy, Holy, Holy," with its accompanying consciousness of man made for fellowship with God, of sin which has broken that fellowship, of cleansing by the live coal from the altar of sacrifice, and of the consequent desire to serve wherever God may send. A preacher must have personal knowledge of Christ. Not that he is to imagine that he possesses a solution of all problems, but the confi- dence that whatever the labyrinth Christ had a way out of it. There must be a perfect

confidence in Him, and yet a perfect sin- cerity about doubts, remembering the say- ing of Bishop Moorhouse that we are "al- ways finding out more." Three epistles must have entered into the personal experi- ence of the Christian minister—Romans for individual relationship, Hebrews for per- sonal approach, and Ephesians for corporate witness.

There was danger of reading too much theory and too little of the word of God it- self, and also, perhaps, not enough definite instruction in pastoral work under Aus- tralian conditions. But the main thing was to train men for the life, even more than for the work. They must be trained to be priests on their knees, representing the people to God, and prophets on their feet, forth-telling the Message. The man, in Holy Orders must be a Man of God. That meant two things:—

(1) It meant a life of manliness. The prophet was a man who presented an or- dinary appearance, one among his fellows, not a separate caste. He was a man with a message which he delivered faithfully and fearlessly; and he was a man with a bless- ing, who carried a benediction wherever he went. The greatest honour that a minister could have was for people to come to him with their difficulties because they felt that his character was stronger and his experi- ence richer than theirs. A manly man is the truest channel of communication between man and God. A man must be inside the cloth and then he would be loved, honoured and followed by troops of friends.

(2) It meant a life of godliness, the real foundation of all true manliness. The se- cret of godliness lay in a true relationship to God's words, to obedience, and to prayer. No one could be a man of God unless he "continued in those things he has learned." He must be a lover, a student, an abider in the Word of God. And in relation to obedi- ence he must have no excuses for himself, no self-pity. He must judge himself un- flinchingly, because there was no one earthly to keep him an obedient servant. The man of God would be a man of prayer: he would give the first hour of the day to God. Prayer brought us into and kept us in that fellowship with God from which all character sprang and character was power; character was everything in the ministry.

"Thus the minister as a man of God is the prime fundamental secret of service. To make Him a man of God is the one aim of training. Manly and Godly: manly because Godly; Godliness expressing itself in man- liness. So is the Son of Man glorified!"

A Handsome Gift.

At the Home Mission Festival held at Stoke on 20th May, the Bishop of Nelson, in speaking of the many encouragements in the work of the Diocese, announced that the Standing Committee, at its meeting held on 10th inst., received from Mr. James W. Marsden, of Stoke, the sum of £2000 towards the permanent endowment of the Bishopric and the further sum of £1000 towards the en- dowment of the Pension Fund for the bene- fit of the aged clergy, their widows and orphans. At the request of the Standing Committee the Bishop had conveyed to Mr. Marsden a resolution expressing warmest ap- preciation of his handsome gift.

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The Editor does not necessarily endorse opinions which are expressed in signed articles, or in the letters of Correspondents, or in articles marked "Communicated."

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The Church Record.

JULY 15, 1921.

ROME AND THE BIBLE.

The Roman Catholic Church has arranged to hold a National Catholic Bible Congress at Cambridge. Cardinal Bourne, of Westminster, and his colleagues, have issued a letter declaring that it can no longer be taken for granted that the majority of those claiming to be Christians acknowledge the truth and absolute authority of the written Word of God. On the contrary, men who claim to be ministers of Christ treat the Bible with even less respect than they show to a collection of "merely human documents." The Pope has established a Commission for the defence and progress of Biblical studies, and a band of scholars are endeavoring to recover the Text of the Vulgate. Rome is now at work on a task that has added lustre to English scholarship by the labours of the late Bishop Wordsworth and the Dean of Oxford. Not only Roman Catholics are invited to the Cambridge Conference. "Our separated brethren will be welcome to listen to the message of men who believe in the inspiration and authority of the Holy Scripture." Needless to say, we welcome the effort of the Roman Church to devote the attention of its sons to the Bible. The more the Bible is read, the better for Christendom.

At the same time we hope that this work will really be allowed to go on unto completion, and that the Roman Church will not only hold this interesting conference but will encourage its children to read that Word of God, the entrance of which giveth light. It is an astonishing illustration of the domination of the Roman priesthood over the conscience of its people, that a book which stands "facile princeps" from all points of view, in the interesting and inspiring nature of its contents, and in their own belief is the Word of God, should have remained practically a closed book to the overwhelming majority of Roman Catholics. What theory of its inspiration can they hold in order to justify them in the practised belief that the revelation which God has vouchsafed to give to man should be a dangerous pasture for the children of God to feed in apart from a dominating direction from the priesthood?

Perhaps we may gain from this new departure a gleam of hope that the impossible thing in the eyes of man is going to be proved possible in the providence of God. For if a wave of Bible study spreads over the Roman Church, "unchanging" Rome will almost certainly be stirred to a reformation of its doctrines and its practices.

"The entrance of Thy Word giveth light" just as much to-day as in the day of the Psalmist who sang this tribute to the scripture he loved. It is to be hoped, however, that this gathering of our Roman Catholic brethren will feel impelled, under the circumstances, to bring under review not only the teachings of those to whom the Bible is a collection of "merely human documents," but also the whole body of its own doctrines. Rome might well enquire whether the authority of the Word of God really does give sanction to the Papacy's claims of authority, and whether her conception of the Church and the functions of the ministry is in keeping with New Testament ideals of the Church and its life. Our quarrel with extreme Higher Critics—and we have no desire to quarrel with a reverent and humble Biblical criticism bringing to bear the undoubted results and not the presumptuous claims of historical and literary scholarship—is that they bring to the study of the Bible their "a priori" assumptions, taking it for granted that their questionable hypotheses are undoubted fact. Is this not just the trouble with the Roman Catholic Church and her dealing with the Bible? There are certain assumptions made in regard to the Church and the ministry, and these are made to throw their light upon the interpretation of Holy Scripture, instead of allowing the Bible to test by its revelation the truth or otherwise of these assumptions. Once allow the foundations Rome has laid down for herself and you must admit the great degree of logical consistency in the superstructure. If Rome will come down from the heights of her own humanly-established beacon-light, and take time to examine carefully in order to discover any cracks in her foundations which Holy Scripture may reveal, then indeed a miraculous change may come over the face of Christendom. Obviously the interpretation which Rome gives to the Gospel of Jesus Christ is such as to cause a veritable chasm as between herself and other sections of the Catholic Church. And indeed the gap is almost as wide within the confines of our own Anglican communion when the think of the tendencies of Anglo-Catholicism.

If ever reunion is to be a practical thing there must certainly be an immense change of point of view in various quarters and a re-examining of foundations. The only hope for this is a patient, reverent searching of Holy Scriptures in regard to controverted points under the guidance of the Holy Spirit. All Christians should pray earnestly for Divine guidance on this momentous gathering.

Our Melbourne Letter.

(From our own Correspondent.)

An attempt will be made—so it is murmured—to legislate for the diversion of the State Schools War Comforts Fund to War Memorial purposes. It is hoped that no such thing will be done. The fund was the outcome of a fine and sustained enthusiasm on the part of teachers and scholars, and its purpose was to provide comforts for soldiers. It is said that about £100,000 of that money still remains. If so, why should it not be gradually used to provide the "comfort of necessities" for many returned soldiers who are still in need? It ought to be possible to do this without pauperising the men.

