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**CHURCH RECORD FETE, Saturday, Dec. 1st—See page 6****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.

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NOVEMBER 23, 1923

Price 4d. (10s. per Year Post Free.)

**Current Topics.**

In the current number of the W.A.  
"Church News" the Archbishop of

Perth makes an interesting  
allusion to the recent  
hostile attitude of the  
B.M.A. in Western Aus-  
tralia towards the "Hick-  
son Mission." His Grace writes:—

"I had a most interesting and useful  
meeting with the Clergy and discussed  
several matters of importance. Professor  
Ross came to the meeting to explain what  
the Royal Society wanted to do in the way  
of obtaining proof of cures. The Clergy  
expressed themselves as willing to have  
every publicity given to any case of cure,  
but they did not feel called upon to interfere  
between any patient and his doctor. They  
would, however, urge those who had re-  
ceived benefit by the Mission to let it be  
known. This would confirm the faith of  
many and be a help in the future. It was  
pointed out that most of those who came to  
the Mission had been under the care of  
doctors and that it was easy to obtain the  
history of the case where a cure was claim-  
ed to have been effected by the Mission.  
The Royal Society did not appear to be  
satisfied with this, but wanted an independ-  
ent opinion to report on the diagnosis of  
the medical man. It does not appear as if  
the scientists trusted each other, any more  
than they trust the patient who thinks he  
is cured."

This is the more interesting in view  
of the recent investigation from the  
diocese of Auckland of the case of  
Nurse Hemsworth, of Sydney, who was  
cured of blindness at the Sydney mis-  
sion. The minister responsible for  
the patient was asked to allow an in-  
vestigation of this case by a Sydney  
doctor of repute to be nominated by  
a doctor in Auckland. The doctor  
nominated refused to act, but in view  
of the evidence at hand and the ad-  
missions of the Sydney specialist who  
had had the case in hand, Mr. Norman  
Burton of the "Auckland Diocesan  
Gazette" has been convinced that the  
reported cure was really genuine. This  
admission is all the more interesting  
because Mr. Burton was, quite frankly,  
sceptical of the whole mission.

One of the greatest of professions  
is that of medicine, using the term in  
a wide sense, and we  
The Medical  
Conference.

people generally do not  
realise how much they  
owe to the great con-fraternity of  
medical scientists whose ethical stand-  
ards expect and demand truly philan-  
thropic ideals from the whole of its  
membership. When we consider how  
fully and freely all the patient and  
risky experiments of medical science  
are undertaken and its greatest dis-  
coveries made available for the relief  
of suffering humanity and what a  
wealth of patiently, and in some cases  
hardly won knowledge are placed gen-  
erously at the service of a needy  
humanity, we get some idea of the ob-  
ligation of civilised communities to

medical scientists and practitioners  
Consequently a conference such as  
has been held in Melbourne during this  
month has had a wide interest and  
we are grateful to a generous press  
for the interesting reports of some of  
the more important discussions.

There seems to be an attempt on  
the part of some of our Australian  
Church controversialists  
to set adrift the idea that  
our concern over certain  
changes in the Commu-  
nion office are only the unworthy sus-  
picions of men who are not quite in  
touch with English Church opinion.  
They would have us believe that the  
points of change are not really very  
significant and that there is not any  
desire "to introduce Roman doctrines  
and practices into the Church of Eng-  
land. Consequently it will be illum-  
inating to our readers to know that in  
the current issue of the "Churchman,"  
a publication that represents the great  
body of Evangelical thought in Eng-  
land, the issues involved in the pro-  
posed changes are referred to thus:—

"The greatest of these issues—the one  
indeed which overshadows all others—is  
whether the Church of England is to retain  
its present Protestant and Reformed char-  
acter or whether, in concession to clamour  
room is to be found in the Church of Eng-  
land for the teaching of doctrines and the  
use of practices which were quite delib-  
erately abandoned at the Reformation. The  
revival of medievalism, by whatever name  
it may be called or under whatever practice  
it may be urged, means, in practice and  
effect the undoing of the work of the Reformation."

"The changes proposed in the Alternative  
book indicate a change in the doctrinal  
position of the Church, and if they are  
adopted will give legal sanction to doctrines  
and practices which are at present illegal in  
the Church of England. It is perfectly  
true, of course, that those strange doctrines  
and still stranger practices are taught and  
used in a large number of Churches to-day,  
but they have no legal status; they have  
crept in little by little, and our episcopal  
rulers, who ought to be the very first to  
drive away strange doctrines, have not re-  
buked those responsible, with the result that  
members of the Anglo-Catholic party to-day  
boldly claim that they are the true interpre-  
tation of the doctrine of the Church of Eng-  
land. But their distinctive doctrines and  
practices have no rightful place in the  
Church of England; and it is because of this  
fact that proposals are made for changes in  
the conduct of Divine Service which will  
have the effect of giving the Anglo-Catholic  
movement a legalised place in the Church of  
England. That is the real issue at stake."

Australian church-people will do well  
to lay this to heart.

This unhappy strike still continues,  
although, from a practical point of  
view it must be regarded  
The Police  
Strike  
as ended. The decision of  
the Government, no doubt,  
is final, that no re-instate-  
ment can be allowed and con-  
sequently the men who went on  
strike have no longer any place  
in the force. The whole incident  
is lamentable. However just the

complaints of the men may be, the  
breaking of an oath of office is hardly  
justified thereby. Loyalty under all  
kinds of difficulties is surely to be ex-  
pected from a body of men whose  
work is so full of responsibility to the  
public weal as that of the police. At  
the same time the utmost care should  
be taken that men who do so commit  
themselves should be given the great-  
est consideration. The general public  
does seem to take too much for grant-  
ed and too little to realise their obli-  
gations to bodies of men and women  
whose functions in the community are  
most urgent and necessary, but who  
are often so placed that they cannot  
easily make known the disabilities  
under which they often are "gener-  
ously" allowed to labour. If the gen-  
eral public and this means the indi-  
vidual would only show some sym-  
pathetic concern in the conditions of  
the public servants' work, then its leaders  
would be more concerned to deal out,  
at the least, an even-handed justice.

The promoters of the useful Con-  
ference held in Sydney in the early  
part of this month are  
held up to scorn by the  
Christian  
Fundamentals. "Church Standard" as  
obscurantists, "who  
would tie down the Church to the ac-  
ceptance of the old worn out and out  
of date conceptions of the period of  
the Reformation." It is also suggested  
that they are "identified with a narrow  
and rigid theory of inspiration, with  
an impossible doctrine of the Atonement  
and with a view of the Second  
Coming of Christ which is materialistic  
in character and entirely unscriptural."  
This class of comment is decidedly in-  
teresting in the columns of our con-  
temporary which, in another connec-  
tion, so deplores opprobrious terms and  
insinuating charges. We venture to  
hope that our contemporary will look  
into the records of the Conference and  
frankly adduce the utterances that  
justify the bald statements of its edi-  
torial note.

**WORLD CONFERENCE ON FAITH  
AND ORDER.**

The Subjects Committee of the World  
Conference on Faith and Order requests  
that all groups which have been consider-  
ing the second series—Questions concerning  
the Ministry in the re-united Church—will  
mail their reports so that they will reach  
the General Secretary at the above address  
on or before December 31st, 1923.

The Committee has prepared a 'third  
series, on the Church, which will be mailed  
as soon as it can be printed.

A fourth series—The Christian Moral  
Ideal, and a fifth series—The Sacraments  
—have been prepared which will be mailed  
after the reports on the third series have  
been received.

ROBERT H. GARDINER,

General Secretary.

174 Water St., Gardiner, Maine, U.S.A.,  
September 28, 1923.

## English Church Notes.

## Varia.

The Bishop of Peterborough (Dr. Theodore Woods) has been appointed Bishop of Winchester in succession to Bishop Talbot.

The Ven. J. Batchelor, Archdeacon of Hokkaido, Japan, and a C.M.S. Missionary among the Ainu since 1877 has been appointed an unofficial member of the Hokkaido government.

The Archbishop of York in announcing that on October 18 he hoped to admit the new Bishop of Liverpool to his Bishopric, and to give him a most cordial welcome to the province of York, said: "I cannot welcome this new Bishop without saying goodbye—the old and true sense of 'God be with you'—to the beloved Bishop of Liverpool who is about to lay down his charge. It has been a real and wonderful episcopate. But there is no wonder about the secret of its success (though he would not like that word). For humility and love and self-sacrificing labour such as his will always win their way. I tried hard, but in vain, to persuade him to remain Bishop of Liverpool until the consecration of the great Cathedral next summer. But that Cathedral—which will be not only in size, but also in the massive dignity of its design, one of the great churches of the world—will remain as a monument to the confidence and love which he won among the people of his diocese. He will carry into his retirement to Oxford the warm goodwill and gratitude of the Archbishop and Province of York."

The Church Family Newspaper (C.F.N.) is to be known in the future as the Church of England Newspaper (C.E.N.).

## Towards Reunion.

With the special permission of the Archbishop of Canterbury, the Rev. J. D. Jones, D.D., the well-known Congregational minister of Bournemouth, preached at St. Matthew's Church, Croydon, on September 19, in connection with the Christian Endeavour Convention.

Another indication of the longing for unity is the announcement that the Bishop of Carlisle promised to preach at the jubilee service in Penrith Wesleyan Church on October 1st.

## Church Missions to Jews.

In December the Church Missions to Jews will celebrate the centenary of the opening of its missionary work in Palestine. It was in 1823 that the first missionary of the society arrived at Jerusalem. Since then the work has been carried on without intermission. It has increased in scope so as to include evangelistic, pastoral, educational, and industrial work, and under its auspices the first medical mission in modern times was started.

## The Anglo-Catholic Congress Committee.

The Secretary of the Anglo-Catholic Congress Committee at the beginning of August published a statement that the Committee had for practical purposes been incorporated by law. Messrs. Jordan and Sons, in their "Register of New Companies," give the following particulars:—

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The objects for which the Committee is established are: (a) The dissemination of religious knowledge by the following means or any of them, that is to say:—

1. Arranging and providing and holding of Anglo-Catholic Congresses.
2. Printing and distribution of Anglo-Catholic literature.
3. Holding missions and retreats and providing persons to conduct the same.
4. Training Anglo-Catholic teachers and preachers and lecturers.
5. Establishing and supporting reading-rooms and supplying the same with such literature as aforesaid.
6. Doing all or any of such things in such place or places as the Council of the Committee may from time to time determine.

