

Diocesan Book Society

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

C. N. CROSS,

GROCER CAMDEN.

Large up-to-date stock of all kinds of Groceries.
Choicest brands of Dried Currants, Raisins,
Sultanas, etc.

Orders carefully packed and punctually attended to.
Phone—8 Camden. A TRIAL ORDER SOLICITED.

Cremorne Junction, Military Road, Neutral Bay

MISSSES McCOOK,

Drapers and Milliners.

Latest Fashions of the Season. Children's Millinery a
Speciality. Charges Moderate. Terms Cash. All
orders will receive our best attention.

"The Store that Pleases"

Tel. 84

LEURA CENTRAL STORE

A. E. PETERSON

THE MALL, LEURA

Mention "Church Record."

Tel. L. 1453.

C. S. ROSS

(Successor to N. H. SCOTT.)

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

Wahroonga Bakery.

P. E. JENNINGS

Baker and Pastrycook, Lane Cove Road.

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

HURSTVILLE.

EXCELSIOR BAKERY

J. McCALL

Baker and Confectioner.

Householders, please note address—

Phone Edgecliffe 532.

MORTIMER'S

Groceries and Provisions will give entire satisfaction.
208 NEW SOUTH HEAD ROAD, DOUBLE BAY.

All goods new and best quality. Butter and Eggs fresh in daily. Let us collect
and deliver your order.

LIDCOMBE.

OLIVETTE, late YANDOO REFRESHMENT ROOMS

C. A. JERROLD, Proprietor.

All kinds of Confectionery. L. Way's famous Cakes and Pastry.
Refreshments at all hours.

A. HARRISON & SON

Blacksmiths, Wheelwrights & Farriers,
CANLEY VALE ROAD,
CANLEY VALE.

Repairs executed at shortest notice. Shoeing a
Speciality.

Irvine's Winsum Cream

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

Pots 1s. and 2s. each.

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

The Guildford Bakery

Railway Crescent, Guildford.

H. C. COLEMAN

BAKER & PASTRYCOOK.

Orders Collected and promptly Delivered daily.
Wedding and Birthday Cakes made to order.
Small Goods a Speciality.

Telephone N. 1374.

HAROLD B. WARD

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

SURGEON DENTIST.

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

STAINED GLASS MEMORIAL WINDOWS

Specially Selected Subjects for
Soldier Memorial Windows
References as to work executed in Australia and
Great Britain.

M. J. TARRANT, 24 & 26 Taylor St.,
off Flinders St., Darlinghurst, Sydney

HOUSEHOLDERS PLEASE NOTE—

HARRY CUE (Late A.I.F.)

CASH GROCER.

157 GLEBE ROAD, GLEBE.

Every attention to all orders with despatch.
Your kind favours appreciated.



"The House of
Economy."

12

**Moderately-Priced Millinery
at Anthony Horderns'**

Inexpensive Fashions at Anthony Horderns' not
only reflect the latest ideas from the realms of
Fashion-craft, but there is portrayed also in practical
form the wonderful values that have given to Anthony
Horderns' the well-earned title of "The House of
Economy."

A VERY FINE EXAMPLE of a genuine imported Fur Velour is illus-
trated. It is banded with Faile Ribbon, and has a very smart and
attractive appearance. PRICES 42/- and 63/-
H1646—SMART HAT OF FANCY STRAW. Mouflin-bound edge,
trimmed ribbon and fancy bow. Colors: Black, Navy, Nigger, Cherry,
Emerald, Mastic. PRICE 12/11
H1628—BECOMING SMALL HAT OF FINE TAGEL, with alternate rows
contrast wool, trimmed ribbon and wool. Colors: Black-Cherry, Mas-
tic, Emerald, Cherry-Navy, Black-White, Mastic-Saxe, Mole-Saxe.
PRICE 15/6
WE PAY CARRIAGE ON FASHION GOODS TO ANY PART OF N.S.W.

Anthony Hordern & Sons Limited
BRICKFIELD HILL, SYDNEY.

Telephone City 9440

Telephone Kog. 70.

E. WEBBER & CO.

The Leading Drapers

Clothiers and House Furnishers

AUBURN

Extension of Premises

The alterations and additions when
complete will make this Store

The Finest in the Suburbs.

ONE SHOP ONLY—

Opposite Town Hall, Auburn.

BANKSTOWN.

JAMES L. DAWSON

Grocer, Tea and Provision Merchant

SOUTH TERRACE (at Station)

Our Teas a speciality.

JENNINGS

The Cheapest Draper in the District,

HALDON ST., LAKEMBA.

Messrs. TODD & FLOOD

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

GENERAL GROCER, Etc.

(Successors to W. E. Ellis)

Great Northern Road, Gladesville.

We respectfully solicit a share of the public's
favours. All goods are of the best quality.

TRY

J. HENLEY

For your Groceries and Provisions.

(The very best for the very least.)

187 Bridge Street, Drummoyne.

Telephone Drum. 98.

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. VIII, No. 10

MAY 20, 1921.

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

Current Topics.