Much indignation is expressed in Melbourne at the tax on reading which the Federal Parliament will levy by its new tariff. Yet I do not know

whether we can boast of being a reading people. Many appear to confine their efforts to the more exciting parts of the newspapers, the racing the football, the Dempsey-Carpenter fight, the Nun v. Bishop case. One would like to have reliable information from responsible booksellers as to how much reading of the recognised classics of English literature there may be. But the following incident may be a straw to show the direction of the wind. I went in the other day to the best-known book-shop in the city to procure a copy of Milton's "Areopagitica." The first man I asked looked thoughtful—too thoughtful in fact—and replied that he had not a copy, but that I would probably succeed if I tried at Desk No. —. I tried. A brisk young man came forward; I stated my wish; he begged my pardon; I repeated it; "Oh, yes, yes—er—by Wilson, did you say?" I explained that the name of the blind genius was Milton. That staggered him. He backed away and consulted another young man. Together they went to an elderly, bald-headed man. He seemed puzzled; evidently not satisfied that their pronunciation of the word he came to me. "Oh, that? Certainly!" and he handed me a copy of Milton's poems. When I explained to him that Milton's majestic classic of spiritual and intellectual freedom with its height and spaciousness, its outburst of shattering vituperation, its inflammatory speech, was written in prose, he looked injured, as though Milton had purposely played this scurvy trick on him.

But the incident shows that at any rate for this classic there is no demand in Melbourne. What do people read? Are the moving pictures robbing folk of all power of connected thought? One wonders what internal riches many will have to turn to when their eyes have become dim and their memories are nearly all of the long ago. When the circling hours sweep past them and turn round with graver faces, it would seem poor compensation to look at the shelves of the mind and find only a confused recollection of "cheap and easy" novels and of moving pictures.

A Great Churchman and Citizen.

SIR JOHN RUSSELL FRENCH.

By the death of Sir John a great personality has passed away. In it may be said that Commonwealth and Church alike have sustained a great loss. Numerous articles and appreciations which have appeared in the public press have borne striking testimony to the great services he has rendered from time to time to our own State as also to the Commonwealth at large. By the readiness with which he placed his wide knowledge and practical sagacity at the disposal of those who were charged with the government of the country, he has involved all citizens in great obligations.

In ordinary circumstances this would have been a great benefit, but in the stressful and crucial times through which we have passed since the commencement of the Great War, the benefit has been of inestimable value.

Our purpose, however, in this notice is rather to make reference to Sir John's long and honourable connection with the affairs of our own Church and to give expression of our gratitude to God that His servant made such faithful use of the opportunities which were presented to him.

Sir John's life undoubtedly demonstrated that he recognised the injunction of the Preacher of a century long bygone, "Whatsoever thy hand findeth to do, do it with all thy might." There certainly was about his actions dynamic force and a concentration of thought in regard to everything he took in hand which evidenced determination and endeavour that whatever he essayed should be accomplished as perfectly as possible.

Sir John was for many years a member of the Synod and whenever he spoke on questions dealing with the finances of the

Church he did so with convincing power. He was a lay canon of the Cathedral Chapter and unstintingly gave his attention to the Financial Committee of that body. In like manner he was a member of the Church of England Property Trust Diocese of Sydney, and also of the Clergy Provident Fund. It will be readily appreciated how great was the value to these organisations of the prudent advice Sir John constantly gave.

The outstanding feature of his treatment of financial questions was the care which he exercised in inducing his co-trustees to adopt at all times a sober-minded and safe policy.

Though filling such a high and responsible position in the life of the community, he proved himself to be a charming colleague to his fellow-workers, and, great though he was, his simplicity of manner was always marked.

He was a man broad-minded in view, hateful of sham or unreality, and heartily appreciative of sincerity and goodness in other men however much he might differ from them in opinion.

Sir John's life furnishes a notable example, that, notwithstanding the burden and responsibility of official in the State, to which he applied his fullest energy, yet he gladly made the time to take an active and intelligent share in the promotion of the interests of his Church, and the furtherance in the world of the sacred cause of religion.

Such an example is of inestimable value and, since notices of his death have appeared, we have heard of no instance where a business man was so struck by this characteristic in Sir John's life that he has resolved to make the endeavour to imitate his example.

Thus in the days to come it may, in an increasing manner, be true of our departed friend, "He being dead yet speaketh."

Those who knew Sir John best most fully appreciated his great worth, and there will remain with them the happy recollection of a true and a great man whose reverent and consistent Christian life was ever an inspiration.

To Sir John's widow and family in their heavy bereavement our heartfelt and respectful sympathy is tendered.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Clergy Prayer Union.

The Union met at the C.M.S. rooms in Castlereagh St., on Monday week, at the invitation of the Rev. H. J. Noble (hon. secretary) and the Rev. Joseph Young. It was a matter of general regret that the latter was unable to be present by reason of illness. After the usual period of intercessions the Rev. E. Colvin gave a deeply spiritual and searching address on the need of power—the power of the Holy Ghost, for the work of the ministry. In the afternoon Rev. A. R. Ebbs made an appeal on behalf of the C.E.M.S., and the Rev. Alan Whitehead read an interesting and illuminating paper on the Children's Court. His evident love of the child greatly impressed the audience, and the importance of providing for the training and care of the unfortunate children was realised more vividly because of the lucid manner in which the case of the child was presented.

During the luncheon Archdeacon Boyce, Canons Bellingham and Charlton supported a hearty vote of thanks to the hosts of the day, the secretary's work for the Union being especially eulogised.

Missions to Seamen.

The 40th annual meeting is to be held in the Rawson Institute for Seamen, 100 George St., on to-day (Friday, July 15). The chair will be taken by His Excellency the Governor at 4 p.m.

White Elephants.

Under the title of White Elephant Sale the City Detachment of the Voluntary Aids Detachment are endeavouring to raise funds to help the unemployed and war-suffering soldiers who are under the care of the Church Social Campaign.

A "white elephant" is anything in the home which one can do without, but which on being converted into money provides the fighting material to save the men who saved Australia. Some people have in their homes old furniture, old jewellery, pianos, even superfluous wedding presents which are detestable. In fact there is hardly anything that could not be converted to money in this cause. If you search your storehouses and see what you can spare it will surprise you.

Mrs. Rutter is organising the sale, which will be held about August 6 in St. James's Hall. And goods for the sale may be left at the Church Social Campaign Office, 92b Pitt St. If too big to leave they will be sent for on receipt of a note or a ring to B.2330.

Lithgow News.

Men's Work.

The Anglican and Methodist ministers have been conducting a lunch-hour meeting at the Small Arms Factory for over two years. Quite recently an attempt was made by a certain section of the men to have the meetings stopped. A vote was taken, and an overwhelming majority declared in favour of the "parsons" carrying on! This is the more interesting because it is the claims of Christ on men, and not social problems, etc. It is difficult work, yet of interest, and this favourable expression of opinion by the men constitute a clear call for renewed energy amongst them.

C.E.M.S.

The Rev. A. R. Ebbs visited Lithgow on Sunday, July 3. His messages were well received and C.E.M.S. members were present at the services in full strength. Mr. Ebbs created a very favourable impression and it is believed the branch will be considerably strengthened by his visit. There is a membership of over 80, and the meetings are held fortnightly, for which a syllabus is drawn up.

United Mission.

Evangelist Herbert Booth commenced a united mission in the town on Sunday, July 10. His first meeting in the Royal Theatre was attended by nearly a thousand people. Mr. Booth gave a very inspiring message, and a helpful and faithful mission is anticipated.

COULBURN.

Diocesan Financial Reorganisation.

