

**Diocesan Book Society**

Rear of St. Paul's Cathedral, Melbourne.  
Best house for all descriptions of Church and  
Sunday School requisites. Books for  
Private and Devotional Reading.  
Write direct and save time.

**C. N. CROSS,  
GROCER—CAMDEN**

Large up-to-date stock of all kinds of Groceries.  
Choice brands of Dried Currants, Raisins,  
Sultanas, etc.  
Orders carefully packed and punctually attended to.  
Phone—6 Camden. A TRIAL ORDER SOLICITED.

**J. WILSON**

High-class Pastrycook and Caterer  
Head Office, Shop and Bakery:  
72 Military Road, Mosman  
Branch Shop, SPIT JUNCTION  
Wedding and Birthday Cakes on shortest notice.  
Afternoon Teas and Refreshments.

Telephone Kat. 84.

**A. E. PETERSON**

Family Grocer and Provision Merchant  
The Mall, Leura.  
Families waited on for orders. Goods delivered  
daily. Well assorted stock of Ironmongery,  
Crockery and Glassware.

Tel. L 1453

**C. S. ROSS**

(Successor to N. H. Scott)

Ladies' and Gents' High-class TAILOR  
182 King Street, Newtown.

**Wahroonga Bakery.****P. E. JENNINGS**

Baker and Pastrycook, Lane Cove Road

Every branch of the trade is made a special study to please  
our patrons. Catering, Wedding and Birthday Cakes, etc.,  
on shortest notice. Our carts deliver throughout the district.  
Quote Tel. 9 Wah.

**YOU SAVE MONEY  
At Anthony Hordern's**

With every purchase you make at  
Anthony Hordern's there are  
Genuine savings in its truest sense—i.e.,  
the very best quality at the price.  
Cheapness is never the criterion of  
economy.

Then again—

**by Shopping at**

the big palatial Store, you enjoy every facility  
that makes shopping a pleasure. The abundance  
of fresh stocks arriving daily offers an  
unrivalled selection for choice—ever changing  
and featuring unending variation.  
Orders by Post are faithfully and efficiently  
attended to.

Sectional Catalogues—free. Send for a copy.

**Anthony Hordern**  
and Sons Limited  
Brickfield Hill SYDNEY.

**The Gosford School for Girls**

NORTHERN FACADE AND PART OF GROUNDS

MISS M. E. MACCABE } Principals,  
MISS A. MACCABE }

**The School will Prepare Girls for—**

1. COURSES AT THE UNIVERSITY.
2. COURSES AT THE CONSERVATORY OF MUSIC.—Professors at the Conservatory of Music, Sydney, supervise the Music and Education of the School.
3. COURSES AT BUSINESS COLLEGES.

French is spoken at two meals every school day.  
Vegetables and fruit are grown. Poultry and cows  
are kept to supply the school.

Prospectus on application.  
Sydney personal references.  
The School is run on the lines of a Swiss  
pensionnat, and offers advantages of city,  
country and seaside. Pupils prepared for  
intermediate and Leaving Certificates.

**CRANBROOK SCHOOL, EDGECLIFFE**  
BOARDING & DAY SCHOOL FOR BOYS

HEADMASTER, REV. F. T. PERKINS, M.A.

Cranbrook, formerly the "State Government House," beautifully situated on the Levee Hill, and at a little distance from the shores of Sydney Harbour, has been established as a Church of England School for Boys and will be conducted on the lines of the great English Public Schools. The School offers a sound religious education as a preparation for the University and other examinations in Classical, Commercial and Scientific subjects. Boys have the advantage of a well-equipped Science Laboratory. Cricket, football, tennis, swimming, and boating are provided. Admission to junior school at nine years of age and upwards. Further particulars from the Headmaster or the Secretary at the School.

**Blue Mountain Grammar School, Springwood.**

Day and Boarding School for Boys of all ages.

Preparation for all Examinations. Education under healthiest conditions.

Telephone Springwood 3. Illustrated Prospectus on application. E. K. DEANE, Principal.

**Irvine's Winsum Cream**

For Winter or Summer use. To remove and prevent  
Chaps, Cracked Hands, Sunburn, Sea Bathing  
after Shaving. Neither sticky nor greasy. A perfect  
success. Pots 1s. & 2s. each.

T. A. IRVINE, Proprietor, Bridge St., Drummoyne

**HAROLD B. WARD**

(Late 20th Batt. A.I.F.)

**SURGEON DENTIST**

Crown and Bridge Work a Speciality.  
362 Lane Cove Road, Crow's Nest  
(Next to Post Office)

**DON'T LOOK OLD!**

But restore your grey and faded hairs to their  
natural color with

**LOCKYER'S SULPHUR  
HAIR RESTORER**

SOLD EVERYWHERE 1/6

Lockyer's gives health to the Hair and restores the  
natural colour. It cleanses the scalp, and  
makes the most perfect Hair Dressing.

This world-famous Hair Restorer is prepared by the great Hair  
Specialists, J. Pepper & Co. Ltd., Bedford Laboratories, London S.E.,  
and can be obtained direct from them by post, or from any Chemist  
and Stores throughout the World.

**E WEBBER & CO.**

Drapers, Clothiers and  
Complete House Furnishers  
AUBURN.

Whatever you require

For any Season of the Year

**GET IT AT WEBBERS'**

Barrett's 712 Darling Street, ROZELLE

For everything in Men's &amp; Boys' Wear

Barrett's 736 Darling Street, ROZELLE

For everything in Ladies' &amp; Children's Wear, Household Drapery, etc.

See our Values before buying elsewhere.

Telephone W 1450

**The Church Record**

For Australia and New Zealand.

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

With which is incorporated "The Victorian Churchman."

Registered at the General Post Office, Sydney, for transmission by post as a Newspaper.

Vol. VI., No 23

NOVEMBER 7, 1919

Price 3d. (7s. 6d. per Year Post Free.)

**Current Topics.**

Throughout the years of the War the  
Church's task in the way of comforting  
and enheartening the  
people of the Empire  
was recognised fairly  
generally. With the re-

laxing of the tension of anxiety and  
fear there are not wanting disconcerting  
indications that the great fact of  
God in Christ Jesus is being relegated  
to quite an unimportant position in the  
common mind, and the Church is  
deemed only fit for the scrap-heap.  
The Church's contribution to the com-  
mon life is completely overlooked or  
else very largely discredited. But there  
is another side as was well put by the  
new Dean of Newcastle last Sunday  
week. He said that:—

"Men without views and without imagina-  
tion discussed the future of the Church some-  
times with the air of amused and lofty critics,  
or with a grand indifference. But let them  
know this, that if the church went to-day,  
Australia was gone to-morrow. The Chris-  
tian church and the Christian ideal was the  
one thing that stood to-day between civilisa-  
tion and disaster. And yet there were men  
to-day ignoring the one thing, and starving  
the one influence that alone could save them.  
The modern world was busy with the festive  
occupation of digging its own tomb, and  
satisfied apparently to be doing it. The  
church was here to rouse the world out of  
its drunken dream. The lust of the eyes and  
the pride of life must be replaced by the  
uplifted Christ. It was God's world and  
God's humanity, and the church dare not  
stand idly by and see it go down into the  
dust."

"The Church dare not"—it is time  
that Church-members realised the suicidal  
tendency of their  
general attitude of non-  
possumus when con-  
fronted by the needs of  
the great world. "Live dangerously,"  
said a Church leader in England. "The  
great things for the kingdom of God  
have always been done by men and  
women who took big risks, and made  
great adventures." It is to this that  
the Church is called to-day. As the  
Archbishop of Melbourne said the other  
week in his Synod charge:—

"If the church were to influence national  
life, it must be braver than in the past. It  
must stand aloof from all sections of the  
people, and, while allying itself to none,  
must be courageous to deliver its message to  
all alike. God hated war, and men brought  
it upon themselves. He equally hated inter-  
nal strife, and yet strife would continue as  
long as men sought to overreach and de-  
fraud each other. Nothing would save the  
world from further catastrophe but a public  
opinion powerful enough to suppress dis-  
honesty in their dealings, and that selfish-  
ness which cared not for their brother's  
well-being. Voices which were honestly  
raised against these social vices were to be  
honoured and obeyed from whatever class of  
society they came. The church stood for  
righteousness and just dealing, and must not  
keep silence from any craven fear."

We have to guard against opposite  
mistakes. In the first place it by no  
means will necessarily follow that the

Church which stands boldly for right-  
eousness is going to be listened to or  
attain popularity. Very likely the re-  
verse will be true. Then again, there  
is the possibility that some failing in  
the individual may be hindering the  
advance of the kingdom—a possibi-  
lity that should drive men of humble  
mind to earnest self-examination.

Speaking of the world-crisis of to-  
day, the Dean of Newcastle said that—

"The Church must look out upon it in no  
attitude of rancorous scolding, but in the spirit  
of love and compassion of the Divine Re-  
deemer that was eternal, and pitied the world  
stained in its sin and tossed in the tempest  
of its mere freedom. It might be that the  
Church will fail. It might be that this civil-  
isation would know not the things that be-  
longed to its peace, and would therefore have  
to die. On such failures the world was  
built. It was no shame to share in the  
failures of the Cross if in this sense the  
Church would fail and the floods of materi-  
alism submerge her fires. Even though dy-  
ing, she would, like the Christ upon the  
Cross, light such a candle as would never  
be put out. But let them be frank. Let  
them be humble. Let them be sure that  
they did not confuse their human failures  
with the grander failures of the Cross. Was  
the world refusing to see because their mes-  
sage was too high, too beautiful, or was not  
their failure due to their own laziness, their  
own indifference, their own stuffiness, their  
own want of love? There was a certain type  
of man that croaked about the menace of the  
Church of Rome. The only answer to any  
challenge that Rome might make was a re-  
invigorated Protestantism and Anglicanism,  
with fewer passengers on the boat. Chris-  
tianity was not enough to boil modern society  
to rags. The Church's merest minimum  
would be a deadly ultimatum to the world,  
but they would do nothing at all until they  
got those fine energies of manhood and wo-  
manhood now held in cold storage and set  
them at work for God and man. If the  
Church would get even 50 per cent. of its  
cold storage behind it it would go forward  
conquering, and to conquer in the serried  
ranks of consecrated manhood."

We have read in an unexpected quar-  
ter one of the sanest pronouncements  
on the question of Biblical  
criticism which we have  
seen for some time. The  
writer deprecates the faults

of both sides, condemning on the one  
hand the obscurantist outlook which  
insists that all criticism is atheistic in  
spirit, and on the other the too airily  
expressed assumptions that inability to  
accept all the latest theories of critics  
is a sign of hopeless ignorance and  
wilful stupidity. The writer says:—

"No really healthy Christian mind can  
advocate obscurantism. No one wants to  
put the Bible in a glass case. But it is the  
duty of every truth-lover to test all things,  
and to hold fast that which is good.  
The ordinary readers have their rights,  
even though a man may be, technically  
speaking, unlearned. But to accept any view  
that contradicts his spiritual judgment simply  
because it is that of a so-called scholar, is  
to abdicate his franchise as a Christian and  
his birthright as a man. The obscurant  
who opposes investigation by men who are  
admittedly irreverent in spirit, is a mediaeval-  
list. To use Bushnell's famous prologue, he  
would try to stop the dawning of the day  
by wringing the neck of the crowing cock.  
The ordinary thinker is aware that the priv-  
ilege of investigation is conceded to all. But  
the avowedly prejudiced scholarship must  
certainly be received with caution."

An item of general interest occurred  
in one of the evening newspapers last  
week. It is often said  
that Americans can beat  
creation, and a proposed  
alteration in the U.S.

Book of Common Prayer marks an ad-  
vance beyond the ideas expressed by  
St. Paul, which is a happy or unhappy  
augury for the future progress of the  
Church of U.S.A. We always look for  
latest fashions from America; we im-  
agine that the short skirts and "right  
up to the knocker" shoes, and the cig-  
arette fashion in women all originated  
from the home of the "up-to-date."  
Consequently the following paragraph  
from one of the Sydney evening papers  
causes little surprise. It runs as fol-  
lows:—

"Advices from New York say that the  
elimination of the word 'obey' from the  
marriage service is only one of the revolu-  
tionary changes in the authorised practices  
of the Protestant Episcopal Church, which  
are recommended by the Commission on  
Revision and Enrichment of the Book of  
Common Prayer in its report for presentation  
at the Church Convention this month.  
The proposal to abolish the woman's  
promise to obey is the result of protests  
which have been gathering strength through-  
out the country for many years. Some min-  
isters have refused to use the term."

Our American cousins had better  
re-write portion of the New Testament,  
especially in some of the Epistles of St.  
Paul and St. Peter, so as to bring the  
New Testament right up to their mod-  
ern views of life.

The "Prohibition" movement is get-  
ting more extensive. A writer in the  
"Natal Mercury" cites  
Prohibition. America as a good ex-  
ample of tactfulness, in

that for some years now the Temper-  
ance question has received attention in  
the Government schools. Evidently a  
good fight is being made in the South  
African Union. The same newspaper  
has the following strong indictment of  
the Liquor Traffic:—

**"WHY PROHIBITION."**

"Because the liquor traffic is a curse, God  
himself having pronounced war upon it;  
because no drunkard can enter heaven, and  
the bars and public houses make drunkards;  
because the Union Government have no right  
to legalise, foster, or receive revenue from  
that which sends men to perdition; because  
a traffic which is so dangerous and deadly in  
its nature and tendencies as to require con-  
stant policing and heavy licensing in order  
to prevent it from overrunning and ruining  
outright cannot be a good traffic; because  
traffic in that which deprives men of their  
reason and incites them to crime ought not  
to be treated as a legitimate or honourable  
line of business; because the liquor traffic is  
one of the greatest incentives to vice, im-  
morality, and deeds of violence; because the  
liquor traffic is responsible for a large share  
of all the murders, wife beatings, divorces,  
accidents, and business failures; because the  
liquor traffic can thrive only upon wasted  
money, wrecked manhood, and ruined homes;  
because the sighs and sorrows of broken-  
hearted wives and neglected children caused  
through drink appeal to us for help; be-  
cause where prohibition has been tried and  
allowed to prohibit it has lessened crime,  
relieved suffering, dried tears, brightened  
homes, emptied gaols, increased prosperity,



promoted peace, and been a blessing in every respect; because we love our families, our neighbours, our country, and our God, and we do not wish to see our homes, our children's homes, and our neighbour's homes, our Homeland, or the world ruined through the withering, blighting influence of liquor."

The "Natal Mercury" is published in Durban, and the Chief Constable of Durban is cited as having said that it is most difficult to abolish illicit drinking, and he would welcome total prohibition.

The title is borrowed from the headlines of a well-known Sydney publication over a critical report of Parsons and the session given up by Poverty. the Congregational Union to the consideration of social problems, and the writer of the article evidently welcomes the effort of the Church to offer some positive contribution to the solution of the problems involved in the production and distribution of the social income. One of the most striking evidences of vitality in the churches generally is the increasing attention which is being given to these questions, and the growing conviction on the part of her members that the Church has a definite contribution to make and an unavoidable duty to make it. It is not outside her sphere at all, and it is not the exclusive business of a few enthusiasts. To quote the article whose title we have borrowed:—

"Men of influence and weight in the community should really make their influence felt in the direction of securing just social readjustments speedily. Thus only can we avoid the miseries that have come upon Eastern Europe. Those who think that they can be avoided by other means—b oppression and audacious lying, for instance—err most seriously and dangerously."

But, if any intelligent guidance is to be given, it must be preceded by an earnest study of the problem, which is far more complicated than a cursory glance would suggest, and to this end we heartily commend the Workers' Educational Association, and the Australian Christian Social Union. Every Churchman ought to be an earnest student of the social problems. Some remarks of Rev. G. Portus, when speaking, by invitation, at the session of the Congregational Union referred to above, are very much to the point:—

"If the Church," he said, "was going to offer any effective solution of social problems, then Churchmen must set to work to learn something about them. This was to be done partly by study and partly by first-hand acquaintance with the ideas and ideals of the workers. He believed that the spirit of the gospel of Christ would help to solve these problems, but to apply that spirit they must have some knowledge of social conditions. Obiter dicta from parsons, and Church people about the industrial situation, unless they were well-informed, were likely to do more harm than good. Next to hard study of social problems their great need as followers of their Master was to get to know something of the hopes and fears, the ideas and exaggerations and bitterness of the manual worker at first hand."

May Churchmen generally act upon Mr. Portus's remarks!

We refer to the concrete article, for the Judge before whom the Vacuum Oil Company preferred its application for increase in the price of kerosene, used no oil in the delivery of his judgment. In common parlance, he "put the acid on" the unlucky aspirants after bigger profits. His Honor's castigation of the Company's methods of concealing the true state of their business activities, and profits must have brought consolation and hope to a long-suffering community. We have been, as the man in the street would say, "fed up" with the sight of amazing profits in many company reports, and have had the uncomfortable suspicion that the "half was not told" the public, but that profit-

earing was being carried on in a most callous and brutal manner by men who in some way or other had obtained control of the marketing of necessary commodities. In view of the above-mentioned judge's practical accusation of concealment of profits, we are looking for some strong action on the part of those responsible for the carrying out of the laws of the country to warn off those who are tempted to exploit the needs of their fellow-citizens.

We congratulate N.S.W. upon having at least one brave Statesman who ventures to put his country first and maintain his own freedom of conscience in things political.

**A Vicious Method.** Judged by its results, according to the most general criticism, the political life of the Commonwealth is very far from ideal. Many people who are keenly anxious for the welfare of the community cannot help putting a large measure of the blame for the present state of things at the doors of party "selection" meetings, where a few hundred people, often with axes to grind, "choose" (!) for whole electorates the members who are to represent them in various interests. These strikingly undemocratic methods have not succeeded in giving the country a political life of which we can be proud. The new system of Preferential Voting has been brought in in order to make elections more democratic and make possible a wider choice in candidates, with the hope that a better stamp of man will offer himself in fair contest to the electorates. But old habits die hard, and there is a class of men who love the power that these party selection organisations give them. They do not seem content to trust the people, and consequently still seek to perpetuate this vicious method. It is satisfactory, in the extreme, that a man of Mr. Bruce Smith's standing has taken up so strong an attitude as is manifested by the following reply he has made to one of the Party Selection Committees:—

"I regret that I cannot co-operate with your body in the virtual defeat of the Preferential Electoral Act, which was passed to obviate the pernicious practice of pre-selection. I was chairman of the Parliamentary committee appointed by the Liberal Party to report on the proposed electoral reform, and that commission considered and reported that the chief advantage of the new preferential system was to abolish pre-selection and to afford the whole electorate free choice of all candidates offering. Your proposal, by holding out to candidates the hope of selection as an inducement to consent to retire if not selected, in my opinion defeats the whole purpose of the Act and would deprive the people—now nearly 65,000 in the Parkes electorate—of their undoubted right to a free and untrammelled choice. Your body has no legal status, and is not contemplated or recognised under the Act, and, in fact, defeats its purpose. I do not wish to be selected except directly by the people themselves. I am publishing an address to the electors and will readily meet all competitors."

