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The Church Record

For Australia and New Zealand.

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

With which is incorporated "The Victorian Churchman."

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

VOL. VI., No. 19.

SEPTEMBER 12, 1919.

Price 2d. (Six per Year Post Free.)

Current Topics.

We are glad to note a forward movement in Victoria in the direction of strengthening the impact of our common Christianity upon what we might almost

term the unevangelised masses of our own land. The need for reconstruction upon definitely spiritual lines has brought into being the Victorian Inter-Church Conference, which, according to the Archbishop of Melbourne, is seeking as its object "a united expression within the field of Christian ethics." At a recent meeting of the conference, a report was presented by a commission on the "Possibilities and Scope of Evangelism." The report may be briefly summarised as follows:—Evangelism is the presentation (in its individual and social aspect) of the whole Gospel of our Lord Jesus Christ to all people. In Inter-Church Evangelism, this presentation of the Gospel shall be the united aim of all Christian Churches. The urgency of Evangelism is obvious and profound. No single Church can hope to face this task alone. It demands a concerted plan by the whole Church which will embrace the appeal to the individual and the social appeal.

The conference unanimously passed the following resolution:—"That this conference conveys to the responsible Church Courts in this State its profound conviction that a more definite and aggressive effort is needed on the part of all the Churches to reach with the Gospel of Christ the larger masses of our people who are outside of the Church; that these special efforts should be arranged by the Churches in consultation, so that as large a measure of co-operation as possible may be secured in each city, district, and parish; and that, in order to secure this co-operation, a central committee, consisting of two clergymen and two laymen from each denomination, be appointed by the Church Courts, with a view to carrying through the programme outlined in the Commission's report."

Melbourne, in this action, has shown the Church of Christ a fine example, which we trust will be followed generally in the Commonwealth. There is only one evangel suited to the sorest and deepest needs of human life, and that evangel is the common trust of all who love the Lord Jesus in sincerity and truth. The proclamation of that Gospel will prove the best re-uniting force for the Churches that have real desire to be true to Christ.

Bishop Frodsham, late of North Queensland, was the Ramsden Preacher at Cambridge this year, and had some instructive things to say about the Church's duty towards Nationalism. We suppose that the strong prejudices of missionaries in favour of

Western civilisation and ideas have too often been allowed to affect their approach to the native mind, and consequently have given a very strongly Western colouring to the presentation of the Gospel and its institutions. This has been especially emphasised in India where the missionary has always been associated in the native mind with the ruling British race, and accommodation to the ideas of others is not pre-eminently a British characteristic. Bishop Frodsham rightly appeals for a due respect to be paid by the Church to the national sentiments of the races. He said:—

"The questions of nationalism obviously affect the very existence of the Church, but it is not easy to define the Church's duty towards nationalism. Broadly considered, the Church must embody a two-fold purpose, leading individual souls aright, and empowering the human race to realise its destiny. The Church is 'called to season human society with the salt of grace, to illuminate it with the light of truth.' 'The nations shall walk amidst the light thereof.' The Church must be at the heart of every movement among men, purging it of its dross, helping the good to mature, and in every way enriching it with life-giving power. It is quite conceivable that the Church might have to oppose nationalism even to the point of martyrdom, that is if nationalistic principles were contrary to Christ's teachings; but can it be maintained seriously that such is the case? Nationalistic movements are often anti-Christian, not invariably from a dislike of Christ, but from a fear that His religion is being presented in a Western fashion. The idea has got abroad in India that Christianity is anti-national. Possibly this belief has behind it some reason. Unintentionally, but no less really, Christian men—laymen, perhaps even more than clergy—have conceived that the duty of the Church is to Westernise rather than to Christianise. The futility of such a mistake should be beyond discussion. The function of the Church is not to reproduce Europe in Asia or Africa, but rather to establish the Kingdom of God everywhere, that such a fashion as to bring out the best that characterises each nation and gives it individuality. There is much in the nationalistic movements that is bad, and more that is dangerous; but the duty of the Church is to look beneath the surface. Interpret this duty in the terms of religion. May not the root of the claim of a people for corporate self-realisation be a blind groping after the bigger life anticipated and promised by the Founder of the Faith when He said: 'Other sheep I have . . . they shall hear My voice, and they shall become one flock, one Shepherd?'"

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The question of the "living wage" is brought to the fore by the judicial inquiry at present being held in Sydney.

The Living Wage and the Size of Families.

This is a matter on which the Church should help to mould the public conscience, and we are pleased to note that already ministers of various churches have come forward in the interests of those whose family life is suffering by the cruel inadequacy of the "living wage." The Church ought to have something to say in the first place as to the standard of living by which the wage is determined. The present wage—£3 6s. per week—cannot be called more than an "existence wage," for a man with a wife and family to support. Is an unskilled labourer to be treated by the community as a mere "beast of burden"? Are his wife and children to have no decent

clothing, no recreation, no literature? But the answer may be given that a man can manage if his wife is economical, and if there be a family of only two children (which the present award contemplates), and that he is well off if he be a single man on this wage. In answer to this the Church, with her belief in a full life for all, and her regard for the sanctities of the married life, must protest against what amounts to either enforced celibacy for many of the workers, or the encouragement of the restriction of the size of families.

* * * * *

Surely no Christian employer can be in sympathy with the sending of an employers' legal representative into the court of enquiry with a view to opposing the workers' reasonable request

that the family of three children should be taken as the standard instead of two as at present. Is this not a matter in which those employers who are active members of the Church might be expected to show their brethren a good lead, and stand by the workers in the obviously just demand. This is one of those occasions when, as we pointed out in a previous issue, and shall continue to point out, the employers might be expected to take the initiative and show that brotherliness and regard for moral issues are not entirely obscured by regard for dividends. A family of five people has always been accepted as the basis for statistical purposes, but it is reduced by one when it comes to the question of paying wages. Furthermore, those who mix amongst the workers know that the average family is much larger than this. The thought of poor, ill-fed children, or the practice of pre-natal murder likely to be incidental to an inadequate "living wage" unfortunately appears to awaken no horror or moral reprobation in the hearts of the comfortable sections of the community.

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It is with great pleasure we read of the forward movement in Queensland in the matter of the care of the Aborigines.

An Aborigines Advisory Council of Queensland has been established and at a recent meeting certain principles of treatment of aborigines were adopted, i.e., of the formation of reserves in various localities and the placing of these reserves for religious purposes under the control of one or other of the Churches, the Government retaining the general administration in its own hands. This scheme was advocated very strongly, if our memory serves us rightly, some ten years ago, by the Rev. C. E. Curtis, at that time Travelling Secretary of the Australian Board of Missions. But the scheme was apparently before its time, and although it met with the approval of many of those most competent to give an opinion, was roundly condemned in that it interfered with negotiations then going on by means of which it was hoped that the Church might es-

cape from condemnation for its neglect of Yarrabah. This is one of those cases which proves the unwisdom of the policy of "attempting to save the Church's face" when mistakes have been made.

The current issue of the "Adelaide Church Guardian" has a very sympathetic leading article on "The Place of Women and the Priesthood." The question has come right to the front in England, where Miss Royden has taken the position of Assistant-Pastor at The City Temple, and recently championed the women's claim to the priesthood against the Rev. A. V. Magee, a leading minister of the ritualistic party in our Church. The Adelaide writer says:—

"We owe it to the women who have raised the question and who are spokeswomen for so many more that we should give it our grave and earnest consideration. A policy of silence or of 'wait-and-see' will not do. Is it true that there is some deep fundamental reason why the Church can never admit women to the priesthood? If it is true, then surely women are entitled to know what that reason is! If in Christ Jesus there is neither male nor female, if, that is, all distinctions of sex as well as of rank and race are transcended in the higher unity of the Body of Christ, why should women be forbidden to offer the Eucharist? What is the hindrance? The writer of a thoughtful article in the 'Church Times' admits that there are women who would make better priests than some men. With the Jesuit Suarez he wishes that the Church had taken a different course. But, he says, only the whole Catholic Church can reverse the Church's policy. No branch of the Church can possibly decide so grave a question for itself. To ask it to do so is to ask it to commit a sin and to read afresh the wounded Body of Christ. We confess that if women are to wait until appeal can be made to a general council of the whole Catholic Body the prospect of reform is not hopeful. Not so, however, if a revolution in the past, a reform, call it a revolution if you will, has to begin somewhere. The spirit bloweth where it listeth. A venture of faith is made. There is a great outcry, perhaps a persecution. And then gradually it is realised that God is behind it all and that it is His doing, and the new movement which seemed to threaten the very existence of society is found to be the source of new life.

Something like consternation is apparent in the extreme section of the High Church party. With Restiveness amongst Ritualists, Dr. Gore's resignation it is said that there will be "no Catholic ruling over an English diocese." The movement towards Re-union with the Protestant denominations, the sympathetic ear turned towards the claim of women to minister in the Churches, together with the very decided change of policy in Government appointments, are causing heart-burnings and questionings amongst a group of Churchmen who thought to capture the Church of England and undo the work of the great Reformation. A correspondence, illuminating to Evangelicals, is proceeding in the "Church Times," of which the following extract gives a fair specimen of the unrest. The writer says:—

"Sober English Churchmen may well ask what the future holds for them. The Church is failing them; they are not changing, but the Church is. The Bishop of Norwich preaches in a schismatical convective, Sir Arthur Yapp preaches in Hereford Cathedral.

"The Prime Minister, or his secretary, or the adviser of his secretary, packs the Upper Houses of Convocation with Liberals and Liberal-Evangelicals. Those who desire to uphold the authority of the Bishops, even against their own instincts (as in the case of Benediction) find it impossible wholeheartedly to support bishops who show no sign of administering discipline impartially, who themselves account certain articles of the Creed to be of no vital significance. The admission of women to preach in churches would strengthen the demand of women for 'ordination,' or the semblance of it, for true ordination it could not be.

"There is but one hope. In a short time the Lambeth Conference will meet. Catholic bishops from America, from the colonies and dominions, from the missionary jurisdictions, will far outnumber the English prelates. They may be able to put the English episcopate in its proper place, to show to them that they are endangering the whole obedience of Canterbury by their insular attitude, their tampering with essentials of faith and discipline. It will be an imperative duty for every orthodox bishop to come to the Lambeth Conference, and there to take some definite, perhaps final, action for the safety of the Faith and the maintenance of the discipline of the Church.

"We do not yet speak of the repudiation of Canterbury. But we may have to consider it as a possible policy. England may still have a Faithful Remnant in protest against State religion, as Scotland had and has; abandoning the cathedrals, the revenues, the prestige of the establishment in fidelity to a Faith betrayed."

The Lambeth Conference, including in its personnel Bishops like "Frank of Zanzibar," is likely to have some interesting episodes, according to the above writer's suggestion. But his suggestion of secession does not commend itself to others of his party. It appears to them only a counsel of despair so far as it is genuine. Another writer seems to voice the policy that will be followed, and it is well for it to be well understood. The men who have been so relentlessly at work for the past fifty years and more to restore what they please to term "Catholic" teaching and order, are not to be so easily dislodged as the suggestions of secession would imply. The more truly representative correspondent writes as follows to the "Church Times":—

"Some of your correspondents, and you yourself, sir, in your leading article of last Friday, hint ominously at the possibilities of secession and disruption. In my opinion, to take a kind of gloomy satisfaction in toy-ing with the idea of a 'Los von Car'bery' movement when things appear to be going wrong; the possibility of secession is a kind of skeleton-in-the-cupboard, which is allowed to be half-seen through a chink of the door when trouble is impending, but locked away again when the excitement has died down. I submit, sir, that the time has come for the skeleton to be dragged into the daylight, thoroughly examined, and, if found unlikely to be a creditable or useful ally, frankly consigned to the dustheap. In other words, we ought to give up this half-petulant, half-serious indulgence in vain threats, and frankly face the question, Is secession—not necessarily involve the immediate and utter extinction of Anglo-Catholicism, possibly and justifiable? If not, the word 'secession' ought to be forthwith banished from our vocabulary and our loins ought to be girt up for following an alternative road, which will be presently indicated.

"Away with all pusillanimous or petulant talk of secession! Our true policy is to stay in and fight. There seems some reason for believing that the present attempt at 'rush' reunion with Nonconformity on a purely Protestant basis is being promoted by certain highly-placed persons with the deliberate and conscious object of forcing the Catholic party out of the English Church; why should we be obliging enough to facilitate this ingenuitous scheme? Let us rather gird up our loins, set to work to entrench ourselves as deeply as we can within the framework of the present Establishment, and inform Sanballat and Tobiah, as politely as possible, 'Whatever you do or say, we are not going to go.'

"The practical policy, then, which the Catholic party should, as it seems to me, follow in the event of episcopal sanction being given to the 'interchange of pulpits' policy, may be summarised as follows:—

- 1. All talk of secession should be vigorously eschewed for the future, as tending only to encourage our opponents.
2. Some public and formal statement should be issued by the Catholic party or its leaders repudiating the action of the bishops as ultra vires and contrary to the fundamental principles of the Church.
3. All parish priests should be invited by circular to pledge themselves not to admit Separatists to their pulpits; and a 'White List' of Churches in which the faithful can be certain that they will not be invited to 'sit under' Nonconformist preachers, should be formed and published.
4. These steps having been taken, we should simply ignore the irruptions of sep-

arist preachers with which the Protestant areas of the English Church are sure to be visited, and devote all our energies to the work of consolidating, unifying, and extending the Catholic bloc."