The diocesan council have now completed the matters relegated to them by the 1918 Synod. Most of their commission they dealt with in their report to the 1920 Synod, the rest, including the future of the Home Mission Fund, is the subject of a valuable report to be presented to this next session. The various considerations point to the necessity of a forward movement in the direction of raising a capital endowment for the manifold operations of the Church Society as the Home Mission Fund of the Diocese.

1. The services of the Church Society organising secretary would thus be largely set free for the very necessary work of general diocesan financial organisation. Occasional experiment has proved how much can be done in the organisation of parochial finance and the stimulation of local effort.

2. The living agents of the Church should be provided with an adequate regular stipend, proportionate to the length of their service and not dependent upon the local resources of a particular parish. Without any provision it is impossible in every case to secure the right man for any particular parish or purpose.

3. Further, there is the constant need of expansion. Workers and funds are required to bring the Church's mission and message to bear upon the life of outlying settlements hitherto untouched or only slightly touched, and upon the life of fresh centres of agricultural or industrial enterprise. Moreover, sooner or later our Church ought to have institutions of diocesan or at least wider than parochial range, such as a deaconess house, a nursing home, an orphanage.

In view of these considerations your committee recommends that steps be taken to raise during the next five years a capital endowment of £25,000 and that the present organising secretary of the Church Society be asked to undertake this task as the crowning achievement of his long record of faithful and successful work in the cause of the Church Society. Your committee recommends also that in the event of this proposal being adopted by Synod a select committee be appointed to consider the whole question of the maintenance of the clergy, and to present to the next Synod a statement of the principles which should determine the provision and regulation of clergy stipends.

Diocesan Missionary Council.

The council noted thankfully that one-half (£565) of the diocesan assessment (£1200) has been raised in the first six months of this year. The council determined to arrange, if possible, for a missionary deputation to visit the western parishes of the diocese, the Monaro and South Coast having recently been covered. It was resolved that the September meeting should consider the whole plan of missionary campaign, including exchanges and deputations for next

year. Enquiries were directed to be made as to the possibility of a missionary exhibition in Goulburn later in the year.

Board of Education.

The Board considered various matters in connection with the Girls' Hostel at Wagga, and the Boys' Hostel at Goulburn. A draft report to synod on the activities of the Board was commenced. The Board sat jointly with the Religious Instruction Committee and considered various matters bearing on religious instruction and education in the diocese.

Diocesan Boundaries Commission.

The bishop reported on his visit to Hay and the discussion in the Riverina Synod. He outlined the decisions tentatively agreed upon there, viz. (1) a conference of the two diocesan boundary committees, Goulburn and Riverina, (2) reports of those two committees to their respective synods, (3) a joint request to the bishops of the province embodying this joint agreement, and making suggestions as to other adjustments necessary, (4) Provincial Synod to be asked to consider the suggestions of the bishops and to request the dioceses concerned to give effect to them.

A sub-committee consisting of the bishop and six members of the commission was elected to meet a similar sub-committee from Riverina at Junee at a suitable date to confer on the Goulburn-Riverina boundary in particular.

VICTORIA.

MELBOURNE.

Varia.

"The Age" gives an analysis of the Federal Taxation Commissioner's annual report, from which it appears that the average income of soft-goods retail dealers is £4208; that of professional men £1241; and that of ministers of religion £316.

On Sunday afternoon, June 26th, Bishop Green held a confirmation at Holy Trinity, Kensington. There were 27 candidates. One of the senior boys was unable to be present owing to sudden illness. The Bishop, on hearing this, went after the service and confirmed him in his home. This act was most warmly appreciated.

At the meeting of St. John's, East Malvern, branch of the C.E.M.S., held on June 21, Mr. F. W. Eggleston, M.L.A., gave to about seventy men an interesting address on the League of Nations. Members expressed a keen desire to hear more of this live subject, and they passed a resolution

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placing on record their intention to give loyal support to both the ideals of the League and the objects of the League of Nations Union.

The foundation stone of a new church at Surry Hills will be laid to-morrow (July 16) at 3 p.m., by His Excellency the Governor, the Earl of Strathmore.

Last Sunday afternoon (July 10) the Administrator of the Diocese of Melbourne formally opened a fine Memorial Hall in connection with St. Thomas' Church, Moonee Ponds. On the previous Sunday he unveiled a memorial window in memory of the late Rev. F. W. R. Newton at Christ Church, Geelong.

The Governor of Victoria attended the morning service of St. Luke's, South Melbourne, on July 3. The Bishop of Gippsland was the preacher at all services. The day was observed as "Violet" Sunday.

After hearing the Rev. S. J. Kirkby's appeal for the Bush Church Aid Society, three young men from Holy Trinity, Hampton, offered themselves as candidates for the work of the Society.

Bible Exhibition at Geelong.

"One of the most interesting Exhibitions held in the Geelong City Hall for many years," was the "Geelong Advertiser's" summing up of the unique display of Bibles and Testaments held there from May 23rd to 27th.

The Exhibition was the result of a public meeting held in Geelong some time ago, convened by the Mayor (Ald. H. Hitchcock). Exhibits of old Bibles (some of them dating back to 1538) were lent by various owners. In addition to these antique copies, the British and Foreign Bible Society displayed Scriptures in 270 different languages and dialects. Maps of the different countries were hung along the walls, and to each of the 270 books was pinned a prettily colored ribbon which was attached to the part of the continent where each dialect is used, so that the visitors could quickly trace the language or dialect used in any special part of the world.

To make the Exhibition more attractive, young girls in native costume represented India, China, Japan, Africa, the Pacific Islands and Fiji. The platform was arranged with a large scenic replica of the vestibule of the B.F.B.S. Headquarters in London.

Great crowds visited the Exhibition, and much interest was shown in the large numbers of Bibles displayed, which included the "Bishop's" Bible, the "Treacle" Bible, the "Bug" Bible, the "Breeches" Bible, a portion of the Book of Ezra written in Hebrew on goatskin, and the Pentateuch, also in Hebrew, beautifully written on gazelle skin.

The distinction of holding the first Exhibition of Scriptures in Australia is due to our Geelong friends and to the Mayor, Alderman H. Hitchcock in particular, as he spared no pains in bringing the Exhibition to such a successful conclusion.

GIPPSLAND.

The Morning Hymn.

The latest storm centre in the Roman controversy has been at Maffra, in our own Diocese. The temporary head master of the Higher Elementary School in that parish, bearing the somewhat significant name of Ignatius Keogh, forbade the use in that school of the Morning Hymn on the ground, we are informed, that it was a prayer, and that no Roman Catholic child should say a prayer without crossing himself. For the same reason, Mr. Keogh, with the Roman Church behind him, would bar the National Anthem and Kipling's Recessional, which, no doubt, many of them would like to do. The result of the disturbance has been that the Education Department has banned Mr. Keogh from Maffra, and has officially sanctioned the use of the hymn, which for years has been printed in the School Paper, and been universally used throughout the State. Another injustice to Ireland, to be sure; and that, too, when Bishop Phelan is away on the high seas and unable to hurry home as he did on a former memorable occasion to defend his Church from "Protestant aggression."

(From "Church News.")

"What I spent I had; what I kept I lost; what I gave I have."

QUEENSLAND.

BRISBANE.

Election of an Archbishop.