Every member to contribute a sum not exceeding £2 if necessary.

## Communion or Mass.

Bishop Knox has issued to Evangelicals another of his vigorous appeals in connection with Prayer Book Revision, and it is sincerely to be hoped that it will succeed in arousing the many who are still in a state of torpor concerning the gravity of the issues at stake. It has been widely assumed

that the recent discussions in the Houses of Clergy and Laity respectively resulted in favour of the Evangelical position, and, undoubtedly, some important ground was gained; but, in some other respects, there were serious losses, so much so, indeed, that Bishop Knox holds that the doctrinal basis of the Church has been "gravely unsettled." But it is in regard to the future—the near future—that the chief anxiety is felt. "What will happen," the Bishop asks, "to the service of Holy Communion?" and the question is one which all loyal Churchpeople ought to keep steadily in mind. Bishop Knox is in no doubt about what may happen or, rather, about what will be made. "A deliberate attempt will be made," he says, "to turn the Communion into a Mass. All the proposed alterations in the alternative Prayer Book will strengthen the idea of the Mass at the expense of the idea of Holy Communion. If these alterations take effect the priest will be robbed in Mass vestments. The prayer of consecration will be altered so as to make it the offering of the body and blood of Christ. No restraint is placed on elevation, genuflections, incense, lights, and ringing of bells, though it was on condition of such restrictions that Bishop Handley Moule consented to the vestments." That these fears are justified no one with any intimate knowledge of the movement now going on behind the scenes, will for one moment dispute, and if the danger is to be averted strong opposition must be offered not only within the Councils of the Church but by all who desire to preserve purity of doctrine and practice within the Church of England. Bishop Knox appeals to those who love the Prayer Book to join the National Church League in hundreds and thousands and thus enable it to extend "a" over England its campaign against the proposed revision of the Communion Office. He does not mince his words. "The Bishops," he says, "should be made to feel that Protestantism is not dead in England, and that in their attempts to conciliate the Romanising clergy they are alienating the laity." It is with the Bishops the last word will rest in this unhappy controversy and the laity of England are entitled to appeal to them to save the Church of England from the threatened disaster.—The Record.

## The Church in the World

The Bishop of Oxford in the course of his sermon at the Opening Service of the Church Congress of St. Andrew's, Plymouth, on Tuesday morning preached from Acts ix. 6, "Arise and go into the city, and it shall be told thee what thou must do," said:—

## The Mission of the Church.

The motive of our Congress this year is to face bravely and faithfully the question, "How does, how can, our profession as members of the Body of Christ work today?"

Let us begin then at the beginning. Let us turn our eyes to the decisive day of St. Paul's life. On the road to Damascus, burning with the zeal of a devoted Jewish Churchman, determined to scotch the peril of this new perversion of the cardinal doctrine of his Church's faith, the Messiahship, in a moment of illumination there bursts upon him all the truth, the meaning of his faith, of the destiny of his race, his Church. He understood the Christ. He was a changed, a new man. Thoroughly characteristic of the man's directness in his first question, "What am I called to do with my appreciation of Christ, my profession of His Name?" There is no mistaking the meaning of the answer, "Go to the city to which you started to go; to the same company whom you started out to face; go to them with your new spirit, your new sense of values, your new motive and ambition."

That, I take it, has been from the first the Mission of the Church of Christ: to take life as it finds it, the first instincts as they express themselves in the fundamental forms and institutions, the home, the family, the relations of ruler and ruled, of employers and employed, of doers of business with one another and to fill them all with a new motive, a new power for God. The Church of Christ is pledged to be itself the witness of this power and to accept no standard lower than the highest possibilities which it can discern for human life in the light of the life and teaching of our Lord, the Redeemer. It is to be a Church completely strong in faith; not standing guard over itself but claiming all the world in all its activities for God and His work of Redemption: bearing testimony to the authority of God and the Love of God, to the Redemption of Christ, to the spiritual possibilities of human living. The Church

of Christ stands or falls by the evidence of its moral power: its moral power will be the outcome of its sincerity, its moral earnestness.

## The Family Principle.

Obviously, the first question we ask is, "What is the principle which gives this new power of transfiguring human life? What does our Lord's teaching stand for?" The answer is ready to hand, so commonplace, that we are apt to miss its significance. Yet it is so far-reaching that it transforms the meaning of the world in which we live, every activity of mind and heart and will, every relationship. That principle is declared in terms which we have learned from childhood, in the charter of our Christian calling, "That we may be the children of your Father which is in heaven." When we pray say, "Our Father." All human relationships, that is, are to be of the expression and experience of life lived in one Family; of that Family God is Father, all wise, all loving: from Him we receive our life, our light, our strength: to Him we are pledged to be loyal children: to Him and without reserve, and in glad confidence, all our problems; and nothing but reference to that standard will give us the solution of our difficulties or will supply our need, because we are the children of His Family.

Just reflect for a few moments what it means if we apply this principle to certain aspects of our common life. Our Christian standard, for instance, of moral duty. Take the Sermon on the Mount. You find there no argument for righteousness on the ground merely of abstract principles; nor on the ground that honesty is the best policy; life in the Family of God is too personal for that: we do not recognise a cleavage between the intuitional theory of duty and the utilitarian: the child-like obedience shines with the light of what is truest in both: the light which comes to any duty because such a Father claims it; the light which reveals to us that that is the duty to be done and nothing short of that duty claims us—"Lo, I come to do Thy Will: I am content."

So, then, the sole test of moral progress, of happiness, of strength will be the degree in which the children, each and all, are ennobled by life's tasks, are given and do take the chance of working out the likeness decreed of children of our Father which is in heaven.

Again, our standard of social and political relationships. The children in the Family of God know nothing of any sharp distinction between the Socialist and the individualist, and they cannot tolerate the thought of a balance of conflicting interests: the theory that if each class, each interest presses for its own claim at all costs, on the whole justice will be done as a result of the collision. We declare that not the strife of interests maintains society, the State, the city, but righteous men and women; that each class, each interest will before all else be jealous of its own good name and will recognise in any selfishness or dishonesty or hardness of heart or unscrupulousness the real enemy of its own good. Our motive of social reform will be not to devise merely some system of government of control, of restriction, but to work towards that Commonwealth which shall give men and women and children the fullest opportunities of the good life—of growing to be what God's children are meant to be.

Nor can we know anything of a hard distinction between Patriotism and Internationalism: we are pledged to the truth that the greatness of our own country is not dominion or extent of territory or mighty armaments, but the precious contribution it is endowed to make to the righteousness and spiritual progress of the world. We love our own country passionately because and only in the end because it enshrines the interests of God.

Again, under our Father's discipline the whole realm of knowledge is sacred: we know nothing of a conflict between science and faith, religion and secular intellect and emotion in the pursuit of truth. We are children learning truth in the Father's Home; and in the highest things truth, when it is won, is the possession of the whole man: it convinces the intellect, so far as it is attained by the richness of the affections and accepted by the moral will. We shall welcome all that is revealed of God's Purpose, of His ordering of the world, as the great region for the soul to grow in, and so shall learn not to be puffed up by our knowledge nor dismayed by the limitlessness of the unknown; but to live as a child lives in the Father's Home the happy life of "true humility and unlimited hope."

## The World For God.

The Church of Christ will make good in the world only so far as it claims the world

and all its interests for God, so far as its members realise that all problems, political, social, economic, international, where the interests of men and women are at stake, are religious problems and will only be solved from religious motives. It is easy enough to declare that. There is a cheery optimism which tries to believe or rather to persuade that all will be well if we repeat often and loud enough the phrases "brotherhood" and "comradeship" and "fellowship" and "co-operation" and "vision" and "the larger One-ness." Catchwords are the surest symptom that people have failed to see how deep the questions at issue go, or, seeing it, are not prepared to submit to the stern discipline which alone will help to solve them, the discipline of hard thinking and sincere self-denial. For in redressing human ills and reducing human life the Church's task is to prevent, to anticipate the causes of ill. Industrial strife, war between nations, commercial dishonesty, intemperance, impurity, misery, are always declaring to the Church that we have been too dull, too indolent, too self-complacent to appreciate and assail the causes of mischief. That we may be the children of your Father which is in heaven." It is the most exacting of all demands made upon the human spirit. For no standard lower than the greatness and the goodness of God can be for us any standard at all. "Children of your Father." We are challenged by our title to keep fresh the spirit of children: the world shall be led along the way of true peace to its goal by a little child—the spirit of open-hearted trust, of loyal obedience, of open-mindedness.

Again, it is idle for the Church to proclaim to the world a gospel of fellowship and co-operation, unless it is at the same time the living witness of that law-abiding sentiment which can alone give reality to fellowship one with another. The modern world, it is true, has claimed to live at liberty and to live under that higher type of discipline which is enforced not by the fear or threat of punishment but by the sense of corporate loyalty and corporate responsibility. Do we realise that to make good that claim we have set ourselves a far higher standard and therefore need a far more sensitive conscience, a far more refined and transparent sincerity?

Again the Church is bidden to show its spirit of venture, its alertness to meet new needs. How in these ventures are we to make sure that we hold fast what is vital and best in our tradition? I answer, by a disciplined spirit of thoughtfulness. If it be true, as I have been told, that amidst the babel and strife of tongues in the modern world you cannot make yourself heard unless you shout, then the Church will be at pains to shout less, and think more. I want to see behind our controversies the sure mark that we have meditated, that we have been getting nearer to the great truths about God, His Love, His Righteousness, because we have been all the while in closer fellowship with Him. How else shall we find the true way or any way of meeting the needs of human life.

"Let that mind be in you which was in Christ Jesus," the temper not of self-assertion, not of evasion, but of unreserved reference to God's standard of obedience, to His claim upon us. That mind will grow in none but those who, amidst the worldliness of conflict and partisan cries, in the necessary discussion of questions, often trivial, or of passing interest, keen and can disclose in the purity of their heart a single-minded devotion to their Lord, Whom they are pledged "to follow whithersoever He goeth."