With some relief we have read the note from our Brisbane correspondent about the new Headmaster of the King's School, Paramatta. When we read of the election in the daily press, we noted with some alarm that, while great stress was laid upon Mr. Baker's prowess in football, there was hardly a word concerning his scholastic record. While we quite recognise the necessity for a school to have on its staff one master at least who can enthuse over sport and teach the boys how to play the game, we can hardly bring ourselves to admit that such a credential is a sufficient qualification for the Headmaster of so historic school as the one in question. Indeed, there is a large measure of concern in the hearts of some Sydney Churchmen over the appointment; for the sake of the Church we trust that there is no real basis in fact for that concern, but that the new Headmaster of the King's School will prove to possess such scholastic and teaching ability as will justify his appointment to a position which ought to be filled only by an educationalist of the first rank.

English Church Notes.

Personalia.

The death is announced of Lady Halifax. General sympathy is expressed with Lord Halifax. It is only a few months since Lord and Lady Halifax celebrated their golden wedding.

Canon Knowling, Canon-Residential of Durham and Professor of Divinity at Durham University, died on July 4, aged 68.

The Bible for the Blind.

The Bible Society have undertaken to supply, free of charge, all the copies of the Bible in English Braille that are needed for blinded soldiers at St. Dunstan's Hostel. In nine different Indian languages the Braille type Bible for the blind is sold at a uniform rate of one rupee per volume. The price for the English edition is 1s. 6d. per volume. These books are now costing the Society about 8s. per volume to produce. Moreover, any poor blind applicant can obtain a book of the English Bible in embossed type as a free gift, on the recommendation of some minister of religion.

The Mothers' Union.

At the Annual Conference of the Mothers' Union, the large audience, which had gathered from all parts of England, included also representatives from such distant outposts of the Empire or the Mission Field as India, Ceylon, and Malagasscar. Two crowded services were held in St. Paul's Cathedral, two great meetings took place in Kensington Town Hall and the Hall of Westminster School, and smaller sectional meetings gathered interested audiences not only to listen but to discuss. The preachers at the services were the Bishops of Liechfield and Dover, and among the speakers were the Archbishop of Canterbury, Professor Poulton, Rev. G. A. Stud-dert-Kennedy, Mrs. Knight Bruce, Mrs. Clare Goslett, Mrs. Horace Porter, and many others. The subjects dealt with included, amongst others, "The Deepening of the Spiritual Life in the Mothers' Union," "New methods of Organisation," "The Spiritual Aspect of Marriage," "Family Life," from various points of view, "Home Religious Training," and the "Place of Literature in the Spiritual Growth and Training." There was a unanimous and earnest desire to make an adequate preparation for the movement for the Deepening of the Spiritual Life in the Mothers' Union by individual and corporate prayer, by Retreats and Quiet Days for the workers and speakers; by careful and detailed preparation in every town and village, and by house to house visiting.

Degrees for Cardinal Mercier.

Cambridge University proposes to confer the Degree of Doctor of Law, honoris causa, upon Cardinal Mercier, Archbishop of Malines. The degree will be conferred with

peculiar fitness upon one who upheld law against violence and honour against shame in the early days of the war. Trinity College, Dublin, is to confer a similar honour upon the Archbishop.

Tribute to Dr. Gore.

At Christ Church, Oxford, Bishop Gore has been presented by the clergy of the diocese with a farewell address which paid tribute to the inspiration of his leadership and declared that he had defended the faith, intensified the demand for self-government, made a stand for the claims of Christian marriage, and had insisted on applying the principles of the gospel to social and industrial questions. Replying, Dr. Gore, who spoke with some emotion, said he was apt, he feared, after decision, to be troubled with scruples. In this case he had none. Some parts of his work he had no regret in leaving, especially with regard to dilapidations, but other parts he left with the greatest regret, confirmations, ordinations, visits to parishes, and the intercourse such visits involved, and the relationships with colleges and institutions. He could promise to try his best not to let the remaining years of his life be years of idleness or selfishness. At present his friends outside the diocese were somewhat exuberantly employed in suggesting occupations for his leisure. He should try to make a right use of the leisure he trusted to gain. He asked that the warmest of welcomes might be given to his successor. A committee was subsequently formed to arrange that a portrait of Dr. Gore should be added to the series of portraits of Bishops of Oxford at Cuddesdon.

Church Reform.

The Church Enabling Bill passed its second reading in the House of Lords, by 130 to 38. The Government are not backing the Bill. The Bishops of Liverpool and Manchester are on opposing sides.

Peace Sunday.

Throughout the Empire last Sunday thanksgiving was offered to God for the victory He vouchsafed to those who fought unselfishly for freedom and righteousness. God was recognised as the only Giver of victory, and those who know most of what has happened are the first to acknowledge that the formidable forces that work in history won for the Allies the success that crowned their efforts. The dark days are not forgotten. The big battalions did not win through when every military law demanded their success. The Power that believed itself invincible, with reason as far as preparedness and strength were concerned, has failed, and the glorious ending of the struggle shows that God sits above a war-racked world and directs those who fight on His side to ultimate triumph. In humility we thanked Him for His goodness to us, and many a heart, still feeling the loss of those dearly beloved, thanked Him for sacrifices that were not made in vain. The spontaneity of the services, the enormous numbers who attended, and the solemnity that marked them proved to the world that our people see beneath the surface and acknowledge the good hand of God in all that has happened. We thank Him for what He has done, and trust Him to guide us in our efforts to reconstruct in accordance with His will.—C.F.N.

Impudence!

The "Church Times" reports that on receipt of a telegram from the Bishop of Chelmsford prohibiting a procession of the Host at Thaxted and demanding an assurance that there shall be no repetition of the ceremony, the vicar, the Rev. Conrad Noel, and his churchwardens wrote to the Bishop asking him to refute explicitly "a grave charge of heresy" published by certain communicants in the diocese, alleging that he stated that "When our Lord said, 'This is My Body,' he was only speaking figuratively." They add: "Your explicit assurance on this point will make it possible for us to accept some at least of the directions contained in your letter."

New African See.

The diocese of Western Equatorial Africa, which has an area of 337,700 square miles, is being divided into two, and the Ven. Arch-deacon F. Melville Jones, the Church Missionary Society's Secretary for the work in the Yoruba country, and principal of the Society's training college at Oyo, has accepted the new bishopric thus formed.

Re-Union.

At a recent meeting of Modern Churchmen the following resolution was carried unanimously, and with a request that a copy be sent to the Bishops of the Southern Convocation:—"That in view of the present

crisis in the social life of the country, it is of the utmost importance that the Christian Churches in England should co-operate in seeking a solution of the day; to this end it is essential that closer relations should be established between the Anglican and the Non-Episcopal Churches in the country, and it is therefore earnestly desired that some measure of pulp exchange should be immediately sanctioned by authority."

President Wilson's Father.

The following story is told of President Wilson's father, who was a clergyman. Whilst making some visits on horseback he met one of his parishioners who said, "That is a fine horse you have, and he looks well, in fact, much better than you do, Mr. Wilson." "Yes," said the latter, "you see, I keep my horse, but my parish keeps me."

Cheltenham Conference.

The Findings.

The following findings were agreed upon at the final session of the Conference. They are to be taken, as in previous years, as expressing the general sense of the Conference, and not as representing in detail the views of individual members:—

A.—Basis of Reunion.

The Conference strongly reaffirms the principles of its previous findings on Reunion, and feels that the time has come for definite action, since unity is demanded in obedience to the mind of Christ in the presence of the world that cannot be renovated apart from the power of the Gospel.

1. That the ultimate goal of unity is one visible Church founded upon the Lord Jesus Christ, into which all Churches, without breach of continuity with their past, can bring their special gifts, thus providing the widest variety in unity.

2. That, as a witness to the fact of spiritual unity, interchange of pulpits with the accredited ministers and reciprocal intercommunion with the members of the Evangelical Free Churches are desirable.

3. That the Bishops of the National Church be requested to declare their sanction of the participation of the ministers of the Non-Episcopal Churches in the services at the celebration of peace in the Cathedrals and churches; and, further, that all baptised and recognised members of those Churches desirous of doing so should be invited to join in the Holy Communion on that occasion.

4. The Conference desires to co-operate with all episcopal and non-episcopal workers for unity, and heartily endorses the findings of the Mansfield Conference. (See "Towards Reunion," Macmillan, Appendix B.)

5. That efforts should be made to instruct the laity and make effective the widespread feeling in support of Christian unity.

6. The following was adopted from the findings of the 1917 Conference:— That no proposals for Reunion which would involve the re-Ordination of ministers would be welcome or practicable.

B.—Church Government.

That this Conference, while desirous of facilitating necessary reform in the administrative machinery of the Church, can only support the Enabling Bill on the understanding that the national character of the Church be fully maintained, and that the words (and that they) "do not belong to any religious body which is not in communion with the Church of England" be deleted from the qualification for the initial franchise; and that the following matters be excluded from the powers to be conferred upon the Church Assembly:—

- (a) The appointment by the Crown to bishoprics and other ecclesiastical positions.
(b) The constitution of the Final Court of Appeal in ecclesiastical causes.
(c) The baptismal franchise for electors.

C.—The Evangelistic Work of the Church.

1. The concentration upon Evangelistic work is the primary and immediate duty of the Church.

- (2) That all Churchmen should use their influence to promote Evangelistic Missions and Conventions in rural deaneries, arch-deaneries, or dioceses, and, if necessary, separate Missions in their own parishes.
(3) That special efforts should be made to win for Christ the young life in our parishes, especially in the day and Sunday schools, and to re-establish family religion.
(4) That a concordat on religious teaching in the elementary schools of the country is long overdue, and that immediate action should be taken to settle the question.

D.—The Church and Labour.

- (1) That in the Christian community human labour must be regarded in relation to those who labour, and not merely as a commodity to be bought and sold.
(2) That in the present industrial conflict the Church should urge on employers and employed the impartial application of Christian principles, especially in the matter of adherence to agreements.
(3) That the duty of the Church is not to lay down any economic theory, as that is the work of experts, but to advocate the application of Christian principles to the solution of industrial problems, and to do all in its power to remove the material conditions that make that solution impossible.
(4) That the Church should maintain as a Christian duty the just distribution of the rewards of industry between employers and employees.



"Fourteen Points" for every C.E.M.S. member to think over and act upon in view of the reconstitution of the Society:—

- 1. Review your past membership of the C.E.M.S. honestly. 2. Shoulder your share of the blame for any failure of the C.E.M.S. hitherto. 3. Recognise that the future of the Society depends upon you. 4. Be ready solemnly to renew your pledge of membership under the new name of life. 5. Struggle to make your private prayer the joy of each day. 6. Settle it in your conscience whether you may truly claim to be a 'faithful Communicant.' 7. Remember that your daily life and conversation is the most valuable part of your C.E.M.S. work. 8. Back up the existing work and worship in your parish, and so deserve the right to criticise and urge improvements. 9. Make a point of honour to turn up at all C.E.M.S. fixtures. 10. Press for constant opportunities in your parish for definite instruction. 11. Agitate till your Branch is actively engaged in some special work amongst laity. 12. Hammer away at the fact that the C.E.M.S. exists to get into the Church the men outside. 13. Embrace every opportunity of getting into the larger stream of Church life beyond your own parish. 14. Be sure that your membership of the C.E.M.S., to be worth anything, will involve real self-sacrifice.—'Men's Magazine,' April, 1919.

A SINNER.

What hidden depths of glory lie Within that sin-scarred face of thine, I cannot tell—but they are seen By Him, the Man Divine!

Then shall I loathing turn away, And count thee too far gone for care, Since He, the Pure and Holy One, Still breathes thy name in prayer?

Nay, rather let me kneel to thee; Raising thee up to heights above, And as I serve the Christ in thee— Find thou the God of Love!

F.M.N. (by permission.) Selected from "Apples of Gold."

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

Christ and the People.

By the Rev. Canon S. A. Alexander.
Preached in St. Paul's Cathedral, London.

"Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind."—Luke xiv. 21.

It is the encouraging thought of this parable that religion is intended, not for those who have special opportunities of cultivating it, but for all who are occupied with the work, routine, business and pleasures of ordinary life. The invitation to the Great Supper is given first of all to men living in the world and engaged in its normal affairs. The fact that they were practical and busy men did not render it impossible for that invitation to be given; and it need not, therefore, have been impossible to accept. There was, perhaps, a tendency in the early Church to suppose that, unless a man cut away all the ties and relationships that bound him to the world, he could not be a really sincere Christian; that a Christian must live outside the ordinary conditions of life; that, in a word, external circumstances—a profession, the fact of slavery, even marriage itself—might carry with them something fatal to Christian discipleship.

Matters of Indifference.

Against this dangerous distinction of the secular and the sacred, we find St. Paul asserting a great and new principle—that every man was "to abide in the same calling wherein he was called."—i.e., in the same occupation which was his when he was converted. The work of Christianity, he meant, is not to alter the circumstances of life; but, taking them as they are, to infuse into them a new spirit. And it is this spirit, therefore, which makes the life Christian or not-Christian. The surroundings of a man's life—his rank or position, his wealth or poverty, the work he does, the profession he follows, the class of people with whom he is brought into contact—all these are matters of indifference. No doubt one profession may seem more favourable than another to the progress of the religious life. The atmosphere of some homes, the tone and example of some circles may seem more congenial than others to the growth of the higher Christian virtues. The tradesman may find it especially hard to be truthful and honest, the lawyer to be unworshipful, the clergyman to be human. But, taking things as a whole, we find that no path and no pursuit, unless the spirit of it is essentially bad in itself, can possibly exclude the opportunity of the Christian. In the most unexpected corners beautiful characters break out upon us, like the blue gentian on the crest of the Alpine snows, stirring the heart with a sudden reverence and wonder.