The announcement from Melbourne that it is regarded as likely that Bishop Long, of Bathurst, will succeed Dr. Donaldson as Archbishop of Brisbane has aroused interest in the procedure that is followed in the selection of the Archbishop. The practice for many years in the Brisbane diocese was for Synod to elect the bishop, but in due course it was deemed desirable to delegate the responsibility to a committee appointed by Synod. This committee is elected each year so that it is always available. When the province of Queensland was created, and with it the position of Archbishop, it was decided that each of the bishops of the province should be given a voice in the election of the Archbishop, and they form part of the Archbishop Election Committee. Those elected by synod to act with the bishops comprise the following:—Clergy: Archdeacon Osborn, Canons Batty, Davies, and Jenkyn, Revs. J. S. Needham, W. H. W. Stevenson, and D. Morgan Jones; laity: Messrs. P. A. Blundell, J. Allen, F. G. S. Cumbræ Stewart, A. L. Dawson, G. C. Weatherlake, S. C. Whitford, and Dr. Graham Butler. The right to nominate candidates is reserved to the clergy of the diocese who are elected to the committee, but while the bishops have not the right of nomination they are safeguarded against the election of anyone to whom they might be opposed. No date has been fixed for the meeting of the Archbishop Election Committee, but circumstances will doubtless fix it for between September 20 and 26. The Provincial Synod will meet at Townsville on September 12th, arriving in Brisbane on September 20, and leaving again on September 28 for the General Synod at Sydney. The Sydney, New Guinea, as senior bishop of the province, will preside at the Election Committee, whose first business will be to decide whether it will proceed to an election or will delegate the selection to England, as was done when Dr. Donaldson was selected for the office of Bishop of Brisbane.

In the event of failure to elect or elect within a period of twelve calendar months from the date of the first meeting of the committee, the appointment will vest in the Bishops of the Church of England in Australia and Tasmania.

The election or appointment by delegation is followed by consecration (or translation in the case of the election of one who is already a bishop) and enthronement in the Cathedral Church, after which the new Archbishop is entitled to exercise the function of Metropolitan Bishop of the Province of Queensland and Archbishop of Brisbane.

The senior Bishop of the Province, the Right Rev. Gerald Sharp, D.D., Bishop of New Guinea, is at present in Brisbane. The other provincial bishops in order of consecration are the Right Rev. John Oliver Feetham, D.D., Bishop of North Queensland; the Right Rev. Henry Newton, D.D., Bishop of Carpentaria; and the Right Rev. Philip Crick, D.D., Bishop of Rockhampton.

Is this Anglican?

The following item of news is taken from the current issue of the Brisbane "Church Chronicle" and is reprinted for the information of our readers:—

PROFESSION OF TWO SISTERS.

"On Saturday in Whitsuntide a very happy event took place at St. Margaret's, Albion, when Novice Ruth and Novice Faith were professed into the Society of the Sacred Advent by his Grace the Archbishop of Brisbane. The Community Chapel was filled with guests for the occasion, among them being the Rev. H. Osborn, the Rev. H. Clark, Rev. C. Edwards, and Rev. S. Hanbury. The gathering was also honoured by the presence of the Bishop of New Guinea. Beautiful roses adorned the Altar, which was vested in white and aglow with lights.

"Just before ten o'clock the first procession entered the Chapel—thirty of the boarders of St. Margaret's School, in white frocks and veils. Then, while the Chapel bell was ringing, the procession of the Clergy and Sisters entered, and the trees in front of the Community House, entering the Chapel to the hymn, "Come, Thou Spirit, Come." First came a Sister, carrying the Cross, then the Community—two and two—in order, Novices behind the Crossbearer, then the Sisters-elect, and the Mother Superior. Behind these came the Clergy, robed and in procession, with Canon de Witt Batty, the Acting-Warden, and the Rev. S. Hanbury, as Chaplains.

"The Service of Profession was incorporated into the Communion Office, after the Holy Gospel, and began with the Community hymn, "O Love, who formedst me

to wear." After the opening prayers, the "Veni Creator" was sung kneeling, and during the blessing of the Crosse and the veils, the congregation sang Psalm 84. Then came the ceremony of Profession. The collects of final acceptance were followed by the hymn, "The King of Love," and the "Communion Service was then proceeded with, the newly-professed making their Communions. The hymn, "Praise, my soul, the King of Heaven," was sung while the Clergy and Sisters left the Chapel.

"After the service the Sisters entertained their guests at morning tea in the pleasant reception rooms at the House."

Correspondence.

The Address of the Moderator of the Presbyterian Assembly.

(The Editor, "Church Record.")

Sir,—I regret very much that through a mistake on my part this communication did not reach you in time for insertion in last issue, for which it was intended. I trust you will be able to find room for it, though it comes so late.

Before proceeding to reply to the Rev. H. N. Baker's further criticism I wish to assure him that in neither of his articles have I recognised anything out of harmony with Christian courtesy. I trust he will be able to think the same of my part of the discussion. Some critics are so blind with prejudice that discussion with them is a waste of time. In Mr. Baker I recognise a critic of a very different type, one whom I can meet with respect; and I turn with relief to do so.

His contribution in your issue of the 17th June brings us, I think, a step nearer to mutual understanding. He feels strongly that the line I lay down for theological reconstruction "may really trend towards the destruction of the distinctive character of Christianity." He gives me credit for sincerity of purpose, but he believes that I am "unconsciously helping those powerful and deleterious influences which today are doing more to undermine Christianity than all the direct onslaughts of unbelievers in the past." This, Sir, is serious and severe criticism. I am confident, of course, that in it Mr. Baker is mistaken; but I do like the seriousness, and even the severity. They show that he appreciates the importance of the issue which we must face. To induce people to face the great issues, instead of drifting heedlessly on in the false security of unexamined assumptions or blinding prejudices, was one of the chief objects in view in what I said and published. But I would not have dreamed of raising such issues had I not been confident from my own experience that reconstruction is possible on a surer foundation than that usually assumed.

Mr. Baker holds that I make the principle of authority subordinate to the principle of freedom, and thereby open a way for insidious influences dangerous to Christian faith. He appears to think that my idea of freedom amounts to subjectivism, the claim of every man to be himself the sole judge of truth. To think as he likes, and so override all authority; and he adds, "All history shows this subordination is wrong." He quotes certain words of mine as showing "with absolute clearness" this mistake into which I have "fallen."

I am surprised that Mr. Baker finds so clear in my words what it was never my intention to put into them. Perhaps the fault is my own for not making my meaning clear. But one cannot anticipate all possible ways of reading one's words. In those which he quotes from me I was stating the relative positions which the principles of freedom and authority occupy not in the nature of things, or as seen in history, but merely in the logical—albeit a critic might be disposed to call it the illogical—arrangement of the subject-matter of my address. Mr. Baker has asserted that the whole address hinged on my conception of authority. I asserted that it hinged on something deeper in the reality of things, something indeed from which one's conception of authority is itself to be derived, viz., the nature and method of revelation. Revelation is the self-expression of God to Eternal Spirit unto man, in and through man's own spiritual experience. Its method is that of development. The development necessitates the continuous reconstruction of theology. If that reconstruction is to be true, i.e., if it is to be from time to time the fullest and clearest expression possible of the living faith in which we become aware of revelation, we must be free to receive truth from all quarters, and we must be free in our thinking. Freedom was the principle which I chose to consider first. It led me naturally and inevitably to consider

next the question of authority, especially because certain conceptions of authority in religion—by most people simply assumed—so interfere with the exercise of freedom in thinking as to make the thinking untrue. Now, Sir, I contend that this claim for freedom against certain assumptions of authority is not subordinating the principle of authority to the principle of freedom. It is a protest made in loyal obedience to the only authority which is supreme. My plea is not for mere liberty to resist or repudiate authority—that would be anarchy—but for freedom from subjection to any particular expression of authority which the spirit of man has outgrown; because the spirit of man outgrows a particular authority by virtue of the fuller expression of the higher authority of the Eternal Spirit in the totality of his experience. Therefore Mr. Baker's criticism founded on the assumption that I have subordinated authority to freedom entirely misses the mark.