To many the term here used is like
"that blessed word, Mesopotamia," to
the old lady of long ago,
a term much misunder-
stood and misrepresent-
ed. To many it stands

for some special doctrine or usage out-
side those of the Church of England.
But to all it should express the true
Churchman who realises that he be-
longs to the biggest thing on earth—
a Church that knows no limits of na-
tionality, colour, learning or wealth, a
Church that is open to all and wel-
comes all who are willing to take on
the profession of Jesus Christ as
Saviour and Lord. Such a Churchman
will be interested in the work of the
Church everywhere and will seek not to
be limited in his outlook to his own
particular district or congregation.
Congregationalism, parochialism, dioc-
cesanism, and all that ilk, are "isms"

the Catholic Churchman will avoid as,
not only grossly inconsistent with his
profession, but injurious to the
Church's life and work, and incidentally
to his own. And yet, alas! how few
and far between are such Churchmen!
You may confidently assert that the
ordinary Churchman has absolutely no
interest in Church matters outside his
own little sphere of influence. We
have the advantage of reading quite a
wealth of diocesan papers and the com-
plaint is so woefully common regard-
ing the need of subscribers that we are
forced to the view that our Church is
largely made up of members suffering
from short sight. Even diocesan en-
terprises and doings have no interest
for them. And as for the larger
Church, they hardly seem to recognise
or realise that there is such a thing.
Consequently the Church's great com-
mission to go into all the world and
make disciples of all nations is simply
meaningless to them. The Lambeth
Conference, the Anglo-Catholic Con-
gress, the Islington Conference, Kes-
wick, Swanwick, Glasgow 1921, and
similar meetings and movements are
almost as foreign to them as to an un-
sophisticated way-back who has never
seen the ocean.

The disease is not confined to Aus-
tralian Church-people, for quite re-
cently we read an edi-
tional in a London con-
temporary urging the ne-
cessity of a Church press,

Church
Newspapers.

and the duty resting on Church-people
to read about and get interested in the
tasks and thought of the wider Church.
And in New Zealand, the recent at-
tempt to incorporate an inset contain-
ing more general news of the Church
with the diocesan organs is meeting
with only a partial success. There is
no very great enthusiasm apparent,
and the last issue is thundering wit-
indignation against what seems to be
a determined set-back to the wider

scheme. We quite admit that there
has been a measure of unwisdom mani-
fested in publishing some ill-considered
statements, but a little mutual confer-
ence might easily have set that right,
without revealing to the diocesanism
of other days. We sometimes fear
that the clergy do not realise how a
widened horizon makes for the growth
in interest and power of the ordinary
Churchman in relation to even paro-
chial matters. It enhances his appre-
ciation of his own local congregation
when he realises the big thing of which
it is a part and the big work Christ has
given it to do. We know, of course,
that many more recognise all this and
seek to get the larger Church news-
papers into the homes of their paro-
chians. We commend to their notice
a splendid method employed in a dis-
tant country parish. On the front
page of the local Gazette and first in
order among the "Special" Notices,
stands this paragraph:—

Lake Bathurst Parish Gazette.

Secretary, Mrs. Neale. The Secretary will
be glad to arrange for other Church papers,
such as "The Southern Churchman," "The
Church Record," "Church Standard," to be
forwarded.

If only a similar sympathetic propa-
ganda were in evidence in every parish
the two Church newspapers, whose
continued existence is important to the
life and work of the Church, would
gain a stability and constituency which
would largely increase their power and
utility.

Once again the Sydney Diocese
Home Mission Society is making its
appeal for special offertories
on Trinity Sunday. It is
fervently hoped that a gen-
erous response will be made
and the increasing demands
on the society be thereby adequately
met. The Annual Festival, held in the
Sydney Town Hall on May 3rd, was
wonderfully well attended, the teas in
the basement proving just as warm
and hearty as in the past. But the
strange thing is that no report of this
big Church demonstration appeared in
the columns of the leading Sydney
daily paper on the following day. Is
it because no arrangements were made
for the reporters to chronicle the events
of the evening? A few days later an-
other Church body held a Praise Ser-
vice in the same hall and received
ample notice in the press. Why was
the Church's big annual field day not
reported? Perhaps the speeches did
not provide just that matter the press
desires to report. In any case it is
a lamentable thing that some account
of so important a yearly gathering was
not published. One thing, in these
days the Church has got to believe in
herself and her place in the community.
Hence the widest publicity should be
given to her work. Those in authority
should so organise and make known
this annual Diocesan Festival, that the
outside world will be bound to take
notice. If we are not wide-awake, us-

ing every avenue and every legitimate
means of making the Church and her
work known, we cannot wonder that
the world estimates us at our own ap-
parent estimate. The Festival is a big
occasion, always warranting the big-
gest platform of speakers we can pro-
cure, with a subject matter to be
spoken upon such as will catch the im-
agination of people in general, then not
only will our churchmen come (as they
do already) but the press and the com-
munity in general will feel that they
cannot but take notice.

Tuesday next, May 24, will be Em-
pire Day, and our earnest prayer is that
the Day will be celebrated
Empire Day, with genuine thankfulness
and enthusiasm. The day
ought really be a field day amongst the
children, when solid instruction should
be given bearing upon that common-
wealth of nations to which we belong
and upon those glorious traditions
which have marked the British race
through the centuries. One thing we
trust is, that the day will not be given
up to the windy vapourings of politi-
cians. Too often do they speak at
Empire celebrations, having one axe to
grind, and that their party's place in
the sun. Rather should the day be one
of sincere rejoicing for what God has
enabled our Empire to do for mankind,
and especially during these latter
years, together with the inculcation of
the great truth that righteousness
alone exalteth a nation. On such a
day, the true patriot will not concern
himself primarily with the mere size or
greatness or power of the Empire, but
with its moral and spiritual value, as
a factor in the world's progress. Just
now it is very important that Empire
Day should be made the most of in
Australia. Let it be done worthily.