St. Paul's Superb Courage.

And so far does St. Paul carry his principle that a man's spirit, and not his place and work in life, determines his worth as a follower of Christ that he will make no exception even of slavery itself. When we think what slavery meant throughout the Roman Empire in St. Paul's day, what gross and fearful shapes it had reached, and what cruelties and immoralities were connected with it, it is difficult to express our sense of the superb courage of the man who in the hottest ardour of his Christian enthusiasm would not be driven from the belief that Christ had died for the meanest of God's creatures, and that the slave could be as Christian as the priest or king. It was a great conception—a conception which transformed Christianity from the religion of a sect into the religion of a world. No other religion had ever been world-wide. No teacher before Christ had ever looked across all the ages, and over all the races of the earth, and into all the pursuits of men, and marked them for his own. Take the earlier historic faiths, and I do not think you will find one which does not require something of its disciples—wealth, or birth, or special training, or leisure for meditation—which some men cannot have. No one but Christ has ever said to man: "Whatever your position, your prospects, your circumstances, you may still be my disciple. I change nothing but your heart; and if the surroundings of your life need any change, your own heart will find it out and make it. Wherever you are, whatever you are doing, I invite you to My supper."

Christ's Appeal.

So Jesus Christ makes His appeal to all classes to-day—first to the rich and respectable, who are able to buy land and oxen; then to the industrial populations in the streets

and lanes of the city; and finally to the agricultural labourers in the highways and hedges and countryside, and to the poorest and most helpless among them—because He knows that He has something to give them which they cannot give themselves. He makes us question our ideals of progress. We hear much of the rapid advances of Democracy or Socialism; and yet it is the opinion of a great democratic statesman that Democracy has "not saved us from a distinct decline in the standard of public men." The truth is that the ideals and methods of modern society have become too materialistic to carry us very far. Life is too much a matter of farm and merchandise, while "the festal board" is waiting and "the Master's lips aglow." Men cherish a pathetic faith, hardly justified by results, in some special form of government or in the power of the vote. As a panacea for all evils they select some one particular external change, which is to be brought about by law or politics, by social or municipal reform; by some newly organised system of education; and the air is full of strange watchwords—socialism and individualism, collectivism and syndicalism—which are to be the "open sesame" of our earthly paradise. All these methods of dealing with social wrong may have their contribution to make to human progress, but they are at best only a scratching on the surface. The House of Commons itself may be a beneficent institution, but it does not go very deeply into life. Life is far too subtle, far too intimate and evasive and profound, to be moulded and modified except from within. You may, as I have said before, put a man into a clean house, but his house will not remain clean unless he has a clean soul. You may cut off his opportunities of drinking, but you do not thereby make him temperate. You may double his wages, but he is not necessarily the happier. Unless you go down to the very roots of a man's character you will never do him any serious good.

"Keep Alive That Vision."

That is why, my brethren, the call of Jesus comes to the workers to-day, as it came to St. Peter of old. He alone can redeem them. If the democracy is to be stable and effective, and worthy of a great nation like ours, it must be built on a basis of religion—it must keep alive that "vision" of righteousness without which the people perish. The supreme need of the democracy is Jesus Christ. Do they see this? In the parable they did. From the streets and lanes of the city, from the highways and hedges to the open country beyond, they crowded to the banquet hall; and to-day, we are thankful to know their leaders are in many cases men of real and deep religious feeling. But is that true of labour as a whole? Is it not, rather, an ominous symptom of the times—and one not to the credit of so many years' elementary school teaching—that as we look at our great industrial centres we see that a very large number of our working people (and not least, I fear, the younger men and women among them) appear to have ideals of progress which are almost purely materialistic? For such people the question of wages seems to bound the horizon. Many of them will throw up stable and settled occupations in order to secure, without any prospect of permanency, higher wages elsewhere. Many, strong and healthy, make no scruple about leaving in idleness money which they could earn and will not. Many think of the rewards of work but not of the help which it may give to the community. In a world in which the best work is always that which is done for nothing such people will do no work unless they are obliged to do it, will do

no work unless they are paid to do it, will do no work beyond the narrow limit of their official duty. If you ask them what they want they will tell you, not God, but money. We may allow, and indeed must urge—as we constantly urge from this pulpit—that every man has a right to such a share of the things of this world as shall secure him healthy surroundings, fair leisure, work not demoralising in character or amount, and opportunity for rising (if he has it in him) in what we call the social scale. But is it not a fatal thing if we permit him or ourselves to believe that progress has to do with money rather than with life; if, for him as for ourselves, we forget the lesson which the experience of every class in the community brings home to us every day, that a man is the better and the happier, not for what he has, but for what he is, and that his life does not consist in the abundance of the things which he possesses.

Conversion Needed.

I will tell you, then, what our country needs above all else. It needs conversion, an awakening of the people out of the sleep of worldliness. It needs what this parable tries to give, a new sense of the divine meaning of life. It needs especially a leader of industry who shall inspire men with a nobler ideal, and point our democracy some higher and holier way than that of a sordid and selfish materialism. The great question of the war has been whether it has left us a more religious people than we were before. The great question of the Peace (for which we shall sing our "Te Deum" at the close of this service) will be whether it is based upon a spiritual or a materialistic conception of the world. Whatever the future may hold in store, yesterday marked at Versailles a vital epoch in the history of mankind; but civilisation has still to work out its own salvation with fear and trembling. If we are to celebrate a victorious peace let it be done—as the temper of all right-minded people suggests to us to-day—in a spirit of sober and humble thankfulness, as of those who remember the great trials which undoubtedly lie before this and other countries, the urgent need of a constructive and large-hearted policy in building up a new brotherhood of men, and the call that is being made upon ourselves for patience, simplicity of life and strenuous work. We shall never make these advances towards a better society within these islands and beyond them, unless we try to deal with politics and industry, and with social and domestic life, in a far higher spirit than many of us exhibit at this hour of crisis. If there should be defects in the Peace Treaty it is to the League of Nations that we must look to remedy them, and especially to bring into the great human family the poor, the weak, the oppressed nationalities, as the maimed and the blind in this parable are brought into the King's Feast. If you could move life from within, on any large scale, with the vision of a Father in heaven and a sense of the need of brotherhood, peace would be lasting, social and industrial amelioration would come of itself, and employed and employer, if Christian, would be equally set on the good of all. But to aim only at improving external conditions means to leave the heart unchanged and life as barren as before; and if the Promised Land to which the social movement is conducting us is to be simply one with a cheap uniformity of suburban villas, inhabited by people who will all think alike, and will care nothing for the things that really matter—the things of life, the things of the spirit—then we shall have made "the great refusal." "They all with one consent began to make excuse."

"Behold I Stand."

For we cannot say that the Voice has not reached us, that there is any real "excuse" for our reluctance to face the higher call. Never has God spoken to any age, to any country, so clearly as He has spoken to us in the critical events of the last five years. If there was ever a day in which we ought to listen and to answer, surely that day is now. If ever there were men who could not fail to hear or to respond, surely those men are we. In times of great anxiety or hope, at the times perhaps when we least expect it, possibly through some personal loss or sacrifice, or even through the mere restlessness which prosperity can never drive away, the invitation comes—we are summoned to the royal Feast. Up and down in the city streets, where men are bartering land and oxen, amid the social festivities, where they marry and are given in marriages, and along the highways and hedges, where the poor lie crushed and broken in the battle of life, we see the Christ moving to and fro, calling or compelling them to come in. And if we listen we find that He is ready to enter into a yet deeper intimacy, and to offer Himself, an unbidden guest, to share our humble life. "Behold, I stand at the door and knock. If any man hear my voice, and open the door, I will come into him and will sup with him, and he with Me."

Personal.

The Bishop of Adelaide has appointed the Rev. Edward Herbert Bleby an Honorary Canon of the Cathedral of St. Peter's, and member of the Greater Chapter, in succession to Canon Howard, who is now rector of Port Augusta, S.A.

Rev. Harold Woolnough, B.A., Th.L., has accepted the living of Moonta, S.A.

Rev. Oswald Francis Snell has accepted the charge of Renmark, S.A.

Rev. W. E. Eley, M.A., Warden of the Brotherhood of St. Boniface, at Williams, in the diocese of Bunbury, has been elected to the Bishopric of Kalgoorlie, in succession to Dr. Golding-Bird, who recently resigned.

The death is announced in the North Coast "Churchman" of Miss Adeline Lancaster, of Kempsey. The Bishop of Grafton writes:—"Her funeral on Sunday (July 20), attended by large numbers of representative citizens, was an eloquent testimony of the power of a simple and unselfish life, whose constraining motive was the glory of God and loving service for the Church's sake."

Rev. L. Gabbott is acting as locum tenens of St. Clement's, Marrickville, for six months.

Rev. J. Jones, Chairman of the A.B.M., has left for New Zealand at the urgent request of the Bishops of New Zealand.

At its meeting last week the council of the Church Missionary Society of Australia and Tasmania elected the Rev. P. J. Bazeley Hon. Secretary of the society in succession to Bishop Pain, D.D., who has been compelled to resign through ill-health.

KIWI
PATENT LEATHER
BOOT POLISH

The death is announced of Rev. C. J. Goldby, M.A., Dean of Melbourne, at Melbourne. Archbishop Clarke, preaching at the morning service in St. Paul's Cathedral last Sunday, referred in touching language to the great loss sustained by his death. The Dean's 40 years of ministry in Australia, he said, had been marked by ability of a high order, oratorical excellence, and by a lovable disposition which had endeared him to all those he had been brought in contact with. It was rather singular that Dean Goldby had sent for him before he died, and asked him to take the morning service in his stead. Nothing showed the Dean's Christian character more fully than the patience, courage, resignation and gentleness which he displayed during the last ten years of keen bodily suffering.

Canon E. S. Hughes, senior canon at St. Paul's Cathedral, Melbourne, will next week celebrate an association with St. Peter's, Eastern Hill, which has lasted a quarter of a century, first as curate and subsequently as rector.

Rev. N. Lloyd, who has been locum tenens at Penrith during the rector's absence in France, has been appointed locum tenens of Kurrajong, and takes up his new work next week.

Mrs. Stephen, of Newcastle, and Miss Macarthur Onslow, of Sydney, have been elected members of the A.B.M.

Rev. F. T. Foyan has resigned the parish of Little Plain (Armidale) and is sailing for England next month.

Rev. R. North, of Boggabri, has accepted a parish in the diocese of Melbourne.

Appointments.

Rev. C. E. Curtis, M.A., vicar of Kempsey, and Archdeacon of the Hastings and Macleay.

Rev. A. A. Yeates, M.A., St. Stephen's, Willoughby, to be Commissary in Sydney to the Bishop of Grafton.

Rev. F. A. Reed, rector of Katoomba (Sydney).

Rev. I. D. Armitage, rector of Campbelltown (Sydney).

Rev. A. Pain, B.A., rector of Cobbitty, (Sydney).

NEW LECTIONARY.

Sept. 21, 14th Sunday after Trinity (St. Matthew).—M.: Pss. 75, 76; Proverbs iii. 1-18; Matthew xix. 16-end. E.: Pss. 73, 77; 1 Chron. xxix 9-17; 1 Timothy vi. 6-19.

Sept. 28, 15th Sunday after Trinity.—M.: Pss. 84, 85; Daniel 3; Luke ix. 57-x. 24 or 2 Timothy i. E.: Ps. 89; Daniel v. or vi. or Genesis xxxi. 45-xxxii. 2; Matthew xxviii. or Ephesians iv. 25-v. 21 or Revelation v.

October 5, 16th Sunday after Trinity.—M.: Pss. 86, 87; Jeremiah v. 1-19; Luke xi. 1-28 or Titus ii. 1-iii. 7. E.: Pss. 90, 91; Jeremiah v. 20-end or vii. 1-15; John viii. 12-30 or Ephesians v. 22-vi. 9.

Correspondence.

Prayer for Unity.

(The Editor, "Church Record.")

Sir.—Enquiries have reached me as to how the manual of Prayer for Unity, published by the World Conference on Faith and Order, can be obtained in view of the work of prayer for unity next January. Mr. R. Gardiner, 174 Water St., Gardiner, Maine, U.S.A., will send any number on application free, but if a large number are required I think it only fair to send a small sum for postage and expenses. I am expecting further details of the Week of Prayer from Mr. Gardiner.

GILBERT, Bishop of Willochra.

"As You Were!"

(The Editor, "Church Record.")

Sir.—An official glimpse has been given of the Constitution which the Standing Committee of Synod has been fashioning for Moore College. Hitherto the closest of close corporations has had the institution wholly in its hands. If more heed is to be paid to facts than to eulogistic rhetoric, its career under such circumscribed tutelage will look cramped and unadventurous. It is now proposed to "extend" the Constitution by providing that "a Committee elected by Synod shall have the general control of the management of the College" (which is not very different from saying that the committee "shall have the general control of the control of the College"). But observe—the trustees are to be ex officio members of the new committee. They reserve to themselves the right to appoint the Principal. They further reserve to themselves the right "to veto any action of the committee which in their opinion is inimical to the interests of the College." Thus they seem to brand the committee as suspect from its start. They fear that it may want to do things which they do not like. So they bargain beforehand that nothing which they do not like shall be done. They have only to say that they think that a given proposal is "inimical to the interests of the College" and the proposal is torpedoed forthwith. A right worshipful and very droll Constitution. "Egypt for the Egyptians!" The trustees make a show of relinquishing their exclusive power, but they take the most jealous care to retain its substance. As a shadowy concession to criticism, they will put up with the presence of a dummy committee, whose brains they may pick, and with whom they may ostensibly share a divided responsibility. But will gentlemen who have brains and self-respect be forward to serve on such lopsided terms?