## The Healing Mission in Auckland.

Auckland, although greatly privileged, had a heavier responsibility and a harder task than any other centre for the opening of the Mission in New Zealand, and was plentifully rewarded. A storm of harassing criticism arose just before the Mission began. It is a strange thing that although we had had plentiful reports of the Mission from Australia and elsewhere, the same furious criticism was renewed as if the Mission were an untried experiment instead of the last of a world-wide, world-renowned series endorsed by all the leading Bishops of our Communion. The Healings couldn't possibly be true, the critics said; if they were true, they oughtn't to be true; there was no proof of cures; if there were, it wasn't the proof they wanted; there was no Finger of God in it; if there were, why did not Mr. Hickson empty all the hospitals and all that sort of thing. Most of the criticism revealed that the critics either hadn't understood what Mr. Hickson was trying to do; or, after it was publicly stated that he wasn't a magician of the Aladdin's lamp kind, that they didn't want to understand. But the criticism acted as a touchstone of

faith: some "went away," others were strengthened. The people attended the combined Intercessions at St. Matthew's a thousand at a time; many could not find a seat. Then came the eve of the great week, when Mr. Hickson was to preach in St. Matthew's. Hours before the Church was opened for Evensong, people clustered about the doors and grew into unprecedented queues. A full hall was filled in every possible corner, and literally hundreds were turned away. The service was our beloved Evensong, but with what a difference! One felt lifted up by the deep earnestness of it, the almost painfully intense reality of it. The familiar words took on a new meaning. "My soul doth magnify the Lord"—"I believe in Jesus Christ"—"Lighten our darkness, oh Lord!"—as on it swept into the special intercessions for the Mission and the sick. Then came the Missioner's address, the more impressive for its quietude, calm—a simple, plain and unpretentious statement of the purpose of the Mission. Bodily healing was to be expected, but it was not the only work to be done—it had its place, but not the first place in the scheme of Christ's ministry. Our Lord loved their souls rather than their bodies, but He knew they had to live on earth in their bodies, and His compassion led Him to heal their bodily diseases, not by suggestion but by an outpouring of His own life into theirs. Physical health was much, but it alone could not give them the Peace of God, Christ must heal the diseases of their souls as well.

There were over 3000 candidates for Healing during the ensuing four days. Many remarkable results were reported, but the people scattered so quickly to all parts of the city and country that it will be some time before all the reports are collected. In spite of all the care taken to emphasise that the candidates were not to expect dramatic results in every case, popular desire for the spectacular looked for it.

That there was in Auckland no "spectacular" throwing away of crutches, men rising from their stretchers and so on, does not mean that no healings took place. Nor does it mean that cases of that kind reported from Australia are incorrectly reported. They happened, and they are happening. And the Healings of the thousands in Auckland are going on day by day in God's own way. The Almighty cannot be dictated to by the newspaper press and the man-in-the-street. Since then the Mission has been held in Hamilton, Gisborne and Palmerston North, as this "News Sheet" was in the press. We have seen enough to demonstrate beyond all doubt that what our Blessed Lord had done through Mr. Hickson in other lands, He is again doing through him in New Zealand. The only limits to this glorification of the Mercy of God are limits self-imposed by the measure of our faith and penitence, individual and united. "God is not on trial," said Mr. Hickson in Auckland. "Your faith is." Monthly News Sheet.

## Jottings from the Motherland.

By Rev. E. A. Colvin.

A couple of days ago we had a happy little tea party at "The Durands." The Rev. Alfred and Mrs. Howard came to spend a couple of weeks with us. He is very much like his brother Stanley, who will be remembered by some as the Rector of Bowral, where he died. I have just heard that Mrs. Stanley has returned to Bowral, perhaps to settle for good. We had with us for tea two welcome guests, Rev. Canon and Mrs. Barnes Lawrence, Mrs. and Miss Wade (Mrs. Starr's mother and sister), and the Misses Chapman, two devoted Christian workers who have two C.M.S. Missionary sisters, one in India and the other in China. It is hardly time to see whole families sometimes, all consecrated to God's Service. The meeting was interesting, for Mr. Howard, in his curate days, knew Mrs. Wade's husband, so they could talk about those far-off times. Then Mrs. Howard's father was well-known by all for he was the founder of one of our big Evangelical public schools at Monkton Combe, Bath. Before his death he arranged that all his grandsons should be taken at reduced fees—a great boon now-a-days.

## Bigger Things.

But we pass on to bigger things than tea parties. And what big things there have been within the last couple of weeks or so. The British Association has had its annual gathering this year at Liverpool and men of science have discussed their problems more far-reaching, wonderful and more fruitful than ever in past years. Certainly, in these days, "Men run to and fro and knowledge

has been increased." It was a great treat to read the speeches in the columns of the "Times," morning by morning. In the realm of theology a great pronouncement was made according, at any rate, to the secular papers. Sir Oliver Lodge actually declared that, after all, man is an immortal creature "has within him the seeds of immortality." Doubtless it will give the Church a stronger position against agnostics and all the tribe of non-believers, but if they have refused to believe our Lord for nearly 1900 years, the worldly scepticism will hardly be influenced by the latest pronouncement of science.

## The Church Congress.

The Church Congress just closed at Plymouth, has been pronounced a great success. This is the Congress for the whole Church and not for any section of it. The great subject of the Congress was "Our Lord Jesus Christ and Modern Life," and no finer or more helpful subject could have been chosen. It is encouraging in these days to find the greatest mind of Christendom advancing the principles of Jesus, and showing how they apply as those of no other teaching applies, to every section and condition of modern human life for its uplift, morally and spiritually—and how the happiness of all classes, and the world at large, absolutely depends upon the application of those principles.

The one regret one has lies in the fact that those important and educational congresses do not reach, nor touch, the masses of the working classes—the very people to-day who need such light and guidance. If only a congress for them and to suit them could be arranged, it would be the one that would do the greatest good. Another regret I felt more keenly—in the long history of the Church to which we belong nothing has approached, in my humble opinion, your great and glorious Healing Mission. Yet not one single reference was made to it at the Plymouth Church Congress. I have felt it a great privilege on this side, to make possible. The Editor of "The Record" here has encouraged me by generous space of which I have made full use. Canon Harford wrote, after my second contribution, "I hope you will permit me, Mr. Editor, to thank you for the most valuable letter which you have published on the above subject, and Mr. Colvin for having supplied information about Mr. Hickson's Mission in Australia." The Canon then goes on to suggest that "this is a subject which might well claim the attention of the Islington Evangelical Churchmen."

## The Imperial Conference.

This Empire Conference is now sitting in London at the Prime Minister's Official House, No. 10 Downing Street. All Prime Ministers with their Lieutenants from the Dominions, Representatives from the Crown Colonies and the Maharajah of Alway from India arrived in good time except Mr. Bruce. He disembarked at Toulon, but a storm in the English Channel delayed all boats from France and unfortunately he didn't arrive in time for Lord Curzon's great speech on Foreign affairs. It is a most opportune time for such a Conference, for winter is once more here and the outlook all round is far from bright. Someone wrote to the press recently deploring the fact that there was no prayer in connection with the League of Nations, and, I'm afraid, it is so also.

(Continued on Page 10.)

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The Rev. A. Burton has been appointed to the vacant Canonry in the Perth Cathedral, and was installed at the Choir Festival on October 19th.

Rev. E. J. Penistan arrived in Bunbury on September 27, and was instituted to the cure of Mt. Barker.

The Bishop of Grafton is leaving shortly for a visit to England.

Miss Alice Cooper, who went six years ago from St. Peter's, Ballarat, to be a missionary worker under the C.M.S. in Western China, returned to Sydney on furlough by the Arafura last Saturday week.

Miss Dorothy Wise, B.A., of the staff of the Church of England High School for Girls at Newcastle, is due to leave Sydney on 15th December, by the "St. Albans." She will engage in secondary education work at St. Stephen's Girls' College, Hong Kong.

Rev. G. F. Cranswick, B.A., will sail by the "Mongolia" which is due to leave Sydney on 5th December for Calcutta. Mr. Cranswick will travel overland to Fremantle and join his vessel there.

Mr. Stanley Dunstan, B.A., son of the Rev. T. D. Dunstan of Bathurst, is about to join the staff of Trinity College, Kandy. Mr. Dunstan has been a master in Sydney, of Holy Trinity Grammar School and Cranbrook School. He will sail for his new post in January.

Dr. and Mrs. Fitzpatrick sail by the "Persic" on 4th December for Kenya

Colony, East Africa, where they will join the Medical Mission Staff. They will be supported by the Tasmanian branch of the C.M.S.

The Archbishop of Brisbane, on the second anniversary of his enthronement, was presented by the clergy of his diocese with an archiepiscopal ring as "a mark of love." Archdeacon Osborn, who made the presentation, said:—"It ill becomes any clergyman to praise his superior officer, but at the same time I feel all the clergy will agree with me in thinking that the last word of the psalm for the preceding evening would sum up exactly what they wish to say. Of the Shepherd King of Israel the psalmist said: 'He fed them with a faithful and true heart, and ruled them prudently with all his power.'"

Rev. W. T. Price, B.A., who has been appointed Commissioner for the Sydney Mission Zone Fund for six months was tendered a farewell social by the parishioners of St. Peter's, Sydney, on November 8. He was the recipient of a very fine silver watch.

## Our Melbourne Letter.

(From our own Correspondent.)

Armistice Day, falling on Sunday, most of the Churches commenced their morning Services a quarter of an hour earlier than usual, so as to observe the two-minute silence at 11 o'clock—that quiet grip and heart-moving touch with the great souls departed.

At St. Paul's Church, Canterbury on Armistice Day Lt.-Colonel C. A. M. Cox, Hon. A. D. C., unveiled a memorial to the late Sapper Nat Reding, of the 2nd Division Wireless Signallers, who was killed in France in 1918. The memorial is a finely carved Litany Desk, presented by the deceased soldier's comrades-in-arms and by his family. The carving was done by Mr. M. Reding, his father, samples of whose beautiful work are to be found in St. Paul's Cathedral, the Horsfall

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At St. Luke's, South Melbourne, on Armistice Day the Vicar dedicated a Scout Flag. At one Church, six laymen took the entire service, the sermons being both preached by returned soldiers. In one of the shop windows of that parish there appeared the following adaptation of the latest rag:—"Yes, we have no clergy!"