We sincerely trust that Mr. Bruce Smith's fine lead will be followed generally by political aspirants.

There is need for quiet yet strong action by those whose convictions represent the intrusion of purely worldly methods, sometimes tainted with suspicion of evil tendencies, in efforts to advance the Church's activities. There are types of Churchmen and Churchwomen who engage in just the same rounds of pleasure as the frankest worldling, who are even, in their blinded vision of the real aims of the Church of the Crucified Saviour, pressing for the adoption of methods of raising money which, speaking as mildly as possible, are

contrary to deepest Christian sentiment, and, rightly or wrongly, shock and wound the conscience of some of the most earnest members of the Christian Body. We note with hopefulness the strong line adopted by the Bishop of Chelmsford in regard to a big financial "crusade" for the work of his large and needy diocese. In his diocesan paper Dr. Watts-Ditchfield, in announcing that during September he was going to commence his campaign in support of the "Crusade," says it is advisable that from the very commencement it should be clearly understood that this is a distinctly spiritual movement. The sum to be raised is a large one, and the movement will only be carried to a successful issue if the spiritual is kept in view at every step. His lordship went on to say:—

"I may as well say quite frankly that I do not desire to have any part of the sum raised by either a 'whist drive' or a dance. For the moment I am not venturing any opinion on either. Both may be perfectly legitimate forms of recreation, but they are not the methods of the Church for raising the money for carrying on work. I have never heard of either being opened or closed with prayer. Yet the Church, by placing the only offering she orders in the midst of the Communion Service and immediately before the words, 'Let us pray for the whole state of Christ's Church militant here in earth,' clearly indicates that the money for the 'Church Militant' must be such as can be offered on the altar. 'Here we offer and present unto Thee our alms and oblations.' I want offerings as a result of self-denial, and not because of a night of amusement. I emphasise this point, because I believe the Church never really gains by money obtained in the ways I have mentioned. People do not give the money for a spiritual object, but for the enjoyment of the game, and in consequence they cannot reap any spiritual benefit from the gift. I want every penny given with prayer and because of love to the Lord Jesus Christ."

O si sic omnes! How the Church of God would gain in power for work and witness, especially the latter, if only her leaders would be brave enough to keep only to those lines of action which in their innermost hearts they believe to be right and truly expedient. It argues a failure in our faith in God when we venture outside of those lines for the sake of easing our financial path. Fancy A.B.M. or C.M.S. organising Whist Drives and Balls, Peace or otherwise, in aid of the special work that comes within their province! Why, then, should the Church's Missions in the homeland be financed by such questionable means? We challenge those leaders who allow or approve of such means to justify their action or inaction.

## English Church Notes.

### Personalia.

The interesting announcement is made that the Annual Sermon of the Church Missionary Society will be preached in May next by the Right Rev. V. S. Azariah, Bishop of Dornakay. Bishop Azariah is the first Indian to be raised to the Episcopate. Only once before, has the Annual Sermon been preached by a native Bishop—viz., in 1900—when the late Bishop James Johnson, of Western Equatorial Africa, was the preacher.

A wide circle of C.M.S. friends will hear with regret of the death of Archdeacon A. B. Hutelings, of Japan. He had been a missionary since 1871.

The death is announced of Mr. F. A. Bevan in his seventy-ninth year. A convinced Evangelical Churchman, he sought by every means in his power to advance the cause of Christ. Two more Deans are shortly resigning—Dr. Furneaux, of Winchester, and Dr. Page Roberts, of Salisbury.

### The End of the World in 1929.

Mr. G. E. Ardill, of Sydney, has just received from Prebendary Webb Poploe, a reply to his communication in reference to the statements made some months since in various newspapers regarding an alleged pronouncement by the Prebendary as to the end of the world.

## A Call to Prayer.

(By Canon R. B. Girdlestone, M.A.)

The Prebendary writes:—You do me a real service if you would contradict the paragraph inserted in your papers. I never dreamed of fixing the date for the end of the World or even for the return of the blessed Lord, but speaking to a conference at Brighton I was bidding my hearers be ready for the advent of their Saviour, and said that He and His apostles has given us many signs which must be fulfilled, but that when fulfilled He did not bid us to look for His return and "Lift up your heads for your redemption draweth nigh." I then added that even worldly people looked for events, and I mentioned that a week before I had met a gentleman who told us in a small meeting that "for ten and a half years he has been studying unceasingly the great Pyramid of Egypt, and that from details there found, he was confidently looking for some great crisis in 1929, and this (he stated) was without reference to religious views." I only stated that our part was to study God's Word and be ready without fear to meet our Lord when He comes. I never dreamed of fixing dates, and as for December 31st, 1929, this is a monstrous invention. Do, if you could possibly help me, contradict this silly invention in your papers.

### World Conference.

The promoters of the World Conference on Faith and Order are asking all Christians to unite in an Octave of Prayer for Christian Unity from January 18th to 25th. The Commission of the Protestant Episcopal Church in the United States has published a leaflet of prayers for the week, free copies of which may be obtained from the Secretary, Robert H. Gardiner, 174, Water Street, Gardiner, Maine, U.S.A.

### Australian Chaplains.

The Rev. F. W. Wray, senior Church of England chaplain with the Australian Imperial Force, writes that 153 Australian clergy have had continuous service overseas with the Australian Forces, including two Bishops, one Dean, three Archdeacons and three Canons, and one Archbishop has been in France and Egypt on special duty. Sixty-three have been promoted to 3rd class in recognition of two years' service, and nine to 2nd class for four years' service. One chaplain gave his life, and two were severely wounded. Sixteen honours were gained, including—C.M.G., 1; C.B.E., 3; O.B.E., 1; D.S.O., 1; M.C., 10. Four chaplains transferred from the B.E.F., one of whom had won the M.C., and eighteen were appointed from the ranks.

### The Clergy and Sociology.

Writing in his Diocesan Magazine, the Bishop of Birmingham says:—"Some of us have advocated for many years the knowledge of sociology as part of the training which should be given in all our theological colleges, and already some steps have been taken in this matter. It is in my judgment quite impossible to be a Christian teacher unless one understands what should be the attitude of the Christian towards the great everyday questions which agitate the average citizen. I confess that when I am told that clergy will seek in shop after shop for handbooks upon the minutiae of ritual, I cannot but wish that something of the same enthusiasm were shown for matters of far greater importance before Almighty God. I am satisfied that until we learn to have a greater sense of proportion in regard to our work for Christ we shall never really get hold of the people for our Master."

### Fallen Freemasons.

Over three thousand Yorkshire Freemasons, wearing full regalia, attended a service at York Minster recently, which was both a commemoration of fallen Freemasons of the county and a thanksgiving for peace. There was a procession of some four hundred Past and Present Grand and Provincial Grand Officers. The Archbishop of York preached the sermon.

If in the hour of peace the heart forgets  
The One, who fought another peace to bring,  
If to our dead we long to pay our debts,  
But not a garland spare for such a King,—  
If gratefully the Captains we record  
And all the swaying battles that they won,  
And think not of the field where Christ the Lord  
Fought on alone beneath the darken'd sun,  
Then though we lay upon His head no crown,  
They who have passed into His heart will take  
The garlands from our hands to cast them down.  
Before His feet; and He, who for our sake  
Has died, may pardon; but the crowned who live  
With Christ uncrowned, how can such men  
forgive?  
E.S.

## A Call to Prayer.

(By Canon R. B. Girdlestone, M.A.)

Prayer has been called "The soul's win-cere desire uttered or unexpressed." As Guizot once said, "Man is the only being in the lower world that prays. Among his moral instincts there is none more natural, more universal, and more unconquerable, than that of Prayer. The child inclines to it with eager docility; the old man returns to it as a refuge from decay and loneliness." This may be called the subjective view of prayer; but there is another side to it, for prayer is an element in worship, that is, in the reverent prostration of the human spirit before the Divine. If it is called forth by our emergencies and by our daily needs, it is also inspired by a mysterious sense of God's personal interest in us, and by a conviction that He may be sought and found. Though He is so high that the heaven of heavens cannot contain Him, yet He humbles Himself to behold the things which are in heaven and earth. He counts the stars and calls them all by their names; He clothes the grass of the field and decorates it with flowers; the winds and waves are under His control.

What we call the laws of material nature are the expression of His will and the output of His wisdom; but we are taught to believe that a single human being, in spite of all his defects, inherited or acquired, weighs more with God than all things physical. To man, the Eternal Father delights in giving liberally and ungrudgingly; distance is no distance with Him; the baby's cot, the emigrant ship, the battlefield are equally close to Him; the "missing" in the war-lists are not missing to Him; the sorrowful sighing of the prisoner is caught by His ear, and all our tears are in His bottle. The Divine nature is eternally and essentially loving; hence God is constrained to be a prayer-hearing Father, and as a place is found amid the forces of creation for electricity and for light, and as man's faculties are adapted to them, so a place is reserved amid the myriads of causes and effects for prayer and its answer, and accordingly man asks and receives; he seeks and finds; he knocks and the door is opened to him.

Four words are given in 1 Tim. ii. 1 to mark man's approach to God:—(i) "supplications," literally the expression of our needs, (ii) "prayers," and seeking. One above, (iii) "intercessions," and intervening in behalf of others, and (iv) "giving of thanks," and recognition that the Hearer is also the Answerer. The leading Hebrew word in the Old Testament signifies the calling of One to take action on our behalf or to plead our cause.

Prayer is the dawn of the life of Faith. It is not a substitute for work, but a stimulus to it. All great Christian workers have been men or women of prayer. In fact, work is sometimes Prayer's answer. If we find ourselves prompted to pray for a particular person, we begin to wonder what else we can do for him. Thus it brings responsibility with it, and it has its conditions. If I pray "forgive me," I must be ready to forgive; if I pray "give me my daily bread," I must share my goods with others; if I pray "lead me not into temptation," I must be constantly on guard lest I should sin and self to fall. It is evident that I must not regard iniquity in my heart if I expect God to hear me; moreover, I must humble myself with a sense of my past sins, and arm myself with a decision to be completely under the dominion of the Spirit of Christ for the future.

Prayer is essentially spiritual, but the bodily attitude gives expression to the

spirit, as we see from Christ's own conduct. The eyes are lifted up to the sky, which is a type of the Father's home; the hands are stretched out to receive or to call down a blessing; the breast may be struck to signify the depth of our heart's feelings and the stirring of our conscience; the bending of the knee marks humble supplication; the voice expresses the call of our spirit to praise and prayer, and reiteration signifies emphasis and importunity. At the same time there is no need of garrulous multiplicity of words, for "God is in heaven and thou upon earth, therefore let thy words be few" (Ecclus. v. 2). We need no special building to pray in, though buildings are hallowed as God's houses and bring with them sacred associations; the crowded street, the starlit canopy, the mountain top, the woodland solitude, the aeroplane, the submarine, the sick-bed—each may become a temple, but it is we ourselves, if we are true Christians, who are the Temples of the living God, and His Spirit dwells in us. As the burnt-offerings in old days ascended into the heavens in the form of vapour, which signified their acceptance, so our prayers and praises reach the Throne of Grace through the inspiring agency of the Holy Ghost; and the Antitype is a far more simple and "reasonable service" than the Type.

The Bible is the best Prayer-book, and the subjects it suggests are endless. There are some seventy answered prayers in the Old Testament; then we come to the example and instructions of the Saviour, and lastly to the Apostolic practice. We speedily learn to bow before an unseen Father, and to glorify Him as Lord of heaven and earth; we instinctively call upon God in the day of trouble, and keep in touch with Him every day, so that we may be Christ-like. God is ready to be our guide in perplexities great and small; when we are tempted in our weakness, and we may "roll" our burden on Him when it is too heavy for us to bear. He is ever ready to disentangle our feet from the net which Satan has cast round them, and to send out His light and truth to guide us. Every imperative in the New Testament shows us our Christian standard of duty and calls us to a decision; accordingly, we seek by the prayer of faith to carry it out; then we thank God.

In praying for others we cannot control their wills as we can our own, but we can ask God to awaken them, to inspire them with a sense of value of life, to grant them the spirit of adoption, to create in them a thirst for the living God, to call them to their better selves, to make Christ a reality to their souls, to bring texts and incidents in their early lives to their remembrance, and to rouse them to a sense of the Judgment to come. This action on behalf of others is a serious and solemn task for the earnest Christian, but it will sometimes lead to a breaking down of that wall of reserve which is so characteristic of us Englishmen.

Then there are prayers for the nations, for our rulers, for missions, for special social movements, and for help in times of war and of great calamities. It is well to keep lists of persons and objects, and to give each day of the week some special classes of subject, to bring before the Throne of Grace.

Prayer is intended to be one of the great forces granted to us by the Giver of all good gifts; but with many who profess to be Christians, it is almost an unused force. We are far too conventional, too mechanical, too complicated in our ideas, too formal and monotonous in our utterances; while some of us substitute an ornate musical service with a multiplicity of ceremonial actions for the pouring out of our souls before our Father.

Prayer calls for strong faith and constant discipline, and submission of the will; that is, of the heart's desires—to the will of the

## BARKER COLLEGE, HORNSBY

President of Council—THE MOST REV. THE LORD ARCHBISHOP OF SYDNEY.  
The School receives DAY BOYS and BOARDERS, and provides a thorough education of the highest class at moderate fees.  
Every facility is offered for a healthy outdoor life.  
WILKINSON, 10 Bligh Street, Sydney, or to  
Prospectus, etc., upon application to Mr. A. R. W. C. CARTER, Headmaster.

## Sydney Church of England Grammar School for Girls

Forbes Street, Darlinghurst  
Under a Council appointed by Synod. Founded July, 1895.  
The School stands in its own grounds on the heights of Darlinghurst. Religious Instruction throughout the School. Chaplain, the Rev. Canon Beck. Matriculation, Art and Music Courses. Conversation Classes in Modern Languages.  
Tennis, Basket Ball, Swimming and Rowing  
PRINCIPAL - - MISS BADHAM.  
Branch Schools at Bowral, North Sydney and Hunters Hill.  
For Prospectus, etc., apply to the Principal.





God and Father of the Lord Jesus Christ. Faith takes hold of the unseen and grasps the promises guaranteed in Christ. He is the Way, the Mediator, or living medium, the Truth or grand reality, and the Life or spring of all spiritual Force. What the Priest and the mercy-seer were to Israel, that the Ascended Saviour is to the Christian. In Him we have free access to the Father. No other personage is called upon to pave or smooth our way. The Holy Spirit the Comforter breathes into us the Name which is above every name, and we yield to His inspiration we are instantaneously wafted into the Real Presence. No formal introduction is needed. We have but to knock, and the door is opened in heaven. No special form of words is essential, and though words give fixity to our thought,

"The best prayers that faith may ever think,

Are untranslatable by pen and ink";

(Bishop Alexander)

and so, by this simple and wonderful process, we move the hand that moves the world, and according to our faith and submission we receive the answer.

Prayer has its difficulties and its hindrances. We have to learn to wait; we are tempted to distrust our Father, to philosophise, to think some things too hard and others too trivial to bring to the Throne, to let earthly distractions, cares, engagements, pleasures and excitements bewilder our thoughts. We get up from our knees and straightway forget. It is well to remember that no one was more busily occupied than Christ when He was on earth, but He could afford to spend a night in communion with His Father before selecting His missionaries.

Certainly you are on the conquering side if, amid the temptations within and without, you continue in prayer, watching, waiting, trusting, thanking, praising.

## The Birth of the Soul.

(Picture by Guido Reni in Florence.)

Maiden so fair, so beautiful of face,  
A very blossom on the wondrous tree  
Of all humanity, of perfect grace  
A sweet embodiment of purity!

See where the silken tresses softly fall  
Upon those shoulders marked of shape,  
And with translucent charm our souls enthral  
As with their gracefulness her form they drape.

And then her brow, so full of gentle thought,  
The bloom of girlhood's blush upon her cheek,  
The lips as with a smile of beauty fraught  
With eloquence their marvel seem to speak!

But, oh! so full of light divine those eyes  
As heavenward gazing they reflect its hue  
Of radiant azure, with a glad surprise  
Are all entranced as with a wonder new!

Open before her lies the sacred page  
Of God's Own Word, the while in fervent prayer  
Her hands are clasped while visions bright engage  
Her soul with wonder full of beauty rare!

Her eyes, though bright before, are brighter now  
Since He hath touched them Who erewhile gave sight  
To those once blind; so doth He now bestow  
On those who cannot see a heavenly light!

"On Him, the Son of God, believest thou?"  
"Who is He Lord that I might so believe?"  
"Thou hast both seen Him and 'tis He who now  
Doth talk with thee," "My worship Lord receive."

So to her soul the radiant Christ reveals  
His presence, and His quickening touch awakes  
Her spirit to a new birth and seals  
Her as His own who of His life partakes!

O, Maiden, what a glorious hope is thine;  
All things are new and beautiful and pure;  
Thine is the higher life, a life divine  
Which hid with Christ eternal shall endure!

W.H.H.Y.

Nothing is sweeter than Love, nothing more courageous, nothing higher, nothing wider, nothing more pleasant, nothing fuller or better in heaven and earth; because Love is born of God, and cannot rest but in God, above all created things.—A Kempis.

The sky is not the less blue because the blind man does not see it.—Danish Proverb.

## Art and Life.

(By W.L.A.)

When we place Art and Life together in this way we instinctively think of Art as connoting the higher activities of the human intellect expressed in what we term the Arts, say of music, or of painting, or of poetry, or of architecture. Yet, strange to say, with the thought of Life there comes to our mind the idea of the expression of that life in the every dayness of this work-day world. But is it really strange that we so think? Have we any right to so divide life that we should imagine Art appealing to a supposed higher part of us? Who can prove that there is really any division of Life into parts? The Greeks, even, at one stage of thought, had no idea of a division. Then they thought of body and soul, and later of body, soul and spirit.

How do we know what part of us comes under the spell of Art? In any case if there is to be analysis, there must be immediate synthesis as well. If the strains of the band touch the heart of the warrior, and stir within his soul strange longings to be his best, it is immediately expressed in the straightened shoulder, the erect head, and the flashing eye, to be followed, if there be any opportunity, by deeds of the strong right arm.