We congratulate the N.S.W. Branch
of the C.M.S. on their work during
their year closing March 31st
last. To have raised over
£16,000 during the year is at
once a clear sign of God's
blessing and a tangible ex-
pression of the people's giving. Es-
pecially is this to be noted when it is
remembered that the year saw the cost
of living rising to its highest point—
there was increasing stringency in the
money market—while the closing
months of the year were marked by the
dark spectre of unemployment hover-
ing in our midst. During the year the
people as a whole were "hard put to,"
but the response was truly of God, and
therefore the C.M.S. authorities have
great cause for thankfulness. There
is still the deficit of £4000 due to the
Home Society in London. This amount
has accrued from past years, but
special efforts are to be made to wipe
it off this year. Surely God's people
will respond to this new call! The sil-
ver and gold belong to our God, and
clergy and Church-people are earnestly
urged to rally to the C.M.S. cause, and

by extra prayer and effort and giving meet all this year's responsibilities and more, and thus enable the splendid work of our C.M.S. to go forward. Doors of service are opening wide in the mission field, and the call is to enter in. We dare not fail to respond!

There is no doubt that the economic pressure to-day is very great. In fact it can be safely said that it is at the bottom of the great cleavages in society and is at the basis of the struggle between labor and capital. For good or for ill, man to-day, in every section of society is out to get, to acquire. Economic self-interest predominates. Man wants money. In every synod of the Church it crops up, trades unions are steadily seeking increased wages, while big trading concerns and companies seek to pay good dividends; they place further money in reserves, then capitalise their reserves, so as to increase their dividends. Indeed the one aim of society as a whole to-day is the acquisition of wealth. We know that the desire to get is one of the most powerful of human instincts; nevertheless that instinct almost seems to be running away with people to-day. Lately we have come across a most excellent analysis of the situation in R. H. Tawney's small book, "The Sickness of an Acquisitive Society." It is worth studying. He shows how the world to-day has become sick, through the wrong functioning of society. He makes a well-balanced plea that society should function for service and not for getting. He deals trenchantly with the terrible social sickness of egotism and greed which is everywhere abroad to-day, and urges the organisation of society on basis of function instead of that of rights. Get the book and study it.

The festival of Whit Sunday reminds us of the abiding presence of the Holy Spirit in the Church of God. The promise of the Father was fulfilled and the Gift has never been withdrawn, yet how sadly faint are the marks of that Divine indwelling in the Church of these times as compared with that of those Apostolic days. The Holy Spirit was to them a Bond of Fellowship, a Source of never-failing power, a Force, thrilling, enlightening, and controlling; the fruit of the Spirit was manifest in their lives. And He is with us still, waiting to enable and inspire the Church of to-day for the tasks that lie to her hand. But the Church is made up of individuals, and the corporate filling waits upon the filling of the individuals who make it up. Let every member fulfil the conditions and the power will come. Let him empty his heart of self that it may be filled with all the fulness of God. Then shall we be able to give not only a satisfying message, but an adequate power to the generation in which we are called to serve. It is an age in Church and State that needs an ordering, unifying, converting and enabling power, and we know that only as it works in partnership with and submits itself to the will of the Holy Spirit, can it get this power. He it was Who in the beginning brooded over the chaotic elements of which He made an ordered world. His outpouring bound the individual disciples into the unified body of a Church, and He was the Agent both of their new birth and their wonderful power. The prayer of Churchmen of to-day should be:

"Come, Holy Ghost, our souls inspire,
And lighten with celestial fire."

But the accompaniment of the prayer must be the dedication of the life.

We sincerely trust that Mr. Dooley is mistaken in his view that the great loyalty demonstration in the Sydney Domain on Sunday week was inspired by political motives and exploited for party ends. If his statement of the matter were correct, we should feel that those behind that movement were even more lacking in patriotism than those who burnt the flag. To use such an incident for party purposes is in a measure to welcome it. The red-raggers were at least honest, but people who in the sacred name of loyalty score a party advantage are the meanest and basest of hypocrites. We are not without an uncomfortable suspicion that such things are sometimes done, not by the reputable leaders of parties, but by some of the camp-followers, and if such is the case no condemnation of such action is too strong. We hope that Mr. Dooley is wrong and feel certain that not only the organisers but the great body of citizens who formed that magnificent gathering were drawn thither by an outraged sense of loyalty and a desire to express their belief in and allegiance to the ideals for which the flag of the Empire stands. Still, human nature being what it is, it behoves the members of all parties to be on the alert against the danger to which Mr. Dooley's words have drawn attention.

Under this title a conference is being arranged which should have deep and far-reaching influence upon the Church of England throughout the Commonwealth. The conference is to consider that most vital subject, "The industrial situation in Australia."

The need for such a conference does not exist merely in the minds of a few enthusiasts, but is manifest to all who feel that the Church of the Living God should not be silent in these days of critical strife and industrial upheaval, but should speak out with strong prophetic voice, witnessing to the principles that should regulate all efforts to arrive at a settlement of our difficulties. If the Church is ever to be a source of guidance to a distracted world, and a force making for the moulding of humanity's life on righteous principles, it is surely now, when so much confusion of thought exists, and when so many unrighteous forces are at work in the midst of issues critical in the extreme.