Dr. Floyd can express himself well, not only at the Cathedral Organ, but by his pen. He is writing a series of articles in the "Messenger" on "Music in Worship." He draws distinctions between a "Cathedral Service" in which the congregation are not expected to take part vocally except in the hymns; a purely congregational service in place where it is desired or where "a choir fit to sing by itself is not obtainable"; and, thirdly, a service which is mainly congregational, but in which the choir has an opportunity of its special contribution to the act of worship generally in the form of an anthem. Let me quote a few of his trenchant sentences:—

"Let no one call choir-singing 'a concert' people who talk in that way are either profane or muddle-headed.

"Let no choir, and no member of any choir, nor any organist or choir master, lend colour to such a heresy. We do this if even for a moment we allow vain-glory to enter into what we are doing. The 'Venite' does not begin 'O, come, let us sing unto the congregation,' nor does it continue, 'Let us heartily rejoice in the strength of our own cleverness.' We need to remind ourselves that everything we sing (or play) is an offering to God; it is also, incidentally, for the edification of all those in the congregation who have ears to hear.

"Do we also need to remind ourselves sometimes that unless we are miserable hirelings or ridiculous interlopers, we are personally concerned in the whole of the service (including the lessons and prayers, and even the sermon)? Choir-members who show by their behaviour that they are not interested in anything but the music should be got rid of.

"O God, the heathen are come into Thine inheritance, Thy holy temple have they defiled."

Was the C.E.M.S. born with a wooden ladle in its mouth? Its Annual Outing at any rate, seems to have more than its share of bad luck. It is to take place this afternoon; and as I write, the sky is overcast and frequent showers fall. Nearly every year, if I remember, something unfortunate has occurred to mar the success. However, the members always come up smiling, perhaps their letters stand for Can't Expect Me to Sob.

A meeting of about 20 C.E.M.S. members was held the other evening for the purpose of forming a speakers class to assist laymen to develop their powers of public speaking. Mr. L. V. Biggs was elected President. So we may expect in future Synods to hear something! Mr. Biggs is a very good speaker, and he will not encourage that strange circumlocution which some would-be orators delight in, who seem afraid to come straight to the point. Sir Arthur Quiller Couch, in his lectures before Cambridge University,

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tells of an Indian Baboo who reported the sad news of his own mother's death in the words "The hand that rocked the cradle has kicked the bucket."

One of the parishes celebrating their seventieth anniversary this year is that of Christ Church, Hawthorn. Before 1853 Hawthorne was part of the parish of St. Stephen's, Richmond. Early in that year a number of residents in the district decided to have their own church. The site on which the church stands was obtained, and on November 19, 1853, the foundation stone was laid. Among the early members was Sir J. F. Palmer and Messrs. Henry Creswick, John Hodgson, James Henty, S. G. Henty, Robert Molesworth, C. Moline, W. H. Pettitt, A. S. King A. Morrah, and John Mason. There have been three incumbents. The Rev. William Hood was in charge till 1888, when he was succeeded by the Rev. H. E. Taylor. On Mr. Taylor's retirement in 1918 the Rev. H. Stanley Hollow was appointed to the parish.

In connection with the seventieth anniversary celebrations there is in progress this month a "A Back to Christ Church, Hawthorn" movement. Special services and reunions are affording former parishioners an opportunity to renew their association with the church. On Saturday afternoon, November 24, at 3 o'clock, the Treasurer 'Sir William McPherson' will lay the foundation stone of the memorial hall, which is being erected in the church grounds. The hall will commemorate the services given by men of the parish in the Great War. There will be a garden fete after the ceremony. One of the principal objects of the celebrations is the raising of an additional £1,000 to help to defray the cost of building the hall.

## Australian College of Theology

### Examination Results.

#### Th. School.

Rev. W. H. Stych, Christchurch, N.Z.

Pass—Part I.—Rev. R. Harley Jones, Sydney.

Pass in New Testament.—Rev. K. A. Watts, Brisbane.

Pass in Old Testament.—Rev. T. Cole, Melbourne; Rev. J. P. Dryland, Sydney; Rev. A. R. Mace, Wanganatta.

#### Th. L.

First Class.—J. H. Ikin (Ridley College); T. D. Scrutton (St. Barnabas' Adelaide); K. J. Hughes, B.A. (St. Wilfrid's, Cressy); E. R. Elder, B.A. (Moore College).

Second Class.—L. T. N. Hamilton (Moore College); W. J. Siddons (Moore College); J. L. Hall (Melbourne); R. F. Adams (St. Aidan's, Ballarat).

Pass.—L. G. Ball (St. Columba's, Wanganatta); E. J. Lees (St. Aidan's); V. H. Sherwin (St. John's, Perth); O. N. Manny (Moore College); Rev. E. M. Cutcliffe (St. John's, Armidale); Rev. E. L. B. Gribble (St. John's, Armidale); Rev. J. R. Roy Innes (St. John's, Armidale); A. B. H. Riley (Ridley College); R. G. D. Strong (Moore College); L. Burgess (St. Aidan's); F. H. B. Dillon (Moore College); E. D. Kent, M.A. (Melbourne); Miss V. E. Dennis (Melbourne); E. H. Pickford (St. Columba's); Rev. A. W. Moore (Newcastle); L. Cula (St. Aidan's); Rev. E. Barnes (Tasmania).

#### Th. L.—Part II.

K. P. Goodison (St. Aidan's); G. R. Gibson (St. John's, Armidale); F. W. L. Hipp (Bathurst); L. C. S. Walker (St. John's, Armidale); A. L. Simons (St. Columba's); J. Hall (St. Aidan's); F. A. Townsend (Bendigo); Rev. W. H. Evans (Grafton).

Held over.—H. T. George (St. John's, Armidale).

#### Th. L.—Part II.

R. K. S. Adams (Ridley College); Hilda M. Burden (Adelaide); E. J. Davidson (Moore College); W. H. Stanger, B.A. (Moore College); P. St. J. Wilson, B.A. (Trinity College); L. W. Bull (St. Barnabas); C. J. Nash (Ridley College); C. B. Cotes, B.A. (Trinity College); G. Polain (Moore College); W. A. Smith (Ridley College); R. H. Pearman (St. Barnabas); P. O. Brooks (St. Francis, Nundah); W. K. Kenna (Ridley College); L. A. Burgess (St. Wilfrid's); R. F. Stewart Burnett (St. Francis); R. S. Chappel (Moore College); T. R. Mapkin (Trinity College); E. C. Roselt (St. Francis).

Held over.—E. R. Carpenter (Melbourne); G. R. Coulson (St. John's, Perth); C. G. Williams (St. Wilfrid's, Cressy); W. R. Forbes (St. John's, Perth).

#### Th. A.

First Class.—R. H. Isted (Tasmania); P. W. Baldwin (Tasmania).

Second Class.—W. A. Millward (Brisbane); G. Downing (Ballarat).

Pass.—Cecilia Dorothy Brown (Brisbane); H. Saul (Brisbane); Elsie L. Fleischer (Bendigo); A. C. Melville (Brisbane); S. M. Roberts (Perth); A. A. Loise (Sydney); F. W. Ellis (Sydney); Eleanor Louise Little (Brisbane).

## THE BISHOP OF LONDON AND MR. MCGOWEN.

Referring to the Cenotaph unveiled on the 10th inst. at St. Paul's, Redfern, designed by Mr. Clump, as a tribute to the Hon. James McGowen, some time Premier, it must be remembered that he was thirty-five years Superintendent of the Sunday School in the parish, and which had at one time the largest number of children in Australia. It is a matter of interest that when Mr. McGowen went to England in 1911 to attend officially the Coronation of the King that the Bishop of London was written to from here about him. He invited Mr. McGowen to dinner at the Palace, and in other ways showed him marked attention. What interested the Bishop very much was that he was a labour man as well as a Parliamentarian. In England at the time there were 44 labour members in the House of Commons, and not one was a churchman. At a service connected with a succeeding Church Congress preaching before a great congregation he drew special attention in kindly remarks to the fact that a Labour Premier belonged to the Church and had been at that time 24 years superintendent of a Sunday School in a Sydney parish.

## Katoomba Convention.

Will be held (D.V.) at "Khandala," Katoomba, from Monday the 14th to Friday the 18th January, 1924. "Brethren, Pray for us."



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## The Church Record.

NOVEMBER 23, 1923.

## The Christian Ideal of Industry and Business.

A Church Congress Speech.

By John Lee, C.B.E., M.A., M.Comm.

There is only one ideal for the Christian and that is to glorify God through man. It is applicable to all human enterprise, to art, to commerce, to industry, to politics. It is no easy ideal. The religion which rebuked a Pagan world by a crucified Saviour will always offer the same rebuke to materialistic pride. It does not mean, of necessity, either comfort or security, for these have their spiritual perils; it does not mean civilisation, for this may be a veneer only. The end of man, said Humboldt, is the development of character. It does not mean self-surrender. This is the beginning. It means ministry—the ministry, sometimes of leadership. It means the solemnisation of everything as ordered to the secularisation of everything. Some of us dread the secularisation of marriage because we should rather like to see an extended solemnisation of all other human relationships. Professor Ashley, in his "Economic History," has told us the origin of the word "company." It means those who partook of the same bread, a sacramental word indeed, a solemnised partaking in enterprise whilst civilisation has invented that most un-Christian phrase, "limited liability."

## The Individual First of All.

The Christian ideal puts the individual first of all, not first in process, or in method but first in ultimate aim. "Man," said Sir Thomas Aquinas, "who by nature is a social animal, must find the end of his nature furthered by the society of which he is necessarily a part." "All the individual citizens from the supreme ruler downwards, each according to his office, conspire together towards a single end, which is the greatest absolute national good of each one of them." I knew something of the early history of friendly societies in Lancashire, nearly fifty years ago, when the members

bound themselves together to help each other in sickness, to visit each other, to maintain the personal link. These societies have developed into vast insurance companies, sometimes still bearing the name of Friendly Society, more secure, more regular in their action, more successful in their material aim. Is it the normal development in our day. Is it all for good? Can we not see that we have lost something, as Lecky said in his "History of Rationalism"? We have lost the romantic ventures of the spirit. We have translated welfare into the distribution of material wealth and we have overlooked the spiritual values.