Scared by this papal non possumus, the vision of Moore College being developed into a powerful training institution for the whole Province fades away, like the Cheshire cat, into "the intense inane." The other Bishops of the province may peep over the fence, but they must keep outside the preserve. They may continue to occupy the dignified position of cipher Vice-Presidents or ornamental train-bearers to the trustees and their phantom satellites. But it is plainly "inimical to the interests of the College" that they should be allowed any real voice in "the general control of the management."

Yet this is a time when the very best and wisest should be done for the training of the future clergy. Nowadays it will often happen that there are in a parish men and women whose mental horizon stretches beyond, and even far beyond, that of their parish priest. The priest should be levelled—not the parish levelled down. Does this "extension" of the Constitution of Moore College, upon lines self-regarding and nervous, look like a promising plan for attempting so urgent and difficult a task?

W. HEY SHARP.

September 6.

Diocesan Peace Thankoffering.

(The Editor, "Church Record.")

Sir.—Kindly allow me to make the following appeal to your readers:—

It is now one month since the above fund was started. It is an appeal for £25,000 for the training of men for the ministry. Other appeals at this time are being made, and are well worthy of support, but this appeal seems to me the most important appeal that can be made on behalf of the Church's work. What is the church without a well-trained ministry. We have a great and glorious gospel to preach. We have the blessed Sacrament, instituted by our Lord, to administer, but the greater the gospel, the more blessed the sacrament, the greater is the

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demand that the men who are to stand in Christ's Church as ministers should be well-equipped for the work. Moore College has done good work in the past, but the wonder is that it has done such good work when we consider the smallness of its income—it has only an endowment which produces £300 per year. This is an age of education, it is an age when the masses think, and read, and consequently there are greater demands upon our clergy. Our Archbishop is throwing himself heartily into this appeal because he feels the importance of it. We shall do well to follow his example. £25,000 seems a large sum, but I am confident it can be raised if on a we are in earnest and all will take part in it. Already we have in cash and promises £7700. If you cannot give largely, don't say your little will not matter; give what you can, and give at once. Contributions may be sent to me at the Diocesan Registry, George-st., Sydney.

WILLIAM MARTIN, Commissioner.
September 8, 1919.

"Episcopal Despotism."

(The Editor, "Church Record.")

Sir—I note your recent article entitled "Episcopal Autocracy and Despotism" as to rights, prerogatives and wishes of rector, wardens, and congregation of a certain parish, and hope with evangelical honesty you adopted same zeal for the parish of Goodwood, also in the Adelaide Diocese. Your allusion to Romanizing chaplain and Mass vestments causes hesitation as to your statement that it is no party question. Would there have arisen a similar outcry if the chaplain leant to exchange of pulpits, intercommunion, or any action tainted by heresy and schism. The two leading parishes in the City of Sydney also need your support. They have, and they only, morning and evening prayer as ordered daily, and also daily celebration of Holy Communion or Lord's Supper, commonly called the Mass. Their congregations, trained mostly from childhood in Catholic and Apostolic faith and practice, would be justly above being virtually homeless, and spiritual exiles. Will evangelicals bestow tolerance, charity and sympathy in these cases? Otherwise, these parishes must struggle on without. These congregations, too orthodox and well-trained to malign or attack, merely prefer to jog along quietly alone. Past history here and elsewhere records no attack on the part of such people, though they have proved themselves perfectly able to defend themselves and their rights when attacked.

C. F. HANCOCK.
158 Campbell-st., Sydney.

(Our correspondent seems to have no sense of proportion. The Bishop of Adelaide has instituted legal proceedings against the rector of Goodwood for unauthorised practices, but has not interfered with his parish. The same Bishop has taken no such action against the rector of St. Luke's, but has authorised a priest from without to minister to a school in St. Luke's Parish against the rector's will, and utterly ultra vires.—Ed.)

Sydney Diocesan Festival.

The Home Mission Society of Sydney Diocese was unfortunate in getting a wet and cold night for their annual festival, but there was no lack of enthusiasm amongst the thousands who were in attendance.

Fully 2000 persons sat down to tea in the basement of the Town Hall, and this number was greatly increased by members who came only for the public meeting. The general secretary, Canon Charlton, gave a resume of the 63rd annual report, and Mr. Scott-Young presented the financial statement, which showed the gross income to be £1142, total £7886, an increase of £1622 for the year. During the year grants have been given to 44 rectors and ministers in charge of Districts, 17 curates, 29 catechists, 9 deaconesses, 7 chaplains in hospitals, 4 chaplains in camp with the A.I.F.

The Society has also helped candidates for the ministry by grants amounting to £250.

The Mission Zone Fund (16th) contains evidence of much needed work amongst the poor of the city slums. "Strenuous efforts are always pursued with the one object of winning souls to Christ." The L.H.M.U. comes in for a special word of thanks for their help, financial and otherwise.

The Ladies' Home Mission Union report (8th) opens with an expression of gratitude to God for His never-failing help. The financial statement shows an increase of £750, being an increase of £73 for the year. Fifty-three meetings were held in various parishes, at which the president, Mrs. J. C.

Wright, and the general secretary were warmly welcomed. Fourteen hundred poor children were entertained at Christmas Trees. The Soldiers' Welcome is reported as still doing useful work. The L.H.M.U. has now over 80 branches in the parishes.

The hon. treasurer made an eloquent appeal for more help, especially for the paying off of a deficit of £700, and urged the necessity of prayer in connection with the work.

The State Governor, who was in the chair, said that he had been reluctant to preside again this year over the meeting, because he thought that new ideas and associations were needed for the advantage of a great gathering whose object was the extension of Christ's Kingdom in the home land.

But his Grace the Archbishop had pressed the fact that the issues were vital in their passing from a state of war to peace with all its problems. The annual festival of the Home Mission Society was the dominant event in the Church work of the year. With the Home Mission Society he would like to associate the work of the Mission Zone Society and the Ladies' Home Mission Union, which had worked in complementary effort with each other. And if it would not be out of place, he added the Welcome Club in the Cathedral grounds.

"I would," said the Governor, "that I were in a position to single out various persons for award that deserve it well. They had now to buckle down to the work of seeing whether the Church was to retain its place as a leader of thought and organisation in our civilisation. But it should do a great deal more than retain its place. This fund provided for supplementary grants to 61 of the clergy, 'the poor parsons,' as they were called in the earliest book of English history, 'The Canterbury Pilgrims of Chaucer.' Very few clergymen were in receipt of pensions. He could hardly say they were pensions. He understood the lowest dole was £13, the highest £100, and this was very inadequate for men reaching the twilight of life. The Fund supported nine deaconesses. 'I would,' said he, "that there were 90."

"We are now faced with the question of reconstruction," continued the Governor. "Will the Church live? Yes." In all the world the principles of Christianity held the field.

Now Australia's soldiers, the flower of her manhood, were coming back with the experience of other and older lands, he thought that they could evolve a civilisation in Australia which would be much better than many of the stereotyped forms that existed in the older countries of Europe. It was their duty as laymen to support the Church to the fullest extent in their power in order to see if, by the help they could give—their prayers and their financial and moral support—they would be able to secure for the Church that forward position which was its right. He issued a clarion call to the laity that they should rally round the Church and support her movements to the best of their power, and give the Archbishop and his clergy a chance to make the 95 per cent. of the population who called themselves Christians into the condition in which they could really be called Christians.

His Grace the Archbishop thanked His Excellency for his presence and his words of help. They welcomed him especially at that time as the representative of their King who had in this war shown himself to be possessed of fortitude, firmness and belief in the power of prayer. Never was there a time when the Church needed to be up and doing. They must rally their forces. There were gaps to fill; he would only name one, the late Wilfrid Docker, who, under God, had made their Home Mission Society. They need again to rally all their power because of the demand of their country. The demand in the days of peace to bring about social unity. He had been struck by the reality of the demand for the spiritual amongst men. Only the other day a layman had said to him, "Of course we need religion, without religion the State would be like a ship in a storm without a rudder." The H.M.S. was the heart of their great Church—it meant a common purse for a common work. "We are not," said the Archbishop, "isolated congregations, but a Church; divided we fall, united we stand."

In the course of an address, the Rev. R. B. S. Hammond said that the peace which they had secured would not be a lasting peace unless it was backed up by national righteousness, and national righteousness was only possible on the basis of personal religion.

The Rev. H. S. Begbie made an appeal on behalf of the country where, he said, spir-

We ought to regard contributions to the Peace Loan as part of our share in this great crusade for truth and righteousness, for which the lives of 60,000 of Australia's gallant sons have been laid down.

itual aid was just as necessary as in the city.

The Cathedral choir rendered several items, Gounod's "Lovely Appear" being a particularly enjoyable offering.

A service of thanksgiving and intercession in connection with the diocesan festival of the Home Mission Society and the Mission Zone Fund took place at St. Andrew's Cathedral in the afternoon, at which the Rev. G. A. Chambers, M.A., preached the sermon.

Church Missionary Society.

The following has been forwarded to us for publication:—

Memorandum from Council of the Society.

On account of the grave misunderstanding which prevails in many quarters as to the relationship of the Society to the Australian Board of Missions, the Council hereby invites the attention of the Society's members and supporters to a further consideration of the position.

C.M.S. and A.B.M.

The statement, "We are all one now, therefore contributing to the A.B.M. is the same as contributing to the C.M.S.," which has gained currency, serves us with a text, and suggests a treatment.

"We are all one now." Certainly in the effort to disseminate the Gospel of our Lord Jesus Christ we are one, and C.M.S. wishes A.B.M. God-speed in its work; but to what extent are the words true? Has there been a union, or fusion, or amalgamation? No! Has there been absorption of the Society by the A.B.M. or vice versa? No! What, then, is the character of the relationship existing? The General Synod of Australia and Tasmania in 1916 passed a Determination which by designation recognised the C.M.S. as "An Agency of the Church in her Missionary work." Did this involve a surrender of the characteristic features of the C.M.S.? No! Does it fetter the freedom of the Society in matters of organisation, funds, candidates, missionaries, and administration? No!

On the other hand, C.M.S. recognises the Board in its official capacity as constituted by the General Synod.

Now for the second part of the statement: "Contributing to A.B.M. is the same as contributing to C.M.S." Is this correct? No! It should be refuted. A contribution made to A.B.M. goes to promote the distinctive work of the Board, and does not assist the C.M.S.

Does money contributed to the Lenten (children's) and other appeals made by the Board benefit the Society? No! Unless the amounts are specially earmarked for C.M.S.

If money is paid through a central fund, how should the contribution be sent to ensure its receipt by the Society? In all cases it should be marked "C.M.S."

For the Council.

P. J. BAZELEY,
Hon. Secretary.

51 Elizabeth-st., Sydney,
September, 1919.

Goulburn Diocesan Year Book.

The Year Book for 1919, somewhat delayed in publication through the absence of the Registrar, is now available and may be obtained from the Diocesan Registry (1/6). In addition to indispensable diocesan information, it contains the Synod reports for 1918 and the ordinances passed in that session. A financial supplement shows the parochial income from all sources as £23,415, of which direct giving accounts for £16,118. The total voluntary offerings to all objects, parochial and diocesan, for the diocese in 1918 amounted to over £18,000. The number of visits paid by the clergy and others for the purpose of giving instruction in public schools amounted to 4611.

C.M.S. THANKOFFERING.

The Commissioner reports receipts to date, £2900.
Bis dat qui cito dat.

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

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

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

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The Church Record.

SEPTEMBER 12, 1919.

THE BISHOP OF ADELAIDE'S PASTORAL ADDRESS.

(Delivered at the Diocesan Synod, Sep. 2, 1919.)

The Search for Truth.

From time to time in the history of the Church of God there have been periods of controversy. We may shrink from controversy as we shrink from war; but as we felt that a degrading peace would be worse than war, so we may feel that a degrading compromise would be worse than controversy. Moreover, God does bring good out of evil; and as He has in many wonderful ways brought good out of the evil of the war now gloriously ended, so He can bring good also out of the evil of controversy.

Often in the past controversy has led to a new vision of the Truth. This is not an immediate result, for the parties to a controversy are seldom convinced; but controversy induces people to think, and it is out of this thinking that there emerges that new vision of the Truth. There are many indications especially in the old country, that we are on the eve of a period of controversy now. But it need not be all evil, if we will observe the courtesies of controversy; and first among such courtesies we should give credit to our opponents for like honesty with ourselves, we should believe that they too are searching for the Truth. Neither need it be all evil, if we make the search for Truth the real object of our controversy; Jesus Christ has said, "I am the Truth." Jesus Christ has said, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth; and it will help to lift all our controversies out of the dust, if we make this search for Truth our real objective. And it need not be all evil, but may bring much good to ourselves and to others, if it leads us to think out anew our own position. It is for such careful thought I appeal to-day.

Thinking out our Position.