If Art be the higher activity of the human intellect, it must be, too, the expression of the soul of man—that is, if we persist in the division of life, which is so really one that the scientist to-day asserts that it is only the manifold expression of what they (for lack of any better term certainly) call "energy"—it must be the soul's effort to express the inexpressible, because not fully seen or known. As Emerson says, "In landscapes the painter should give the suggestion of a fairer creation than we know. The details, the prose of nature, he should omit, and give us only the spirit and splendour. He should know that the landscape has beauty for his eye because it expresses a thought which is to him good." Moreover, it can only influence the life of one in whose soul there is the power to appreciate the particular instrument of Art that may be used to express the idea in the soul of the artist. "Though we travel the world over to find the beautiful, we must carry it with us, or we find it not." We remember how scornfully Turner discouraged Ruskin in his attempt to teach the nation to appreciate the paintings of that great artist. "He knew better than I," says Ruskin, "the uselessness of talking about that which people could not see for themselves." Some years ago the trustees of the Melbourne Picture Gallery secured a small painting of the French artist, Corot, for three thousand guineas. It was called "The Bent Tree." There was much discussion about the picture and everybody went to "see" it. A friend of mine stood near it when some schoolboys entered noisily and asked, "Where is 'The Bent Tree'?" They flicked the curtain aside, and as rapidly dropped it, with, "Oh, that's it, is it? What a rotten thing! Come along boys."

Little did they think that they were not judging the picture but themselves rather. They didn't even stop to look at the picture, nor let the picture look into themselves. What was the idea behind that particular bent tree which made it differ from any bent tree that any soulless artist might have painted merely for the sake of gaining a livelihood? We do not know all that he intended, but it surely had a message. Might he not have wished to speak of a wondrous beneficent power that is ever striving to make the most even out of the failures? The tree was intended to grow up straight, but something had intervened and it was bent. But that power refused to leave

it in its deformity, it covered the crooked shape with a mass of verdure.

It is the expression in colour of the very truth that the prophet Jeremiah clothes with the art of the poet: "Then I went down to the potter's house, and, behold! he wrought a work on the wheels, and the vessel that he made of clay was marred in the hand of the potter, so he made it again another vessel as seemed good to the potter to make it."

The plastic art, the colour of the painter, the words of the poet—and the message is one—"Don't despair, don't despair, don't despair." "Rejoice not against me, O mine enemy, though I fall I shall arise, and though I sit in darkness the Lord shall give me light."

And the soul of man receives the message, the will is strengthened to face life afresh, and, as with the music of the band, the bent body straightens, the shoulders are squared, and the eye looks fearlessly forward into the future—Life, the whole Life, is changed.

Art has, then, in the simple message of "The Bent Tree," touched some of the great mysteries of life—on the one hand sin and suffering, and the power of evil which we call Satan; and on the other, redemption and the power of Good. Ormuzd has conquered Ahriman in the language of the Persian—God is supreme. He is not the author of evil, but the Healer of infirmity, and "men may rise on stepping stones of their dead selves to higher things."

## Personal.

Rev. Hamilton A. Haslam, brother-in-law of Rev. H. D. Salmon, Head of the Cambridge Settlement, in London, will leave England for Nelson in December if not earlier.

Rev. Percival James, M.A., of Durham, England, has been appointed Vicar of the Cathedral Parish in Auckland, in succession to Archdeacon McMurray, who has, after many years of strenuous service, resigned his charge of the parish. Archdeacon MacMurray will still retain his archdeaconry, and also act as Commissary during the absence of the Bishop of Auckland at the Lambeth Conference next year.

Rev. S. Sandiford, of St. Peter's, Mornington, is retiring, after a long life's work in the Church. He was ordained in 1872, and, after serving in curacies in England, took charge of Mansfield. He became superintendent of the Gippsland Forest Mission in 1879, and from 1888 to 1900 held country charges, coming to Port Melbourne until 1908, when he went to Sorrento.

Rev. S. Parr, M.A., has been appointed Chaplain of Christ College, Christchurch, in the place of the late Rev. G. S. Bryan-Brown, who so nobly served as Chaplain with the Forces in France, and gave his life for his country. The Rev. S. Parr, in 1915, enlisted as a private in the N.Z. Medical Corps. He afterwards served as chaplain on the Western Front, until invalided with trench fever in 1918.

## Tea Tea Tea

The most refreshing beverage for all sorts of weather is

## TEA—Delicious—TEA

Our Pekoe Flavoured blends have a distinct and refreshing property not found in other Teas, and also possesses a delicacy of flavour most pleasing to the palate—Taste and See.

## GRIFFITHS BROS.

66 ELIZABETH STREET

MELBOURNE

He received the Military Cross for his work as a stretcher-bearer at the battle of Messines.

Mrs. Brimacombe, who has been headmistress of the Church of England Grammar School, Goulburn, since its inception nearly four years ago, has resigned her position and has arranged for the purchase of Claremont College, Randwick, in partnership with Miss Williams, who has been on the staff of Claremont for ten years. Mrs. Brimacombe, who, as Miss Maude Scrutton, B.A., was well-known in teaching circles in Sydney, as well as being widely known through her association with the Girls' Realm Guild, has had four years' strenuous work in Goulburn, building up a new school, with no capital behind it, into a paying concern. Parents and pupils alike have expressed keen regret at her intended departure, and wish her every success in her new undertaking. Mrs. Brimacombe is a graduate of Sydney University, where she obtained first-class honours in English, and Professor MacCallum's Prize, and also second-class honours in Latin.

Rev. W. J. B. Scott, C.F., of Brisbane, has been appointed commissioner for the thank-offering appeal of the Australian Board of Missions for a period of six months.

Rev. R. J. Brady, of Warburton, was elected to the parish of Heidelberg, in succession to Rev. D. W. Weir. Mr. Brady was ordained in 1916.

Rev. John O'Connor died at Haberfield, Sydney, on St. Luke's Day, at the age of 84. For twenty-four years—1887 to 1911—he was curate in charge of St. James', Smithfield, with Fairfield and Canley Vale. He was ordained deacon in 1874, and priest in 1875 by the Bishop of Bathurst. Mr. O'Connor was incumbent of Guyong 1874-5; Hill End 1875-9; assistant at Ryde 1884-86, and Rookwood with Auburn 1886-7. In 1911 he was appointed assistant chaplain at the cemetery, Necropolis. He was father of the Hon. B. B. O'Connor, M.L.C., of N.S.W.

Rev. G. E. Gibbs, of Ryde, died on Sunday last at the age of 78. He was some time rector of Campbelltown and Kiama. During the years of his retirement he has been assisting the rector of Ryde.

Rev. S. M. Johnstone, B.A., assistant Commissioner for the C.M.S. Thankoffering Appeal, preached at St. Anne's, Ryde, on Sunday last.

We desire to add our congratulations to the many which have been received by Canon and Mrs. Baglin on the good news of their son, who was feared to be "missing." He will shortly be returning. He received 80 letters from his parents on one day!

Rev. H. Lacey Cecil, vicar of St. Saviour's, Collingwood, who was unable to attend Synod owing to ear and nerve trouble, is an inmate of the Eye and Ear Hospital.

Rev. J. Butler Johnstone, of Preston (Victoria), has been appointed to St. Augustine's, Moreland, in succession to the Rev. F. E. C. Crotty.

Rev. Oberlin Harris, chaplain at Yarrabah, leaves for England at the end of the year, and will join the Community of the Resurrection at Mirfield. The Rev. Mr. Lane, who is at present at Croydon, will succeed Mr. Harris as chaplain at Yarrabah.

Rev. Frank Knight, curate at Beaudesert, has been appointed rector of Beaudesert (Brisbane).

We note for congratulation the name of Miss Dorothy Rushforth, daughter of Canon Rushforth, of Murrumbidgee, as gold medallist in the senior division of the Trinity College of Music examination.

We regret to learn that Rev. W. J. Roberts, of Castle Hill (N.S.W.) has had an accident by which one of his eyes has been seriously injured. We trust that he will make a good recovery.

Rev. C. L. Moyes, Th.L., son of Mr. and Mrs. Moyes, of "Baramba," Dulwich Hill, was inducted to the charge of the parish of Heathcote (Bendigo), on 13th ult., by the Ven. Archdeacon Haynes, Administrator of the diocese.

Rev. T. Law has cabled from England his acceptance of the post of secretary for the Church Missionary Society in South and West Australia.

Miss Helen M. Scott, who was obliged to leave Amritsar, Punjab, owing to the riots, wrote from Karachi, Sind, that she hoped to return to her work on September 29. She met some particularly fine Indian Christians at Karachi, mostly from high caste families.

Rev. A. R. Holmes was ordained to the priesthood on Sunday, October 26, in the Bishop's Chapel, at Armidale, at 8 a.m. The sermon was preached by the Rev. E. H. Burgmann, the Warden of St. John's College, who also presented the candidate.

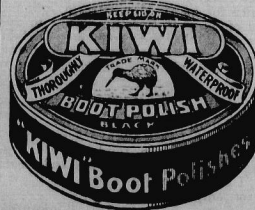
Rev. R. G. Nichols has resigned the position of Warden of the Gippsland Divinity Hostel, Sale. He purposes relinquishing active work for six months in order to qualify for the Final B.D. examination of London University next June. He continues as acting-rector of St. Paul's Cathedral, Sale, till the end of the year.

Sir Thomas Dibbs has resigned the position of Hon. Treasurer of the Sydney Church Buildings Loan Fund, a position he has held since the inception of the Fund in 1879. At the last meeting of the H.M. Society a motion expressing regret at the resignation, and high appreciation for his services to the Church, was carried with enthusiasm.

Rev. W. R. Newton has accepted the charge of Cronulla (Sydney).

Rev. E. W. Norman, who has recently returned after serving as a chaplain in the A.I.F. abroad, has been appointed to the Parochial District of Raywood, in the diocese of Bendigo. Prior to Mr. Norman's enlistment he was rector of Eaglehawk.

## The FAMOUS KIWI BOOT POLISH



During the war the "Aussies" much desired to never be without their tried friend "Kiwi."

The following letter, written by a soldier to his father at No. 9, Queen Street, Melbourne, is typical:

"You ask if there is anything I particularly want. There is only one thing that I can think of, that is *Bark Tan Kiwi Polish*. There is nothing in the world I so much want. The man with a tin of KIWI is envied by all his pals."

Rev. R. H. Kelly, rector of Millthorpe (Bathurst), is retiring from active work after a 50 years' ministerial record. He is a brother of Rev. H. Kelly, the Precentor of Melbourne Cathedral.

## Church Missionary Enterprise.

### VICTORIA.

One of the most inspiring meetings in connection with the C.M.S. Thankoffering for Victory and Peace was held in the Melbourne Town Hall on Monday, October 27. There were fully 2000 persons present, a large proportion of whom consisted of men; indeed, the attendance of men was one of the remarkable features of the gathering.

The chair was taken by Mr. W. M. Burntime, M.A., whose carefully thought-out address drew attention, among other things, to the great work of the missionary societies of the Church of England in standing between the neglect of the Church as a whole and the world's need of the Gospel of Christ.

The Rev. S. M. Johnstone, rector of St. John's, Parramatta, N.S.W., dwelt especially upon the topic of Australia's relationships with the East showing that were it never for the obligation resting upon Christians to fulfill the command of our Master to evangelise the world, a common sense regard for our own self preservation required that we should engage outside our borders in such moral and philanthropic effort as was being undertaken by the C.M.S. It was pointed out as an instance that the health conditions prevailing in the non-Christian world constituted a menace to the health of civilization. Again, the condition of woman's life in India and in all Mohammedan lands was a challenge to the chivalry of Christian manhood and a passionate appeal to the pity of Christian women.

The Rev. P. J. Bazeley, C.M.S. Thankoffering Commissioner, followed with an address on his 30,000 mile tour through the mission fields of Japan, China, and India. The slides showed a striking originality and the subject (Australia and the East) was dealt with in an impressive manner, and with high educational effect as to the contrasted logical outcome of Christianity and non-Christian religions. Mr. Bazeley obtained his information from missionaries surrounded by their work, and his comprehensive journey and researches enabled him to collect and summarise the results in an appealing form.

The hymns were well chosen and enthusiastically sung, Mr. Lee Neil presiding at the organ.

At the end of the meeting it was announced that in addition to the offertory and written promises of help, one donation of £1000 had been received in connection with the movement.

The Victorian Secretary, Rev. S. Deuchar, is to be congratulated on the success of his work of organisation for the gathering.

### NEW SOUTH WALES.

Rev. S. M. Johnstone has undertaken, during the period he is engaged in his work, to organise the thank offering in the parishes of Christ Church, Enmore; St. Nicholas', Coogee; St. Stephen's, Lidcombe; Rose Bay; St. Clement's, Mosman; Dulwich Hill; St. John's, Parramatta; Ryde; Beecroft; St. Andrew's, Summer Hill.

The parish council of Holy Trinity, Dulwich Hill, has informed the C.M.S. of its intention to raise £100 a year extra for three years as the parochial donation to the fund.

It has been decided to ask the Sunday School children of the Church to raise £1000 of the total thank offering as a children's gift to God.

St. John's, Parramatta, has sent in a Sunday offertory amounting to £47 as a first instalment to the thank offering fund.



## Waiapu Synod.

(From a Correspondent.)

The first session of the twenty-first Synod of the Waiapu, N.Z., diocese took place in Napier, commencing on Friday, October 10. A Quiet Day for the Clergy, conducted by Rev. A. Neild, M.A., preceded the business of Synod, and was much appreciated. The Bishop, in his address, mentioned that he had secured the services of his Commissary, Rev. Canon Foster, to establish a Bush Brotherhood in the northern portion of the diocese. He will arrive early next year; Rev. Edgar Hunt is also expected shortly to assist in the work. Other matters of interest and importance referred to by the Bishop were as follows:—

1. **Children's Home.**—The institution at Waipawa was opened in a temporary house which has proved inadequate for the requirements, and a property suitable for the purpose has been purchased at Otane, which will soon be ready for occupation.

2. **Church Extension.**—On the recommendation of a special commission, a new parish will be carved out of the present St. Augustine's Parish, owing to the rapid growth of Napier South during the past six years.

3. **The Marriage Question.**—The gravest apprehension is felt concerning the growing disregard of the sacred rites of marriage. It was urged that it is our duty as churchmen to resist the laws of the State when these laws clash with the laws of God.

4. **Melanesian Mission.**—The Bishop urged immediate and liberal help towards the mission in its present state of pressing need. Much sympathy was expressed for the new Bishop, chosen from amongst the clergy of the Mission.

The following important motions were carried:—

1. That the report of General Synod dealing with the inadequacy of clerical stipends in the diocese be referred to all parishes for immediate remedial action.

2. That this Synod approves the education of the young in matters of sexual knowledge that they may receive in the right form what will otherwise reach them in the wrong way.

3. That the clergy and laity of the Diocesan Waiapu Synod desire to express their realisation of the extraordinary difficulties which beset all those, both employers and employed, engaged in the commercial and industrial life of the community, and desire to urge on all men and women of goodwill the necessity for studying as far as possible the underlying intricate and world-wide laws which rule in the world of commerce and industry.

During the talk about the Melanesian Mission Rev. F. A. Bennett, of the Maori Mission, stated that the Maoris aimed at sending a Maori clergyman as a missionary to islands where Polynesian was spoken, and that they would provide the man and his expenses as a thankoffering for the Marsden centenary.

Sympathetic resolutions were passed concerning the passing away of Dr. Henley, Revs. E. Jennings, Turuturi Moki, Walter Kopai, Napia Hotene, all of whom had been earnest and faithful workers in the service of their Master.

## Travel Through the War Zone, G. E. A.

One of the newest C.M.S. missionaries, Miss Elsie Veal, has been privileged in being sent to a station in "German" East Africa, and sends a most interesting account of her travel through the War Zone. Miss Veal, with Miss Katie Miller, of New South Wales, left Mombasa for Dar-es-salaam in February last. This port had served as military headquarters for the Germans, and had been bombarded by British warships. It was exciting just before the port was reached to meet a large vessel on which were the last of the Germans—500 or more. They had left that day for Germany. As our travellers' boat entered the harbour, a wreck of rusty iron was seen—all that was left of a fairly large vessel which the enemy had tried to sink broadways in the narrow channel with the object of preventing our warships from coming in, but which had been destroyed by British guns before their purpose was accomplished.

Dar-es-salaam seemed full yet of men in khaki, though hundreds had left for home. Our travellers were glad to meet a C.M.S. missionary from German East Africa who had acted as Chaplain during the war. He took them to see a building that had served as a garrison institute. During the bombardment of the town a shell had struck this building, going through nine walls and nine

floors, and finally bursting at the railway station close by. The old Lutheran church is now being used by the soldiers, and at Evening Prayer it was good to hear the National Anthem on the organ and 200 men in khaki singing the old familiar hymns.

Next day our missionaries left by train for Gulwe (pronounced Goolway), 200 miles from the coast, a journey which took 18½ hours, and very glad they were to get away from the intense heat and mosquitoes. But still everywhere were signs of destruction caused by war. At more than one place the railway bridge formerly used had been blown up by the Germans, and not satisfied with this they had run several engines over the broken bridge—now a broken-up mass of rusty iron in the ravine below. In every possible way they had destroyed the line to prevent the British army gaining on them.

At one of the watering stations en route it was a pleasant surprise to meet the Rev. T. L. Lawrence, who was there on military service. Only those who are far away from home can know how good it is to meet with one from the dear homeland, even if only for an hour.

A right royal welcome awaited our travellers at Gulwe, for the porters who were to escort them to their destination, the mission station at Berega, had come from that district and knew Miss Miller well, as she had been stationed there when the missionaries were all interned by the Germans. They had all heard the Gospel preached and some had been baptised, and as they shook hands they spoke of their thankfulness to God in bringing the missionaries back to their land.

Travelling cross country with these thirty porters to carry loads, yes, and missionaries also in their hammocks when too tired to walk further—this was to be the next stage of the journey. First there was a great sorting out of boxes, etc., by the head man of the caravan. Each man was given his load of 65 lbs., for which he was responsible for the whole of the way. The porter is termed the "owner" of his particular box, and if the traveller needed to have recourse to it, the "owner" opened it for her and fastened it up again. The porters carry everything on the head or shoulder and always walk in single file. As a rule they enjoy a "safari" (journey), for they are able to see many of their friends in the villages through which they pass. Each morning a start was made at 6 a.m., and four to six hours' march was the rule per day, the length of march and the camping ground being decided by the possibility of obtaining water. One day, however, it was necessary to make a longer march, and so a start was made in the dark with hurricane lamps. There was a sudden stop, the lanterns were put down and the boys were seen to be eagerly catching some insects and eating them. They were white ants in the flying stage, which had been attracted by the light, and are said to be delicious. Our missionaries were content to take it on trust!

For five days they tramped on, up and down hill, through forests and over plains and river beds, a distance of 56 miles. As they neared Mamboya, the nearest mission station to Berega, men, women and children came out half an hour's walk to greet them, and then marched back with them singing hymns. A similar welcome was accorded them when at last their journey was really finished at their mission home.