To say that is not to discount economic duty. Money is our interchange of services, after all, and generosity and kindness cannot take its place. The earthly idea of business is efficiency and that is not contrary to the Christian ideal. Efficiency means the avoidance of waste, and waste is the sin against the God who has given to us all manner of gifts in rich abundance, calling for man's contribution in discovering the utility-value of those gifts. In offering this efficiency for God's co-operation man must make sure of the completeness of his efficiency or he offers to God an insulting gift. The Christian ideal in business will seek efficiency; it will seek prosperity as the reward of effort and of research, but it will not claim that prosperity as of value save as it tends to glorify God in man. That is the essential aim. It bids our leaders of all kinds to be lowly. John of Salisbury said that an afflicted and discontented population is a sure sign that the prince has the gout. The leader who radiates self-seeking will find self-seeking reflected back upon him. The ideal in the world must be such a social and industrial organisation as will help the individual men and women to be better than they are. It will be firm in intention and tender in process. It will translate the old idea of one class dominating another class into the truer idea of all classes being mutual in service. "The great cry that rises from all our manufacturing cities," says Ruskin, "louder than their furnace blast, is all for this—that we manufacture everything there except men; we blanch cotton, and strengthen steel, and refine sugar, and shape pottery; but to brighten, to strengthen, to refine, or to form a single living spirit, never enters into our estimate of advantages." And as regard poverty we must remember Father Figgis's words: "The problem of poverty in our own days is not the lack of bread and cheese, but the diminished opportunity of nobility of life."

But having this aim, you say, how shall we proceed. Is there a short cut? The Christian ideal is difficult—it is so difficult that when our Lord states it the learned men say that He speaks in Paradoxes. Imagine saying this of the Incarnate Son of God. Paradoxes, indeed! Clever balances forsooth of contrary statements! A subtle critic in London, Mr. J. D. Beresford, has recently said that every thinker of the present day must practise himself in believing the impossible. And I have to add that every Christian must practise himself in doing the apparently impossible. We have tried by all sorts of means to make life obvious and secure. We would venture to utter a word of warning against schemes and aggregations which neglect and even hamper individual development. Much of the love of pleasure of which, I think, we are too ready to accuse our brethren is due to that development of industrial process which has submerged the importance of the individual not in the importance of the machine merely but in the importance of the aggregation.

## Wealth and Welfare.

In the next state of social progress, I think the emphasis will be laid upon the personal duty. I doubt, myself, the possibility of such a revolution in methods of ownership as is sometimes suggested. It is startling to us in this twentieth century to read a five-century old book, the "Confession Manual of St. Antoninus," and to see the questions for judges, advocates, teachers and physicians, merchants, innkeepers, butchers, tailors, smiths, weavers, goldsmiths, servants and day labourers—each with his own responsibility to the social organism. It is precisely this what we need to-day. We need the realisation that all wealth is the accumulation of the toil and sacrifice and anguish of millions. This applies not to immense wealth only but to yours and mine. Attacks on the capitalist system have this, at least, to be said for them that there is colossal waste in the application of wealth to general welfare. Professor Pigou has said that "Welfare" includes states of consciousness only and not material things or conditions." That is probably an over-emphasis, but what we need to do realise is that material things

or conditions do not constitute welfare and that the heresy of to-day in all classes is to believe that they do. But if I have considerable wealth it is preposterous that I should suggest to my poorer brother that he should cultivate spiritual values, that I should tell him that the really precious things of this life are beyond money and beyond price. We have so linked up social esteem with ostentation that it seems almost impossible to sever them. It is inevitably impossible. There are possibilities of handling great wealth by the stimulus of the Christian Sacramental principle by which far more could be done than by any legislative process to help those who are less fortunate. To my mind the age of vast personal accumulation is passing and in its stead will come an age of spending in the interest of the community. More than that, if social legislation is necessary and advantageous it can only be by the stimulus of the Christian principle. And what is this principle? It is all that I have and all that I can do, every responsibility which is given me, every human soul which is entrusted to me by blood-tie or by cash-nexus or by link of any kind is entrusted to me for the greater glory of God through man. The thirst for power, for wealth, for success will then become the thirst for the consecration of power, wealth and success, the transfusion of power and wealth and success into service.

## Fresh Standard of Valuation.

That is commerce. The origin of the word is worthy of notice. It has its reference to all the relations of service between man and man. It tells of the history and the increasing complexity of those relations, century by century, of Tyne and Venice and the Hansa towns, of Spain and antislavery of the world. It tells of the worries and prickings of conscience of the late Middle Ages, when the development was so sudden and so overwhelming of which Professor Ashley has written. But at the back of the problem is the human tie. Dr. Marshall says that "much of the best work of the world has no price," but we are speaking of the ordinary provision for man's needs and in this realm we want to emphasise the spirit of mutuality. I see many signs of that emphasis—greater interest in the organisations of the Middle Ages, questionings as to the apparent hostility between economic laws and the deliverance of Christian truth, Whitely Councils and profit-sharing and copartnerships. All have their value, but first of all, I think, comes the sense of individual responsibility for expenditure. A fresh standard of valuation, a shrinking from pride in the non-possession of others, a translation of the ideals of business into terms of the recognition of the precious value of the human unit, the enlightenment of all sorts of impulses towards goodwill and kindness, the recognition of sacramental unity of mankind. And it may be that we are too tremblingly afraid of failure. All that is best in the administration of industry has come from unsuccesses.

## "The One Permanent Truth is Calvary."

It may be that our passion for evident success and manifest prosperity in material things has warped our judgment. Who knows that the next day may not call upon us for a fresh attitude, a new austerity it may be, towards many things which have become almost necessities to our comfort? The things which make our brothers to offend may be our recklessness towards waste, our indifference to them and their good in our daily expenditure. We need to walk very humbly. Immense changes are yet possible and none of us can dream of them or foresee them. Yet one thing is certain. The one permanent truth is Calvary. "If men," says Mr. Leighton Pullan, are ignorant of their own characters and satisfied that they need no repentance they will be content with a Christ of their own creation." It is our danger to-day, the danger of creating a suitable Christ. The one lesson of all time is that there is a consecration of sacrifice. What is our failure here but a triumph's evidence for the fullness of the days? So, I would say, we have as yet only touched the margin of Christian truth in its relation to business and industrial life. We have trusted to natural laws for the production of wealth. That may be part of the evolving process. But when we face the question of distribution our attitude will be revolutionised if only we recognise and examine the vital responsibility which is upon us, that responsibility in every act of glorifying God through Man, a responsibility which is greater the higher we go in influence and authority. It is this inversion of the ordinary conceptions of social rank which we need—to remember duty and responsibility rather than power and dignity. Ruskin draws an admirable distinction between making "much" of money and making "more" of money.

## The Church in Australasia.

## NEW SOUTH WALES.

## SYDNEY.

## St. Andrew's-tide Missionary Intercession.

The following circular has been sent to the Clergy:—

"His Grace the Archbishop of Sydney, earnestly invites your interest in and support of the Day of Prayer for Foreign Missions, to be held in the Cathedral on Thursday afternoon, 29th November, from 1 o'clock to 5 o'clock. There will be four sessions of prayer, lasting about one hour each, and each conducted by a special leader.

"Last year a very helpful and inspiring season of prayer was held in this connection, and the Archbishop is most anxious that this forthcoming occasion may be as equally blessed. Ever since St. Andrew's-tide was set apart in 1872 for missionary intercession, expansion and growth have been marked features of the Church's world-wide work. "The Archbishop will be glad therefore if the clergy will give the abovementioned Day of Prayer wide publicity, urge their people to attend, and also be present themselves if possible.

"He also suggests that St. Andrew's Eve, 29th November, be marked by Missionary Intercession in the Parish Churches, perhaps after the Evening Service, or in whatever way best suggests itself to those responsible."

## Fundamentals Conference.

A conference dealing with Christian fundamental doctrines was held in the Chapter house on Tuesday, Wednesday and Thursday, November 6th to 8th. The Archbishop presided at the opening session, and welcomed the gathering of members of the various Christian Churches. His Grace said that, although we differed in details, yet we met together as disciples of the same Lord Jesus, and would not easily forget the helpfulness of the fellowship in prayer experienced in the wonderful Healing Mission. The subject before the meeting was "The Christian conception of God," and the Archbishop briefly referred to the value of thinking out the great facts of our faith so as to give a reason for the faith we held.

The Rev. P. J. Stephen was the first speaker, and dealt with the revelation of God mainly along the lines of the three great statements recorded by St. John: God is Spirit, God is Light, God is Love. In his opening the speaker briefly dealt with other conceptions of God as positivism, deism, and pantheism.

Professor Reintoul, in his address, canvassed the modernist views concerning the Old Testament revelation of God, and showed convincingly how the prophetic utterances of Amos, Isaiah, Jeremiah, and Micah were in every way coincident with what is termed the New Testament conception of God. Dr. Reintoul referred to Kuenen as the practical founder of "modernism." It was his contention that there was no specific difference between the religion of Israel and the religion of Christianity and the religions of all the ethnic peoples. The speaker instanced other passages from the same writer, which were strikingly at variance with that conception.

At the evening session, under the chairmanship of Canon Langford Smith, Professor T. J. Smith, M.A., of Melbourne, was the chief speaker on the subject of "The nature and value of the Bible." He said that in early Christianity there were two high teachings concerning the Bible and the Church—that the Bible was the Word of God, and the Church the Bride of Christ—the Home of the Holy Spirit. In course of time there developed the parallel doctrines of the infallibility of the Church and the verbal inspiration of the Bible. But as time went on men began to feel that these two subordinate doctrines would not stand, and in modern days they have been denied. The difficulty has been that men went further and have denied the truth of the revealed teachings, refusing to the Church any supernatural origin and looking upon the Bible merely as a collection of documents containing the record of a religious movement. What is required, said the lecturer to-day, is a new doctrine of authority and inspiration. We need to reassert the Bible as the Word of God and the Church as the Body of Christ. At the same time we must admit that there may not be a verbal inspiration.