This contention is borne out by my words to the Assembly in which I tried to indicate the nature of freedom—an idea difficult to define, except for those who make freedom identical with that license which is really a submission to passion or prejudice. My treatment of freedom and authority was necessarily brief and very incomplete; but I placed them as principles in almost the identical relation in which Mr. Baker seems to place them. The simile of parallel lines illustrates the relation partially. To call them "two sides of the same reality" comes nearer the truth. But the relation is rather one of interpenetration than of juxtaposition. With this I think Mr. Baker would agree. The truth he illustrates with the fine phrase of the Prayer Book, "whose service is perfect freedom." It was what was in my own thought when I said, "The harmony of the mind with truth is intellectual freedom; which is one with perfect life. The highest liberty is obedience to the perfect law, the law of the spirit. Extremes meet and combine, and each member of the combination is perfected in the new unity." Mr. Baker says "the immediate problem for freedom, but how to preserve the vital interaction of authority and freedom." He assumes, then, that these are different problems. But they are really one and the same, if, as he says, and in this I heartily agree with him—freedom is to be realised in loyal obedience to authority. I would prefer, however, to say that the immediate problem, and the whole problem, for reconstruction of theology is how better to express the truth which is being progressively revealed. In an honest and thorough endeavour to achieve such a result we progressively realise freedom by continual obedience to the supreme authority; and incidentally we leave behind those partial and relative expressions of the authoritative spirit which have been outgrown.

I can take nearly all of Mr. Baker's illustrations of the interaction of authority and freedom and apply them quite consistently to my own conception of these principles. How then does his position differ from mine? He is looking, so it seems to me, at the more or less imperfect expressions of authority and freedom in their historical interaction, and his thought is so intently fastened upon this visible interaction as to lose sight of a fact that lies deeper in the human consciousness, viz., that man has the perpetual right and power of appeal to the supreme authority of the spirit of truth, that the voice of that spirit is expressed for him in the whole body of truth as he knows it, and that it is only because any particular custom, institution, or verbal expression of truth has seemed to him consistent with this supreme authority that the authority of the particular has been accepted by him. Often almost in spite of oneself the supreme authority asserts itself within one's experience, calling forth a claim for liberty in opposition to some outgrown expression of the same spirit. I hope an illustration will make my meaning clear. There is a well-known conception of the authority of Scripture in accordance with which the teaching of an inspired apostle on any doctrine of Christianity is regarded as final. If we sometimes find such teaching contrary to our conscience, i.e., our consciousness of truth—so much the worse for our conscience; it needs enlightenment. Will this whole life and teaching of our Lord I receive a revelation of the divine character which is supremely convincing to the mind and conscience. I also read St. Paul. He

is a great man, a great teacher, a great Christian. I cannot but recognise in him the divine inspiration. Because of what history has proved him to be in the first and all the Christian centuries, because of the appeal of his life and message to the Christian consciousness in every generation, I listen, as I must, with his endeavouring to interpret the meaning of, say, the person and work of Christ; and I hesitate before setting aside anything of which he seems to be confident. In that sense I recognise his authority. But it is not final or supreme. And when I find in his doctrine the idea, either clearly expressed or only implied, of God needing to be propitiated in order that men may be redeemed, and that he regards the death of Jesus as such a propitiation, I am convinced that such an idea is not consistent with the supreme revelation of God in Christ. Accordingly I must reject that part of St. Paul's doctrine, and look for some explanation of the death of Jesus which is wholly consistent with His revelation of God. And I do not look in vain. The higher authority sets me free from the lower. In loyalty to the supreme authority, not in mere arrogant self-assertion, I try to "prove all things" and "hold that which is good." I find also that this reconstruction is, in Mr. Baker's words, "a further advance into the significance of Christ."

If it be asked: What then becomes of St. Paul's inspiration? Was he not guided by the spirit of truth, the Spirit of God? I answer, Yes, assuredly, to this extent: that the interpretation of the death of Jesus which Paul gave to his own generation was a wonderful advance upon the first and obvious interpretation, or impression, of that event, viz., to the Master's friends an explicable calamity, and to His enemies a proof of His failure, and further that the Apostle's interpretation was the fullest expression of the truth of the matter which the mind of a man could receive and utter in all the circumstances of the time. Included in these circumstances were the Hebrew tradition with its Messianic ideals, the "offence of the cross" for Jews and Greeks, and the whole environment of the Graeco-Roman world with its abundant religion abounding in sacrifice not of a Christian sort. These conditions provided the very forms in which the Apostle's thought and language had to be moulded. His word cannot be for all time the final word on the subject. But it is usually treated as if it were so; and as if he who dares to think differently is undermining the Christian faith.

I do not raise the question whether Christianity is a religion of freedom or a religion of authority. It is both; and I agree with Mr. Baker that the antithesis is a false one. But there are forms of historic Christianity, more or less perverted, which have so unduly asserted the supremacy and finality of an authority that is only relative, that they may be classed among religions of authority in contrast with the religion of the spirit, the religion in which freedom is realised in obedience to the Highest. And this is pure Christianity.

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Compulsory Camp Life.

A WORD OF ASSURANCE FOR PARENTS.

(By the Lord Bishop of Goulburn.)

We are glad to reprint from Dr. Radford's monthly letter in the "Southern Churchman" part of a description of the compulsory military camp life, which will go far to assure parents of the practical goodness of their fears concerning their growing lads. The Bishop writes as follows:—

"There are other citizens who recognise reluctantly (and surely we are all reluctant to recognise) the possible necessity of fighting in defence of Australia and all that Australia stands for, but are anxious about the moral influence of camp life upon their boys. They may be afraid of the militarist temper; but chiefly they are afraid of the bad tone and habits that their boys may pick up in association with other boys from bad homes and evil environments. It is to reassure anxious parents that I write down these impressions of a military training camp.

"I could not help feeling all through that week in Liverpool camp, as I did in the militia camp of 1918, that such anxious parents would lose their anxiety if they could themselves see what the camp life was like. In the first place, they would find company officers and camp staff all of one mind on one point, and that is that the good boy is not dragged down by the bad, but himself lifts the tone of the hut. There is no place where a manly lad who keeps his face and his tongue clean exerts a stronger influence than in a camp hut. 'You can back the good home influence every time,' said a sergeant-major. A good lad who comes out all the better and stronger, and he does more good than he knows. The great majority of boys are attracted much more by decent comrades than by the other sort.

"Then again, you should see the contrast between the ragged slouchy walk of the first day in camp and the smart steady swing of the same company on the last parade of the week. Those boys were once a little crowd shuffling along anyhow; now they are a company moving like one man, and every lad has found himself in losing himself in the company. You should have heard the cries of the spectators at the boxing tournament; nearly every time it was 'Go it, B Company,' for example. The lad who was boxing had ceased to be himself; for the moment he was B Company. Each lad that tried at all was trying not for himself, but for his company.

"The main impression that would be left on the mind of a visitor would be the all-roundness of the week's experience. The fact is that the training of the defence forces of the Commonwealth is being regarded and conducted more and more as a continuation school for the lads of Australia. When I was asked to speak to the whole body of these young troops, I took the line that their military training was intended not merely to make them good soldiers if ever they had a soldier's work, but to teach them lessons which would make them better men and citizens for all purposes of life and work—attention, obedience, comradeship, and loyalty to the good name of the big thing of which they were members—a regiment, a union, a society, a nation. It was in the course of a talk with senior officers after this parade that I saw how broad and sound was the view that they took of their camp work, viz., that a good soldier is a better man all round, and that this work was putting good stuff into the fabric of Australian citizenship. As for the view the lads took, I believe a vote of all ranks would have resulted in a solid majority for another week in camp. One lad on sick parade on the last day but one asked me, 'Please, sir, can't you get us another week? and the rest of the squad echoed his appeal. They knew their officers had been trying to do them good, and they knew they had had a good time.