The mission here, called the Ukaguru Uagiro Mission, is very short-handed, eight stations and only ten workers to keep them going. Nine workers are absent in England waiting to return to their stations. The native teachers are having a very hard time trying to keep the Banner of the Cross flying, as Mohammedanism is gaining ground. They have been wonderfully steady and faithful during the enforced absence of the missionaries during the years of war. Great numbers are asking for teaching, especially amongst the young. The dispensary is well-attended, people coming from far and near. The opportunity is wonderful. Miss Veal concludes with an earnest appeal for prayer, for herself that she may be enabled to learn the language, and for many more to give their lives to this service of the King of Kings. "When the call came for men to fight for their King and country, did our men hold back and not go? We know they did not. Now the call comes from East Africa for men and women to fight for the King of Kings. Are they going to answer this call as they did the other? Oh! do pray that the answer may come from many hearts. 'Here am I, Lord, send me.'"

O Love, Who formedst me to wear  
The image of Thy Godhead here;  
Who soughtest me with tender care  
Through all my wanderings wild and drear;  
O Love, I give myself to Thee,  
Thine ever, only Thine to be.  
—C. Winkworth.

## Notes on Books.

### PUBLICATIONS RECEIVED.

**Fourth Annual Report of the Tasmanian Branch of the Missions to Seamen.**—Statistics for the year show 2850 visits have been paid to vessels in port, 44,880 seamen have joined in the chapel services, 14,973 have spent their evenings at the Institute, 1723 have partaken of the hospitality of our Sunday tea table, 585 letters have been written by seamen, 563 letters have been received for seamen, and 2649 parcels of literature supplied to crews. The committee report a year of progress. "Considerable additions and alterations have been made to the Institute and chapel during the past year, giving increased facilities for still more effective work in the near future as the shipping of the port increases in volume."

**38th Annual Report of the Sydney Mission to Seamen.**—The statistics for the year show 3750 attendances at church, 26,000 at the Institute, 1116 visits to ships, and 11,288 letters received and sent. The report states: "Although the work of the past year has necessarily been intermittent in consequence of the restrictions placed upon all gatherings, we realise that, under Divine Guidance, we have been a blessing to many a lonely visiting sailor, and as the seamen of the Merchant Service have so nobly performed their duty amid many and great dangers during the strenuous years of warfare, that we are impelled to renew and increase our efforts to stand by them and make their lives pleasant, virtuous and happy, by providing a home for them in our midst, and offering every inducement to them to avail themselves of such privileges as we can offer on their visits to our port."

**Boronia Babies.** by May Gibbs. Miss Gibbs excels in her adaptation of Australian flora. The present Christmas booklet is in keeping with the Gumnut and Gum Blossom Babies of last year. It is cleverly conceived and excellently printed. (Our copy from the publishers, Messrs. Angus and Robertson, Sydney.)

**Drugged or Dry.**—The Australian Prohibition Year Book for 1919. (Edited by John Vale, and published by the Alliance Prohibition Council, Sydney, price 2d.) The pamphlet is brimful of facts regarding the liquor traffic and arguments in favour of Prohibition. The Hon. S. Mauger, of Victoria, contributes a telling article on "The Economic Effects of Prohibition," in which he quotes Prof. Atkinson as stating that "the total loss to Australia through the social disease in wage-earning capacity, wealth production, cost of treatment, death, etc., is over £25,000,000 annually." We also commend to our readers the common-sense statement, "A business that will not be regulated by law must be destroyed by law." The president of the council, Rev. R. B. S. Hammond, contributes the "Foreword."

**The Triangle.**—The magazine of Trinity Grammar School, Dulwich Hill, Sydney, for September, 1919. The foreword is entitled, "Distur Gloria Soli Deo," and contains a thankful retrospect of the first six months of this year, made so difficult and anxious by the influenza epidemic. The number is full of interesting notes, especially to the boys and their friends.

**A.B.M. Review.**—The Review for October has a new cover with the suggestive illustration of an open door leading out into the darkness of heathendom, and indicating "Australia's Opportunity." It is a special Thankoffering Appeal issue, with excellent illustrations of native life in the islands, China, Japan and India.

**CURATE.**—Single, definite Evangelical, seeks appointment in suburban parish, end of year. Some experience. Keen worker amongst young people. State stipend. To "Barnabas," G.P.O., Sydney.

**CHOIRMASTER WANTED.**—All Saints', Woollahra. Apply, The Rector, 81 Ocean Street, Woollahra.

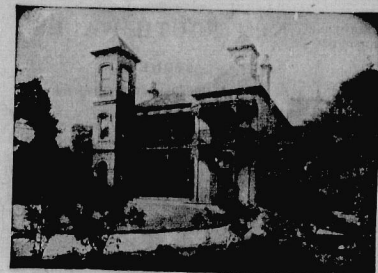
**WANTED—ASSISTANT MINISTER.** Parish Lower Macleay, £160. Write, Rev. C. J. Chambers, Smithtown.

**FOR SALE.**—A Mason and Hamlyn ORGAN. Ten Stops, Fine Case. £20. Apply, Rectory, Warrongah.

**ADVERTISER** wishes to dispose of complete set of ENGLISH CHURCH QUARTERLY REVIEW, 1875-1910, paper covers, clean and undamaged. What offer for whole or part? "Ibex," C.M.S. Office, 51 Elizabeth St., Sydney.

**Commonwealth Bank of Australia**  
HEAD OFFICE SYDNEY.  
OPEN FOR ALL CLASSES OF  
**General Banking Business**  
in the Principal Cities and Towns of Australia and Rabaul (New Britain), also London (2), and A.I.F. Camps in England.  
**Savings Bank Department**  
at all Branches, and SAVINGS BANK AGENCIES at 2778 Post Offices throughout Australia, Papua, New Britain, Solomon Islands, and The Pacific.  
**JAMES KELL,** Deputy Governor 1919  
**DENISON MILLER,** Governor

## TRINITY GRAMMAR SCHOOL



DULWICH HILL,

A Day & Boarding School for Boys.

Registered as a High School under the Bursary Endowment Fund

Visitor: The Archbishop of Sydney.  
Warden:  
Rev. C. A. Chambers, M.A., B. Ed.

HEADMASTER:  
Mr. F. H. J. ARCHER, M.A., Dip. Ed.

Telephone—Epping 472.

## Lorne House Private Hospital

Medical—Surgical—Obstetric

Beecroft Road, Beecroft

The Hospital has beautiful and shady surroundings for the comfort of patients.  
SISTER POTTS, A.T.N.A., I.S.T.M.

**NURSE PATERSON, A.T.N.A.**  
**NURSE BUXTON, General Masseuse**  
Medical, Surgical and Obstetric.

The Kingston Private Hospital, Brandon Avenue, Bankstown

Country Visitors taken.

Patients Visited Daily at their own Homes.

Telephone Epping 333.

## NURSE McDONALD, A.T.N.A.

OMRAH PRIVATE HOSPITAL

OBSTETRIC.

KENT STREET, EPPING

## The Liverpool and London and Globe Insurance Company Limited

THE GREAT INSURANCE COMPANY OF THE WORLD

This Company transacts all classes of Fire and Accident Insurance. QUOTATIONS GIVEN and SURVEYS made Free of Charge.

**ASSETS EXCEED £16,000,000**

Head Office for Australasia

62 PITT STREET, SYDNEY.

Telephone J 1281

## The Premier Bakery, Victoria Avenue, Chatswood

A. E. FISHER, Baker and Pastrycook

One Trial Order respectfully solicited.

Catering in all its branches, Weddings, Schools, Picnics, etc.  
Refreshments and Afternoon Tea at all hours.

**Paint Protects your Property and Preserves it.**  
Save costly repairs by painting your property. Quality Paint will preserve wood and iron for years, besides maintaining face value. Don't imagine you are economising by postponing the painting day. DO IT NOW.

**"UNITED" HIGH GRADE PAINT**

Is the material that will give you faithful service. Will save you money and protect your investment.  
Is the best Paint that Australia can produce, and will stand the Australian climate  
**JAMES SANDY & CO. LTD., 326-328 George Street, Sydney**

## HARRIS & CO.

TEAMEN AND  
COFFEE ROASTERS

27 THE STRAND, SYDNEY.

We cater specially for lovers of fine Tea and Coffee.

## JONES BROS.

Wood & Coal Merchants  
and Ship Owners

Best Household Coal.  
Best Wood cut any size.  
Supplied at Lowest Rates.

Foot of Bathurst Street, Sydney  
Phones: City 9603 and 9023.

Gosford — Terrigal — Woy Woy

The Beauty Spots of New South Wales

**Furnished Cottages To Let**  
Bread, Butter and General Merchandise delivered daily throughout the district.

**Chapman & Sons**

UNIVERSAL PROVIDERS — GOSFORD.

Auburn Road (near Station) Auburn.

## H. E. BADMAN

Cash Draper.

Laces, Haberdashery, Hosiery

## China & Glassware

Always Low-Priced,  
and good at the  
price, at

## Nock & Kirby's

Big New Store,

GEORGE ST. (Circular Quay)

## Arnott's

## Famous

## Biscuits



## EDITORIAL NOTES.

All literary matter, news, etc., should be addressed, the Editor, "Church Record," 64 Pitt Street, Sydney. Nothing can be inserted in the current issue, which reaches the Editor later than Tuesday morning.

No MS. can be returned to the sender, unless accompanied by a stamped, addressed envelope.

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

## BUSINESS NOTES.

Subscriptions, and all business communications should be sent to the Manager, Mr. L. Lepiastris, 64 Pitt Street, Sydney. Telephone City 1657.

Subscribers are asked to write at once if they do not receive the "Church Record" regularly.

## TERMS OF SUBSCRIPTION (in advance).

In Australia ... 7s. 6d. per annum (post free). Beyond Australia ... 10s. per annum (post free).

## ADVERTISEMENTS.

Small Advertisements (prepaid).

Per insertion—14 words, 1s. One penny for each additional word.

## Standing Advertisements.

Rates will be quoted by the Manager on application.

## The Church Record.

NOVEMBER 7, 1919.

## FOREIGN MISSIONS AND THE INDIAN CHURCH.

An important though "informal" conference was held at Allahabad this year, the "findings" of which have just been issued. The personnel of the conference included leaders in the Christian Church, both European and native. The subject was the all-important one of the relation of the Missionary Societies and their European agents to the Indian Church. The very success of the missionary enterprise has created a difficulty that must be faced sooner or later, and the sooner the better. India is finding herself, largely through the impact of Christianity and Western civilisation, and in the Indian mind the two are most often synonymous. National aspirations have begun to take on shape in the mind of the thoughtful Indian, and those aspirations of necessity conflict with any policy of refusing the native recognition in leadership, either in Church or State. That such a policy in the ecclesiastical sphere has been scrupulously followed is very clear from the fact that the recently consecrated Bishop of Dornakal is the first and only native Indian that has ever been raised to the episcopate. This want of confidence in the fitness of the native Indian for responsibility and leadership is the more emphasised by the development and vigor of the Christian Church in Africa, where for many years there have been native bishops, although the African civilisation is only a thing of yesterday compared with the civilisation of India.

The "Findings" of the conference we refer to are highly important and deserve a general consideration by those who have the cause of Foreign Missions at heart. They are as follows:—

"1. There is a growing tension in India between the foreign missionary and the Indian Church, and this in spite of the fact that the attitude of the modern missionary towards Indian aspirations is far more sympathetic than was formerly the case.

"2. The fact is that no mere improvement in the personal relations between the missionary and the Indian can heal the existing breach, for it is fundamental. A growing sensitiveness to the divergence of national ideals and an increasing reaction against all things of foreign origin is an inevitable outcome of the growth of national consciousness. The resulting situation is more acute in India than elsewhere, because the missionary is almost exclusively associated with the dominant and too often dominating race, and shares many of its characteristics.

"3. It may be urged that the present state of feeling, however deplorable, must be endured, inasmuch as the Indian Church would

collapse were the direction and control to pass out of the hands of the foreigner. It is our conviction, on the other hand, that in certain parts of India development has reached the stage where there are Indians of ability and devotion who are fully capable of directing the work of the Church. They might not be willing or able to carry it on exactly on its present lines, but that is no reason why its Christian witness should be any less effective than it is at present. These men do not feel that the Church's work as at present organised and controlled gives them scope to render their best service.

"4. It will also be said that so long as the supplies for the Church's work in India are drawn almost exclusively from Europe or America, it must be willing to submit to control by these countries. We question the inevitableness of this conclusion. There is a growing agreement among Indians and missionaries that self-government will have to precede self-support, and will indeed stimulate it.

"5. If we are to attempt to find some guiding principle for general application we would suggest the following:—

"As soon as the national consciousness in a Christian Church or community has reached the stage when its natural leaders feel themselves hampered and thwarted in their witness and service by the presence of the foreign missionary and of the system by which he stands, that Church or community has reached the limits of healthy development under the existing conditions.

"6. We believe that in some if not many parts of India the Church has reached this stage, and that no new or vigorous growth is possible without radical changes in its relation to the foreign missionary societies.

"7. We further consider that the home boards should be clearly informed as to the increasing delicacy and urgency of the problems raised by the rising national consciousness in the Indian Church, and should take account of these problems in all plans for the increase of the foreign element in the work of the Church in India. It is not right that young missionaries should be sent out without a clear understanding of the position."

In addition to these general findings the Indian members of the conference, after conference apart from the European members, enunciated the following suggestions:—

"8. (i) The Church must be given an opportunity to develop itself on its own lines, keeping in contact with the national currents. This can only be accomplished by allowing the Indian Church itself to lay down the policy and be responsible for its actual carrying out, European man-power wherever needed being subordinated to the Indian organisation that may be evolved for this purpose. (ii) The simplest practical step towards this ideal would be for some large Mission to hand over its entire staff and funds in such an area as a province to a Commission with wholly Indian personnel and having a whole-time Chairman and Secretary. It would be the function of this Commission to bring into being a representative Indian Church organisation suitable to be the ultimate controlling body. Such a Commission, though working for a certain definite Mission, and in complete loyalty with its principles, might include members from other denominations. (iii) Other missionary societies meanwhile might also take a step in the same direction by having a majority of Indian members on their executive bodies in India, the control of the parent Committees or home Boards being considerably relaxed."

It will be recognised that the position reached is grave, important, but most encouraging. For, after all, what is the true function of the missionary? Too frequently, so it seems to us, has he taken upon himself the pastoral oversight of baptised Christians to an extent that does not rightly belong to his special functions, and in doing this he has both limited his own usefulness as an advance messenger of the gospel and crippled the life of the native Christian Church. Responsibility is of the highest importance in the development of character. But in India especially there has seemed to be a hesitancy on the part of the missionary to trust the native Christian with a responsibility which was his due and privilege. The general attitude of the Britisher to the Indian and the Indian to the Britisher has no doubt largely contributed to this display of lack of confidence in the Indian character. May it not be a providential thing that the sanctifying of Indian

thought and sentiment have produced this natural and righteous self-respect that demands a recognition which long ago should have been given? It would be an ill-service to our common Lord if, through any national narrowness of vision, we were to deny to the native Church the fulness of personality and self-determination that is of that freedom wherewith the Son or Man has made us free; or in any way give colour to the suspicion that Christianity is merely a handmaid of the British Government.

The Christian missionary and missionary society should make it clear to all men that they accept to the full the inference of that God-inspired utterance of the Apostle: "There is no room for the distinction of Greek and Jew ... for ye are all one man in Christ Jesus."

## The Church in Australasia.

## NEW SOUTH WALES.

## SYDNEY.

## The Archbishop of Melbourne.

"During the last month one of the most important events in our Church life has been the announcement by the Archbishop of Melbourne of his intention to resign his high office in November next year. The news came with a shock of surprise to us all because, although we knew that his Grace attained the age of 70 in 1920, we yet trusted that our Church in Australia would have had his invaluable services at her disposal for some years longer. But it is not to be, and we bow to his decision, fully convinced that he has arrived at it only under that high sense of duty which has always marked his life and actions. Had it been right to do so, in his judgment, he would have remained with us. It is impossible not to regard his departure from the councils of our Church as a grave and serious loss, and especially at this juncture. He has always brought to bear upon every subject an independence of mind which is far too rare a commodity amongst men in these days. At the same time his judgments were formed deliberately, and as the outcome of the working of a powerful intellect and wide knowledge of men and things inspired throughout by the spirit of a devoted and convinced servant of the Lord Jesus Christ. He will carry with him, when he goes, the unanimous goodwill of men of all shades of thought in our Church. For myself, I shall lose a most valued friendship in Australian life when he has vacated his great see. The fact that he and I by no means saw eye to eye in all Church matters made his friendship and frank counsel of all the greater value to me. Happily, we have another year yet of his operation. Part of it we are glad to think will see him in his high place at the Lambeth Conference, where his opinions, and words will carry weight. Also we shall have him at the council table of the Australian Board of Missions at any rate this November, when it meets in Sydney. He has promised to preach at the Cathedral on the evening of Sunday, November 16, which is probably the last occasion on which we shall have the opportunity of hearing his voice in our chief pulpit. Needless to say his great diocese of Melbourne has our full sympathy in this approaching removal of their ecclesiastical leader, who has led so well."—The Archbishop's Letter.

## Boys' Home Opened.

Lady Davidson, who was received by Archbishop and Mrs. Wright, and the Rev. C. Hughesdon, officially opened the Church of England Home for Boys, "Millewa," at Ashfield, last week. The home, which has been occupied since March by fourteen boys, was purchased by the Church of England Homes Committee for £4000 from Senator Pratten, who donated £1000 towards the purchase money. There is still a debt of £500 on the building. Before the opening ceremony, Archbishop Wright conducted a dedication service on the verandah, and subsequently Lady Davidson unfurled a flag, a presentation to the home from the young men of the district. Members of the committee were present, including Mrs. E. H. T. Russell, hon. Secretary, and Mrs. W. Wilkinson, hon. treasurer.

## B. and F. B. Society.

The annual meeting will be held in the Chapter House, on Tuesday, November 11,

at 8 p.m. Chairman, Rev. S. J. Hoban. Speakers, Rev. R. B. S. Hammond and Capt. Chaplain J. H. G. Auld, B.A. Special musical selections by chorists of St. Andrew's Cathedral; conductor, Mr. Joseph Massey.

## Young People's Scripture Union Thirty-Ninth Annual Gathering.

The 39th annual meeting of the Young People's Scripture Union took place at the Y.W.C.A. Hall, Castlereagh Street, on Saturday afternoon, October 25, when about 400 children and adults attended. The meeting was the largest held for many years, and for future annual meetings the committee will be compelled to secure a larger hall.