It seems to me most desirable that we should endeavour to think out anew the position of our branch of the Church in this land in relation to ourselves, in relation to the Church of England in England, and in relation to other Christian Communions. We owe it indeed to ourselves; we ought to know something of the history of our Church, of its place in Christendom, of its ideals and its aims, and we ought to be able to give a good reason for the faith that we profess. . . .

In the time at my disposal I cannot attempt to do more than draw your attention to certain principles which I believe to be the principles of the Church of England, and endeavour to draw certain practical conclusions; and if thereby I can stimulate you to "think on these things," I shall not consider that our time has been wasted, and I shall look forward with hope to the dawning of a new vision of Truth.

Appeal to Sound Learning.

1. The first principle of the Church of England to which I draw your attention is its appeal to sound learning. I trust that I shall not be misunderstood to claim in any way a monopoly of sound learning for the Church of England; such is far from my at-

ention. All that I am anxious to emphasize is that this was a principle of the Church of England at the time of the Reformation, and it is one of its principles still. It is fashionable in some quarters to depreciate the work of the Reformation as to imply that its work was neither necessary nor desirable. There may be many things about the Reformation that we regret, but there can be no greater mistake than to condemn its work indiscriminately. There had grown up around the system of the Church in the sixteenth century a mass of accretions and practices, due largely to a desire to meet the demands of popular devotion; and with these practices had grown up also a mass of theology intended to explain them. There was a demand for concrete definition and explanation, and a refusal to take "I don't know" for an answer, even with respect to the most sacred mysteries of our faith; and we mark the same demand to-day. In the fifteenth century an attempt was made to reform the overgrown system of the Church, but it failed; the theology of the Schoolmen defeated it. But in the sixteenth century sound learning won the day, and our Prayer Book bears witness throughout its pages to the removal of those growths of medievalism, and marks the triumph of sound learning. At the same time the problem set before the leaders of our Church was to disentangle essential truth from the mass of opinion which had gathered around it; this could only be done by the principles of sound learning, but by sound learning it was done. Sound learning puts Truth first, victory in debate second; sound learning seeks to preserve the Truth which God has made known to us from the desire of man to expand it to meet his own requirements; sound learning alone has the courage to say "I don't know," for it is the function of sound learning to "assert what is known, and to leave perverse ingenuity steadily alone." And though it may no longer be true in the old sense that the learning of the English clergy is the amazement of the world, yet the appeal to sound learning is still, and I hope will always be, a fundamental principle of the Church of England.

Appeal to Scripture.

2. The second principle to which I draw your attention is the appeal to scripture. Sound learning itself dictates this second principle. "Holy Scripture" (so runs our formula) containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be as an article of the faith or be thought requisite or necessary to salvation." And even things "ordained by general councils as necessary to salvation have neither strength nor authority unless it may be declared that they be taken out of Holy Scripture." This Scriptural test has been claimed, and rightly claimed, to be "the safeguard of liberty against the constant tendency to exaggerate ecclesiastical authority and to accumulate dogma." It rules out from the articles of necessary faith "the whole body of medieval and modern Roman doctrine—purgatory, invocation of saints, the immaculate conception, assumption, and coronation of the Blessed Virgin; and, though it may not be able to prevent any extravagance being put forth as a pious opinion, yet it rightly forbids the incorporation of such opinions in the public worship of the Church. . . .

Comprehensiveness.

3. The third principle is comprehensiveness. The Church of England stands for Scriptural Catholicism. On the one hand it stands for the maintenance of the ancient fundamental faith of the Catholic Church, as expressed in creeds and conciliar decisions of the undivided Church; of the threefold ministry of bishops, priests, and deacons; and of the ministration of the ancient sacraments and rites of the Church. At the same time it has associated itself with Protestants in their protest against the exaggerated claims of the medieval papacy, and their appeal to the primitive Church and to Scripture. A Scriptural Catholicism is thus one of the characteristics of the Church of England, but it is easy to see that there must be limits to comprehensiveness, and it is difficult to fix those limits. At either end there is a tendency to strain the cords which still unite; at the Catholic end to ignore the appeal to antiquity and Scripture, as restricting the dogmatic authority of the Church; at the other end to ignore the claims of the Catholic Church. Both tend to issue in dissatisfaction with the Prayer Book and repudiation of authority. Both tend to disparage the Church to which they belong as being a Via

"Do Your Bit" for the Peace Loan.

Media; but it is so only in the sense in which Aristotle defined virtue, as being a mean state between excess and defect. It is in no sense a compromise, which implies mutual concessions, whereas the Church neither offers, nor asks for, concession of principles. Rather it is courageously comprehensive, and the desire not to see this comprehensiveness wrecked has perhaps made the Church unduly tolerant. But a comprehensive body will fall to pieces unless it holds certain great principles in common. Hence it is important for us to think out our principles, and to realize that there are limits beyond which comprehensiveness cannot go. But this principle is worth contending for, for there are many, without as well as within our borders, who feel that it is our special vocation to witness to a true, scriptural, and unfettered Catholicism, that leaves men a certain freedom to think and act, as I shall endeavour now to explain.

Liberty.

4. A fourth principle of the Church of England is its assertion of liberty. Its claim to liberty dates at least from the days of Magna Charta, which only expressed the conviction which probably had been always there. But not only is the Church of England itself free, but it stands for the liberty of the individual as against the oppression of an ecclesiastical system. In both respects Australia will feel that the Church of England expresses her own spirit. But in either case it is an ordered liberty for which we stand—the liberty of the Church in Australia to develop on national lines, in accordance with the spirit of her people, while remaining in all fundamentals loyal to the rest of the Anglican Communion, and bound by the closest spiritual ties; and the liberty of the individual, whether member or officer of the Church, to move and think and act for himself, while remembering that he is also himself "a man under authority." To take one instance, arular confession may no longer be required in the Church of England. The Prayer Book recommends it, and even urges it, in certain cases; but the responsibility is left primarily with the individual to make his peace with God. Liberty can be and has been abused, but it is a heritage of our Church in which we glory, and which we do not think to surrender.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY. Synod.

The second session of the eighteenth Synod of the diocese opens on Monday, 22nd inst.

The opening service will be held in the Cathedral at 3.30 p.m., when the Rev. A. H. Garnsey, M.A., Th.Schol., Warden of St. Paul's College, Sydney, will be the preacher. At the close of this service the Synod will assemble for business in the Chapter House, Bathurst St.

On Tuesday, September 23rd, the Sacrament of the Lord's Supper will be administered in the Cathedral at 11 o'clock in the forenoon. The Archbishop desires to express his earnest hope that as many members of the Synod as possible will attend the services.

The business paper is a full one. The Conventional Districts of Roseville and Eastwood are petitioning for recognition as parishes. Certain amending ordinances are being brought forward. Three ordinances for the provision of a constitution for Moore College, also one for Barker College, Hornsby, and the establishment of a Board of Education indicate movement and discussion. We note with pleasure two motions calling the Synod's attention to social matters, and the conference announced for the consideration of the same subject for Wednesday, September 24, at 11 a.m.

Church of England Homes for Children.

Lady Davidson, on August 5, opened "Arden," Forsyth-st., Glebe Point, as an addition to the Church of England Homes. The new home, a substantial two-storey building, standing on a spacious area of ground, has been bought, as the Rev. R. Rook, the secretary, explained, for £2100. The Homes and Hostels Committee advanced £2500 for the purchase, and £700 was spent on renovations, but the £300 that the latter involved had been paid, and the Home was opened free of debt. With this additional accommodation the Committee would have from 200 to 220 children under its care at Glebe Point and Carlingford.

"I don't think you need any words from me with regard to the great call upon us all to help with these Children's Homes," Lady Davidson said, when declaring the Home open. "Five years ago when the call came to our men to take up arms, to fight for our Empire, the women also answered the call nobly. The men are being demobilised. The women also are released from their war work, and what better work can you find for them than the care of the children who need their help? It is the call of the children that appeals to us women, and I am sure you are with me in feeling that we cannot do better than get more money for the building of more homes."

Legacy for Missions.

The A.B.M. has received through the Diocesan Registrar, Hobart, from the executors of the late Colonel W. V. Legge, R.A., who was a consistent supporter of missionary work, two bequests—£80 for the General Fund and £20 for Melanesia, for the printing of the Gospel in native dialects. In a letter, shortly before his death, Col. Legge told the editor of the A.B.M. Review that he always opened each cheque book with a donation for missionary work.

A Pleading Remembrance.

We report the following interesting paragraph from the A.B.M. Review for July:—On Monday, June 23, we received at the A.B.M. office a money-order for £4, together with a copy of the St. Mary's Woolwich, parish paper containing the following reference to the gift:—

"A big missionary effort is being made this year. The Lent savings of the Children's Church will be sent to the Rev. J. Alderman Elvey, Chaplain, to help forward the work of the Australian Board of Missions. Envelopes are given out each Sunday in which the children put their Lent savings and return them week by week. On Easter Day the whole collection will be offered as a thank-offering to Almighty God for the blessing of Peace and for the spread of His Kingdom in the far-off islands of the Pacific."

It is a striking coincidence that the offering reached us just four days after the Board of Missions decided upon an appeal for a thank-offering of £30,000. May it be an incentive and an encouragement to many. We are grateful to our little friends in the homeland.

Timely Advice.

"There has been a considerable falling off in the number of our communicants during the past few months. This has been due to the first place to the enormous number of homes visited by the influenza epidemic. But there can be little doubt that it is largely the result of a foolish and unworthy fear of infection through receiving from the common cup. Those of my readers who are the victims of such fear could do well to examine themselves as to the depth and reality of their faith in Jesus as their eternal Saviour, as 'God of God, Light of Light, very God of very God. We come to Holy Communion in obedience to Christ's command, 'This do in remembrance of Me,' and when we receive from the common cup we do so in the manner of His own institution on the night of His betrayal. Can we believe in Him as the physical body as well as the soul, as the Gospels reveal Him, if we anticipate anything but blessing and health both of body and soul as the result of our act of obedience to His command? Most of us are perhaps too little mindful of the significance of the words spoken over us as we receive the Cup—'The Blood of our Lord Jesus Christ which was shed for thee, unto everlasting life.' Think this over, pray about it, and then do, not what your clever materialistic friends advise you to do, but what you feel is the Lord's bidding in the matter. If you honestly do this, I am sure that great numbers of you will be led to 'draw near with faith and take this Holy Sacrament to your comfort.' Perfect love casteth out fear, and if we pray for such renewed love for our crucified Lord, as will make us yearn to seize these weekly opportunities of enjoying closest fellowship with Him in His own appointed way, God will answer our prayers, and then imaginary physical fears will not keep us back from real spiritual blessing which enables us to keep facing life's battle with joy and strength." Wolloughby Parish News.

Hurstville.

(From a Correspondent.)
The annual meeting of the Junior Home Mission Union was held in the rectory garden on Saturday, August 9, at 3 p.m. The weather was perfect, and there was a large attendance. The rector opened the meeting with prayer, and the hymn "Little drops of water" was sung. A report for the year ending March, 1919, was read by Mrs. Dixon Hudson. There were 60 children on the roll. The amount raised by the garden feté, held

in October of last year, realised £25. The collecting boxes taken up by the children brought in £5 6s. 8½d., making a total of £30 6s. 10½d.

Last Christmas 100 Children in Erskineville were entertained at a Christmas Tree. A beautiful stone font has been given to the Soldiers' Church at Bankstown; and an invalid chair is yet to be given to the parish of Erskineville, so that invalids who never have an opportunity of getting out, may enjoy the sunshine and the fresh air, and also have the privilege of attending God's House.

Mrs. Scrivener presented the prizes for regular attendance, and the prizes were given by Mrs. Scrivener and won by Clarice Packham and George Bown. The prizes for the highest amount collected in boxes were given by Mrs. Dixon Hudson, and were won by Florence Porter and Herbert Bowles.

Deaconess Ray spoke to the children and thanked them for helping the poor of Erskineville, and told them how much the invalid chair will be appreciated. Mrs. Dixon Hudson then, in a few well-chosen words, presented the font to Rev. Rutledge Newton, for the Soldiers' Church at Bankstown. Mr. Newton thanked the children, and said he valued their gift very highly, and he hoped other parishes would follow the good example of Hurstville. Thus ended a pleasant and profitable afternoon.

Opening Parish Hall, Darlington.

On Monday, August 18th, the new Parish Hall, Darlington, was formally opened by the Ven. Archdeacon Boyce. With the Archdeacon on the platform were the Rev. Alan L. Whitthorn, M.A., Curate-in-charge; Alderman Elvey, Mayor of Darlington; Alderman Brown, Mr. J. Warren, Mr. G. Hooper, Mr. T. Fox, and others. The hall was crowded with parishioners, who have always evinced a keen delight in the purchasing of a parish hall in Darlington. The hall was, up to the time of purchasing, the property of the Methodist Church, and was used as a place of worship by them in Darlington.

The proceedings opened with the singing of the hymn, "O God, our help in ages past," after which Archdeacon Boyce offered prayer, the people joining in with the Lord's Prayer and the recital of the Apostles' Creed. The Archdeacon then declared the hall officially opened to be used and maintained by the Church of England in Darlington. In the course of his able address which followed, the Archdeacon referred to the growth of the venerable and historic Church to which we all belonged. He traced its growth right back to the days of the great martyr, St. Alban, to whom the Church in Darlington is dedicated.