On this point a clear and definite call has been voiced in the Resolutions of the Lambeth Conference on the subject of "Social and Industrial Questions." Resolution 74 reads, "An outstanding and pressing duty of the Church is to convince its members of the necessity of nothing less than a fundamental change in the spirit and working of our economic life. This change can only be effected by accepting as the basis of industrial relations the principle of co-operation in service for the common good in place of unrestricted competition for private or sectional advantage. All Christian people ought to take an active part in bringing about this change—by which alone we can hope to remove class dissensions and resolve industrial discords." Then, as if anticipating objection from those who would claim that the Church's entire business is the preach-

ing of "the simple Gospel" and the saving of souls, the Bishops proceed in Resolution 75, "The Church cannot in its corporate capacity be an advocate or partisan, 'a judge or a divider' in political or class disputes where moral issues are not at stake; nevertheless even in matters of economic or political controversy, the Church is bound to give its positive and active corporate witness to the Christian principles of justice, brotherhood, and the equal and infinite value of every human personality." Resolution 76 is still more emphatic and impressive in its attempt to arouse Churchmen to definite action, "In obedience to Christ's teaching as to covetousness and self-seeking the Conference calls upon all members of His Church to be foremost both by personal action and sacrifice in maintaining the superiority of the claims of human life to those of property. To this end it would emphasise the duty which is laid upon all Christians of setting human values above dividends and profits in their conduct of business, of avoiding extravagance and waste, and of uplifting a high standard of honour and thoroughness in work. In a word, they must set an example in subordinating the claim for rights to the call of duty."

The real problem before the Church to which all the acuteness of the present industrial situation calls us, and to which the Bishops have so solemnly directed our attention, is the creation of a conscience that is at once sensitive and intelligent. We are unfortunately being stifled by much "hot air" from all sides, and the supreme need is accurate guidance as to the issues at stake from those whose intellectual training special experience enables them to make a clear analysis of the complicated situation. We need to gain a fuller, clearer knowledge of the forces at work, and then to make up our mind as to the Christian attitude towards these forces.

In proposing to itself such a practical aim as this, the Australian Anglican Conference on the Industrial Situation in Australia, merits the prayerful and active sympathy of every member of the Church. If it can help us to arrive at a better understanding of the position, and to form certain definite conclusions as to the right line of thought and action, it will render an incalculable service to both the Church and the Commonwealth. The essential element of success is present inasmuch as the Social Problem Committee of the Diocese of Sydney, in arranging the details of the Conference, has approached the matter in a spirit of humble, trustful dependence on God and has given prominence to prayer and intercession. The next most important thing is that the right type of speakers—men qualified to speak with the voice of authority on the subject—has been secured. We draw our readers' attention to the programme published in this issue. It only remains for us all to manifest a keen interest in this important venture, and to give to its conclusions when published a thoughtful and earnest consideration with a view to practical action.

During the ten years 1893-1902, 65 adult Mohammedans were baptised in the Persia Mission. In the next ten years the number was 145. In 1897 Bishop Stuart baptised a Persian woman who had suffered much persecution. She once said to the missionaries: "I believe that I shall be put to death for my faith in Christ, and I want to be baptised before I am killed."

Lights and Shades.

The C.M.S. Mass Movement Quarterly for January gives the following interesting incident and appeal in an account of the Christian Girls' School at Narowal, in the Punjab, India:—

"Our school is a sort of 'dumping ground' for all and sundry, from babies of six months old to quite old women who have come from some village to Narowal for the day, and find it too far to go back again without a night's rest. All sorts and conditions of women and children find a welcome from the girls; perhaps more from them than from the Miss Sahiba, who has visions of measles and other diseases! One evening in March the Padri Sahib appeared with a very dirty girl who looked about eleven or twelve years of age. She was dressed like a married Punjabi woman, and was laden with clumsy silver ornaments, such as the married women wear as signs of marriage—her little face was rather sullen and she looked rather like an elderly woman in miniature. 'Will you keep this girl all night?' said the Padri Sahib. 'What is her story?' said the Miss Sahiba. The story was, alas! only too common, the girl had been sold when a little child to a man in another village as a wife for his son; two years before the evening above-mentioned, a woman to cook and do the housework generally was required in that man's family, so he claimed the little girl and took her away as his son's wife without even the pretence of a marriage ceremony. There she slaved until the catfish of the district happened to light upon her, and he reported the matter to the Padri Sahib. She was brought to Narowal, where she had to remain all night until the matter could be settled. She was, of course, taken into the school for the night, having first been denuded of all her ornaments, they having been removed for safe keeping. She was a poor little dirty child, but what could be done? The Miss Sahiba called four of her most trusted girls, telling them the girl was to stay all night, and they were to take care of her; adding, 'take her away and make her happy.' Presently one of the girls appeared in the Miss Sahiba's room, saying she had a request to make. Could it be that they did not want to take care of the child? No, not that, but they could not bear her dirt, so might they have some hot water and a 'morsel' of soap? About an hour afterwards the five girls reappeared but what a change in the fifth; she had been well bathed and her hair attended to, and dressed in a suit of clean school clothes, all the big, ungainly ornaments—which were a sign of marriage though no ceremony had been performed—gone, the little prematurely old woman had disappeared, and in her place beheld a clean, smiling Narowal school-girl. That evening she played and shouted and ran about in the courtyard with the others—quite happy. Next day she sat in one of the classes and listened to the teaching, and at last when she was sent for, that her business might be settled, she asked that she might be allowed to remain in the school and learn like the others. So she will, we hope, remain in the school for three years or so until she is of marriageable age, when she will return properly married to her husband's house. During that time she will be taught to be clean and tidy, to make and mend her own and her husband's clothes, and to cook good, plain, wholesome food. Above all, she will learn about the Saviour, Who loved her so much that He died that she might live and she will surely learn to love Him, and try to glorify Him in her village. Would anyone who reads this story try to help by supporting this poor child? About twenty-five pounds will keep her for the three years, and give her her chance. There is no money for her, but we could not turn her out, so we kept her, trusting that somehow or other her support would come."