Rev. Canon Charlton occupied the chair, and on the platform were Rev. H. S. Begbie and Mr. C. E. Bowen (secretary). Rev. H. S. Begbie gave a very interesting address to the children, and the programme was interspersed with musical items and dialogues by the following branches:—Methodist, Parramatta, St. Stephen's, Newtown, St. John's, Parramatta, St. Luke's, Concord, and Holy Trinity, Dulwich Hill. Recitations were rendered by Misses Audrey Bailey and Beryl Ashton, while Miss Emily Jones and Master Thomas Gray each sang a solo. Mr. C. E. Bowen (hon. secretary) read the scripture portion for the day, viz., 2 Chron. xxxi. 1-12.

The annual report, which was read by Miss Watkins, and the balance sheet by Mr. T. S. Holt (treasurer), showed an increase in membership during the year, an increase in the number of branches, and a substantial reduction in the debt to the parent society, the credit balance at the end of the financial year being £32 10/6.

The year was one of steady progress, and the chairman emphasised the importance of the regular reading of God's Word, and urged all present to do their utmost to secure at least one new member for the Union in the New Year. The five-year course for the reading of the whole Bible commences in 1920, and a special effort is being put forward to encourage God's people to take the Scripture Union cards for next year, which are now available at the Scripture Union Office, 81 Strand, at the small cost of one penny.

## C.F.S.

Over 22 branches of the Girls' Friendly Society joined recently in a delightful steamer excursion to Killarney. On arrival a short service was conducted by the Rev. A. Morris, rector of St. Michael's. Then the party broke up into groups for the billy tea, which was thoroughly enjoyed. After tea amusement was found in games of various kinds, and rambles after wild flowers. This was the first harbour excursion for six years, and was much enjoyed by the many young members who have joined up during the winter. Judge Docker, the father of the secretary, took photos of groups, including one of the reigning president, Mrs. J. C. Wright, Mesdames Armstrong, Riley, Leibus, and other members of the executive. It was announced by the president that Lady Davidson had kindly consented to receive purses of £5 and upwards for the Hostel Fund, at a gathering in St. Andrew's Chapter House on December 16.

## C.M.S. Bookroom.

Visitors to Sydney should not miss a visit to the C.M.S. Book Department. Probably the best selection of S.S. Prizes, Missionary and otherwise, are to be found there. New consignments of Bibles and Prayer Books have just been opened up and most tastes in binding have been considered.

## Ten Years a Parish.

St. Luke's, Mosman, has this year completed this period of her existence as a separate parish. The following is a brief outline of its origin and development:—

In 1891 a monthly service was started in a private school at Middle Harbour. This led to the formation of a Sunday School. In 1896 a small weatherboard Mission Church was built in Bond St. at a cost of £490. In 1908 the Synod separated Middle Harbour district from the Parish of St. Clement, and formed the new Parish of St. Luke. The present rector was appointed. The site of Mission Church and the small piece of land attached were deemed by the rector and parish council to be unsuitable for future requirements. But before any steps could be taken in the direction of the mother church, £450 had to be paid to a forward movement, of St. Clement for the right of separation, and £100 mortgage money due on the wooden church. The sale of the old property realised £400, thus leaving the new parish to start and acquire land, buildings, etc., with a debt of £150. The only donation received from diocesan funds, during the past 10 years, has been £20 from St. Philip's Glebe. In 1910 a more central site was secured. This was added to when the adjoining land was thrown open for sale, so that the Church now possesses a block ample for all future requirements. The total cost was £1800. A faced brick school church with slate roof

was erected for £1500. In 1916 the accommodation was found to be insufficient, and an enlargement was made at an expenditure of £800. The erection of a pipe organ and the installation of the electric light, etc., were responsible for a further outlay of over £400. During the ten years over £4000 has been spent independently of working expenses; the debt now stands at £620, thus showing that £3500 has been cleared off during the 10 years. In addition, £1400 was given to objects outside the parish, £1000 being devoted to foreign missions. There is in hand a sum of over £200 towards new church. The above results have been obtained without pew rents. At the formation of the parish there were 250 Church of England families; now there are 480. The spiritual results during the 10 years cannot be tabulated; they are known only to God. Suffice it to say that the services are well attended; the communicants on Easter Day and Christmas Day numbered over 350.

## ARMIDALE.

## It must be Bad!

Rev. Cecil Saunders, of Mundingi, reports: "We are beginning to feel the effect of this two years' drought. Unless we get good rains shortly (the moderate rain and showers of the Prayer Book language would not meet our needs just at present) things will become serious. Just about here we are better off than most places, but soon we shall be as badly off as anyone. Already our journeys in the country are made dreary by the desolate appearance of the country, and the number of dead sheep we see along the road side. Cutting scrub is the usual Sunday occupation, consequently our numbers at Church services are affected. It is bad in that in some cases even the attendance at Sunday cricket matches is affected."

## GRAFTON.

## Lower Macleay.

The Rev. H. F. L. Palmer, of Ingleburn, has just ended a seventeen days' Mission at Smithtown, with good results. The special addresses to men, to women, and to children were exceptionally good and effective. A Prohibition meeting in the local hall was not so well attended, but it was felt that a very hard blow had been struck at the enemy by the great address of the Missioner. The open-air lantern service and address were in every way very successful.

The foundation-stone of a new Church at Gladstone was laid on Oct. 10th, by the Lord Bishop of Grafton, clergy assisting being the Ven. Archdeacon Knox, and the Revs. H. F. L. Palmer (who acted as Staff-bearer), and C. J. Chambers (Vicar). There was a large attendance, though the weather was threatening. The Hon. Secretary, Mr. V. T. Thorne, presented the Bishop with a beautifully-polished mallet, made of Australian wood and suitably inscribed on a silver plate. The Bishop's address on "The Church's Witness, Testimony and Unity," was much appreciated. Being a Peace Memorial, the Church was named in honour of St. Barnabas, the Son of Consolation. Offerings laid on stone amounted to £300 10s. 6d., exclusive of architectural drawings worth £12 10/6, and a cheque for £100—from Mr. G. Verge, which came to hand next day. Mr. Verge having already contributed generously. Owing to the threatening weather, Basket Luncheon adjourned to the hall, where suitable speeches were made.

A meeting of parishioners was held at Gladstone after the laying of the foundation stone of the new church there, to consider the question of dividing the parish. The Bishop presided, and the meeting decided almost unanimously that the time was not ripe for the proposed division, but that an assistant minister be sought to relieve the vicar of present overstrain.

## S. W. Rocks.

On the 9th October, the Lord Bishop of Grafton unveiled a memorial tablet to the memory of Privates L.L. Plummer and A. P. Edwards, two much esteemed young men, who gave their lives for their country in the recent war.

On September 21st, at Clyffulca, the Rev. C. J. Chambers unveiled two large portraits of churchmen who had fallen in the war—Privates W. and G. Crossingham, the latter a Military Medallist.

## VICTORIA.

## MELBOURNE.

## C.M.S. Notes.

Over 500 scholars of secondary schools competed at the C.M.S. Annual Missionary Examination this year, when the text book

was Miss Kellaway's "A Corner of India." The "Schools' Night" and distribution of prizes took place in the Chapter House, Melbourne, on Friday, October 24. The Rev. P. J. Bazeley, Hon. Secretary of the Society, presided, and a lantern lecture illustrating missionary work in the north of India was delivered by the Rev. P. W. Stephenson, M.A., B.D.

Miss E. Emma Martin, who is at Mosul, Mesopotamia, reports that she has opened a small orphanage. In one village all the men and boys were killed. In Mosul there was no massacre, but the famine killed people. They fell in the streets and were left unburied for days. In one house six children died of hunger. This famine threw many orphans on the world. The cost of living is five times what it was before the war. She inquires, "Dear I ask friends in Australia to help towards the support of these orphans!"

The Rev. R. A. Pollard, of C.M.S., Fusing, Fukien, China, writes:—"We have been much encouraged in our work. There seems to be an awakening, and I have this year baptised quite a number of adults—to be exact 33, ranging from 14 years of age to 77 years. In addition I baptised 34 infants for the half year. We now have a splendid catechist in the city—a Mr. Sia—he is most earnest and is consolidating the results of the scare during the fighting, when many came to the Church. I ask for prayer for Mr. Sia, who has much opposition from two or three Christians. The spiritual fervour and straight talking of the young evangelist are very gallant to those 'dead' Christians."

The annual meeting of the Gleaners' Union, in connection with the Church Missionary Society, took place in the Chapter House of St. Paul's Cathedral, at 3 p.m. on Monday, October 27, when addresses were delivered by the president, Mr. E. Lee Neil, and by the Rev. S. M. Johnstone, B.A., of Parramatta. A charge to out-going missionaries—Sister Constance Nicholson and Nurse Dorothy Sillett—was delivered by the Rev. W. T. C. Storrs, M.A.

## Central Society of Sacred Study.

The annual report of this Society for parochial clergy states that while study and discussion have been carried on under conditions of difficulty during 1918, there is no lack of hope that the importance of the work which the society tries to do will be recognised, and the membership of diocesan branches and local groups increased. There are 3308 members of the society in the 60 diocesan branches whose returns were to hand. But there are branches in 96 of the dioceses in the Anglican communion. "The Warden of the society is the Very Rev.

ESTEY  
ORGANS  
have no equal



If you are interested in organs we shall be delighted to send you "The Estey Booklet," it fully describes these beautiful organs. Write to-night. Easy Terms arranged.

PALING'S

338 George St.

and at  
NEWCASTLE & LISMORE.



**Miss DOROTHY J. CUTHBERT**(L.C.M. Medalist)  
A.L.C.M., L.L.C.M., T.D.L.C.M.

Pianoforte, Theory, Harmony.

32 PERCEVAL ROAD, STANMORE

**C. PETERSON & SON**  
GENERAL STOREKEEPERS, PYMBLE.  
(Opposite Railway Station.) Telephone Wahroonga 27.  
Boots and Shoes. Mercury and Haberdashery.  
Grocery and Ironmongery.**Penrith** Visitors please note—**PURDIE, M.P.S.**

(Gr. Brit. &amp; N.S.W.)

Dispensing and Family Chemist  
Tel. 74. and Expert Optician**MELVILLE'S CHAMBERS**

187 Church Street, Parramatta.

**W. MILLER (late A.I.F.)  
MERCER.**

A Choice Selection in various lines.

**GREEN COUPONS**

THE GREEN COUPON COMPANY draws attention to a few lines in addition to their fine Stock of Household Requirements:—

6 pce. Toilet Sets Oak Tables  
21 & 40 p. Tea Sets Oak Palm Stands  
26 pce. Dinner Sets Oak Hall Stands  
7 pce. Salad Sets Sea Grass Chairs  
7 & 10 p. Trinket Sets Sea Grass RockersShowrooms: 697 GEORGE STREET  
HAYMARKET.**LONDON BAKERY**

Macquarie Street, Liverpool

**H. E. BEWLEY**Baker, Pastrycook and Confectioner.  
Wedding and Birthday Cakes  
made to order**D. DUNSTONE**Landscape, Gardener, and Nurseryman  
4 Newcastle Street, Rose Bay

Seedlings, Fruit Trees, Roses, etc.

Agent "Yates' Reliable Seeds." Cut flowers fresh daily.

**NOWRA.****Nurse Southell** (G.O.S. Diploma).

MEDICAL, SURGICAL and OBSTETRIC

**AUBURN PRIVATE HOSPITAL**

The Rooms are Bright and Airy. Every Comfort Assured

**NURSE G. TAPLIN** (Certificated)

PATIENTS VISITED.

OBSTETRIC CASES RECEIVED

A comfortable, homely home, the climate being delightful.

"Welbourne" Private Hospital, Oxley Street, CAMDEN.

Phone 45

**MISS A. M. YOUNGER**

MEDICAL AND SURGICAL

St. Ives Private Hospital, 95a Ridge Street, North Sydney

Telephone North 428

Telephone Paddington 572.

**SISTER THOMPSON**

(CERTIFICATED)

"Chelsea," Private Hospital.

Surgical, Medical, and Obstetric

166 Jersey Road, Woollahra.

**THE TOWER GROCERY STORE**

Telephone U 7042.

Auburn Road, Auburn

**SAMUEL OLIVER**

Tea and Produce Merchant

Ask for Jones' IXL Jams and Dessert Fruits, Worcestershire Sauce and Tomato Sauce—absolutely pure. We sell them.

Phone Hunter's Hill 224.

**B. C. MARTYN**

ARCHITECT

Real Estate Agent and Valuator

North Road, Gladesville.

AGENT FOR

Government Savings Bank of N.S.W.  
Mercantile Mutual Fire Insurance Co.  
London & Lancashire Fire Insurance Co.  
Kilners Ltd., Removallists.**W. HOBBS,**

Tailor

EASTWOOD (opp Station)

A Choice Selection of Summer Goods

Your patronage duly appreciated.

Telephone 60

**RYDE BAKERY,**

Parkes Street, Ryde

**C. DYER,**

Best White, Wholemeal &amp; Fancy Bread Maker

**Erickson & Rutherford**

Tea and Coffee Merchants

General Storekeepers

All orders by Post or Phone receive special and prompt delivery.

Railway Parade, Sutherland

Phone Y 2212.

**E. BAMFORD**

Florist (late of Jean &amp; Co.)

The latest designs in Wedding Bouquets,  
Wreaths and Crosses a Speciality.

Masonic Buildings, Spit Junction, Mosman.

**E. BROWN**

Practical Bootmaker &amp; Repairer

Penshurst Street, Willoughby, N.S.W.

(Near Victoria Avenue)

Repairs neatly done. — Charges moderate.  
Hand-sewn Work a Speciality.  
High-class Boots and Shoes always in Stock.**MACK the Baker****DRUMMOYNE**

Phone 301

Telephone U 7042.

Auburn Road, Auburn

**SAMUEL OLIVER**

Tea and Produce Merchant

Ask for Jones' IXL Jams and Dessert Fruits, Worcestershire Sauce and Tomato Sauce—absolutely pure. We sell them.

Phone Hunter's Hill 224.

**B. C. MARTYN**

ARCHITECT

Real Estate Agent and Valuator

North Road, Gladesville.

AGENT FOR

Government Savings Bank of N.S.W.  
Mercantile Mutual Fire Insurance Co.  
London & Lancashire Fire Insurance Co.  
Kilners Ltd., Removallists.**W. HOBBS,**

Tailor

EASTWOOD (opp Station)

A Choice Selection of Summer Goods

Your patronage duly appreciated.

Telephone 60

**RYDE BAKERY,**

Parkes Street, Ryde

**C. DYER,**

Best White, Wholemeal &amp; Fancy Bread Maker

**Erickson & Rutherford**

Tea and Coffee Merchants

General Storekeepers

All orders by Post or Phone receive special and prompt delivery.

Railway Parade, Sutherland

Phone Y 2212.

**E. BAMFORD**

Florist (late of Jean &amp; Co.)

The latest designs in Wedding Bouquets,  
Wreaths and Crosses a Speciality.

Masonic Buildings, Spit Junction, Mosman.

**E. BROWN**

Practical Bootmaker &amp; Repairer

Penshurst Street, Willoughby, N.S.W.

(Near Victoria Avenue)

Repairs neatly done. — Charges moderate.  
Hand-sewn Work a Speciality.  
High-class Boots and Shoes always in Stock.**MACK the Baker****DRUMMOYNE**

Phone 301

Tel. Petersham 513

**WALLACE C. ALLEN**

Dental Surgeon

'St. Arnaud,' 408 Marrickville Road, Marrickville.

Hours Daily—9 till 6. Wednesday—9 till 12.  
Evenings—Tuesday and Friday—7 till 9.

Telephone Wahroonga 174.

**T. P. SWINDALE, M.P.S.**

DISPENSING CHEMIST

TURRAMURRA

Telephone Wahroonga 174.

T. P. SWINDALE, M.P.S.

DISPENSING CHEMIST

TURRAMURRA

Telephone Wahroonga 174.

T. P. SWINDALE, M.P.S.

DISPENSING CHEMIST

TURRAMURRA

Telephone Wahroonga 174.

T. P. SWINDALE, M.P.S.

DISPENSING CHEMIST

TURRAMURRA

Telephone Wahroonga 174.

T. P. SWINDALE, M.P.S.

DISPENSING CHEMIST

TURRAMURRA

Telephone Wahroonga 174.

T. P. SWINDALE, M.P.S.

DISPENSING CHEMIST

TURRAMURRA

Telephone Wahroonga 174.

T. P. SWINDALE, M.P.S.

DISPENSING CHEMIST

TURRAMURRA

Telephone Wahroonga 174.

T. P. SWINDALE, M.P.S.

DISPENSING CHEMIST

TURRAMURRA

Telephone Wahroonga 174.

T. P. SWINDALE, M.P.S.

DISPENSING CHEMIST

TURRAMURRA

Telephone Wahroonga 174.

T. P. SWINDALE, M.P.S.

DISPENSING CHEMIST

TURRAMURRA

Telephone Wahroonga 174.

T. P. SWINDALE, M.P.S.

DISPENSING CHEMIST

TURRAMURRA

Telephone Wahroonga 174.

T. P. SWINDALE, M.P.S.

DISPENSING CHEMIST

TURRAMURRA

Telephone Wahroonga 174.

T. P. SWINDALE, M.P.S.

DISPENSING CHEMIST

TURRAMURRA

Telephone Wahroonga 174.

T. P. SWINDALE, M.P.S.

DISPENSING CHEMIST

TURRAMURRA

Telephone Wahroonga 174.

T. P. SWINDALE, M.P.S.

DISPENSING CHEMIST

TURRAMURRA

Telephone Wahroonga 174.

T. P. SWINDALE, M.P.S.

DISPENSING CHEMIST

TURRAMURRA

Telephone Wahroonga 174.

T. P. SWINDALE, M.P.S.

DISPENSING CHEMIST

TURRAMURRA

Dr. Strong, Dean of Christ Church, Oxford, and the central officers are drawn from Oxford and Cambridge. There are Australian branches in the dioceses of Armidale, Bathurst, North Queensland, Rockhampton, Adelaide, Melbourne, and Wangaratta (the last being formed during the year under review).

With the annual reports comes a fresh quarterly leaflet, containing a list of recent theological books, among which seven are starred as specially recommended. These are: Dr. Burney's Schweich Lectures, and Commentary on Judges; Plummer on Thesalonians II; the Ministry; McDowall's Evolution and the Doctrine of the Trinity; God and Personality, by Clement Webb; and V. F. Storr's The Problem of the Cross.