The Bible is history, as containing the record of the people of Israel, and prophecy as containing the substance of divine revelation. We must first of all recognise the assumptions that lie behind our treatment of

the Bible—the fact of a revelation, it is unique, supernatural, involving the miraculous, and inspired—that is to say, there has been a divine assistance in the writing, selecting, preservation, and application of it.

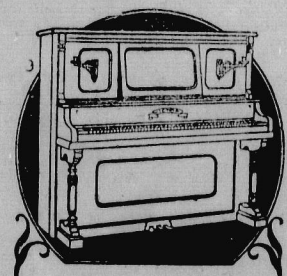
I do not think, said Professor Smith, that it is necessary to affirm verbal inspiration. We must take account of the environment within which the Bible was produced, and the possible effect of that environment. At the same time we note how the Bible is always changing the condition of things around it. The Bible is prophetic in that it reveals to us the Will of God for our salvation. The Bible, as revelation, is quite distinct from the religion of the people to whom the revelation came—a distinction too often overlooked by critics. In conclusion, the lecturer spoke of the value of the Bible—as indispensable to all, a book of instruction and discipline, a means of grace, and an ethical and religious stimulus to the life and literature of the community.

## C.M.S. Notes.

By the last mail from Japan, an interesting letter was received from Miss Kathleen Boydell of the N.S.W. C.M.S., from which some definite idea of the destruction wrought by the earthquake to missionary work may be gained. In the area of greater Tokyo alone the following buildings of the Episcopal Church (Anglican and American) suffered:—

11 Churches (including Trinity Cathedral) completely destroyed by earthquake and fire. 14 Churches and mission rooms damaged by earthquake but not burnt. 8 schools and institutions completely destroyed by earthquake and fire. 9 schools and institutions damaged by earthquake but not burnt.

The above list is exclusive of dwelling houses of missionaries and Japanese workers. Many of these have been destroyed, and all possessions lost. There were, of course, other losses by earthquake and fire outside the area of greater Tokyo. Yet in spite of all this material damage, not one Episcopal worker lost his life, though many instances of heroism are recorded. One of the younger women workers, Sato San, was in Yokohama at the time of the quake, and, as time went by and no word came of her, her friends in our house were very anxious about her. Three weeks or so after the quake, our Poole Boarding House matron had a thrillingly interesting letter from her. The quake took place, as you know, at noon. That morning she had been visiting, and the woman of the house had just decided



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SYDNEY

The habit of viewing things cheerfully and of thinking about life hopefully, may be made to grow up in us like any other habit.—Smiles.

for the Lord Jesus Christ, when the shock came. They ran out of the house, which fell a moment later. She describes her journey to a place of safety, and then says she began to feel anxious about some other people who belonged to the Church. She went back to the burning city to look for them and found them in a graveyard. For several days she seems to have been with members of the Church congregation, and then she managed to get away to her brother's home in the country for a much needed rest. Only a short one, however. The next letter told of her back in Yokohama (what is left of it!) caring for her people again.

Christians of all bodies are considering the question of reconstruction. The number of Christian sects in Tokyo is legion. There has been considerable over-lapping in their work in the past, but it is hoped to avoid this in the future. It may be there will be a lessening of the tendency to congregate in Tokyo, and a greater spreading out to the hundreds of unevangelised villages scattered over the land.

Probably the greatest loss to the Christian community has been the destruction of large stocks of Bibles, Prayer-Books, Hymn-Books, and practically all the Christian books and magazines in the country. And not alone the printed books, but the printing machines and the set-up types with which to reproduce them. We have heard with thankfulness that the B.F.B.S. reports one lot of Bible type secure.

From the Southern Sudan comes word of a fresh difficulty which confronts the new born native Church there. The Rev. E. C. Gore of the N.S.W. Branch of C.M.S. writes: "One of our best teachers—Matayo—is giving up his work in our Government Post School, in order to try and get a better paid job from the Government. How far this affair may affect other teachers we can't tell yet. Such teachers are the result of mission effort alone. It does seem hard that, for lack of funds, their services cannot be retained, after all the tedious years of training them from their raw heathen state.

The Rev. S. M. Johnstone, B.A., Rector of St. John's, Parramatta, who recently returned from a tour of Ceylon and Southern India, will be freed from his parochial duties for six months of the new year to enable him to engage in deputations work in the country dioceses for C.M.S.

Mr. L. S. Dudley, B.A., Dip.Ed., of the staff of St. George's High School, Hyderabad, India, is to be ordained to the diaconate by His Grace the Archbishop of Sydney, this Advent. Before returning to India, he will serve as a curate in the parish of Parramatta, whilst studying for ordination to the priesthood.

At the last meeting of the General Committee of the N.S.W. Branch of C.M.S., the Rev. R. C. Blumer, M.A., B.Sc., was formally admitted to the ranks of the missionaries of the Branch. For some time Mr. Blumer has been on the staff of Trinity College, Kandy, Ceylon, under a local arrangement with the authorities of the College.

#### Hurstville Junior Branch of L.H.M.U.

A most successful bazaar, organised by Mrs. Dixon Hudson and the junior members of the L.H.M.U., was held in the Parish Hall, Hurstville, on Saturday, November 3, at 2.30 p.m. The opening ceremony was performed by Mrs. Geo. Hall, who in declaring the bazaar open, spoke in high terms of praise of the splendid work which the junior members, under the leadership of Mrs. Dixon Hudson, are doing. Last year they sent in £79 for Home Mission work.

There was a good attendance, and brisk business was done. The sum of £36 being cleared.

The proceeds are to be devoted to providing Christmas Trees for the poor children in the Mission Zone districts, and comforts for cripples and invalids.

Miss Best, Gen. Sec. of the L.H.M.U., was present, also Deaconess Wildash and Deaconess Johnston, who all gratefully acknowledged the great help they had received from the junior members.

#### A Daring Venture.

The Rector and Council of St. Peter's Woolloomooloo, are to be congratulated upon a daring enterprise. For the past 50 years the front entrance of the Church has been blocked by several houses built within only a few feet of the Church door. The opportunity was recently taken of purchasing the block at a cost of £2300. This has been reduced to £1250 and now a generous friend has promised a £500 donation and £250 upon loan if the Rector and Churchwardens will give her a written undertaking that the three houses in front of the Church will be demolished before Christmas. This liberal offer has been accepted and the Rector and his co-workers are making an appeal for maintaining £250 to be subscribed before Christmas.

#### St. George's, Glenmore Road, Paddington.

It is a long time since we had any news to report from this Church.

They tell of a series of good news and encouragements for the past year. The Church life is in a flourishing condition, and, therefore, we are not surprised to learn that the financial position is correspondingly good. The Easter statement showed a substantial credit balance, and the report said that the income had been the largest ever known for this district. The number of communicants were 1180 for the year, which shows that the regular attendance at the Church services is well maintained.

There are upwards of 200 scholars in the Sunday School and 15 teachers. The Church building has been painted and decorated inside and out, and the electric light installed. A good sign is seen in the fact that £46 was contributed during the year to missions. A Young Men's Institute and a tennis club were formed with about 30 members, and two tennis courts are in full swing every Saturday afternoon. The annual Spring Fair has just been held, and the result is a little in advance of last year, the result being £136. The Church debt, which is of very long standing, is being steadily reduced, and now stands at £162. The envelope system has been introduced with beneficial results. The Church is looking to another year of progress; they have adopted as their motto—Forward.—Communicated.

#### Thank Offerings.

On Sunday evening last a new carved oak reredos and credence table were dedicated at St. David's, Arncliffe, as thank offerings from two patients who received blessing through the Healing Mission. They are both beautifully executed pieces of furniture, made by Messrs. F. W. Tod and Son, of Sydney.

The ceremony was performed by the Rural Dean (Rev. A. Reeves), assisted by the rector (Rev. R. H. Pitt Owen). At the same service a carved oak Holy Table was dedicated also. The latter has been placed in the Church as a memorial to Isabella Coleman, for many years a devoted worker at St. David's Church. The value of the gifts, which also include Table linen and a Pulpit fall, is over £200.

## VICTORIA.

### MELBOURNE.

#### The Church and Publicity.

The Archbishop was the principal guest at the weekly luncheon of the Institute of Advertising Men on the 2nd instant. In the course of his speech, the Archbishop said that he always rejoiced to find himself among business men, as he was himself a business man's son, and had been all his life accustomed to the atmosphere of commerce. He deprecated the view that parsons were a third sex, and he therefore appreciated the virtue company of men. He also felt that he was linked with advertising men, because soon after his arrival in Australia he had read in an advertisement for some nerve tonic a let-

ter purporting to be from himself—but which he had never written nor authorised—setting out what benefit he had received from the tonic. "We share in common a great belief in the goods we have to offer," continued Dr. Lees. "Unless the goods justify that belief, the bottom would soon tumble out of our business." A second parallel was that both the Church and the business men wanted room in which to display their work. A third point of similarity was that each understood the value of persistence in keeping to an idea. In advertising it was seen in the persistence with which the merits of someone's pills were kept before the public eye. In the Church it manifested itself in the steady preaching of the Gospel. Some men asked, "How can parsons go on doing the same thing Sunday after Sunday?" But there was a good deal in the old hymn, "Tell Me the Old, Old Story." Because the ad. men were a collective force, they had it in their power to say that they would keep their ideals at any cost. In moving a vote of thanks to Archbishop Lees, the chairman (Mr. G. J. Manton) said that during the nine years of its existence the institute had laboured for the ideal expressed in its slogan: "Truth in advertising."