THE NEW LECTIONARY.

May 29, 1st Sunday after Trinity.—
M.: Pss. 1, 3, 5; Josh. i. or Job. i.; Mark. i. 1-22 or Romans i. E.: Pss. 4, 7, 8; Josh. v. 13-vi. 20 or xxiv. or Job. ii.; Matt. i. 18 or Acts vii. 26.

June 5, 2nd Sunday after Trinity.—
M.: Pss. 10, 12, 13; Judges iv. or v. or Job. iii.; Mark. ii. 23-iii. 19 or Rom. v. E.: Pss. 15, 16, 17; Judges vi. 33-vii. 23 or Ruth i. or Job. v. 6; Matt. ii. or Acts ix. 1-31.

Only one life—it will soon be past,
Only what's done for Jesus—will last.

The Supremacy of the Truth.

(A Sermon preached by Rev. A. A. Yeates, M.A., at St. Jude's Church, Randwick, Sydney.)

"And they found the stone rolled away from the sepulchre."—St. Luke xxiv. 2.

When the Jews placed a guard of Roman soldiers before that stone, making the sepulchre sure and sealing the stone, they felt that all that was left of the cause of Jesus was the dead body in a tomb. But mountains of stones and millions of soldiers could not entomb the Lord of glory when He rose in the majesty of His divine power on the third day. The preceding days had seemed to mark the triumph of falsehood and wrong, but Easter Day proclaimed the eternal triumph of the truth. That is the undying message of the stone rolled away.

The world to-day needs no message more than that—the ultimate triumph of the truth. In all the argument and contention over the peace settlement, somewhere the solution which is in accordance with divine truth is to be found. In all the complications of the Irish question there is an undoing of the knot over which truth can pronounce its benediction. In all the conflicting statements about Russia, the truth is somewhere to be found. In all the welter of our industrial strife, in all the clash of rival economic theories, there is a haven of peace and justice to which truth is pointing the way.

There are many interests to be served in these troublous days of unsettlement and upheaval. There are many cherished rights to be maintained in these days of social reconstruction. But there is no cause so sacred as the cause of truth. How can we find a way out of the maze of all our tangled problems unless we follow truth? How can we reach a permanent abode of harmony and goodwill unless its dictates be obeyed. For who but God can point us to the way out, who but God can make any settlement permanently secure. And what plan can be inspired of God, what purpose can be unheld by His omnipotence which is not according to truth.

Great has been the homage paid to truth during the centuries of freedom and toleration that have succeeded the Reformation. So sincere was the search after truth that men in Christian lands ventured even to investigate and challenge the fundamentals of the Christian faith, and to bring the Bible itself under the searchlight of historical criticism, with the result that the Christian faith stands more strongly entrenched than ever in the thoughts and affections of men, and that the Bible is better understood and more an object of marvel than ever before.

In the realm of science above all, men dared to defy the accepted canons and to approach the whole world with an entirely open mind. Because of the fearlessness of the quest of scientists and the single-minded honesty of their investigations, the world is enriched and blessed with all the marvels of modern inventions.

But only slowly and by painful striving does truth come into its own in the realm of human relationships. Truth may walk with majestic stride in the world of philosophy and science. It has yet many stones to roll away in the world of politics and economics.

In every age, just as to-day, truth has always been unwelcome when it has challenged self-interest. Prophets were unpopular when they stirred up a nation to repent of the sins which were found pleasant and profitable. They were banished from the court of kings when they made them desist from selfish wrong-doing and study the interests of their people. Jesus incurred the displeasure of the ruling classes who were principally responsible for His crucifixion, because His teachings threatened the foundations of their social prestige and their political power. Yet even self-interest was not served, while disaster was only hastened by this tragic hostility to the claims of truth. No people has ever defied the voice of God, and resisted the appeal of His truth, without bitterly repenting its sin and folly.

amid the ruins of its national life in a succeeding generation. The world is strewn with the buried ruins of proud Empires that, having ignored the truth, have fallen to the ground and are hiding their shame beneath the dust of the centuries. Germany is but one more solemn warning to all—whether individuals or nations—whose insolent selfishness drives them into the attitude of defiance of the truth.