**Church of England Protestant Association.**

The first annual meeting took place in the Hall, Murrumbidgee (Victoria), on Tuesday, October 15. After routine business, the hon. secretary (Mr G. E. Wollaston) gave a general report on the year's work, with a view of ascertaining the mind of the members as to the future. Formed primarily to combat the extreme ritualism in the local church of St. Peter's, the secretary stated that it had been hoped that evangelicals in other parishes would form similar organisations. This hope was not realised, but a Central Church League had been constituted to guard the Anglican Church from attacks on Reformation doctrines. This was something gained; but as none but Synodsmen and vestrymen (past and present) were granted membership, its influence was unnecessarily restricted. Mr Wollaston reported that he had applied to the Central Church League to grant affiliation to the C.E.P.A., but the request had been refused. This conservative attitude was inexplicable, but it had to be reckoned with. After a general discussion, it was unanimously resolved to keep the Association in being trusting that by prayer, by vigilance, by the spread of anti-ritualistic literature, and by personal precept and example, the Church in the Melbourne diocese may be helped to purge herself of error.

**"I Couldn't Live like a Dog."**

The Rev. S. Hollow writes in his Parish Paper (Christ Church, Hawthorn):—

I once married a couple of different religions. The young man belonged to the Church, and was a prominent member of the Protestant Federation, and the young lady was a Roman Catholic. The young man, through the power of love, had influenced the young lady to renounce the Church of Rome, and to adhere to the Church of England. On these conditions, she was united in the bonds of Holy Matrimony. The Sunday after the honeymoon, he came to Church with her. Then a couple of Sundays passed and they were absent. "Friends for tea," I found was the cause of the absence. A couple of Sundays afterwards found them, again, at Church. Then there was another break, the cause of which I again sought by a visit. An excuse was made, and a promise to be more regular in the future likewise made. But still no attempt was made to alter things, and when I went down next time the wife said to me, "My husband found excuse after excuse for not going to Church with me, till I got tired of it. I have gone back to my own Church, for I couldn't live like a dog. I couldn't live without God and His Church."

This is what I call the Protestant menace, and if this Protestant menace were removed from our midst, we should never hear of the "Roman menace," but because so many are living without God and without His Church as a means of grace, the future of Protestantism is threatened.

Readers, the future of Protestantism or Roman Catholicism is in your hands, by your and your children's attendance, or non-attendance at Church!

**A Challenge to Sydney.**

As the outcome of the important changes made by the parent C.E.M.S. in the Rule of Life, the status of Associate and the Badge, and the new attitude adopted towards burning

questions of the day, an inter-State conference of all the C.E.M.S. executives in Australia is to take place in Sydney, on Friday and Saturday, November 14 and 15. This conference will be preceded by a special meeting of the council of the Melbourne Diocesan C.E.M.S., to be held on Monday, November 10, at 7.30 p.m. The Council will review the decisions of the Birmingham conference, and will give special attention to the limitation to one year of the period within which a man may remain an Associate and be free from the specially solemn obligations imposed by an expanded and more definite Rule of Life. The Council will also consider the creation by the Sydney Conference of an Australian executive, which would meet once or twice a year, to arrive at decisions affecting the C.E.M.S. throughout the entire Commonwealth. If the Sydney conference fulfils the expectations of the men who have convened it, a fresh stimulus will be given to the whole of Australian C.E.M.S. activity. The lead given in England involves "a new start" being made on a given date in 1920 by a simultaneous acceptance of a new obligation, a new badge, and a new vision of the corporate mission of the Society. The delegates for Sydney are the Rev. D. R. Hewton and Mr. W. G. Cramer.

**A Missionary Rally.**

The annual Missionary Day was held at St. Mark's Leppold on October 21st, when from the members of the C.M.S.W. Union came from Geelong. Prayers were led by the Rev. T. Quinton at 11 a.m., and a most inspiring and forceful sermon preached by Rev. P. Brammall, from 2 Cor. 6, 1: "Workers, together with God." He said the war had taught us more than ever the value of work, and now that Peace had come, and we had begun our campaign as thankoffering for it, time would show in lives and money what had been accomplished. We all know how great the need was, and the Lord was calling to everyone to devote themselves, body, soul, and spirit to the service of Him Who had created them for this very purpose, so that souls might be brought in by their efforts at home and abroad. The Bishop of Durham had said that if each one brought into the world led another to Christ every year, the whole world would be at His feet in 36 years; but the chain, alas, was often broken by our refusal to be workers together with Him, and energetic spirit that they displayed in their Red Cross work. Christ's work must always come first, and He wants us to gather in His own from the vast fields of heathendom in India, China, Africa, and Japan. The Rev. P. Brammall followed. He said that the Indians' vision had been enlarged by the war, and they looked to us to give them what they needed. I think of the great revival that has begun in W. Africa. Who is going to shepherd the converts? China needs education, and they will get it. Shall we draw back when we know the need? Roper River needs us. "It concerns me," let each say. Holy Communion followed, and then all adjourned to the Parish Room, where Miss Quinton and her helpers dispensed lunch. A happy time of fellowship was enjoyed until the afternoon session, when Mrs. Ross Hewton gave an address on the women's part in the thankoffering campaign, which they are called upon to undertake in the same determined manner. What is our part to be in this great opportunity? God looks to us to be "workers, together with him," filled with His Holy Spirit, and meet for the Master's use. "The Whole Wide World for Jesus" was sung, afternoon tea followed, and all departed, praising God for the faithful messages we had heard that day.

**QUEENSLAND.****BRISBANE.****Armistice Anniversary.**

Preparations are proceeding for the special services to be held at St. John's Cathedral on next Sunday morning, in celebration of the first anniversary of the armistice, and in connection with which the ceremony of laying the foundation stone of St. Martin's Church of England War Memorial Hospital is to take place. A handsome donation recently received was that of £500, the

gift of Mr. J. Shannon, of Wyalia, Too-womba. To build the hospital a sum of £50,000 is required, and it is felt that at least one-half of that amount should be available when the foundation stone is laid. The total at present is a little over £20,000.

**New Principal of Nundah.**

The Rev. W. C. Campling, the newly-appointed principal of St. Francis's Theological College, and canon of the Cathedral has come fresh from a work of the utmost interest to all members of the Church of England, that is, the training of officers and soldiers who have seen service in the Great War for the work of the Church. He is particularly well equipped for his new position, and not the least valuable feature of his equipment will be the experience he has gained in the Soldiers' Ordination School. He started his scholastic career as a graduate of Trinity College, Cambridge. From Cambridge he went to Cheshunt Theological College, and worked in the parish of Wimbledon for four years prior to the war. After serving as an army chaplain in France Canon Campling was appointed chaplain-instructor in the Ordination Test School, which was conducted in France between the period of the signing of the armistice and the declaration of peace. The school represented one of the most advanced and democratic efforts of the Anglican Church, and it constituted the education, training, and ordination free of cost, of all officers and men of the British forces who during their war service had felt the call to serve God when the war was over. It is a notable fact that over 3000 men experienced such an awakening from the experiences of the war that they expressed a desire to train for the Church. About 350 men and officers entered the test school.

**NEW ZEALAND.****WELLINGTON.****Presentation of the Flag.**

On Sunday, September 7, a White Ensign flown by H.M.S. New Zealand was presented to the Cathedral. The service was at 10 o'clock. Cadets from Christ's College and the Boys' High School formed a guard of honour outside. The Cathedral procession met the Admiral and staff at the west door, where the Bishop received the flag from Captain Leggett. The procession then passed to the Chancel, followed by the Admiral's party and by 200 Blue Jackets. At the chancel, the Chapter and clergy stood on either side while the Bishop handed the flag to the Dean, who placed it on the Holy Table.

**DUNEDIN.****The Election of the New Bishop.**

A special meeting of Synod was summoned on October 7th to elect a successor to Dr. Nevill, who is resigning the See of Dunedin as from the end of the present year. The choice fell upon the Ven. Archdeacon Isaac Richards, of Invercargill. Archdeacon Richards is a graduate of Oxford and was ordained in 1882 to a curacy in Truro. In 1886 he came to Auckland and was instituted vicar of St. Mark's, Remuera. Nine years later he was appointed Warden of Selwyn College and came to Dunedin. From 1900 to 1916 he was vicar of Tuapeka, and during that period was appointed Archdeacon of Queenstown. In 1916 he was chosen as vicar of St. John's, Invercargill, and resigning his Queenstown archdeaconry, was appointed Archdeacon of Invercargill. A good scholar, a man of sound judgment, and well liked, his selection is likely to be widely approved. After his appointment has been confirmed by the Bishops and Standing Committees of the other dioceses in the Province, Archdeacon Richards will be consecrated in Dunedin towards the close of the year.

**LOVING SERVICE.**

Service and sacrifice are the natural language of love. Other men may have ambition for themselves, but a Christian must do as His Master did—serve humanity. The life that ended on the Cross, how little it is understood! How many know that there is but one material of which a cross can be made? The only material that can get into shape is love—love that manifests itself in service which will not shrink from sacrifice. The first recorded words of Christ were, "Wist ye not that I must be about My Father's business?" and His last: "It is finished." What lies between these words! Constant ministry. When He said, "Let him that is chiefest among you be servant of all." He outlined the form that the Christ-like must take.—Selected.

**WOOD, COFFILL & CO. LTD., The Leading**

Carriage and Drag Proprietors of the Commonwealth

Head Office—810 GEORGE STREET, SYDNEY (next to Christ Church)

Phone City 9238 (four lines)



**MALVERN SCHOOL, HUNTER'S HILL**

(Registered under the Department of Public Instruction)

**Day and Boarding School for Boys.**

Junior School receives boys from 7 to 12. Senior School prepares boys for University, Professional, Naval and Military Exams.

Rev. A. J. ROLFE, M.A., F.R.G.S., Headmaster.

**METROPOLITAN BUSINESS COLLEGE LTD.**

Directors and Chief Instructors—

T. STANLEY SUMMERHAYES, F.P.S.A. J. A. TURNER, F.C.P.A.

37 SPECIALIST TEACHERS. Instruction given from 9.30 a.m. daily, or by post—Shorthand (Pitman's), Book-keeping, Office Routine, Accountancy (Prelim., Intermediate and Final Exams.), Business Methods, Typewriting (Students learn all the Standard Machines).

Preparation for all Exams: State and Commonwealth Services, University and Professional.

POSITIONS FOUND FOR ALL COMPETENT STUDENTS. Illustrated Prospectus, Annual Reports, Booklet describing Postal Lessons, Pamphlets showing our Students' successes in Public Exams. of all kinds. Free on application.

ROBSON HOUSE, 338 PITT STREET, SYDNEY (near Snow's).

**STRATFORD SCHOOL FOR GIRLS**

Resident Boarders and Day Pupils. Lawson, Blue Mountains.

Principal—MISS WILES. Assisted by a Competent Staff of Teachers.

The School's Scope of Study embraces the usual English Subjects. Pupils are prepared for all MUSICAL EXAMS, also for the INTERMEDIATE LEAVING CERTIFICATE and Matric. Exams. Physical Culture is Compulsory. The School's great aim is to develop Christian Gentlemen. Prospectus on Application.

**CAULFIELD GRAMMAR SCHOOL****MELBOURNE.****DAY AND BOARDING SCHOOL FOR BOYS.**

Pupils prepared for the University and for Agricultural or Commercial Life.

Illustrated Prospectus will be sent on application to the Head Master.

**LINDFIELD COLLEGE, DAY AND BOARDING SCHOOL FOR GIRLS**

Principal, MISS A. STUDDY, B.A., Sydney University.

The General Course of Instruction includes English Language and Literature, Geography (Physical and Political), Ancient and Modern History, Latin, French, Mathematics, Needlework and Class Singing. Students not attending the School may receive instruction in any of these subjects, or be prepared for the Sydney University Examinations after School hours.

Resident Pupils will receive the advantages of a liberal education, combined with the comforts of a home. Reference kindly permitted to Professor and Mrs. MacCallum, Professor and Mrs. David.

**LEURA COLLEGE**

Church of England Day and Boarding School for Girls. Leura, Blue Mountains, N.S.W.

Pupils are prepared for the Higher Schools. Resident pupils will receive the advantage of a sound education. Special care is given to delicate girls. A good home with every comfort is assured. Small Boys are taken as Day Pupils. References from the Clergy and leading residents of the district. PRINCIPAL—MISS MACRAE.

**HEADFORT SCHOOL, KILLARA (N.S.W.)**

BOARDING AND DAY SCHOOL FOR BOYS

In country surroundings on the North Sydney Highlands, 400ft above sea level. Grounds occupy 16 acres, adjacent to Government reserve. School House in brick, with well constructed indoor and outdoor accommodation. Boys of all ages received and prepared for all examinations.

Prospectus on application to the Principal—

REV. R. T. WADE, B.A., STANHOPE ROAD, KILLARA.

**"Holmer," Parramatta, Boarding and Day School for Girls.**

Principal: Miss CERTRUDE WATKINS (Cambridge Teacher's Training Certificate) Assisted by a Highly Qualified Staff.

A Sound, Modern Education is provided, leading to the University. Resident Pupils receive every care and individual attention.

**CAMPBELLTOWN**

Telephone Campbelltown 43

**KYLA PRIVATE HOSPITAL**

LITHGOW STREET

NURSE NEWBURY.

Medical, Surgical, and Obstetric. Convalescents.

Healthy position with every personal comfort.

**"HIAWATHA" PRIVATE HOSPITAL**

NEWLAND STREET, WAVERLEY

MEDICAL AND OBSTETRIC.

NURSE HENDERSON, Certificated

Telephone Waverley 527.

Phone J 2194.

**NURSE CHARLES, A.T.N.A.**

Certificated, South Sydney Women's Hospital

"Corona," Neridah Street, Chatswood.

**G. VERN BARNETT,**

Organist and Accompanist

Royal Philharmonic Society—Sydney.

TUITION IN PIANO, ORGAN AND HARMONY

Studio—Room H, Besie Music Warehouse,

333 George Street, Sydney.

Telephone City 8659.

**Miss Kathleen Cumings**

RECEIVES PUPILS FOR

VOICE PRODUCTION, SINGING AND PIANO

Accepts Engagements "At Home," Concerts, etc. "Atterue," 520 Miller Street, N. Sydney, and Palings, George St., Sydney.

**Miss Rubie Youngman**

Singing and Voice Production

Marchesi Method

15 HUNTER STREET, SYDNEY

(Near George Street)

**SCHOOL OF ELOCUTION**

(Under Vice-Royal Patronage).

Principal: Mr. and Mrs. DOUGLAS ANGELO

Students trained thoroughly in the Art of Elocution, Correct Utterance and Natural Delivery. (Musical Monologues, AFTERNOON AND EVENING CLASSES.)

Address: 2nd FLOOR, PALINGS BUILDINGS

Phone City 8269 Terms on Application

**C. J. AUSTIN,**

Coaching for all Exams. 23 passes out of 80 p.c. Pharmacy, 1st and 7th places last June.

DAY AND EVENING—TERMS MODERATE.

Room 449 (5th floor), Rawson Chambers.

Appointment by Letter.

**E. JAMES DAVIDSON, L.B.,**

VIOLINIST

Studios—

Victoria Avenue, Chatswood, and at BEALE'S, 333 George St., Sydney.

**BEECROFT COLLEGE — BEECROFT**

(Registered as a Primary School)

Day School for Girls and Little Boys.

A limited number are taken as Boarders.

CURRICULUM—The Ordinary School Course of English Subjects with Religious Instruction and Scripture. Pupils have attained the highest results in papers.

MRS. J. E. MCCARTHY, Principal.

**SULPHOLINE**

THE FAMOUS LOTION.

Quickly removes Skin Eruptions, ensuring a Clear Complexion.

The slightest Rash, faintest spot, irritable Pimples, disfiguring blotches, obstinate Eczema disappear by applying Sulpholine, which renders the skin spotless, soft, clear, supple, comfortable.

Bottles 1/3 and 3/4.

For 42 years

**SULPHOLINE**

HAS BEEN THE REMEDY FOR

Eruptions, Redness, Roughness, Eczema, Itch, Spots, Pimples, Blotches, Rash, Scurf, Psoriasis, Rosacea. Sulpholine is prepared by the great Skin Specialists—

J. PEPPER &amp; CO., Ltd.

Bedford Laboratories, London, S.E., Eng., and can be obtained from all Chemists and Stores. Quickly Removes the Effect of Sunburn.

**The Enabling Bill.**

(By Rev. W. H. Irwin, M.A., C.F.)