"It was a gloriously busy week for the padres. There were three of us, Anglican, Presbyterian, and Congregationalist; and 'Mac' at the Y.M.C.A. was a padre in disguise. We did our best to play the game by each other and by the boys. I suggested that we four should meet early each morning and pray together for the boys, their homes, the Camp and the Commonwealth; and we used to meet after I came back from looking after the sick parade at the hospital at seven o'clock. On Sunday I had an early Communion at seven. At ten the other padres had their church parade at the Y.M.C.A. The Anglican church parade was in the open with the band. At night the Y.M.C.A. gave us a sacred picture film, 'The Star of Bethlehem,' and the Presbyterian padre and I took turns to explain the different parts of the film. During the week I worked round all the sixteen platoons and the artillery. The Commandant gave the

chaplains every facility for their work, and spoke very strongly of the value set by the military authorities upon the chaplains' presence in camp, especially chaplains of senior standing in their own church. 'Last week we had the headmaster of a great public school, and this week we have a bishop. We take it to mean that the Churches recognise the importance of this camp training, and we are grateful.' Two Generals who visited the Camp spoke to the same effect, one of them adding, 'We want this camp work lifted to the highest level and recognised as a big thing for Australia.'

Mr. Hickson's Mission of Healing in India.

(By the Rev. E. F. E. Wigram, in the "Gleaner.")

(Recent letters from the Bishop of Travancore and Cochín, the Revs. W. S. Hunt and Dr. J. N. Carpenter, and other missionaries record the deep impression made in many parts of India by the teaching and work of Mr. J. M. Hickson. Mr. Hickson is a layman of the Church of England who, after doing good work in London, paid a visit to America last year, where, in India, crowds flocked to his services in cathedrals and churches, and where his work is being followed up vigorously by the bishops and other Christian leaders.)

"Think in the first place of the strange sights in this cathedral, the strangest and most affecting perhaps ever seen here in the forty years of its history, when all sorts and conditions of men, European and Indian, Christian and non-Christian, rich and poor, blind and maimed, and halt and deaf, gathered within the walls of this house of prayer.

Our non-Christian friends, who at all the services in the cathedral were greatly in the majority, exceeded in reverence. They came, as some of them said to me, not to man, but to God, asking Him to exercise His power on their behalf. I do not doubt that we decided aright when we resolved to throw open, in God's Name, His House of Prayer to all who might wish to call upon Him through and in the Name of Jesus Christ.

The quotation is from a sermon preached in Lahore Cathedral by its senior chaplain the Rev. A. P. G. Maunsell, B.D., a few days after Mr. J. M. Hickson's visit to Lahore last January. Similar visits had already been paid (among C.M.S. fields) to Ceylon, to Travancore, to the Telugu Country, to Bombay, and to some kind of testimony comes to us from all alike. The predominating conviction everywhere appears to have been: Christ the Lord has been in our midst; Jesus of Nazareth has been passing by, present to heal and to save as of old. He has wrought instant and wonderful cures in the case of some; He has set many more on the pathway of gradual restoration to full health and activity. And in healing men's bodies He has made Himself known also as the living Saviour of their souls; as of old, 'Thy sins be forgiven thee' has accompanied or actually preceded His 'Rise up and walk.'

In illustration of the spiritual reality of the whole mission, recall what a chaplain has written regarding the visit to Bombay: 'One thing can be stated most certainly, and that is that there was evoked a wonderful spirit of prayer. One felt that people were really praying and that the barriers of the flesh were being lifted from them so that they realised the presence of God. There was a most remarkable atmosphere of devotion the whole time.'

What is Mr. Hickson's teaching? Here is the statement of one of our Travancore missionaries regarding his mission at Tiruvella, where 20,000 people are said to have come together for the services: 'The missionary gave an address, the main thought of which was that Christ is as present to heal to-day as He was nineteen centuries ago; I cannot heal, but He can through me if we will let Him. Never believe that God afflicts any of His children with disease; Christ, Who is God, never scattered germs of disease or corruption, but always gave health, and spoke of an invalid as one whom Satan had bound; sickness is not a visitation of God, though He may sometimes permit it; I do not begin this work here to-day, you are those who must carry it on and complete it.'

The enormous crowds ministered to, and the rapidity with which Mr. Hickson passed on to other places, almost take away the breath as one reads. One writer suggests that he might have done deeper and more lasting work had he confined himself to a single centre. But his peripatetic method at least follows closely that of Christ and His Apostles, and avowedly his object was not to remain long anywhere, as though he were himself indispensable for the continuance of this work, but rather to revive the

ministry of healing in the Church, and to visit as many places as possible for this purpose. And so we read of prayer circles formed in one place and another as one step forward towards the perpetuating of the healing ministry.

Any who desire to read more about Mr. Hickson's Indian journey will find the pages of 'The Healer,' from the February number onwards, to be of thrilling interest. They contain frequent references to specific and wonderful cures. I mention here a few instances which I have received from other sources.

One of our secretaries writes of a C.M.S. missionary who, after an attack of enteric, had no hope of further work till he could take furlough, that he had received such benefit through Mr. Hickson that he is now at work again and will keep charge till a colleague arrives back from furlough to relieve him. Other missionaries also have sought and found help.

From Meerut a lady missionary writes: 'We have just had some wonderful meetings for Christian healing, the church crowded with sick, Hindu and Mohammedan, high caste and outcaste, side by side, and many wonderful cures—one girl carried in almost dying of consumption now quite well, the blind see, the dumb speak. I wasn't there, but others are full of it.'

One story seems almost too sacred for public repetition, yet how it enshrines the message that every one of us must become as a little child if we would see the Kingdom of God. A mother and her little girl were at one of the services at Agra, and the mother said afterwards: 'Wasn't the healing doctor wonderful?' But the child answered: 'Mother, I think the One Who stood behind him was much more wonderful.'

It will appear from what has been said that Mr. Hickson's mission has appeared in an altogether remarkable way not to Christians only, but also to the non-Christian element, Hindu and Mohammedan alike, in the Indian community. One bishop received a remarkable letter signed by twenty or more Hindus of an important town, saying they had heard of the blessing attending Mr. Hickson's work in the Bombay Presidency, hundreds of miles away, and begging him to arrange that he should visit them also.

'Whereunto shall this thing grow?'

'According to your faith be it unto you.'

To this we add the testimony of Miss Irene Cobb, an A.B.M. missionary in India, who writes as follows in the A.B.M. Review for June:—

'About a fortnight ago, Mr. Hickson held his mission of spiritual healing in Ranchi, and last week in Calcutta. A great number of people both Christians and non-Christians went from here to them both. Doctor took six cases from the hospital here in a car, and Sister Grahame went in charge of them. Then a big chara-banc took another lot of men and women. One of the cases was a woman who was in the hospital for six months, rightfully ill with asthma and hemorrhage of the lungs, and every indication of phthisis. She was too ill to sit up, and they had to make a stretcher bed for her in the car, so that she could lie down. They carried her into Ranchi Cathedral; she was taken there again the next day, but this time she sat on a chair, and after the service walked outside and said that she was coming straight back here in the crowded chara-banc, which she did—it is about a six hours' journey.