As self-interest hardens our heart to the appeal of the truth, so the mists of prejudice hide its glory from our eyes. Truth is often so different from what we expected. It comes sometimes from such strange quarters. Jesus brings to the Jews a conception of the Messiah so utterly unlike what the vast majority of them anticipated. His teachings would lead them to forsake so much of what they had set their hearts upon, and to give themselves activities that were so contrary to their present feelings, that a whole world of prejudice separates them from the acceptance of Him as the true Messiah. Besides which He came from Nazareth and they were further entrenched in their prejudices by the saying of their fathers, "Can any good thing come out of Nazareth." So with the prophets of old—they often came not to bless unrighteous kings as a false loyalty seemed to demand of them, but to curse their unrighteousness; they prophesied not victory but defeat, not prosperity but disaster unless the nation repented. And then they were often not the kind of people from whom divine enlightenment might be expected to come. Amos was an obscure herdsman. Numbers of them were so unimportant that no trace of their history has come down to us. The prejudice against them was reinforced by the unwelcome nature of their message.

So to-day we are not prepared to listen to truth unless it present itself in orthodox and unobjectionable fashion, and come from what we regard the right quarter. It is hard to listen to anything against ourselves, our class, our party, our nation, particularly if the message does not come from those whom we regard as being privileged to speak. We need great grace to be unprejudiced and impartial and to receive the truth in humility from whatever quarter it come. Yet no cause is ultimately served by resistance of the truth.

We may stone the prophet but we cannot kill the truth; we may deport all labour agitators, but still the waves of industrial unrest will flow on. Jeremiah sent his prophecy of King Jehoiakim, who listened for a while as its words of warning were being read to him, then amused himself by taking it and cutting it to pieces with his pen-knife and throwing it in the fire. He had destroyed the troublesome message, he had put it out of his mind, but that did not prevent the swift judgment of the Lord coming presently upon Jerusalem through the conquering hosts of the Chaldeans. Micajah the prophet refused to flatter Ahab and give him promise of victory like the false prophets had done, and sternly warned him of the fatal ending of his ambitious attack against Ramoth Gilead. Ahab relieved his feelings and felt a sense of security by preventing the swift judgment of the Lord coming presently upon Jerusalem through the conquering hosts of the Chaldeans. Micajah the prophet refused to flatter Ahab and give him promise of victory like the false prophets had done, and sternly warned him of the fatal ending of his ambitious attack against Ramoth Gilead. Ahab relieved his feelings and felt a sense of security by preventing the swift judgment of the Lord coming presently upon Jerusalem through the conquering hosts of the Chaldeans. Micajah the prophet refused to flatter Ahab and give him promise of victory like the false prophets had done, and sternly warned him of the fatal ending of his ambitious attack against Ramoth Gilead. Ahab relieved his feelings and felt a sense of security by preventing the swift judgment of the Lord coming presently upon Jerusalem through the conquering hosts of the Chaldeans.

"History repeats itself," we are told. Nations continue to rise and fall, wars continue to threaten, the old troubles break out under fresh guises, but only because we refuse to learn the lessons of the past, only because we shut our eyes to the truth, and think, ostrich-like, to escape its inevitable consequences. We had better listen to agitators of whatever kind and find out what measure of truth there is in their statements rather than ease our consciences by dubbing them law-breakers and casting them into prison. Our chief concern should be, "Is there any truth in what they are saying?" If it is a lie, let us boldly answer the lie and be calmly confident that the lie will crucify itself at length. If there is any measure of truth, let us respect the truth and square our conduct accordingly—for we cannot crucify the truth, it is eternal, it is omnipotent.

BARKER COLLEGE, HORNSBY

President of Council—THE MOST REV. THE LORD ARCHBISHOP OF SYDNEY.

The School receives DAY BOYS and BOARDERS, and provides a thorough education of the highest class at moderate fees. Every facility is offered for a healthy outdoor life. Prospects, etc., upon application to Mr. A. B. WILKINSON, 10 Bligh Street, Sydney, or to

W. C. CARTER, Headmaster.

St. Leonard's Grammar School

Facing North Sydney Oval (Alfred St.)

A BOARDING AND DAY SCHOOL FOR BOYS

This School is a small one with accommodation for only 100 boys. This ensures small classes with greater individual attention to the boys. Country boys are provided with a sound education under happy conditions. Boarders attend St. Thomas' Church of England. All Examinations to Leaving Certificate.

Tel. 264 North.

T. A. LAPPIN, B.A.

JONES BROS.

Wood & Coal Merchants
and Ship Owners

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

Foot of Bathurst Street, Sydney.

Phones: City 9003 and 9023.

A. D. JUDGE,

HIGH-CLASS BAKER,

Second Street - Wentworthville

Carts deliver to surrounding districts daily.
The favour of your recommendation is earnestly
solicited. Only the best flour used in the manufacture
of our Bread.

China & Glassware

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

Nock & Kirby's

Big New Store,

GEORGE ST. (Circular Quay)

Commonwealth Bank of Australia

HEAD OFFICE

SYDNEY.

OPEN FOR ALL CLASSES OF

General Banking Business

in the Principal Cities and Towns of Australia and Rabaul (New Britain); London (2).

Savings Bank Department

at all Branches, and Savings Bank Agencies at 3184 Post Offices throughout
Australia, and at Papua, New Britain, Solomon, and other Islands of the Pacific.

5% Interest on Deposits up to £1,000.

3% Interest on Amounts over £1,000 up to £1,300.

JAMES KELL, Deputy Governor
Sir DENISON MILLER, K.C.M.G., Governor

Telephone No. 7 North Sydney.

Great Northern Bread Factory

W. G. HUNTER — Baker and Confectioner

Vienna, Malt, Brown, Hovis and Milk Bread.