**1. Its Origin.**

The question which is most prominent in the thoughts of English churchmen at the present time is the much-discussed Enabling Bill that has recently passed through the House of Lords, and now awaits consideration by the House of Commons. Australian churchmen should give the measure their most serious attention, because, apart from the influence which any change in the Mother Church would naturally have upon our church life, the provisions of the bill are of such a character that should the bill become law, far-reaching results may happen to us in consequence of our legal nexus with the Church in England. On July 4, 1913, the Representative Church Council passed a resolution requesting the two Archbishops to appoint a committee "to inquire what changes are advisable in order to secure in the relations of Church and State a fuller expression of the spiritual independence of the Church as well as of the national recognition of religion." In deference to this request, the Archbishops appointed a representative committee, over which Lord Selbourne presided, and which presented its report on Church and State in 1916. This report contained among its appendices a draft of the constitution for a Church assembly and another of an enabling bill conferring statutory powers upon this Church Assembly. This enabling bill is the parent of the present one now before Parliament. The report of Lord Selbourne's committee was widely discussed—"I will make bold to say that no project of the sort has ever received more careful consideration in the Church at large." (The Bishop of Peterborough)—and finally after long consideration, the present bill was adopted by the Representative Church Council in May last, with only one dissentient—the Bishop of Hereford. This briefly, in one sense, is the origin of the Enabling Bill, but in reality it is the outcome of a large number of converging causes. The spirit of reform and reconstruction is abroad, and it was inevitable that the Church would be deeply moved by it as well as the State, Industry and Education. The recognition of the number of abuses, anachronisms and inconsistencies which need reform in the National Church is no new thing, but never before has the cumulative effect of these been so widely felt as a burden too grievous to be borne. Perhaps the constant insistence upon them has had the effect of distorting in the minds of some the true perspective of the advantages and disadvantages of the Establishment. Yet when one considers them as a whole, the great surprise is that they have been endured so long. Here are some of the more glaring abuses. The ecclesiastical courts are practically powerless, and the result of this is lack of discipline and the presence of anarchy among the clergy—there is difficulty in dealing even with clerical moral offences. The patronage system needs reform. "The right to appoint a man to a cure of souls is a piece of private property—and sacred accordingly. It is even a marketable piece of property, i.e., advowsons may be sold." The extreme contrast between the larger emoluments and the smallest ones is another thing which harms the Church. The real poverty of the poorer clergy is no piece of imagination, and the dead weight of "deplacations" often crushes them down. A country vicar who purposes going to Australia to work cannot get out of his benefice except by paying more than £200 for delapidations to the vicarage property, which includes many out-houses he has never used since he obtained the living thirteen years ago. Many benefices are too small to give scope for a man's ability. "Thus a kind of bovine lethargy not infrequently creeps over him." Other benefices have magnificent vicarages and splendid grounds. Such places can only be held by men of large private means, and these are growing rarer among the clergy every year. The Archbishop of Canterbury mentions the following:—The Colonial Clergy Act needs reform. There are always grave difficulties to be overcome in the creation of new bishoprics. Lay readers are wholly outside the law. The consecration of bishops for work abroad is based on laws of a century ago. Proper pension schemes for the clergy are still to be made. One could go on piling up abuse on abuse so that ready evidence was given when the Primate from his first-hand knowledge stated in the Lords,

that it was literally true that in the inner system of administration of the Church he was brought up every day against difficulties which hampered the Church's power to serve the nation as thoroughly as she could. Though perhaps to an Australian churchman there would appear to be enormous counterbalancing advantages even in the present state of affairs, still the desire to attain it is exceedingly widespread and ardent. It is this reforming spirit which is the reason for the wide support which has been given to the Enabling Bill. However, there is more at the back of the bill than simply this desire for the abolition of abuses. Support is given by some who desire to abolish all suspicion of Erastianism, all control of the Church by the State. They do not necessarily wish to lose the privileged position which the Establishment gives them. But if the price has to be paid, rather than not have the power of self-government, which is inherent in the church, they would endure disestablishment, and if necessary, disendowment. All must admire the boldness of these advocates and their disregard of mere financial considerations, though one cannot help being reminded when wealthy bishops and members of the House of Lords take this line of the proof Artemus Ward gave of his patriotism—he was perfectly ready to send all his wife's relations to the war. In the memorandum which appears as Appendix viii, of the Church and State report, Dr. Gore sets out this view with his customary clearness and lack of compromise: "If the Church of England today is to claim a liberty of spiritual action similar to that exercised by the early Church or such as is suggested in the New Testament, it would include at least the following points:—

- (1) Liberty of administration such as would admit of the establishment of great bishoprics, and if necessary fresh provinces; and the reform of the system of representation of clergy and laity in church councils and assemblies.
- (2) Either the election of Bishops by the laity and clergy of the Church; or at least, some franker and fuller recognition of the right of the Church to refuse a Bishop nominated by the Crown.
- (3) Liberty to revise doctrinal standards, standards of discipline and rites and ceremonies.
- (4) Liberty to exercise discipline over its members, determining, e.g., questions of orthodoxy in courts of its own and determining also who is to be admitted to the Sacraments." Report p. 245.

Bishop Gore's influence is still very great, though not what it was in the days before his reactionary tendencies overcame his liberalism. He represents in great measure those who are most disturbed by the past Parliamentary action in Church affairs, and the future prospects of it. When we remember the success attending the efforts for the disestablishment of the Welsh Church—though Bishop Gore supported this—the passage of the Deceased Wife's Sister Act, the prospect in the near future of a further extension of facilities for divorce, we can see that the position of many clergy might well become intolerable. Further, to-day, the strange spectacle presents itself of a Baptist Prime Minister appointing bishops and deans of the Church of England. The old alternation of Conservatives under the Cecil family and Liberals under Gladstone had made the Crown patronage almost a close preserve for those who belonged to one school of thought. When the great Liberal victory at the polls occurred in 1906, there was hardly a bishop in the southern province, at least, who was not a "good churchman." This state of affairs was partly remedied under the Asquith regime, and Mr. Lloyd George has been even more fair in the appointment to bishoprics, deaneries, etc., but naturally the old predominant party has become restive and seeks for aid in the Enabling Bill. It would not be true, however, to say or imply that this Bill is in any way a party measure, for among its strongest supporters are the Bishops of Liverpool, Chelmsford, Peterborough, and such laymen as Sir Edward Clarke, the President and the Hon. Treasurer of the C.M.S. Roughly in this way. There are those who think that the Bill will increase the efficiency of the Church, and this is the ground for their support. Then, on the other hand, there are those who wish to establish the spiritual autonomy of the Church with or without establishment and regard the Bill as a step in this direction—of course, the latter also wish

for increased church efficiency. Before passing on to explain the terms of the Enabling Bill, mention should be made of the Life and Liberty movement which grew out of the National Mission in 1916. Under the able leadership of Dr. Temple, the new Canon of Westminster, this organisation has been the chief advocate of the Bill. Others have contributed their share in the labours of pushing the measure, e.g., Church Self-Government Association and Church Reform League, but the bill is in its forward position to-day mainly through the advocacy of the Life and Liberty men who include nearly all the able young men of all parties in the Church.

(To be continued.)

**The Bishop of Melanesia.**

The consecration of John Manuwaring Steward as Bishop of Melanesia marks a new phase in the glorious story of the missionary diocese of the New Zealand Church. It synchronises with the abandonment of Norfolk Island as headquarters, and with the adoption of a policy of concentrating all the work in the islands themselves. The new Bishop will be the last Bishop of the present diocese of Melanesia; already the proposed division is prepared for. In the episcopate of Bishop Steward we shall see the Pacific and the Pacific Islands playing their part in world politics—already naval bases have been selected in the Solomons. The consecration had further interest in that the Bishop was recommended to the Bishops and Standing Committees of the Province by his fellow priests in the Mission.

All the Bishops of the Province who could journey to Wellington, in these circumstances, made the effort to be present. The Primate found that he was not able to travel—there was a peculiar pathos in the sentence read from him:—"In the forty-ninth year of my episcopate." In his absence the Bishop of Christchurch, the Senior Bishop, was consecrating Bishop. It was unfortunate for the local clergy that the day appointed was a Sunday. Very few of them could leave their parishes even for the consecration. Chaplains had to be found for the Bishops, and members of the Melanesian Staff kindly filled the gaps. It may be noted that the Bishop of Waipatu brought with him the Rev. P. A. Bennett to represent the Maori race.

The consecration was held in St. Paul's Pro-Cathedral, Wellington. The building, though by no means spacious enough, supplied the proper "atmosphere," and the service was quietly and reverently rendered by a good choir under Mr. Robert Parker. The preacher was the Bishop of Auckland, who spoke of the Bishop's office, its authority and its dignity. The Bishop was not merely the controller and overseer of the diocese, it was his duty rather to be the creator and originator of the work and movements within his diocese. He went on to tell of the importance of the See of Melanesia in the near future, and in commending the Bishop-elect to the prayers of the Church, pointed out that he had had seventeen years of experience in the Islands, and had won the confidence of his fellow-workers so thoroughly that they had selected him for the great task at this critical time. While the Bishop-elect retired to put on his rochet—he had been vested as a priest—the hymn, "The Church's One Foundation," was sung, and then he was presented by the Bishops of Auckland and Nelson. The Chancellor (Mr. T. F. Martin) then stepped forward and read the Authority for his consecration.

The Litany followed, with its special suffrage and special prayer, and then came the searching questions of Examination. The Bishop-elect then retired again to put on the rest of the Episcopal habit, and in his absence Stainer's anthem, "How beautiful upon the mountains are the feet of them that publish good tidings," was sung.

Then followed the singing of the Veni Creator, the Senior Bishop singing alternate lines with choir and congregation—the other Bishops standing round him as they sang. It was a most impressive sight to the eye, and an inspiring hymn to the heart. During the prayer the Bishops all stood and the people knelt. The actual consecration then took place and the new Bishop passed into his sanctuary. Then the Senior Bishop proceeded with the Communion office—the Bishops all receiving the Holy element with the newly-consecrated Bishop.

(From the Church Gazette.)

**J. F. NUNAN**

Manufacturer of Church Furniture and Fittings, Communion Tables, Pulpits, Reading Desks, Chairs, Baptismal Fonts, Honour Rolls.

326-328 ELIZABETH STREET  
MELBOURNE

ILLUSTRATED CATALOGUE FREE



## Some Films I have taken

There is no end to the taking and making of films. I have taken them in England, in France, in Italy, in China, in Japan, in Mesopotamia and of course in India. I have twirled the handle to the tune of big guns, amidst the scenic grandeur of the Italian Alps, and in the over-crowded, dusty atmosphere of Chinese cities. I have squinted through the view-finder for commercial firms, for Governments and for the good old Y.M.C.A. I had come to the conclusion that new experiences were hard to find—and so they were until the far-seeing, energetic Secretary of the C.M.S. Mass Movement Commission formulated the enterprising scheme of showing the good people "over there" what is being done with their money "out here" in India.

He omitted to tell me how hot, how dusty, and how trying it would be. He evidently had taken it for granted that a Cinema man who had been through the "arm chair" comforts of war film-getting would be quite used to such little excursions as these that go to form the daily lives of missionaries. Well, I was not! It nearly killed me. The heat was terrible—and the dust! I don't know how to begin to tell you about the dust, as I know I must not use descriptive adjectives in the C.M.S. Mass Movement Quarterly, so I will try to forget that dust and tell you the other part of the story. Mr. Ingram was so keen on films that, like the small boy "he was not happy until he got them," and so after much letter-writing, my wife and I were prevailed upon to go to Meerut. We left our delightful cool little foot-hill station at Dehra Dun one evening to do this 100-mile trip in the record time of just 27 hours—(such are the Indian railways). However, we arrived at last—to find the energetic one waiting for us on the front steps of the C.M.S. bungalow, with a note book full of proposed film scenes in one hand and a map of the Meerut District in the other. Friend Perum had no sooner prevailed upon him to put one hand down while he shook hands, then he made the nerve-shattering proposition that we start for a 20-mile tonga drive across the district at 6 a.m. in the morning which meant getting up at about 4.30. Being an Englishman—and having read in books that Englishmen never show the white feather—we looked as pleased as we could and assured him that we should be ready. That tonga drive—and others like it for the next two days—beggars description. The heat of an engine-room would be pleasure in comparison! The dust, flies, rough roads, and parched throats that we suffered from are better forgotten! To us "green horns" from other and cooler climes these things were sore trials, but you would never again believe that assertion that "life in India saps the vitality of the European" could you have seen friends Ingram and Perum jumping up and down like "two-year-olds"—dragging me out of the welcome shade of the rattling old tonga to cinema villages at schools and church, etc. After many trials we arrived at Jeyi, where two mission ladies are stationed in the heart of the jungle fighting the good fight in the most plucky and splendid way against heavy odds. Here and in many other villages during the ensuing days we had the pleasure of seeing what it means to come out from the comforts of English home life and give your time and life to God's good work amongst the Outcasts in Indian villages. I have filmed some wonderful scenes in all parts of the globe but never anything quite to compare with these strangely-moving episodes of village life in India. I never realised the arduous and courageous work the missionary in India is doing, until I saw these ladies sitting around on old matted beds in the villages, preaching and teaching the Gospel amidst an environment of dirty people, cows, pigs, mud huts and other indescribably primitive conditions of an untutored people. Afterwards we saw and realised the difference the coming of a better and saner religion means to these people. The Indian Christian worker is so markedly different in character, home conditions and personal bearing that a stranger coming amongst them and not knowing of their conversion would be moved to ask what and why the difference! One cannot go into these villages and talk to the Indian Christians and the missionaries and remain another moment in doubt as to what the great necessity of the people of India is. It is not primarily "home rule" or change in methods of Government—although, that may and should all come in due time,—it is abolition of superstition, ignorance and caste! If Christianity did no more for the poor cultivators of India than to replace one religion with another that was free from caste, it would be doing more for the spiritual and mental welfare of some 300 millions of people than the establishment of the most far-reaching idyllic could do for a European country. And yet of course Christian-

ity is doing more than this—and the missionaries are the people who are doing it. See the films and photos we have taken, and you will see in the comfort of a hall what we saw in the heart and dust of the Indian villages. You will see what mission life in India means. You will more than begin to realise, as we have realised, what a magnificent work is being done by the self-sacrificing devotion of these men and women, and you will be lacking indeed in love for the good cause if you don't see to it that this handful of overworked missionaries amidst these teeming millions of potential "children of Christ" are augmented in numbers and well supplied with finances.

Incidentally I hope you will also begin to drop any prejudice you may have had against the cinema, and begin to realise the power it may yet prove to be in helping towards an understanding of one of the greatest problems of history.—Frank J. Lawes, Y.M.C.A. Indian National Headquarters, Calcutta.—From C.M.S. Mass Movement Quarterly.

## Young People's Corner.

C.M.S. Thankoffering for God's Gift of Victory and Peace.

Dear Boys and Girls,

How many times during the War did you pray that God would bless our sailors and soldiers and give us Victory and Peace? God has answered our prayers: the Allies have won the biggest war that was ever fought and Peace has been signed. Of course we are glad and we want to show God how thankful we are, don't we? You remember the story of the healing of the ten lepers: which one of them pleased Jesus most? Read St. Luke xvii. 11-19, and see. We must decide what we are going to do to show God how thankful we are: it is not enough to say we are thankful to Him. It must not be anything selfish, because so many of our soldiers gave their lives to win this victory for England, and we cannot bear to be selfish after that: we must do something for other people. Then it must be something for God because we know that it was His help which brought us through: many a time it seemed as if the enemy must win, but God helped our soldiers and gave them extra courage and strength so that in the end we won. And it must be something big, because it is such a wonderful victory that God has given us: when you have grown up to be men and women you will realise better how much it has meant to the world.

Try and think of something which is unselfish, something we can do for God, something big. Don't you think that the best possible thing is to tell the boys and girls in India and Africa and China about our God who gave us victory? It will help them: it is what God wants us to do and it is a real big piece of work.

Heathen boys and girls are not as happy as we are because they do not know about the God of love: they are often really afraid of the gods they worship. They play games and sometimes go to their temples or the shrines of their gods, but few of them have Sunday Schools or Churches as we have, and still fewer can read or write. God wants them to know about Him and about our Lord Jesus Christ Who died for them. Some of you will be able to go and tell them of our loving Father when you are men and women, but we want you to do something now. What can we do?

The people in the Commonwealth are trying to collect £25,000 for the C.M.S. as a Thankoffering for Victory and Peace. Your share ought to be at least £2500. See how much money you can save towards it out of your very own money, and try to get others to help you. If all our boys and girls do their best, they will easily collect £2500, but they will have to do their best, every one of them, or it cannot be done.

Our soldiers fought night and day to win the Victory for us. Shall not we work as hard as we can to win the Victory for Jesus Christ by sending Missionaries to our brothers and sisters in other lands?—Adapted.

Pam Chick and Partner.

Pam Chick was long a drunkard. He was in business, but his business suffered. Then there was a change in his personal appearance and in the appearance of his store. New stock was added; the building was painted. Finally a new sign was put up, which read: "Pam Chick and Partner." Of course there was much curiosity as to the identity of the partner. To all inquiries the reformed man only smiled. At first people thought that anyone would be foolish to enter into such a partnership, but as time passed,

and the business prospered, they were not so sure. Then they were all the more eager to know who the partner could be. He must be a far-sighted man, they thought, to enter into business relations with Pam Chick. How did he know there would be such a marvellous change in the man? What was the secret of the change? The curiosity was not satisfied until after the death of Pam Chick. Then it came out that the Partner was the Lord Jesus Christ. To make real the thought that he had entered into partnership with the Lord, when he became a Christian, Pam Chick had painted the sign, and had made the effort to tell everything about the business, and, indeed, about all his life to the Partner, precisely as he would have done with an ordinary partner, if he had him. When the story was told, neighbours and friends were able to see the secret of the transformed life of the former drunkard. His Partner was responsible! (Selected.)

Talk not of wasted affection,  
Affection never was wasted;  
If it enrich not the heart of another,  
Its waters returning  
Back to their springs, like the rain,  
Shall fill them full of refreshment;  
That which the fountain sends forth,  
Returns again to the fountain.

—Longfellow.

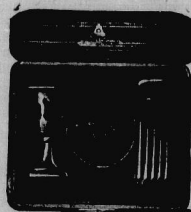
## NEW LECTINARY.

November 16, 22nd Sunday after Trinity.—M.: Ps. 118; Ezek. xxxiv. 1-16; Luke xiv. 25-xv. 10 or 2 Pet. i. E.: Ps. 132, 133, 134; Ezek. xxxiv. 17 or xxxvii. 15; John xvii. or 1 John v.

November 23, 23rd Sunday after Trinity.—M.: Ps. 145, 146; Eccles. xi. and xii; Heb. xi. 1-16. E.: Ps. 147, 148, 149, 150; Haggai ii. 1-9 or Mal. iii. and iv.; Heb. xi. 17-xii. 2 or Luke xv. 11.

## THE HOUSE OF STEWART DAWSON

Is the recognised Head Quarters in the Commonwealth for Communion and Church Plate, etc.



C2540—Solid Silver Pocket Communion Set in Case. Price £2.10.0. Write for our Latest Catalogue.

Stewart Dawson's

STRAND CORNER

412 GEORGE STREET, SYDNEY.

MR. H. A. BOYS

DENTAL SURGEON

Has removed his Consulting Rooms to

"Westbury," Bridge St., Drummoyne

The former residence of Dr. Menzies.

Phone Drummoyne 145.

## The Home Mission Society and MISSION ZONE FUND

(The Extension of Christ's Kingdom in our own Home Land) (President—The Most Rev. the Lord Archbishop of Sydney)

Are you a member? If not, why not join?

What shall be our Limit?

Was the question asked when considering the needs of our Mission Zone Area—Woolloomooloo, Surry Hills, Waterloo, Ultimo, Erskineville, Pyrmont.

There need be NO LIMIT if we have your

Personal, Prayerful, Practical Support

Donations will be gratefully acknowledged by—

CANON CHARLTON, Gen. Sec., Diocesan Church House, George St., Sydney.

## SYDNEY GRAMMAR SCHOOL.

### EXHIBITION FOR SONS OF CLERGY.

The Examination for the Walter and Eliza Hall Exhibition for the Sons of Clergy of the Church of England will be held on Monday, December 1, at 9 a.m. Candidates for this must be between the ages of 12 and 14 on January 1st, 1920.

Full particulars on application to the Head Master.

H. N. P. SLOMAN, B.A., Ox.  
Head Master.

## SYDNEY CHURCH OF ENGLAND GRAMMAR SCHOOL FOR GIRLS.

The following Exhibitions, etc., will be vacant at Christmas, viz.:

A. Two "Walter and Eliza Hall" Exhibitions for daughters of Clergy—

(a) A Boarder at the Head School at £80 per annum.

(b) A Day Pupil at the Head School, or either of the Branch Schools, at £12 per annum.

B. The "Wilfrid Docker" Scholarship for a Boarder at £25 per annum.

C. A Church Primary School Free Bursary for a Day Pupil.

Particulars may be obtained from, and applications must be addressed to, the Principal, Sydney Church of England Grammar School for Girls, Forbes Street, Darlinghurst, on or before the 15th of November, 1919.