#### The Service for Seafarers.

The Seventeenth Annual service for seafarers was held in St. Paul's Cathedral on Sunday November 4th (Nelson Day). Their Excellencies the Governor-General and Lady Forster were present. The Navy Board was represented by Commander Binney, R.N.; Lieut-Commander Loudoun-Shand, R.A.N.; D.N.O. and other officers were present. Warrant-Inspector O'Neill was in charge of the band, and about 100 ratings of the R.A.N.R. from Port Melbourne and Williamstown. Some 100 officers and seamen of the mercantile marine occupied the special seats allotted to them. The Navy League and Royal Society of St. George were well represented. The Precentor (Rev. R. Sherwood) sang the service, and the choir, under the leadership of Dr. Floyd, rendered the musical portions of the service, especially the anthems, very beautifully. The chaplains of the Missions to Seamen (Revs. A. G. Goldsmith and A. Banks) were among the clergy present. The sermon was preached by the Archbishop.

## WEST AUSTRALIA.

### PERTH.

#### Perth Diocesan Synod.

The second session of the 18th Synod of the Diocese of Perth was held from October 16th to 18th. On the first day, before the opening of Synod, a Quiet Day for the clergy was conducted by the Very Rev. the Dean of Perth in the new Memorial Chapel.

The Synod began in the Tuesday evening with the service in the Cathedral, when the roll was called and the Archbishop's Charge given.

In the course of his Charge, His Grace said that Synod was the only opportunity the Bishop had of letting the diocese know the position of the Church and its progress during the year. So he spoke first of those who had passed to their rest; and as a memorial to them a pause was made and the congregation rose and sang the well-known hymn, "Let saints on earth in concert sing."

Proceeding His Grace explained the position of Prayer Book Revision and while pointing out the need of Revision, deprecated the proposal to have an alternative form of the Holy Communion, and also referred to the fact that we would, in all probability, be bound to accept the book when revised. Next he pleaded for support of the League of Nations, and then reviewed the events of the diocese, referring especially to the Healing Mission held by Mr. Hickson and the beneficial results. He spoke also of St. John's Hostel, and the completion of St. George's Cathedral, by the recent completion of the Memorial Chapel. A plea for the Theological Col-

## NEVER.

I Will Never Leave Thee.—Heb. xiii., 5.

To this word I pin my faith  
It is what the Bible saith,  
In it is no room for doubt,  
None can paraphrase it out,  
Clear it stands from age to age  
Written on the sacred page.

—F.M.N.

#### Just Arrived New Books for Presents

"Love" and "Love Divine"  
By FAIRLIE THORNTON  
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1/6 each, postage 2d. Methodist Depot, 381 George St. and other Booksellers.

## NEW ZEALAND.

### Napier Healing Mission.

(From a Correspondent.)

We had long been looking forward, with keen expectation, to the Mission of Healing, and very careful preparation was made throughout Hawkes Bay. The Intercession Services in Napier were largely attended, and even before the Mission striking physical and spiritual results were noticeable.

During the Mission itself the organisation was of the best, helpers of every kind were eager to take part in every department, and worked cheerfully and untriflingly, so that everything moved like clock-work. It would be absolutely impossible to describe the Healing Services themselves. The whole atmosphere was intensely inspiring, and surely no one who entered the Cathedral on those solemn and sacred days could have gone away without being deeply impressed. The addresses given by the Missioner were simple, direct, instructive, and evidently came from the lips of one who was strongly convinced of the truth of his message, so new to many. And yet, although one may have looked on and again at that strong face with deep compassion and loving sympathy beaming forth may have felt for a moment the power of a strong personality, the man himself was quickly lost sight of, and the very presence of Jesus of Nazareth was realized.

These are early days to chronicle results. Irresistible cases of sudden healing of various maladies have been made known, very many more have been greatly benefited physically, but a far larger number have been richly blessed in their souls. Conversions have taken place, wanderers been brought back to the fold, and Christ's disciples have been comforted, blessed, quickened.

The carrying on of the work of healing has been decided upon, details to be made known shortly.

#### THE NEW LECTIONARY.

Nov. 25, The Sunday next before Advent.—M: Pss. 145, 146; Eccles. xii. and xii., Heb. xi. 1-16; E: Pss. 147, 148, 149, 150; Hag. ii. 1-9 or Mal. iii. and iv.; Heb. xi. 17-xii. 2 or Luke xv. 11.

Dec. 2, 1st Sunday in Advent. M: Pss. 1, 7; Isaiah i. 1-2; John iii. 1-21 or 1 Thess. iv. 13-v. 11. E: Pss. 46, 48; Isaiah ii. or i. 18; Matt. xxiv. 1-28 or Rev. xiv. 13-xv. 4.

Dec. 8, Second Sunday in Advent. M: Pss. 9, 11; Isa. v.; John v. 19-40 or 2 Pet. iii. 1-14. E: Pss. 50, 67; Isa. x. 33-xi. 9 or xi. 10-xii; Matt. xxiv. 29 or Revel. xx.

Money belonging to orphans should only be invested when the chance of gain is greater than the chance of loss.—The Talmud.

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## THE CHURCH RECORD.

To this word I pin my faith  
It is what the Bible saith,  
In it is no room for doubt,  
None can paraphrase it out,  
Clear it stands from age to age  
Written on the sacred page.

—F.M.N.

#### Just Arrived New Books for Presents

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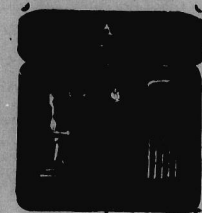
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## Churchmen's Conference : : Cranbrook, Sydney December 28 to January 2

(President The Bishop of Bathurst.

All Churchmen Invited.

Full particulars from Rev. A. R. BBBS, Church House, Sydney.

## Jottings from the Motherland.

(Continued from Page 3.)

with our own Imperial Conference. All the same many Christian people up and down this land will be praying that God may guide and control the leading men of the British Empire at this most critical juncture.

## Our Holiday Trip.

I promised in my last, which I managed with some difficulty to write in London, that I should say something about our time spent in that mighty metropolis for some ten days and then a week in both Oxford and Cambridge.

We stayed in London at a big superior boarding house in Kensington for the second time and we are delighted to have a home like it and in every way satisfactory. I need not enter into details, but I shall be only too willing to help any readers of the "Church Record" who may be coming over next year about accommodation in London, if they will only let me know in good time and say exactly what they want. The house I refer to runs at £2/10 to £2/15 for single room, and £5 to £5/10 or £6 for double room. This includes food and practically no extras. These figures may be of practical interest for the matter of expense at such a time, is a great consideration.

## Our Movements.

To have a boy of 13 in London means perpetual motion morning and noon but not night. And the great city has many attractive and instructive places to interest young people. We were quite near Kensington Museum and near by the Science Museum. Here one, with a medieval turn of mind, could spend many days. Then we decided to proceed to the Picture Galleries and began at the National Gallery. It is in Trafalgar Square and a few minutes from Charing Cross Station. It is not quite so attractive as it used to be for many of its finest pictures have been placed elsewhere. The Wallace Collection is rather out of the way, and takes some finding, but it is all well worth while. It was given to the nation by the donor on the understanding "that nothing was ever to be added, and nothing ever taken away," and has been open to the public since 1900. We found our way another day to the Victoria and Albert Museum, which has its own special attractions and is a capital place in which to spend a wet day.

A whole afternoon is needed to visit the Crystal Palace, that great, unique glass house. It is some miles from Victoria Station by an electric railway, and then a long walk to the summit of the site on which it stands. It is nowadays practically empty, and has been used as a shelter for war spoils, aeroplanes, guns, torpedoes, submarines, etc., mostly, of course, German. A concert is given every afternoon, I suppose to make it a bit worth while, and the place has a huge organ. When Mr. Reeve (St. Luke's, Mossman) and I visited the palace it was perhaps the busiest and most attractive place in London. Perhaps in 1924 it will look up again.

Three other places more amusing, but of absorbing interest were visited, viz., Maskelyne's Mystery Theatre, and two great films of Mount Everest Expedition, and the wild animals of Africa.

The first has two performances every day in the year except Sunday, and secures acrobats, sleight-of-hand, illusion, in fact, wonder workers from all over the earth.

Mount Everest Expedition is said to be the finest travel film yet produced, and needless to say, drew great crowds. The wild animals of Africa made one feel that you were there in the country, and the animals all around you. Men risk their lives in travel to secure these pictures, and, of course, for money—yes, what men will not do for money! And yet, that which no money can purchase, so many men, in the present day regard as of little or no value.

On Sunday morning we went to St. Martin-in-the-Field. It is in Trafalgar Square and just public buildings everywhere, so that the congregation came from every quarter. The church holds some 1500, and it was packed, and, I think, more men than women. The vicar (Rev. H. R. L. Sheppard) hates all humbug, all unreality, all convention. The service from beginning to end makes one and all feel that we are dealing with eternal realities here, and now—Oh! how different from the vast majority of churches where the services are so much unreal, so unreal, and the prayers really no prayers at all.

Mr. Sheppard more than once had silent more than once introduced another and only one lesson and only one song. It was the first Sunday he had no text, and because he had been thinking in his quiet retreat on what people wanted God,

they wanted reality in religion—Christ came in His day, and swept away all convention, all tradition, all mere ceremony, and empty outward religion, and told the people of a living Father, and of Himself as the Saviour and Friend of man.

"O my God," he cried, "if the Church to-day would only give to the people the real message, the living message, the message that would teach human hearts and souls what a Church and a world would be we have!" And so, when he left the pulpit, one felt, here is a brave man, not a bit of the ecclesiastic, nor formalist, but one who has a vision, and knows what the people are hungering for. That is the secret of a crowded church at every service.

## Hyde Park Service.

I had often wished to go to Hyde Park meetings on Sunday afternoon in London. We lived quite near the park, and here was our opportunity. It was indeed pleasing to notice that there was not an infidel platform. Since the War that man, who denies another life is afraid to lift up his head publicly. On the side of the Word of God and the Gospel we had cause to rejoice. There were platforms of the following:—(1) Christian Evidence Society, (2) Protestant Truth Society, (3) London City Mission, (4) Political propaganda, (5) Roman Catholic priest in black gown, high platform and crucifix on a pole, (6) Christian Israelites, and a number of other harmless platforms. We went from platform to platform. The speakers were sometimes interrupted—men would persist in asking questions, but the speakers knew their business, and made good capital out of the questions. I came away with quite a different impression of Hyde Park gatherings, and rejoicing that the Evil One was not having it all his own way.