WEST AND ERNEST STREETS, NORTH SYDNEY.

Phone Redfern 1186.

Make the Church Attractive

Frederick W. Tod & Co.

Are expert craftsmen in Classically Carved Memorial Holy Tables, Reredos, Pulpits, Honour Boards, Prayer
Desks, and Church Furniture. Highest recommendations for best work in England and Australia.
Designs and Estimates for all resources. Temporary Phone, Red. 1186.

43 DAWSON STREET, SURRY HILLS, SYDNEY (near Station).

Take Zetland tram, get off at Dawson Street stop, between Devonshire and Cleveland Streets.

The Liverpool and London and Globe Insurance Company Limited

THE GREAT INSURANCE COMPANY OF THE WORLD.

This Company transacts all classes of Fire and Accident Insurance. QUOTATIONS

GIVEN AND SURVEYS made Free of Charge.

ASSETS EXCEED £18,000,000.

Head Office for Australasia 62 PITT STREET, SYDNEY.

Telephone J1281

The Premier Bakery, Victoria Avenue, Chatswood

A. E. FISHER, Baker and Pastrycook

One Trial Order respectfully solicited. Try my Wheaten Meal—A Speciality.

Catering in all its branches, Weddings, Schools, Picnics, etc.

Refreshments and Afternoon Tea at all hours.

Paint Protects your Property and Preserves it.

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

"UNITED" HIGH GRADE PAINT

is the material that will give you faithful service. Will save you money and protect your investment.

is the best Paint that Australia can produce, and will stand the Australian climate.

JAMES SANDY & CO. LTD., 326-328 George Street, Sydney

COLLEGE



BADGES

WE SPECIALISE IN DESIGNING AND MANUFACTURING ENAMEL BADGES, using only the Finest
Colorfast Enamels, and are now supplying the leading Schools and Colleges throughout N.S.W. Our
Representative will be pleased to call, bringing all particulars re designs, costs and times of delivery.

ANGUS & COOTE LTD.

SYDNEY'S LEADING JEWELLERS AND ENAMELLERS.

492-500 GEORGE STREET, SYDNEY.

**"BIFF" gives SPRING
and SPEED to the FEET!**

Corns, Tender, Tired, Sore, Swollen, Per-
spiring Feet Vanquished.
"BIFF" Tablets, dissolved in warm water, form
a Medicated Bath for the feet, the most scientific
method of treatment, and quickly effective, as
tens of thousands have proved.
Extracts from Unsolicited Letters:
"I have obtained great relief from the use of
'Biff,' and I believe that nothing is claimed for it
that is not justified."—P.C.P.
"I quite endorse the printed remarks of others
re the efficacy of 'Biff.'"—T.M.G.
Chemists and Stores, 1/6 and 4/.

Biff Manfg. Co., 228 Pitt St., Sydney.

JENNINGS & GIBSON
(Late A.I.F.)

"QUALITY GROCERS,"

275 Marrickville Rd., Marrickville.

Choicest Brands of Butter, Bacon and
Cheese.

A. C. BELL, M.P.S.

(By Exam. Syd. Univ.)

Prescription Chemist

Tram Terminus, HURLSTONE PARK.

Auburn Road (near Station) Auburn.

H. E. BADMAN

Cash Draper.

Laces, Haberdashery, Hosiery

When a man is rescued from evil
you save a unit; but when a child
is prevented from evil you save
a multiplication table.

If this strikes you, then send along to—

The Australasian White Cross League

56 ELIZABETH STREET, SYDNEY.

Arnott's**Famous****Biscuits**

tent, it is indeed a stone that no one can
crush, but "upon whomsoever it shall fall it
shall grind him to powder."

Loyalty is a glorious thing, it inspires
men to noblest self-sacrifice, it is rooted in a
spirit of love which is divine. It is a Christ-
like thing to be loyal to one's family, one's
party, one's class, one's church, one's coun-
try. But a false conception of such loyalty
often militates against the highest loyalty of
all, loyalty to the truth, which is loyalty
to God, Who is Truth. Men imagine they
must not say, or even think, under what-
ever compulsion of conscience what may in-
flict even temporary injury upon their class
or their cause. No cause which is worthy of
loyalty can ultimately be injured, but only
helped and served by fidelity to the claims
of truth. If our party, our church, our
nation be wrong, it is not loyalty, but fawn-
ing servile selfishness, to allow it to con-
tinue to go wrong, rather than risk speaking
out.

What an opportunity for the Church? What
a responsibility when the pathway of the
truth is blocked by vested interests of one
kind or another, by the machinations of
party politics, by class bitterness, by sec-
tarian strife and sectarian self-seeking, by
national ambitions, by racial prejudices.
She must ever be "the pillar and ground of
the truth." She must hold up the balance
of truth to all contending parties. J. A.
Hobson, in his book "Democracy after the
War," levels a charge against the Church
at home—mentioning Anglican and Metho-
dist—of being "in the last resort defenders
of the status quo in politics, industry and
other social institutions, as in religion. Both
may be trusted on the last resort to rally
round the flag of property, respectability,
political class rule, and the militarism which
is its last weapon." He acquits the clergy
of any conscious hypocrisy or want of loy-
alty to the truth, adding indeed this signifi-
cant sentence: "Every accusation of con-
scious servitude helps to disable not only
the clergy, but all who are in personal
touch and intellectual sympathy with them,
from recognising that unconscious servi-
tude which actually exists." We cannot
deny a considerable amount of truth in this.
At any rate the eye-clear to discern the
impartial truth, free from the mists of the
prejudices that surge in upon us from all
quarters as we mix with our fellow men.