An address was also given by the Rev. Alan Whitthorn, who clearly explained the use such a hall would mean to the people of the Church in Darlington, and especially to the large growing Infant Sunday School at the Church.

The Mayor of Darlington, Mr. T. Warren, and Ald. Brown also spoke. Musical items were rendered by Mr. N. and Miss Fox, and Mr. G. Edmondson, of Moore College. The St. Alban's Girl Guides, under Captains Roberts and Gibb, formed a guard of honour to the Archdeacon.

The Benediction was pronounced by Archdeacon Boyce.—From a Correspondent.

"A Wonderful Result."

The C.M.S. Exhibition and Sale of Work, which took place in the Chapter House, Sydney, on the 2nd, 3rd and 4th inst., was a complete success. Lady Davidson performed the opening ceremony, and after a short and very sympathetic speech inspected the various courts accompanied by His Excellency the Governor, who showed great interest in all that he saw.

The second day it was opened by Miss Williams, Principal of the Women's College, who spoke specially to the older scholars of secondary schools, and pointed out the very significant part that Christian Missions have incidentally played in the building up of the British Empire.

Mrs. Shaw, in opening on the third day, laid emphasis upon the great work of medical missions. The attendance each day was excellent, and much interest was shown in the exhibits which represented India, Ceylon, China, Africa, Palestine, Japan, and medical missions in all fields. The African Hut and its black occupants were specially realistic. The Indian and Chinese weddings, and Chinese feast, were items of great attraction, and the little Cingalese lace makers quite fascinating. There were fourteen returned missionaries present to give missionary talks and information, and the Rev. J. V. Patton, a returned Chaplain from Palestine, did excellent work in explaining the curios from that part of the world.

The Rev. P. J. Bazeley gave a graphic account of his 30,000 miles' tour in the East, illustrated by limelight views. Judging

from the attention and interest shown throughout the Exhibition, it is confidently hoped that its results will be far-reaching, and that many will be awakened to the needs of the unevangelised world.

The sale of work and refreshments were eminently successful from a financial point of view.

Proceedings were brought to a close on Thursday evening by the committee of the Women's Department publicly returning thanks to Almighty God, through Miss Harper, who said that the whole undertaking had been "steeped in prayer." The Doxology was then sung. The gross takings amounted to something over £400, of which the refreshment stall was responsible for the remarkable amount of over £70.

Clergy Conference.

A second conference of clergy is to be held to-day at St. Andrew's, Summer Hill, on the subject of Worship. The speakers include Revs. A. J. H. Priest, S. J. Kirby, B.A., and Canon Clayton. The conference is to commence at 11 a.m.

C.E. Children's Homes.

The committee of the C.E. Children's Homes are negotiating the purchase of "Havilah," Normanhurst, the property and residence of Mr. T. Harrison. There are, in addition to the house of 14 rooms, several other substantial buildings on the property suitable for the purposes of the committee. The land comprises seven acres, including about four acres of orchard, and is well situated in a very open position.

Deaconess Institution.

The annual meeting will be held in the Lecture Hall, Deaconess House, St. Paul's Road, Newtown, to-day at 2.45 p.m. The Most Rev. the Archbishop of Sydney will preside. The speakers include the Rev. H. S. Begbie (Chaplain), Miss Wright, Miss Genders.

COULBURN.

Tumul.

There was recently dedicated by the Archdeacon of Wagga, in All Saints' Church, Tumut, a beautiful oak pulpit, a memorial to soldier sons of the Church in that parish. This is but an instalment of a larger scheme of furnishing which includes the provision of a new pipe organ.

Young.

St. John's Church, Young, are confidently appealing for £3000 for their new nursing home. Already in hand and promised they can see £1070, in addition to a fine block of land. The scheme is an excellent one and deserves wide support.

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Church Society.

The Bishop has appointed Sunday, September 21, Church Society Sunday throughout the diocese. The half-yearly collections for the Society are to be taken on this day. Offerings at the outlying centres will be taken on the nearest Sunday upon which services are held.

The need of the Church Society for all the help that can be given is great. New centres are springing up—soldiers' settlements in particular—and though the diocese is alive to the need in these places, without the help of the Church Society prompt and immediate action is impossible.

RIVERINA

Two Bishops at Broken Hill.

Archdeacon Godfrey Smith is to be congratulated on a most successful Church Festival held last month at Broken Hill. We get so much news of labour troubles from that quarter of the Commonwealth that we are glad to hear something on the brighter side. The great public meeting, at which about 700 people were present, was addressed by the Bishops of Riverina and Willochra. Dr. Gilbert White suggested "An old remedy as a cure of unrest." He said that the trouble was in the heart of man. There would be no real remedy for discontent, dissatisfaction, and unrest until there was in all men—not of one class more than another—a change in the heart. Why not try the old remedy? Why not try Christianity? Some one might reply, "We have tried Christianity, and it has been a failure." To that reply he most emphatically demurred. He said that except, perhaps, for the first few generations of Christian history Christianity had never been fairly tried. They knew how much in earnest the early Christians were. They conquered the world when that spirit was upon them, but unhappily, as soon as the world realised the power of Christianity the world set to work with great energy to make terms with Christianity. For years what they had had was not the Christianity of Jesus Christ. The trouble was this. In the early days of Christianity men were Christians because they had come to believe in Christianity in spite of all the difficulties that lay in their way. To-day the majority of Christians were simply hereditary Christians; they were Christians simply because they were born so, and because their parents were Christians. A very great proportion of them had never asked themselves why they should be Christian. So long as they had nominal Christians who were just—selfish, pleasure seeking, and wrapped up in money, they could not say that Christianity had been really tried. When he spoke of Christianity he asked them not to judge the Christian faith by the failures and the faults and weaknesses of those who had professed Christianity, but to judge it by the Christianity of Jesus Christ. The call of Christ was the call to the highest and greatest adventure the world had ever known. Christianity made life intensely interesting and intensely real. There was no need for them to go out of their ordinary life to find the adventure of the Christian life.

VICTORIA.**MELBOURNE.**

Church Missionary Society Notes.

The Rev. and Mrs. C. T. Boreham, of the Church Missionary Society, Drummagudem, South India, reached Melbourne by the s.s. "City of Exeter" on August 24. Mrs. Boreham will be remembered amongst her friends by her maiden name, Miss Naomi C. Dines.

The Rev. S. Wicks, of Liemchow, China, is doing deputation work for the C.M.S. in the Diocese of Gippsland.

Mr. Broome P. Smith is similarly engaged in the Ballarat Diocese, and the Rev. P. W. Stephenson in the diocese of Melbourne.

The Rev. H. A. Brewer, of Uganda, who visited Australia some two years ago, is expecting to return at once to Uganda from England, where he has spent the last four months in hospital.

Miss C. M. Hill, formerly of the Roper River Mission, Northern Territory, has reached her home in Western Australia.

Encouraging reports have been received from the Rev. R. D. Joynt, Acting-Superintendent of the Roper River Mission, concerning the spiritual movement among the aboriginal children.

The second series of "Big Issue" Demonstrations in connection with the C.M.S. "Thankoffering for Victory and Peace" Campaign will be held in Melbourne suburban centres from September 8 to 22. A number of clergy and missionary speakers are taking part in these gatherings.

The Rev. J. W. Ferrier, formerly of Melbourne and Sydney, is at present acting as Secretary for the Church Missionary Society at Colombo during the absence, through ill-health, of the Rev. A. E. Dibben.

The Rev. R. A. Pollard, of the C.M.S., Fusing, Fukien, writes thus in the Fukien Fusing of Bishop Hind and Archdeacon Doosan Magazine concerning a visit to Ding:—"We all feel that this visit has brought us much closer to Fochow, and that the Bishop and Archdeacon, by their counsel and enthusiasm, have brought to us help and blessing. At eleven centres Chinese feasts awaited the visitors, and the Bishop has established a great reputation as one who can enjoy Chinese food. At one place he commented on the fine flavour of a special dish, and an enthusiastic Christian immediately had some uncooked worms placed on the table to show from what the dish was made."

A Good Old Custom.

In accordance with old English precedent, the mayors and councillors of Hawthorn and Caulfield last Sunday signalled the opening of the new municipal year by officially attending services at the parish churches in the evening. Appropriate sermons were preached by Canon Langley, at St. Mary's, Caulfield, and by Rev. H. S. Hollow, M.A., at Christ Church, Hawthorn. The members of Hawthorn council, and also the local Federal and State Parliamentary representatives were subsequently entertained at the vicarage.

GIPPSLAND.

The other day I was chatting with a returned soldier in the train, and he said to me: "The result of the war should mean that men will live good lives, and so far as I can see they are not doing it. The nation has not learnt the lesson of self-sacrifice yet, though, God knows, the soldiers have, and unless this lesson is learned soon, bloodshed and trouble is bound to come in this country." I ask you to meditate upon these solemn words. "We are called not to moralising and the judging of others, but to the living of 'good lives.'" This, and this alone, will count. The Christian who will be truly patriotic and serve his country aright must ask himself at every turn, "What would Jesus do if He were in my place?" and must be prepared to act upon that guiding principle purposely and without counting the cost. "Good lives," there is the great need of Australia at this moment!

This is particularly true in respect of the industrial upheaval through which we are passing. Let me suggest a little Bible study. What would Jesus do if He were a citizen of Australia at this crisis? Would He deny the justice of the cardinal claims of the seamen? Read St. Matt. vii., 12, 5, 7, and 5, 38-48. Would He shrink from affirming frankly and sincerely that those claims should be attained in a constitutional manner? Read St. Matt. xxii., 21; Rom. xiii., 1-7; 1 St. Peter, ii., 13-17. Would He not help in every way possible, with money, food and clothing, the thousands of women and children who in these days of winter and sickness are enduring great suffering and privations; and would He not do this without discrimination? Read St. Matt. ix., 36; v. 42; St. Luke vi., 30-34.—(The Bishop's Letter.)

QUEENSLAND.**BRISBANE.**

The King's School Headmaster.

The Rev. E. Morgan Baker, M.A., Warden of St. John's College, has accepted the Headmastership of the King's School. This is indeed our loss and the King's School's gain. Mr. Baker takes the keenest interest in the young life around him. He is approachable to all. And his pulpit addresses are able and full of spiritual help, yet conveyed in the simplest language. We are indeed sorry to lose him, but glad that he goes to a larger sphere of usefulness, where he will win the affection and regard he won in Queensland.

WEST AUSTRALIA.**PERTH.**

The Social Questions Committee.

This committee organised a meeting which was held at the Memorial Hall on Tuesday, July 22nd, at which Mr. R. R. Pilkington gave an address on the Cost of Living. Mr. Pilkington stated that the world today was vastly poorer than in 1914, as far as commodities were concerned, but that nearly every country had created money on a very lavish scale. This money was chiefly in the form of paper money, and inflated credits at the bank. Australia had not escaped, as the amount of paper money in circulation had risen from £14,000,000 in 1914, to £57,000,000 in February, 1919, and the bank deposits had risen from £103,000,000 to £244,000,000 during the same time. In W.A. the rise in bank deposits had been from £6,900,000 to £10,300,000. This absence of commodities and superfluity of money adequately accounted for the high price ruling. It was not due in any appreciable way to profiteering, though it was intensified by the absence of transit facilities and strikes. The speaker urged that the only real remedy lay in hard work and greater production, together with free trade. The Government itself could do but little by price fixing, and too great an interference was bound to lead to disaster. There was no easy remedy such as Government interference, and the real remedy must be the real remedy—must of necessity be the somewhat slow process of hard and patient work combined with economy.

NEW ZEALAND.

Christchurch Ritual Case.

The Judgment: Important Pronouncements.

The judgment of the Court of Bishops in the Christchurch Ritual Case contains highly important pronouncements upon disputed points of ritual and doctrine. Its importance will be recognised when it is pointed out that the Court declared:—

"That it is lawful to reserve, or set aside, for the communion of the sick, a portion of the bread and wine consecrated at a communion service, provided that this is done with the knowledge and permission of the bishop of the diocese, and with proper safeguards to ensure that the reserved elements are not used for other purposes.

"That the teaching of the corporal presence of our Lord in the reserved sacrament is not lawful.

"That the use of special prayers or colloquies before the reserved sacrament is not in accordance with the mind of the Church.

"That it is not lawful to place in the church a tabernacle as a receptacle for the reserved sacrament.

"That the invocation of the Blessed Virgin Mary is not lawful.

"That it is not lawful for the celebrant to hold the consecrated bread before the people, saying, 'Behold the Lamb of God.'

"That it is not lawful to make additions to the prayer of consecration.

"That it is not lawful without authority to use an epistle or gospel other than that prescribed in the Prayer Book.

"That it is not lawful for a priest to celebrate the communion without any other communicant than himself.

"That it is not lawful for a priest to direct people to assume any attitude during the saying of the Nicene Creed other than that prescribed in the Prayer Book—that is, standing.

"That the use of a crucifix on a processional cross is not unlawful.

"That the teaching that habitual private confession followed by absolution is necessary for all is contrary to the doctrine of the Church.

"That 'fasting communion' is a laudable custom, but not a rule of the Church.

The Court of Bishops is the supreme judicial tribunal of the Church of the Province of New Zealand. At least three bishops must be present. The decision of a majority (being not less than three) is conclusive. The Christchurch case was heard by the Primate (Bishop Nevill), and the Bishops of Auckland, Wellington and Waiapu.

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**A Word from the Pew.**

(By a Leading Layman.)

(Concluded.)