## SYDNEY CHURCH OF ENGLAND GRAMMAR SCHOOL, NORTH SYDNEY.

An examination will be held at the School on Thursday and Friday, November 27 and 28, at nine-thirty a.m. each day for the purpose of electing to the following Scholarships and Exhibitions:—

1. One Church Primary School Scholarship of 18 guineas p.a., open to boys who have been two years at a Church of England Primary School.

2. Two Council's Junior Scholarships, each of £20 p.a. One of these Scholarships is open to boys who entered the School in February, 1919, or previously. Candidates must be under 14 on December 1st, and must be members of the Church of England.

3. An Exhibition of £20 per annum open to sons of Clergy in the Province of New South Wales. A nomination must be obtained from His Grace the Lord Archbishop of Sydney.

4. One open entrance Scholarship of £20 per annum.

Scholarships and Exhibitions are tenable for Three Years, should the holder's progress and conduct justify renewal.

Names and Certificates of age and character should reach the Headmaster not later than November 22.

Telephone U 8503.

## SISTER E. E. DAVIDSON, A.T.N.A.

MEDICAL, SURGICAL AND OBSTETRIC.

"ESTELLA" PRIVATE HOSPITAL, PARRAMATTA.

## NURSE G. M. CAMPBELL, A.T.N.A.

CARRINGBAH PRIVATE HOSPITAL,

BROUGHTON ST., CAMDEN

OBSTETRIC CASES, MEDICAL OR SURGICAL. Leading Doctors in attendance.

## NURSE QUAYLE, A.T.N.A.

BRAYWOOD PRIVATE HOSPITAL

Corner Livingstone and Addison Roads

Petersham

Tel. Petersham 456

Patients are received, and also attended at their own homes.

## GLENGARRY HOSPITAL

MEDICAL, SURGICAL AND OBSTETRIC

## OFF BRADLEY'S HEAD ROAD, MOSMAN

Telephone Y 1163.

## The Red Anchor Stores, 412 & 414 Parramatta Road, Petersham

Phone Pet. 381

## E. LINDLEY & SON

General Ironmongers

Established 1904.

IN STOCK—Tools of all Trades, Mixed Paints, B. & S. Linseed Oils, Brushware, Tinware, Painters' Steps, Ladders and Barrows, Seatfoot Oil, Turps, Oils and Colors, etc., etc.

## GLENGARLEN PRIVATE HOSPITAL

LYTTON STREET, NORTH SYDNEY

The rooms are spacious and well ventilated. Patients receive every comfort and care.

MEDICAL, SURGICAL, OBSTETRIC, AND INFECTIOUS.

Telephone 2 North.

APPLICATIONS TO THE MATRON.

## "HELENIE" PRIVATE HOSPITAL

CHURCH STREET, RANDWICK

Medical, Surgical and Obstetric.

Special Accommodation for Country Patients.

Telephone Randwick 1073

M. E. MOBBS (Mrs. Brooks), Matron.

## C. BURCHER,

HIGH-CLASS BOOTER AND REPAIRER,

FOREST ROAD, HURSTVILLE.

Ring up Phone 193

## J. W. LOWN

Old established

GROCER & PROVISION MERCHANT

208 Darling St., Balmain

When requiring your next Grocery order.

All orders receive my personal supervision and early despatch

## Mrs. Basil Ross

Town Hall Chambers

Church Street, Parramatta

Elocution,  
Stammering and  
Defects in Speech  
Cured.

The Danish System  
of  
Physical Culture.

TRY

## M. G. PATTISON

VICTORIA AVENUE, CHATSWOOD

FOR

GROCERY, IRONMONGERY, CROCKERY

TEA and PROVISIONS

TEAS a Specialty, 1/4, 1/6 & 1/9 lb.

Orders collected and delivered daily

Tel. J 1278 Chatswood.

## LIVERPOOL BOOT EMPORIUM

MACQUARIE STREET.

## MRS. J. MUNRO,

REPAIRS A SPECIALITY.

Advantages in Good Exclusive Footwear  
Your custom duly appreciated.

## WENTWORTH FALLS

Visitors please note address

## W. B. S. GREEN

PHARMACIST

Telephone 7.

Telephone 11129

## MADAME HOWARD

CERTIFICATED MASSEUSE

Hairdressing and Manicuring

St James's Chambers, King Street  
Sydney.

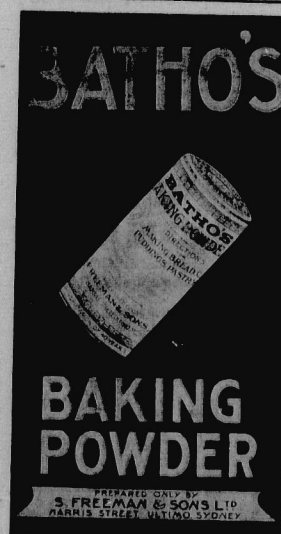
Phone Petersham 209.

## WILLIAM H. OSGOOD

Licensed Plumber, Casfitter & Drainer

Estimates for all kinds of House Repairs,

284 Marrickville Road, Marrickville.



BAKING POWDER

PREPARED ONLY BY S. FREEMAN & SONS LTD

MARRIS STREET, UXTED, HANTS

40 YEARS' RECORD  
NOTHING BETTER

A Pure Baking Powder



**Diocesan Book Society**

Rear of St. Paul's Cathedral, Melbourne.  
Best house for all descriptions of Church and Sunday School requisites. Books for Private and Devotional Reading.  
Write direct and save time.

**C. N. CROSS, GROCER—CAMDEN**

Large up-to-date stock of all kinds of Groceries. Choice brands of Dried Currants, Raisins, Sultanas, etc.  
Orders carefully packed and punctually attended to.  
Phone—8 Camden. A TRIAL ORDER SOLICITED.

**J. WILSON**

High-class Pastrycook and Caterer  
Head Office, Shop and Bakery:  
72 Military Road, Mosman  
Branch Shop, SPIT JUNCTION  
Wedding and Birthday Cakes on shortest notice.  
Afternoon Teas and Refreshments.

Telephone Kat. 84.

**A. E. PETERSON**

Family Grocer and Provision Merchant  
The Mall, Leura.  
Families waited on for orders. Goods delivered daily. Well assorted stock of Ironmongery, Crockery and Glassware.

Tel. L 1453

**C. S. ROSS**

(Successor to N. H. Scott)

Ladies' and Gents' High-class TAILOR  
182 King Street, Newtown.

**Wahroonga Bakery.****P. E. JENNINGS**

Baker and Pastrycook, Lane Cove Road.

Every branch of the trade is made a special study to please our patrons. Catering, Wedding and Birthday Cakes, etc., on shortest notice. Our carts deliver throughout the district.  
Quote Tel. 9 Wah.

**The Gosford School for Girls**

NORTHERN FACADE AND PART OF GROUNDS

MISS M. E. MACCABE } Principal.  
MISS A. MACCABE }  
The School will Prepare Girls for—  
1. COURSES AT THE UNIVERSITY.  
2. COURSES AT THE CONSERVATORIUM OF MUSIC.—Professors at the Conservatorium of Music, Sydney, supervise the Music and Education of the School.  
3. COURSES AT BUSINESS COLLEGES.  
French is spoken at two meals every school day. Vegetables and fruit are grown. Poultry and cows are kept to supply the school.  
Prospectus on application.  
Sydney personal references.  
The School is run on the lines of a Swiss pensionnat, and offers advantages of city, country and seaside. Pupils prepared for Intermediate and Leaving Certificates.

**CRANBROOK SCHOOL, EDGECLIFFE**

BOARDING &amp; DAY SCHOOL FOR BOYS

HEADMASTER, REV. F. T. PERKINS, M.A.  
Cranbrook, formerly the State Government House, beautifully situated on Bellevue Hill, and at a little distance from the shores of Sydney Harbour, has been established as a Church of England School for Boys and will be conducted on the lines of the great English Public Schools. The School offers a sound religious education and a preparation for the University and other examinations in Classics, Commercial and Scientific subjects. Boys have the advantage of a well-equipped Science Laboratory. Cricket, football, tennis, swimming, and boating are provided. Admission to Junior School at nine years of age and upwards. Further particulars from the Headmaster or the Secretary at the School.

**Blue Mountain Grammar School, Springwood.**

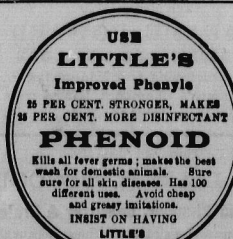
Day and Boarding School for Boys of all ages.

Preparation for all Examinations. Education under healthiest conditions.  
Illustrated Prospectus on application.  
E. K. DEANE, Principal.

**Irvine's Winsum Cream**

For Winter or Summer use. To remove and prevent Chaps, Cracked Hands, Sunburn, Sea Bathing after Shaving. Neither sticky nor greasy. A perfect success. **Pots 1s. & 2s. each.**

T. A. IRVINE, Proprietor, Bridge St., Drummoyne

**HAROLD B. WARD**

(Late 20th Batt. A.I.F.)

**SURGEON DENTIST**

Crown and Bridge Work a Speciality.  
362 Lane Cove Road, Crow's Nest  
(Next to Post Office)

**E. R. ROSE**

Ham, Beef, and Provision Merchant

Great Northern Road, Gladesville

Pastry, Confectionery and Light Refreshments.  
Catering for Picnic Parties, etc., a speciality.

**PHIL. J. BAILEY, M.P.S.**

(By Exam. Syd. Univ.)

**DISPENSING CHEMIST**

Corner Edwin &amp; Bridge Streets, Drummoyne

Telephone Drum. 67.

A Full stock of Photographic goods.

**YOU SAVE MONEY At Anthony Horder's**

With every purchase you make at Anthony Horder's there are

Genuine savings in its truest sense—i.e., the very best quality at the price.

Cheapness is never the criterion of economy.

Then again—

**by Shopping at**

the big palatial Store, you enjoy every facility that makes shopping a pleasure. The abundance of fresh stocks arriving daily offers an unrivalled selection for choice—ever changing and featuring unending variation.

Orders by Post are faithfully and efficiently attended to.

Sectional Catalogues—free. Send for a copy.

**Anthony Horder**

and Sons Limited

Brickfield Hill

SYDNEY.

**E. WEBBER & CO.**

Drapers, Clothiers and  
Complete House Furnishers  
AUBURN.

Whatever you require  
For any Season of the Year  
GET IT AT WEBBERS'

**Barrett's 712 Darling Street, ROZELLE**

For everything in Men's & Boys' Wear

**Barrett's 736 Darling Street, ROZELLE**

For everything in Ladies' & Children's Wear, Household Drapery, etc.

See our Values before buying elsewhere.

Telephone W 1450

**Messrs. TODD & FLOOD**

Telephone Ryde 138. (Late A.I.F.)

**GENERAL GROCERS, Etc.**

(Successors to W. E. Ellis)

Great Northern Road, Gladesville  
We respectfully solicit a share of the public's favors  
All goods are of the best quality.

Try

**J. HENLEY**

For your Groceries and Provisions

(The very best for the very least)

187 Bridge Street, Drummoyne

Telephone Drum. 96.

**The Church Record**

For Australia and New Zealand.

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

With which is incorporated "The Victorian Churchman."

Registered at the General Post Office, Sydney, for transmission by post as a Newspaper.

VOL. VI., No 24.

NOVEMBER 21, 1919.

Price 3d. (7s. 6d. per Year) Post Free.

**Current Topics.**

By a very happy coincidence the First Sunday in Advent coincides this year with the St. Andrew's-Tide. Festival of St. Andrew, and so from two sides we have the missionary spirit brought before our minds. The task of preparing the world for the coming of the King, for which the Advent Season stands, receives still further inspiration from the example of the first man who brought another to the Lord. St. Andrew's-Tide always calls the Church to special prayer on behalf of her work in heathen lands, and the appeal to-day is certainly no less insistent than in former years. With two great efforts before it—promoted respectively by the Church Missionary Society and the Australian Board of Missions, with the urgent needs made so manifest by the report of the General Secretary of C.M.S. upon his recent visits to the fields of India and China, and the world's need of what Fosdick has called "the Church's campaign for international good-will," the Australian Church should be much in prayer, and we trust that our readers will join heartily in raising the voice of supplication to the Lord of the Harvest that He would abundantly bless the whitening fields.

The meeting of the International Brotherhood Conference in London last September caused an emphasis of the great fact of Christian Brotherhood in many preachments and public utterances on the part of Christian leaders. The sermon we publish to-day of the Bishop of London is one such utterance. But one of the best was that of the Rev. the Hon. Jas. Adderley, in a leading article of the C.F.N., of September 26. He deals faithfully with the members of the Christian Church when he asserts—

"Large numbers of Christian people have left off attempting to carry out the teaching of Christ from sheer despair, and others have never begun because they have been educated into thinking it was not required. . . . It is apparently a settled conviction in the minds of many Christians that such teaching as 'Love your enemies' or 'Sell all thou hast' are not meant even to be thought of as becoming the children of light. Roughly speaking, the matters which come most readily to the minds of Christians as matters to be primarily attended to in religion are institutional rather than ethical. The success of a parish priest is gauged rather by the numbers he can attract to hear his sermons than the numbers he converts to a new way of life. We go regularly to church, but we do not expect to revolutionise anything or take our part in changing the world."

Mr. Adderley has exactly hit the nail on the head. It is the same complaint raised some years ago by The Wrong Dr. Peile, in his arresting Point of View, book "The Reproach of the Gospel." The Gospel of Christ which should be accomplishing so much is accomplishing so little—just because Christians are not living out the principles of the Gospel. To

quote Mr. Adderley again—

"We are ashamed of the Gospel of Christ, and will do anything rather than break with the world, and boldly enunciate the Kingdom of God as a practical idea. We spend our energies in picking holes in Socialism, instead of doing what is much more important, examining the question of capitalism, and asking if it is compatible with Christianity. Even in the case of the unity of the Church we prefer to show what cannot be done than what can. We waste time in proving that a Dissenter must not enter our pulpits rather than spend it usefully in insisting that all priests should preach unity as a positive necessity, and letting these minor questions settle themselves. Much more activity is shown in proving the apostolic succession of Bishops than in securing that Bishops should behave like apostles in ordinary life. A heathen, looking at the Christianity of the Church at the present day would not be struck with the fact that Christians believe themselves charged to overcome the world by the peculiar force of certain principles which they themselves believed in and the world did not. Rather he would think that the Church was very much the same as the world, and somewhat afraid of offending it."

The writer of the above indictment on present-day Christianity in the Anglican Church is manifestly The Spirit in the right. There is too much conventionalism and unwillingness to take risks amongst us—too little of that daring which arises from a strong conviction of God's calling and co-operating providence in working along the lines of His great purpose of love. "We want the spirit of the War" for the due fulfilment of the great tasks of present opportunity—that spirit of "self-sacrifice and unselfish co-operation," the spirit of loyal fellowship with all those, whatever their uniforms may be, who are fighting under the banner of the Great Captain and Comrade-in-Arms.

Christians all belong to the same body because indwelt by the same spirit, and so make up that Church which is the Body of Christ. That Body is a living and growing thing, not to be bound by any dead hand of mere tradition or the bonds of an ephemeral organisation. It must always be free to adapt such organisation so as best to express its great witness of unity and fellowship as a striking miracle before a startled world—a miracle that will always point to the divine life that animates it, and also will manifest the glory of Him Who is the Head of "the Church which is His Body."

It is a question for serious reflection and more serious self-examination—how far the Christians of a land like Australia, at the antipodes of European Christendom, should be content to perpetuate the division of the older Christendom and remain rent asunder in splendid, iron-hearted isolation of denomination from their fellow-Christians in the next street and perhaps the next house.

The title taken is from an article recently written for the International Bible Reading Association by Bishop Moule, an article full of beautiful thoughts, beautifully expressed, and we print

the greater portion of it here that our readers may enjoy it for themselves:—

"Very long ago that great Bible reader, St. Paul, wrote a dying letter a little while before his martyrdom. He wrote it to his dear young friend Timothy, and he reminds him that almost as long as he, Timothy, had known his mother he had known his Bible. 'From a child,' so he says (and the Greek word means 'a small child'), 'you have known the Holy Scriptures (2 Tim. iii. 15). And it seems certain, from another place in the same letter (2 Tim. i. 5), that it was his mother and his grandmother who had taught him so early to love the Bible. Happy the young hearts now who have the same experience as Timothy to-day!

"Now, a few words about the Bible itself. I have called it 'our dear friend, the Bible.' That is just what it can be to us. We must know something of it before it can be a friend, just as we must know something about people, young or old, before we can love them. But when we do get to know true people, and to feel what they are, and to use their kind comradeship, and to find what they can be to us in troubles and in joys, then we do not need to be taught to love them. Love for them gets to be part of ourselves. We should be other people if we did not like their presence, and their voices, and their thoughts, and their strong, sweet help.

"For a long time now I have found my Bible such a dear friend. My mother taught me when I was little to read it through. She has been gone now forty-two years, but her teaching and her example are strong upon me still, and I read my Bible slowly through, taking about two years. That is one thing. Then also I love the way of the I.B.R.A.: I hunt in my Bible for what it says about topics. And the more I do this the more the Book lives, like a person. Ave, it seems even to love, like a person. It is like no other book; and this is so, for one thing, because its true Author, our Lord, is always in it when we read it looking for His help. "May it become the dearest of dear friends to every member of the I.B.R.A. And may it be their home friend. It is such a joy when the Bible is the chief home book; when the family hears its blessed voice every day, and takes its influence into daily life. Ah, how sweet will be that thought another day for every son and daughter, perhaps in homes of their own!

"So let us clasp and grip our Bible to our hearts. . . . Jim Anderson, a young Durham miner, fell two years ago in battle. The stretcher-men found him still living, with one leg shattered to pieces, lying on his back, looking up, and gripping his pocket Bible to his heart.

"May we be found at last, somewhat like dear Jim Anderson, true soldiers of Jesus the Lord, with our faces bravely set against His foes, and His Book clasped to our very hearts, for life, and death, and Heaven.

"I heartily agree with a remark made by Dr. Campbell Morgan some months ago that no greater service could be rendered to the children of this land in 'Children's Year'—which I am glad to know has grown into a 'Children's Era'—than by getting them to read the Bible daily, and with open, ready minds and hearts."

A very beautiful act has come under our notice recently, and we feel that its recital is worthy of a larger audience. A lad who industrial was employed in a large city warehouse gave his life for his country in the great war, now happily ended, and his employer, with fine generosity of feeling, has raised to his memory in the suburb in which he lived, a church porch finely executed in stone. When spoken to about the matter, he said, "Well, I reckon that whatever in his short life he had to give, I got, and it is up to me to see that his memory is suitably