She was quite well and none the worse for the rough trip home; and now, last week, she has been going all about Calcutta, taking people to the Mission there. All those who went from here have come back ever so much better, in many cases quite well; and what is most noticeable is the wonderful spiritual uplift it has been to them all. Blind people have received their sight, deaf people hear, cripples who have not been able to move can now use their limbs. One child that the Padre saw, whose arms were crippled from birth and doubled up against her shoulders so that she could not move them at all, as soon as Mr. Hickson put his hands on her she turned and threw her arms about her mother. There were 1000 people in Ranchi Cathedral.

'He (Mr. Hickson) has effected the greatest cures on children and non-Christians. He says the Christians are far more difficult to heal, as they are so full of doubt. He is having wonderful services in Calcutta. The first three days there was 5000 English and English-speaking Indians attended.

'There are no sight-seers allowed, at the services—only those who are sick, and they must enter by ticket. There is no advertisement or fuss, the whole thing is truly and thoroughly spiritual. It has made a great impression. Mr. Hickson is going to China and Japan when he leaves India.'

Affliction is often the Good Shepherd's black dog, to fetch in His stray sheep.

The Mukawa New Testament.

The south-east corner of the immense tropical island of Papua juts out into the blue Pacific waters, and the tribes whose villages are scattered along the coast-line speak many different dialects. These people, some of whom were quite recently cannibals, and being evangelised by missionaries of the L.M.S. and by members of the Anglican Mission to New Guinea. On the shores of Goodenough Bay the current language is Wedau, in which the Gospels and Acts, with certain other New Testament books, have been published by our Society, the chief translator being the Rev. Copland King, of the Anglican Mission to New Guinea.

Mr. Copland King, who has had thirty years' experience as a missionary, has described some of his difficulties in rendering the Scriptures into this tongue. "So many things mentioned in the Bible were quite foreign to the people; for instance, at that time they had never seen a sheep, and if we told the story of the Good Shepherd seeking the lost sheep, it was meaningless to them. "But if for 'sheep' we substituted 'pig' it grew intelligible to them immediately. Their pigs were often straying from the village street, which was their headquarters, and getting lost in the woods, when the owners would have to search for them. And the fact of any one, under such circumstances, carrying a little pig home in his arms appeared to them at once. Of course, we did not use the word 'pig' in our translation of the Gospels. We explained to them that the sheep was a common animal in another part of the world, just as the pig was in their own country, and in this way we enlarged their ideas and improved the foreign word into their language."

Between Goodenough and Collingwood Bays, Cape Vogel juts out into the sea. Mukawa is one of a group of villages on this Cape. This landing-place for Mukawa bore, till lately, the sinister name Siragi-Kapukama—which means "the place for the roasting of visitors." The people living on both sides of Cape Vogel speak what is known locally as the Are language, to which missionaries have now given the name of Mukawa. When the agents of the Anglican New Guinea Mission began to evangelise Cape Vogel and its neighbourhood, for some years they employed the Wedau form of speech, hoping to make the lingua franca for the Mission. They found, however, that the Wedau and the Mukawa vocabularies included many words exactly alike in form and sound, but with totally different meanings. The Rev. Samuel Tomlinson, the veteran pioneer missionary who has laboured in Papua for thirty years and began to evangelise the Mukawa district in 1898, considers that Christian teaching given in Wedau must have sounded nonsensical to the people dwelling round Cape Vogel. For example, the word "Kanakanuma," which means "sweet potatoes" in Wedau, means "spirits" in Mukawa. The Wedau salutation, "Egualau tapu," which means "I greet you all," means in Mukawa, "I greet you, ye wallabies." These are only a few samples of many words spelt alike in both languages but with very different meanings; and they illustrate the difficulty which besets a missionary who goes out of one district and uses its speech among the people of another district not far away.

Mr. Sidney H. Ray, who is the first living authority on these Melanesian languages, writes: "So far as their language shows, the Mukawa people are Melanesians. In its grammar the language is not far removed from Wedau. There are six Mukawa settlements, four containing one clan each, and two containing two clans each. Each clan has its own totems (consisting of various mammals, birds, reptiles, or bananas), and its members do not kill or eat an animal or plant which is the totem of the clan. The change of meaning in the Wedau and Mukawa phrases is curious. There is, of course, nothing remarkable in a certain group of sounds having different meanings in adjacent languages; but that they should form a sentence in each is certainly strange. Such examples as Wedau and Mukawa show the danger of trying to teach people in any other language but their own. Instruction, religious or otherwise, must be in the mother tongue."

It was plainly necessary, therefore, to make a separate version of the Gospels into the special speech of Mukawa. This was begun by the Rev. Samuel Tomlinson, and in 1904 the Bible Society published his version of St. Luke's Gospel. Other books followed, and in 1912 the Four Gospels and Acts in Mukawa were printed and published. Since then Mr. Tomlinson completed in 1915 the translation of the New Testament, and in 1919 he had finished the Mukawa Bible. The manuscript of the whole reached the Bible House in London last year, when Mr. Tomlinson himself paid a visit to England, and re-examined and corrected his version of the New Testament, which our

Society has just printed in one volume. Mr. Tomlinson has taken back his manuscript of the Old Testament to Papua for further revision.

This veteran missionary has kindly furnished us with most of the above particulars. It is estimated that nearly 10,000 people speak Mukawa. Among these about 1300 are now Christians, of whom fully 1000 can read. A recent visitor who was present at the Eucharist in the dimly-lit, palm-leaf covered church at Mukawa found nearly all the adults of the village present. There were over 100 communicants. "The rows and rows of men in loin-cloths filling half the church, kneeling as still as statues, bolt upright upon the shingle floor, and the corresponding rows of women in their grass skirts on the north side, offered a striking example to the beholder." Mr. Tomlinson adds: "It will soon be a joy to me to see the people of Cape Vogel with the Word of God in their own language in which they were born, and singing His praises from the Psalms of David in their own Bible. This we shall be enabled to give them through the help we receive from that noble institution, the British and Foreign Bible Society, which is recognised by every missionary as one of the greatest helps he has, which cheers him on his way and spurs him on his translation work."

The C.S.S.M.—What is it?

"The C.S.S.M."

Under this title, with an attractive cover, a new Magazine has been published this year. It is the organ of "The Children's Special Service Mission," and contains interesting and inspiring accounts each month of the work in England and the different parts of the world where its banner has been unfurled. Also helpful notes for Bible Study, and true stories culled from Mission incidents.

Origin.

In the year 1858 a Man of God, Josiah Spiers by name, was on the sea-shore, Llandudno, Wales. Noticing some children with apparently nothing to interest them, he suggested writing a text for them on the sand. He soon had a busy little company gathering shells, and "God Is Love" shone out in white on the golden sands. Then began a work which has been richly owned and blessed of God. Mr. Spiers was joined by men and women like-minded with himself, in his love for children, and the Children's Saviour, one of whom was Mr. T. B. Bishop, who was called to his rest last December, after fifty-three years of devoted service amongst the young.

Spread of Work.

Inland and Overseas.

The work spread inland throughout Great Britain and overseas to many lands, where, not only have Evangelistic Missions been held, but innumerable branches of the "Young Peoples' Scripture Union" have been formed, which is felt to be of such vital importance, for it is still the "Holy Scriptures which are able to make us wise unto Salvation." And the "Old Old Story" meets the spiritual needs of old and young alike.

The Magazine.