Next time (D.V.) Oxford and Cambridge

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## Correspondence.

## The Sacramental Presence of Christ.

(The Editor, "Church Record.")

Sir,—After a long rest, I have again taken to reading the "Church Record." In your last issue, under the heading "Current Topics," you seek to correct what appears to you "unscriptural teaching," and you say, "The New Testament is clear

that the presence of Christ to His people is dependent on a people's faith, and not on the repetition of a formula or incantations by a priest."

If you had said that "the strengthening virtue of the presence of Christ is dependent on a people's faith" the article would have been more convincing. But is not your statement quoted above pure Calvinism in the view that the Presence of Christ is only a subjective presence in the soul of the worthy recipient, and not in any sense an objective presence in the Sacrament itself?

The Roman Church seeks to explain away the Divine mystery by teaching the doctrine of Transubstantiation. Calvinism also excludes the mystery by focussing altogether upon ourselves. But is there not room for mystery in so great an happening as the Coming of the Blessed Saviour to His people in His own sacramental way with the gift of His life-giving Body and Blood?

Surely there are not many as ready as your contributor to "Current Topics" to define limits to the power of Christ to be present, independently of our own worthiness—coming to condemn if not to bless—or to explain the "How" of His Coming.

Your word "incantations" is a sorry, if not a blasphemous word to apply to the solemn recital of our Blessed Lord's own words of Institution, which the Church has included in the Prayer of Consecration."

J. F. S. RUSSELL  
St. James', Sydney, Nov. 14.

(We welcome our correspondent into the number of our readers and trust that he will not again be exhausted by the exercise. May we remind Mr. Russell (1) that the promise of Christ runs "where two or three are gathered together in My Name there am I in the midst of them," and would seem to justify our statement that the presence of Christ is dependent on a people's faith, (2) that unfortunately words of most solemn import are capable of the misuse we refer to, (3) that he has, perhaps unwittingly, missed the point of our contention. Would Mr. Russell justify the suggestion of the "Altar-Throne"?—Ed.)

## Who is going to be first in the Field?

(The Editor, "Church Record.")

Sir,—Your letter on the Church of England farm settlement at Carlingford was interesting. This training farm will no doubt be very valuable in preparing the boys for their life work, but nothing can be done until the homes are built on the

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farm. The present homes at Minden are a mile and a half from the farm, too far to bring the boys to and fro, when they have already a long walk to and from school. The farm has been fenced and ploughed, an acre of cotton is being put in as well as vegetables, etc. The work is superintended by four expert agriculturists, Mr. Scott Campbell, Mr. Runsey, Dr. Williamson and Mr. Wright. Surely there must be some Church of England man or woman who is generous enough to give £3000 to build the first home. The home will house 80 boys and a mother, and will bear the name of the giver. It will be a memorial home. Who will come forward and put it up?

A MEMBER OF COMMITTEE.

## One Red Letter Day.

To the Readers.—There are 1400 poor slum children who ask you, through us, for just "One Red Letter Day" this coming Christmas Season.

Arrangements are being made for a Christmas Tea and Entertainment, and some small gift to the children who come under the influence of the Mission Zone Fund in its work in the slum areas.

Our Committee would be most grateful if you could help us by a donation, and so share in the joy of giving joy to these little ones.

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## Transubstantiation.

(By the Rev. W. S. Packenham Walsh, M.A.)

(Concluded.)

## The English Reformers.

With the Reformation in England the doctrinal issue was at first obscured by the prior and more popular contest which took place between the King and the Pope, but once that was settled the deeper question quickly came into prominence.

All the English reformers had been brought up in the Mediaeval Roman school of thought, and even while siding with Henry against the Pope, they were, like the King, upholders of the lately sanctioned doctrine of Transubstantiation.

How they came one after another to reject the mechanical theory of Radbert and revert to the old, spiritual ideal of their forefathers is one of the most interesting studies in English Church history, but it would take too long to go into here. Thomas Bilney, Fellow of Trinity Hall, Cambridge, was influenced by Erasmus, or rather by the Greek Testament with Latin version which Erasmus published at Basle in 1516 A.D.

Ridley was influenced by Bilney, Cranmer by Ridley, and so on. In England the old spiritual truth revived very gradually like the growth of a tender plant, and the foreign, mechanical ideas passed away slowly like heavy clouds before the sun, and at one time it seemed as though perfection might succeed where reasoning had failed.

Perhaps the last of the English reformers to abandon the Lateran position was Cranmer, who only did so after a very thorough examination of the Early Church writings and of the whole controversy, and it is to him and to Bishop Ridley that we owe the clearest positive statements of the idea for which so many of the English reformers contended and suffered.

"I say," declared Ridley, "that the Body of Christ is present in the Sacrament, but yet sacramentally and spiritually (according to His grace) giving life, and in that respect really, that is according to His benediction, giving life. The true Church of Christ doth acknowledge a presence of Christ's Body in the Lord's Supper to be communicated to the godly by grace and spiritually, as I have often showed, and by a sacramental signification, but not by the corporal presence of the Body of His Flesh."

Or in the words of Cranmer: "Unto the faithful, Christ is at His own holy table present with His mighty Spirit and grace, and is of them more fruitfully received than if corporally they should receive Him bodily present. And they that come otherwise to this holy table, that is according to His do not eat and drink God's flesh and blood."

Thus the English reformers studied and thought and struggled their way back to the old spiritual ideal from which under the strong pressure of the Church of Rome we had, as a Church, for a comparatively few years been forced to drift, and the old ideal was assured to the Church of England by the Church and Parliament in the

28th Article, which, after speaking of the modern doctrine of Transubstantiation as "repugnant to the plain words of Scripture and overthrowing the nature of a Sacrament," goes on to state her own positive teaching thus: "The Body of Christ is given, taken, and eaten in the Supper only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith."

## The Need of To-day.

This spiritual ideal of the Church of England may be associated with either the simplest or most elaborate ritual; danger only arises when practices are introduced which place the emphasis on the mechanical rather than on the spiritual conception.

Reservation for adoration, genuflections before the consecrated elements and the Sacrifice of the Mass, consciously or unconsciously, prepare the mind for the Lateran doctrine, and it constantly is happening that when these practices are indulged in, even though the Roman doctrine of Transubstantiation is not admitted, the logical inference is drawn and the Church of England is deserted for that Church which does not at present hesitate to admit the full mediaeval position.

It may be contended that this distinction is simply a matter for the schools and has no bearing on either individual or national life, but this is not the case; "the letter killeth but the spirit giveth life" is no empty aphorism, as all fair students of the Tudor period must realise. At that period the letter killed both spiritual and physical life, and all history tells the same story.

Whenever the emphasis in religion is taken off character and goodness, wherever the mechanical dominates the spiritual, whether in Roman or Puritanical circles, death sets in and often the most saintly suffer the most, as witness Frith, Bilney and Dr. Lambert.

Students of Church history, of course, know these things; but if such simple facts were better known among Christians in general of all Communions and among the members of the Church of England in particular, there would be no desire to reintroduce any practices, however impressive, which emphasise the mechanical rather than the spiritual view of the Sacrament.

There is probably no immediate danger of the Lateran doctrine of Transubstantiation coming into the Church of England as it was head first, but there is always a real danger of admitting practices which have in the past, and doubtless could in the future, prepare the way for the deadening mediaeval theology of Paschasius Radbert.

## Young People's Corner.

## LOOK STRAIGHT AHEAD.

Once upon a time a boy went to learn farming. The first morning the farmer took him out to show him how ploughing was done.

The boy said, "Any silly can do that. All you have got to do is to serve the handles, and the horse does the rest."

So the farmer let him try. The line went all over the place, and the boy looked very silly indeed.

"What were you looking at while you ploughed?" his master asked him.

"Looking at?—er—I was watching the funny things the plough turned up, beetles and crooked stones," he said.

"Exactly. Look at something on ahead—that tall bit in the hedge for instance."

So he tried again.

The second time the line went all over the place.

"There now, I looked at something in front," said the boy.

"What did you look at?" asked the farmer.

"Well—er—there was a cow fooling about in front of me."

"And you looked at that. You silly boy! Look at a stationary object—something that doesn't move, I told you—that little tree in the hedge."

So he learnt to plough at last.

Now, boys and girls have a long line to plough through the world. If you look near at hand, that is at yourself, for instance, you are bound to make a mess of it.

If we think of ourselves too highly and are cocksure and conceited then we will plough a crooked line, or if we do not think enough of ourselves that we cannot do things as well as others, and become down-hearted, that will also mean a crooked line.

Looking at the cow is like copying people. They make mistakes. The cow was first here and there. So good people make mistakes. They do a good thing one day and then something not so good another. Many good people make very bad mistakes about Sunday observance, for instance, and think that boys and girls should be able to do what they like so that they won't be dull.

Do not let us say, "Oh! it must be all right to do that, because so-and-so does it, and he is such a good person." If you do then you will plough your own line all crooked. In the Epistle to the Hebrews we read about a lot of very good men in the Old Testament, Abraham, David, Samuel, etc. Then in the next chapter the writer says, "Seeing we also are compassed about with so great a cloud of witnesses (all these good people in the other world) let us run the race with patience (or plough the line) that is set before us, looking unto—"

Well, the writer has just been talking about all the great and good men, so he is surely going to say, "Looking unto them." Not a bit of it. He leaves them all out and puts in another name, "Looking unto Jesus."

Jesus is the "stationary object," the "same yesterday, to-day and forever." He is the object that we want boys and girls to keep their eye on if they wish to plough the line of life straight.

Some boys are not so kind and thoughtful to their mothers as they might be. Then they have not looked at Jesus to see how He treated His mother.

Some say when they are rude, "Oh, it's only in fun." They have not looked hard enough at Jesus to see what a smuggy thing rudeness is.

Others will tell a lie and say, "It's only a white one." But if they looked hard at Jesus they would see that all lies are black.

Let us remember that the Lord Jesus first ploughed the line Himself without a mistake, and He is now standing at the end of the line beckoning to us to follow Him. If we will only give proper time to our service on Sunday, to our prayers during the week then He will help each one of us to keep straight, to plough the line until He brings each one of us to be with Him. So our motto this week is "Look straight ahead."

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