A very ill service was rendered to humanity by those very clever German professors who set the fashion to opine that nothing happened on Sinai more wonderful and awful than a thunderstorm. It were far better for us to hear in every peal of thunder the voice of God than that we should fancy that it merely thundered when God really spoke.

There are some who have so low an estimate of the reliability of the accounts of the sayings and doings of Jesus which Providence has preserved for us that they confidently take it upon themselves to reject anything recorded in the Gospels as the teaching of Christ which does not commend itself to their judgment. And so it has come to this, that they believe nothing because He said it. They only think that He may have said certain things because they happen to believe them. And yet they have not the courage to admit, even to themselves, that they are no longer His disciples.

The Mental Attitude.

The mental attitude of some who favour the conclusions of so-called advanced criticism while they profess to reject its real premises, would be an interesting psychological problem—if it were not a matter in which the healthy life of the Christian Church is so deeply involved. I can understand the denial of the Virgin Birth of our Lord, by a man who takes axiomatic premises, that He was no more than a mere man, and that the miraculous is impossible. But to anyone who in earnest believes that He was indeed the Divine and Only Begotten Son of the Eternal Father, the strange and wonderful thing is not that He should have been born of a virgin but that He should have been born in this world at all.

Let knowledge grow from more to more
But more of reverence in us to dwell.

In this case, at any rate, it is not the growth of knowledge that has suggested doubt. Recent historical investigation has done nothing to undermine our confidence in the narrative given with such wealth of detail by St. Matthew and St. Luke. Rather by deciding in favour of the early date of their Gospels, and confirming their genuineness, it has done much to establish their credibility. It has set aside the possibility of the gradual evolution of a myth. Nor has the advance of physical science given any new reason for doubt. It can tell us that Virgin Birth is not in the line of the ordinary course of events. But our fathers knew that just as well as we do. If any of us doubt, it is not because of growth in knowledge. Is there no reason to fear that less of reverence in us dwells? I should like to have explained why the position taken by many at the present day, with regard to the Gospel according to St. John, seems to me quite as hopelessly illogical. But to deal with that matter at all adequately would require too much space.

Pyramid of Presumption.

What a strange portentous inverted pyramid of presumption has been reared upon the phrase "He emptied Himself" (R.V.). There is a great deal more to be said for the A.V. rendering of it ("Made Himself of no reputation") than some of the moderns would care to allow. Let it be remembered that kenosis means make kenos, which is not necessarily the same thing as to make empty. For the Greek word kenos means many things which are not covered by the English word empty. But what is far more important than this: granted (what I do not for a moment deny) that "He emptied Himself" is not an impossible translation, it yet remains to ask of those who adopt it of what did He empty Himself? We know nothing of the conditions of His earthly life except what the Gospels have told us. And they certainly do not describe to us a Jesus who was emptied of a supernatural knowledge, but rather one who spake with authority. The modern doctrine of Kenosis began with some who thought that they knew better than Jesus about the authorship of some of the books of the O.T. If that claim should prove to be justified by facts (a matter of which I confess my own inability to judge) it would afford no warrant for the developments of the doctrine which followed. Some have claimed ability to correct His interpretations of prophecy—their own first postulate being that there is no such thing as prophecy in the stricter sense of the word. If they had been present with those two disciples on the way to Emmaus while "He expounded unto them in all the Scriptures the things concerning Himself," they would

have smiled at the idea that anything in the O.T. could concern Him. How could those ancient prophets know anything about Him? O fools and slow of heart to believe! Surely their eyes are holden that they should not know Him. Will there ever come a time when their eyes shall be opened? "Except ye shall turn and become as little children"; but they are very much grown up, and have no desire to become as little children. So now they believe that, even in moral questions, they are competent to revise His teaching; and that they know, better than He did, what is consistent with Divine justice and love. O fools! who are unable to explain, in accordance with their own ideas of justice, much of God's dealings with men in this world; and yet are so confident of their power to understand Him that they feel no misgiving when they venture to test by their human notions the teaching of His Only Begotten Son about retribution in the world that is out of our sight. Would it not be strange, indeed, if a Divine Teacher had nothing to tell us which would be a surprise to us, and which only His authority could make credible to us?

Ineffectiveness of Modern Preaching.

Much of the practical ineffectiveness of modern preaching comes from the neglect, or even absolute rejection, of the sterner aspects of Christ's teaching. I admit that there was current in previous generations an exposition of Christ's teaching about hell which I believe to be mistaken; that He was assumed to have meant some things which He never said; and that some things which He did say were overlooked. But beware lest the effort to explain His words should degenerate into explaining them away. A mistake about His meaning is very different, both in its cause and in its effects, from a deliberate rejection of His words, or a shrinking from them. No man can be made to live a holy life by the fear of hell. And many have gone to drink to forget their fear. But, deny it who will, thousands moved by fear have sought God's mercy; and, with His peace, His power has come into their souls. So a traveller, belated and lost, in a terrible snowstorm, coming upon a solitary house, knocked at the door and begged for shelter. In the morning he did not depart, but stayed, taking his share in the work of the family, and eventually being accepted as a member of it. He came for shelter, but he stayed for love. It is fashionable nowadays to deride what is scornfully called "other worldliness," and to despise pulpit references to rewards and punishments to come after death. But is there not some divinity in Christ in affecting to be above appeals to motives to which He appealed continually in His teaching?

"The way to faith has often been through fear.

The way to peace is through conflict.

The way to holiness is through repentance.

The way to joy is through godly sorrow.

The way to power is through the knowledge of our own weakness.

The way to rest is through toil.

The way to the place nearest the Throne is through great tribulation."

A Foolish Fashion.

It is a foolish modern fashion to affect to despise creeds: to talk as though there were no such thing as objective truth revealed to us, but only subjective conceptions of our own minds, of merely local and temporary application; so that what was true for one age or country may be quite false in another. "What is truth?" said Pilate, and did not wait for an answer. And all who think that there is no answer worth waiting for at the feet of Him Who is The Truth are ready to crucify the Christ again.

Some years ago I wrote in my notebook, "A man's creed is the belief that he holds; his faith is the belief that holds him." I still consider the distinction a true one. But it is well to remember that a man can scarcely be held by a belief until he first holds it. Many very superficial folks, thinking to be profound on the strength of an adopted paradox, quite glibly enough—

"There lives more faith in honest doubt,

Believe me, than in half the creeds."

Such a one is commonly far too proud of his doubts to fight them. The spectres of his mind are never laid: he does not face them: he has not even sense enough to fear them. He does not know what the creeds mean to those who have made a creed really their own. He never dreams that there are thousands who say, "I believe in God the Father Almighty"—because to them the great Revealer has in very truth shown the Father; and "I believe in Jesus Christ His only Son"—because God has been pleased to reveal His Son in them; and "I believe in the Holy Ghost"—because daily the Spirit beareth witness with their spirit that they are the children of God.

Those to whom these first articles of the oldest Christian creed are thus living and real will find the rest of it no mere dead formula.—From the C.F.N.

The Building of an Evangelical Church.

(By Canon H. T. Langley, M.A., Vicar of St. Mary's, Caulfield, Vic.)

(Continued.)

III. As we read the structures the Report makes upon the future of the Church to evangelise the environing world, we are compelled to ask can this Church of England, whose picture is given here (our Church of England, for the criticisms all apply equally to us in Australia) be reckoned as one with the Church to which belong the promises and the powers of the world to come?

It is, and yet it is not! All the promises of God are yea and amen to this Church of England. But the Church has failed to enter in through unbelief—and unbelief first of all in her standing and calling as part of the Body of Christ. All power and victory may be ours to-day, if only we will, by the obedience of faith, make our calling and election sure. Alas! that it may again be written—"They entered not in because of unbelief."

There are in all six reports on the Church's life and work—its teaching office; worship; evangelistic work; administrative machinery; industrial; dealing with the Church and social problems; and an additional report on its foreign missionary enterprise. All are important, but supreme importance is to be attached to the report under consideration. The evangelistic committee were constantly being brought to see that the motive which bore us to solve every problem is evangelistic. To quote a sentence or two—"Evangelisation includes the whole field of the Church's activity; kept in the forefront of her thought it would unify all her operations. It has been our experience in this committee that again and again, as we have been considering the evangelistic work of the Church in the light of the evidence which has come before us, we have had to remind ourselves that another committee of inquiry is dealing with the question in point. Every one of the subjects is so vitally related as to be in some sense a department of evangelistic work."

What are the judgments as to the actual condition of the Church from the standpoint of what should be its supreme aim? Some quotations—

(1) "A parish in which men and women are being converted has been abnormal." "Evangelisation has seldom been pressed upon diocesan assemblies." "Christ's love for individual souls has not possessed the Church as a passionate constraint." "The Church is yet asleep to her evangelistic duty to our fellow-countrymen." "So far from gaining new converts to our Lord, organised Christianity is roundly to be shrinking." "All but a comparatively small minority of the nation are out of living touch with any form of institutional Christianity." "Ours is a golden age of evangelistic opportunity, yet in fact it is a time of evangelistic impotence."

(2) This may seem to be laying the blame on the shoulders of the clergy. But it is pointed out that it is neither possible, nor is it Christ's plan that witness for Christ should be the function solely of those who minister in the congregation. So the Report includes the laity as well as the clergy in the charge of giving a defective Christian witness—"Christianity is suffering from the lack of personal recommendation." "Personal insincerity and inconsistency" are deterrents to many, while He whom the Church exists to reveal is hidden by the conventionalities of worship and by the lives of Church members. The Christian life "does not bear the marks of sacrifice, nor show the same distinctness of outline as in the early days of the Church."

(3) And so the Report turns the searchlight of reality on the Church in all departments of its work. What of the social life of the congregation? The A.I.F. has discovered the unique value of fellowship, and our soldiers will look for this real thing in the Church of the future. But we are told "the idea of the Church as a fellowship is almost non-existent." Men do not see in the Church a brotherhood where those who worship together regard themselves as belonging to one family in Christ.

Nor is the answer more encouraging when the inquiry is about the interest of the Church as a whole in social questions, or

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about such internal concerns as worship, and the Church's teaching mission. This paper cannot attempt any complete resume of what is itself a concise review of a wide field of evidence. Clergy should read and re-read this courageous indictment, realising that faithful are the wounds of a friend.

IV. Such are the conditions in England, and no otherwise are the conditions here. It is something that we know our deficiencies and are not afraid to openly confess our failure and declension. The question which is uppermost in our minds, however, is how are we to make a change? What suggestions can be offered for a reconstruction of our Church life? How are we to build in order that the Church may set itself as one man to preach the gospel and to save souls. The Report has sent out an S.O.S. message. The ship is in distress and out of course. How shall we come to her aid? We will best answer the question by each one seeking to rescue his own little ship. Archbishop Benson used to urge every parish priest to fashion out of his own parish a society which shall be a miniature of the great Body of Christ. It is in the parish that any effective remedy will find its application.

(1) The first thing we have to do is to build again the plan and purpose of our Church life. It is no new thing for the Church to forget her great mission and to be overtaken by the care of her worldly interests. Every great epoch witnesses to the necessity for calling the Church back to her true business, the saving of souls. Canon A. W. Robinson has written a fine article for the report on "Lessons to be learned from the History of Religious Movements and Revivals in the Past," touching on the revival of the early Church, those of the Black and Grey Friars in the medieval period, and the great movements of the 18th and 19th centuries. We are the children of the great evangelical movement. Yet we have to confess for ourselves and our churches that we have forgotten the great call in a multitude of lesser calls, and that the urgency and aggressiveness of Christian evangelism is seldom to be found among us.

We must begin again to preach the gospel with a definite purpose. It must be a gospel with a great and broad vision-taking in the whole of life, claiming everything in personal and social life for the obedience of Christ. No message less than this will quicken the imagination and win the faith of men to-day. Do we preach with the sense of authority, and as witnesses to this authority which is supreme over all? Do we placard before men's eyes the great central figure Jesus Christ crucified, and on either side the believer and the unbeliever? We are face to face with a neutral spirit, a practical agnosticism. Do we dare to say that indifference, resistance or any other kind of rejection of Christ's authority, in a course which spells ruin? "Whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall it will grind him to powder." Let the message be in love, but with a passion which love gives when it sees the danger threatening the objects of its care. Let us show that we are jealous over our people, for we serve a jealous God. Further, the message of the cross will strike home when it is applied to the one. The note of individuality is missing from our preaching. Let our vision be wide (it cannot be broader than the vision of Christ), but let us remember how He spoke always to the individual and had time for the one. Christianity is the religion of the one sheep, the one coin, the one son. It tells of a personal Providence taking note of men in their distinctness and personal need. The sermons of to-day have become far too impersonal. We have run to seed with our societies and unions. We are obsessed with problems, tendencies, movements and institutions. We try to cover so many, that single vessels are unfilled. It needs painstaking study of men, patience, and plodding toil to reach the individual, but no other method will do. Other and larger schemes will fail by their indefiniteness.

"That low man goes on adding one to one,
His hundred's soon hit;
This high man, aiming at a million
Misses an unit."

(To be concluded.)

Drink Restrictions.

(From a Correspondent.)

A great mass meeting was held by the Temperance Council of the Christian Churches at the Central Hall, Westminster, on Tuesday, June 24th, in connection with the campaign for the continuance of the restrictions placed on the manufacture and sale of intoxicating liquor during the war.