There may be many in Australia who knew the "C.S.S.M." in the home-land, and will welcome the Magazine, which may be ordered through the Hon. Sec., Y.P.S.U., 264 Pitt Street, Sydney; or Mr. Hubbard, 13a Warwick Lane, London, E.C.4. Price 2/- per annum, or 3/- posted. Orders for 1922 should be sent in now.

Mr. E. Clark.

We understand that the Home Committee would like to send a Missioner out to Australia again. Mr. Clark, who was here some years ago, having reported on the great need and glorious possibilities in this fair land. The very heavy expense and shortage of workers with the necessary gifts are difficulties in the way.

Seaside Services.

The Committee of the Y.P.S.U. in Sydney feel we should not wait for others to work for us, so are hoping that the way may open before them to organise some "C.S.S.M." work during the coming summer months amongst the crowds of young people who gather on our beaches.

There is a worker whom we believe to be suited to the work, and willing for it, were we in a position to secure his services. Any offerings to defray expenses will be very gratefully accepted.

Y.P.S.U.

We would prayerfully urge all parents, Ministers, S. S. Supts., and Teachers to encourage the daily reading of the Word of God, and know of no more simple or helpful means than joining the "Young People's Scripture Union." Testimonies constantly come in of the rich blessing it has brought into the hearts and lives of adults and children alike.

(Communicated.)

The Archbishop of Brisbane & Prohibition

A motion came up in the recent Brisbane Synod in support of the movement for prohibition. There was some difference of opinion, and the Sub-Dean, Canon Batty moved as an amendment:—

"That this Synod notes with deep interest prohibition by the will of the people of the manufacture and sale of intoxicating drinks in the republic of the United States of America, and of their sale in most of the provinces of Canada, and commends this action to the earnest and sympathetic consideration of the people of the diocese." He pointed out that this amendment was the same in meaning as the resolution passed by the Lambeth Conference. He considered that the policy of prohibition was extraordinarily drastic, in that it cut away from human life something which had been in it through-out history, and which permeated the literature of all ages. It was in the Holy Scriptures, and was used in the communion service. There were two tests of prohibition. It must be tried to prove whether it was a failure, and whether the remedy did not create more evils than it seemed to suppress. He was not satisfied on those points. In every case prohibition had created an organised system of evasion of the law.

The Archbishop said that the reference to prohibition in the Lambeth Conference resolution was due to him. He hoped that his friends who agreed with him about prohibition would not consider those who were opposed to it morally wrong. If there was one thing which had injured the cause of temperance people against their opponents. Good arguments were to be obtained on both sides. The difference between his view and that of Canon Batty was that Canon Batty wanted to judge by results, whereas he (the Archbishop) preferred to go by principle in this matter. It was impossible to judge by results, as the results supplied were conflicting. Let them look at the case fairly and squarely. If the world was an ideal place he would certainly drink alcohol, but the time had come for a heroic remedy. The sale of poison such as opium was forbidden by the law. The argument about the liberty of the subject had been used long enough. The question was: Did the State demand the control of the liberty of the subject in regard to alcohol? He believed such control was justified. The world had come to believe that the evils of alcohol were irremediable, but they did not know what they would feel like after they had got the whole nation clean of the taint of it. "If thy right hand offend thee, cut it off." A man with a limb missing did not have a complete life, but it might be a safe one. "Let us ask the world," he concluded, "to try this thing and see whether, when we have tried it, we have not got it for keeps because of the wonderful change in our lives."

The amendment was defeated, and the motion was carried on the voices.

A PRAYER.

O Thou Unseen yet ever present Lord Who knowest every thought and every word; Who seest all that is within my heart; From Whom no secret thing is hid; no part Unknown of any wish or hope that dwells Within my breast or which alternate swells My heart with grateful joy or trembling fear. I cannot see Thee, yet believe Thee near; Thou knowest all my weakness and my sin, Which ever reigns my erring soul within. I am Thy child; oh, look with pity down Upon the creature of Thy hand and crown My weakness with Thy strength, and give My spirit comfort that I yet may live. In hope of Thy redeeming grace, and prove The ever-present blessing of Thy love; For Thou art Love itself, and I am Thine, Partaker of Thy love, O Love Divine! Amen. W.H.H.Y.

"Leave God to order all thy ways And trust in Him what'er betide; Thou'lt find Him in the evil day Thy all sufficient strength and guide. Who rests in God's unchanging love Builds on the rock that nought can move."

IMMIGRATION.

Australia is in need of new settlers. This is reiterated daily. We need enthusiasm on such a subject and much though spent on detail as to how we will absorb those who arrive. What most people fail to grasp is that to-day there are in our midst some thousands of immigrants. These are chiefly men who were soldiers of the British Army, and their families. Remembering the wonderful welcome given to the "Digger" by every English home, it seems just the true Colonial spirit to repay that hospitality when the chance offers, as it does now.

We must remember that one dissatisfied immigrant is a bad advertisement for Australia, and tremendously sets back the flow to our shores. Every happy immigrant is the very best advertisement possible.

With the large body here at present we must deal at once and be ready to deal with those coming. Sir Joseph Cook made a grant of £1000 to the Church Social Campaign, who are dealing with this problem to cope with immediate distress, through their employment agency, farm, etc. They are doing this. Also they are opening a large hostel, in an acre and a half of ground at Glebe Point to receive these new arrivals.

Sir Arthur Rickard has guaranteed their account for the sum of £600 to enable repairs to be effected. A sum of at least £3000 is required to carry this work on effectively. This is needed to furnish the hostel, to effect repairs, to train men on the farm, to send them to positions through the employment agency, and generally care for their welfare. They will then be cared for from the moment they reach port until they are welcomed at their destination. It is easy to tell harrowing facts of what these fine people have suffered and are suffering, of the extortions practised by unscrupulous boarding-house keepers, and employment agencies, etc., but far better get on with the work and leave the talking to others. It is hoped that those who are interested in this vital question will now back up the Church Social Campaign to the full. This is the only body doing this work. It works free of politics and sectarianism, and is controlled by a body of Sydney's leading citizens.

The headquarters are at 92B Pitt Street. "Bis dat qui cito dat." Donations may be sent to the secretary at that address, and any enquiries answered.

Young People's Corner.

BEGIN ANEW.

Begin anew!
Things may have been far wrong
And you to blame,
But Jesus is the same,
He battled for the right
And won for you.
Begin anew.

Look up above,
O, let not vain regrets
O'ershadow you.
His word is ever true
That He forgets
The ill that we have done—
So great His love,
Look up above.

PETER'S BIRTHDAY.

It was Peter's birthday. Peter was a dear, happy little boy whose home was far away in the North. He was an Eskimo, and lived in a snow house. Just think how lovely it must be to live in a snow house—all white and shiny like the palace of the Snow Queen!

Well, as we said before, it was Peter's birthday, and he was six years old. He woke up very early that morning, and thought what a happy day it was going to be. Father gave him a beautiful toy sledge—just what Peter had been wanting for ever so long; and Mother had made him some lovely sealskin boots. His brother gave him a large pocket-knife—bought from a trader a little while before; and big sister promised him a puppy. Then after breakfast the missionary came round and wished him many happy returns. Before leaving, the missionary took out a small parcel, and handed it to Mother. Peter wondered what- ever it could be.

In the afternoon Peter went out to play with a friend called Bobby, and took his toy sledge with him. Soon the boys were having a glorious time, sliding on the ice, and throwing snowballs. Then they began to play with the sledge. "You can be the dog and pull the sledge," said Peter to Bobby; "and I will be the driver and run behind." It was great fun.

But then a sad thing happened. All of a sudden Bobby slipped and broke off a piece of the beautiful sledge. "You had one! you

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