In the absence of the Archbishop of Canterbury the chair was taken by His Eminence Cardinal Bourne, who moved the fol-

lowing: "That in view of the great advantages to the efficiency and moral well-being of the nation, and to public health and order, which have followed the restrictions placed on the manufacture and sale of intoxicating liquor during the war, this meeting earnestly requests His Majesty's Government to maintain these restrictions until a permanent measure of reform has been enacted by Parliament." In what was afterwards described as a "statesmanlike" speech, His Eminence showed the benefits which undoubtedly have accrued from the restrictions. What we claim is that before these restrictions be allowed to sink out of sight, because the circumstances which gave rise to them no longer exist in the same way now that the war conditions have happily disappeared, time and opportunity may be given to the whole nation to pass a mature judgment upon these restrictions.

Sir Donald Maclean, M.P., K.B.E., in seconding the resolution, said he was rather surprised to see so large, and, as far as one could gather, so unanimous a meeting. "My surprise is founded upon an impression which has been rather borne in upon me in the House of Commons during the past six or eight weeks.

Not a week passes in which a question is not asked as to when the Government proposes to do away with the Central Control Board and restore substantially the old pre-war position with regard to the liquor trade, and as far as I am able to observe that proposal meets with the approval of the majority of the House of Commons." Cries of "Shame!" greeted this statement. There never was a time when this nation stood in greater need of moral steadiness than to-day, said Sir Donald Maclean. He referred to the example which the United States has set. "If we wish to keep our world-trade we shall have to be level with the Americans."

Sir Thomas Barlow, K.C.V.O., M.D., said he had secured the signatures of forty-five of the most prominent medical men of the resolution. (From C.F.N.)

Mission to the Chinese in N.S.W.

During the past few weeks, Rev. W. E. Hipwell has visited the Chinese residents in Tamworth, Tenterfield, Emmaville, Deepwater, Glen Innes, Tingha, Inverell, Uralla, and Rocky River, all in the diocese of Armidale. The greatest number are at present to be found in the Tamworth district, chiefly engaged in tobacco culture. In several of the other towns the large and prosperous Chinese business establishments, with Chinese and Australian staffs, afford splendid testimony to the respect in which the Chinese business man is held.

The presence of Chinese children in the public schools working alongside their Australian school-fellows, and taking with them a full share in their games, as well as frequently beating them in periodical examinations, is full of significance of the happy relationships which must continue to exist when school days shall have passed.

The almost invariable rule seems to be that the children of even non-Christian parents are presented for baptism, and their further instruction in Christian truth welcomed. In one district several young persons were recently confirmed. Thus, increasing numbers of Chinese are passing into the charge of the parochial clergy.

In Tamworth, a Chinese Evangelist is necessary to reach the men in that district, whose knowledge of English is insufficient to benefit by religious instruction in that language. If such a fully-trained man can be brought from China, to reside in Tamworth, and pay occasional visits to other places, a house and part of his support would be provided locally, and in a short interview with the Bishop, when the matter was mentioned, his lordship expressed his belief that diocesan help might be given.

For the past few years the Chinese residents in above district have contributed towards the support of Rev. Lai Kei-Chong, of the Church of China, working in connection with the Church Missionary Society in the Isang Shing District of the Canton Province. This year they have generously contributed almost £40 to that fund through the C.M.S.

For some time there has been under prayerful consideration the formation of a Sydney Chinese Evangelistic Union. A representative committee has now been formed with the Rev. Chau Young Wai as chairman, and Rev. W. E. Hipwell as vice-chairman. A public meeting was held on Saturday, August 30, at 7 p.m. in Commonwealth Union Hall (kindly lent for the purpose), and on Sunday, August 31, at 6 p.m. an open-air service in connection with the above Union was held in Foster-st., Surry Hills.

Young People's Corner.

Lolita—A Sketch.

What a pretty name! And it suited its owner admirably. You might not think her pretty, but she had such a happy, laughing face, and a set of beautiful white teeth, which she showed on every possible occasion.

Lolita's skin was black, but her hair was white, and it is the heart God looks at, isn't it?

She spoke English beautifully, far better than many an Australian. And she had many traits worth copying. She was clean and not afraid of cold water, like some little boys and girls. She was truthful, too, and honest, and could be trusted always. She was not afraid of work, and it did one good to hear her singing about her tasks, though you could not have understood what she was singing, for they were her native songs.

The children loved her, and it was the prettiest sight in the world to see the baby loving her and stroking her face with his chubby hands.

Lolita had her own way of doing things, and you would have thought some of them very strange. For instance, she always took off her boots and stockings when she was ironing. "It did not make her feet so tired," she said. When she cleaned a mat, she did not take it out and sweep it as you would expect; she would get a dish of water, take off her shoes and stockings, throw the water on the mat, and then rub up and down with her feet as if they were a broom. When someone saw her do this for the first time, she exclaimed, "Oh, please, Lolita, don't wash your feet in the wash-up dish!" Lolita laughingly replied, "It's the mat I'm going to wash."

One day they all went to the beach for a picnic, and while they were bathing, baby's new shoes and a towel were taken from the bathing shed and could not be found.

Lolita asked in a shocked voice, "Do white people really steal?"

Lolita has gone back to her island home. Many tears were shed by the children when she left them, but they have not forgotten her, and Boy says sometimes, "We'll meet her in Heaven, won't we, mother?"

—E.V.Y.

When Antiochus Epiphanes (the last real King of Syria) was in Egypt, an embassy from Rome was sent to induce (or compel) his submission to the imperial power. The ambassadors met him outside Alexandria, and there handed him the Senate's missive forbidding him to continue his war on the King of Egypt. He asked for time to consider the matter. Thereupon Popilius Loenas drew a circle round him in the sand with his stick, and told him he must decide before he stepped out of it.

Oh! that we, who are ambassadors for Christ, could draw around you, who are wavering between His claims on you, and your own lives of selfish indolence or indifference, the circle of decision.

We cannot do it for you; but you can do it for yourselves. Antiochus yielded to the threat of the Roman envoy; and his kingdom (inherited from Alexander the Great) passed under Roman sway.

BABY'S TENDERNES.

Seeking yellow cowslips blowing!
Everywhere were daisies growing—
Daintily she picked her way,
And I heard her softly say—
"Tis so very hard to tread
And not hurt a daisy's head,
Mustn't crush them with my feet,
For the daisies are so sweet!"

Everywhere are 'Daisies growing,
All along Life's way they're blowing,
Mustn't crush them with our feet,
For the Daisies are so sweet!

F.M.N. (by permission.)

("F.M.N." is a well-known British writer whose messages of spiritual truth in verse have been blessed to multitudes throughout the world. "Baby's Theology" is the first of several "Baby" sayings that the author is collecting and putting into verse.)

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Vol. VI, No 20.

SEPTEMBER 26, 1919.

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Current Topics.

Monday will be the Festival of St. Michael and All Angels, which witnesses, year by year, to the Church's belief in the reality of the spiritual and the unseen, and

we are living in an age which particularly needs to lay the message to heart. With its tongue it glibly professes to recognise the supremacy of the spiritual which the experiences of the last five years ought to have taught it, but in its conduct it gives the lie direct to its professions. Men still act as though the material were the real, as though profits and wages were the really important things, as though laws were of more value than the spirit in which they are administered, and the human agents more important than the Holy Spirit. Who alone can give them power. All this needs to be changed if the great tasks before us are to be achieved, and it is the Church's task to lead the world. It is very helpful, therefore, to have such opportunities as those which St. Michael's Day provides, but if the Church is to influence the community in any effective way, her witness will not have to be confined to the observance of a festival which happens once a year: it must be expressed in the conduct of her sons living their daily lives as though the spiritual were for them supreme and the unseen very real. There must be more practical faith in her corporate efforts and in the actions of her individual members. There must be no more epidemic-funk, not nearly so much selfishness, either corporate or individual, and far less timid hesitation with regard to big ventures in the Church. The world needs the message of St. Michael's Day, but it reads its lessons most easily in the lives of those who seek to teach.

The Bishop of Goulburn has written an excellent article in the current issue of the "Southern Churchman," on the problem of Reconstruction. So much Regeneration has been written and said on that topic, and so little accomplished, that there is some danger of the whole question being delegated to the region of the unpractical and impossible. The problem of human nature and its variability seems to baulk all efforts for the real betterment of the conditions of life that are most awry. It is only the application of Christian principles that, in the end, will be found to meet with any lasting success. As Dr. Radford so well puts it—

"The task will require the frank and fearless avowal of religious convictions. There is much easy talk in the air about the reconstruction of society. Of course there will have to be a serious attempt made to reconstruct the economic world, or rather to construct something which we have not yet got, something in the way of standing industrial councils in which the representatives of labour, capital and the community will confer and co-operate in the production and

the distribution of wealth. But organisation does not work of itself; it depends upon the way in which it is worked, and that again upon the spirit in which men work together. And when people speak glibly of the reconstruction of society, it is necessary to say right out that the reconstruction of society means the reconciliation of brothers and sisters, and that means the conversion of souls. And this is not going to be effected even by the most admirable reconstruction of anything and everything that needs reconstructing in the working machinery and methods of the church, but only by the Spirit of God working upon and through the spirits of His children.

"The only leaders who last, the only guides who can be trusted, are men who with all their knowledge and ability are moved and led by religious principle. Only such men can move and lead a community. The public conscience is learning to distrust and some day soon will find a way to depose any the political leader or official whose character is not clean and honest and truthful. But we want something more. We want a brave avowal on the floor of the House or on the platform of the Town Hall that the business of the nation is our Father's business. At least we want to hear the ring of religious conviction, to catch a glimpse of Christian ideals, in the appeal of a political leader to the people whom he is set to lead."

That is just the difficulty. Men of professed Christian life in the midst of the work-a-day world are so slow to make such a public avowal of the beliefs that are at the back of their life. Dr. Radford asks why there should be "this conspiracy of silence on the subject of the deepest motives and highest ideals on the part of Christian laymen when they face an assembly of their fellow citizens." His denunciation of the temper of mind behind that silence is well spoken; he says:—

"The hypocrites of the New Testament pretended to believe a faith which they did not practise. There is a new kind of hypocrisy very common in Christian nations, the respectable man who by silence or secrecy gives the impression that he does not believe the faith by which in a sort of way he is really trying to live. An Australian army chaplain tells a story of an officer who was surprised into an admission of his faith, and then added thoughtfully, 'I wonder why we are so keen on making ourselves out to be such damned heathens.' Is it a mistaken idea of the danger of cant, or is it a form of moral cowardice, that is responsible for this hiding of a man's faith? In any case, however unconsciously and unwillingly, by this persistent silence men do each other a great injustice and the cause of Christ in the world a still greater injustice. The two keystones of the Christian life in the New Testament are service and witness. There has been for some time, especially during the war and since, an increasing spirit of service. What is wanted most now is the note of witness. 'never to be ashamed to confess the faith of Christ crucified,'—never to be afraid to acknowledge that our citizenship in a Christian commonwealth is part of our service in and for the kingdom of God. On any lower ground and with any lower motive the kingdom of God will never get built."

It is a pitiable spirit that is being manifested by strong A.B.M. partisans towards the Church Missionary C.M.S. Society and its home activities, and Why cannot those who are in authority allow the C.M.S. its rights as stated by the Determination of the General Synod, or else simply and openly work for the rescind-

ing of that Determination? In our last issue we published a short manifesto that the Society's officers felt bound to have published. Because the C.M.S. in Australia determined to link on with the Parent Society's great Peace Thankoffering Appeal, at the invitation of the English Committee, and in consequence to keep itself clear from the A.B.M. appeal, there has been flowing quite a river of "crocodile tears." There is in A.B.M. official quarters an almost overpowering "regret," the expression of which tends, intentionally or not, to cause a misunderstanding of the true position. C.M.S. members have a very real cause of complaint against the disingenuous statements that have been widely published. For instance, there is the A.B.M. Appeal, in which occur the following paragraphs:—

"NOTE.—Gifts may be earmarked for any particular work. You may help any missionary work of the Church, Australian or Foreign, by contributing to the Thank-Offering Fund of the A.B.M.

"Gifts not earmarked will be at the disposal of the Board of Missions for such work as is, in its opinion, in special need of help."

The Church public have a right to a much more explicit statement than this. Our impression is that not one single penny of gifts not earmarked will find its way into the coffers of the C.M.S. If our impression is correct, then the above statement is liable to be misunderstood.

The same issue of the A.B.M. Review contains the statement, "The Australian Board of Missions, as the official missionary organisation of the Church in Australia" . . . and the current number of the "Newcastle Churchman" says that "the present constitution recognises C.M.S. as an agency of A.B.M." . . . although the Determination referred to recognises the C.M.S. as "an agency of the Church in her missionary work." Our friends in the other ship seem to be at pains to minimise the real position of the C.M.S. One would think that official recognition of C.M.S. as "an agency of the Church in her missionary work" makes it sufficiently a part of the "official missionary organisation of the Church" to save it from the treatment that is at the present time being dealt out to it by A.B.M. leaders; all the more so when nearly the whole of the Australian Bishops are on the list of President and Vice-Presidents. At the same time we are sure that C.M.S. leaders are not hankering after "the flesh pots of Egypt" in the shape of any official recognition that might in any way limit the operations, through their Society, of the Holy Spirit.

Our friends who deplore the society system will do well to weigh carefully the words of the present Archbishop of York in defence of that system:—"We need," said Dr. C. Lang, "the splendid enthusiasm of the societies." Given a perfect Church, that is to say a Church aflame throughout its mem-