The solution of the difficulty is to place
our loyalty to the risen Christ supreme above
all other loyalties; not to allow them to dis-
colour our relationship to Him, but to allow
Him to purify and illuminate every other
relationship. For the individual and the
Church the influence of the risen Christ
must be the most intimate influence, an abid-
ing influence. In the attitude of surrendered
discipleship "we shall know the truth and
the truth shall make us free," and by the
faithful witness of our words and works we
shall help the world in all its strifes and
struggles also to know the truth, and the
truth shall make it free—free to develop
along the lines of the Divine will, free to
build up the Kingdom of God, free to work
for the supremacy of the truth, which only
means the supremacy of the Christ in all
things.

Personal.

Mrs. J. A. Pattinson, widow of the
late Rev. J. A. Pattinson, headmaster
of the King's School, Parramatta, re-
turned to Sydney by the Orsava on
April 30. Her address at first will be
the Queen's Club, Macquarie Street.
She intends to make her home in Syd-
ney and will continue her work as
editor of "Mothers in Australia," and
also as a member of the Central Coun-
cil of the Women's Auxiliary of A.B.M.

Rev. E. A. B. Champion has been
appointed to the newly-constituted pa-
rochial district of the Lower Macleay.
The original parish will be known in
future as the Central Macleay (Graf-
ton).

Rev. F. Eveleigh, of Clunes, is act-
ing as locum tenens at Lismore (Graf-
ton Diocese).

Rev. A. Whitehorn, vice-principal of
Moore College, has undergone an opera-
tion at Kirkton Hospital, Darling-
hurst. He is making satisfactory
progress.

Rev. R. Pontifex, rector of Denman,
N.S.W., is a patient in Molong Hos-
pital, Sydney. Owing to ill-health he

has been granted nine months' leave of
absence from his parish.

Rev. Canon Ritchie has resigned the
rectorship of St. John's, Newcastle, as
from June 1. He intends to live with-
in the parish of Tarce.

Mr. E. A. Southey, M.A., has begun
his duties as Principal of Hawkesbury
Agricultural College, N.S.W. Formerly
he was a keen member of St. Clem-
ent's Marrickville, and while at Sydney
University was president of the Chris-
tian Union. He was appointed Rhodes
Scholar to Oxford, served throughout
the war on the French and Italian
fronts, and was given the O.B.E. He
spent some time at Cornell University,
in U.S.A., specialising in agriculture,
and while there received his present
appointment.

The Bishop of Bendigo makes a re-
freshing departure from a stilted cus-
tom. He refuses the territorial title
and signs himself, "Donald, Bishop of
Bendigo."

Rev. A. C. F. Gates, of Somerville,
has been appointed to the incumbency
of Lorne (Melbourne).

Rev. E. C. Frewin, of Lorne, is suc-
ceeding the Rev. H. T. Fowler at Win-
chelsea (Melbourne).

A son of the Rev. W. McKie, of Port
Melbourne, aged 19, has just passed
his examination as associate of music,
at his College, and has been appointed
organist at Worcester College, Oxford.

The Bishop of New Guinea, who is
remaining in Brisbane for some time
for health reasons, will act as locum
tenens to the Rev. J. S. Needham, at
St. Andrew's, South Brisbane, from
Whitsunday. Mr. Needham will take
a much-needed holiday for a couple of
months.

Rev. W. T. Price, B.A., has accepted
the rectorship of St. Peter's Church,
Sydney, and will be inducted on Wed-
nesday, June 1, by his Grace the Arch-
bishop.

The Rev. A. A. Smith has accepted
the parish of St. Silas', Waterloo.

Rev. Charles. James Henry Gent,
Th.Schol., has resigned the charge of
St. George's, Alberton, S.A., which he
has held since 1915, and accepted the
charge of St. Cyprian's, North Ade-
laide, which new work he will begin
on June 15.

The Right Rev. the Bishop of Kal-
goorlie was married to Miss C. S. Mc-
Lean in the Archbishop's Chapel,
Perth, on Wednesday, April 27.

Miss Newberry, Matron of the Yar-
abah hospital, is in Brisbane on two
months' leave.

Mr. S. Lyon, of Yarrabah, has been
advised by his doctor to take twelve
months' furlough. He hopes to go to
England. During his absence Rev. W.
C. Smith, of Cairns, will act as super-
intendent.

Rev. C. J. Collis, assistant clergy-
man at St. James's, Sydney, has ac-
cepted appointment as rector of Jessel-
ton, North Borneo, and expects to
leave Sydney at the beginning of June.
Mr. Collis was in Borneo for six years
prior to coming to Australia.

Rev. W. T. C. Storrs celebrated the
27th anniversary of his induction to
St. Matthew's, Prahran.

Rev. E. E. Kempe, M.A., the first
member of the Community of the As-
cension to arrive in Goulburn, is at
present the guest of Bishop and Mrs.
Radford. Mr. Kempe preached in St.
Saviour's Cathedral on Sunday even-
ing, May 1. The home of the Com-
munity was in the cottage at Old Bish-
opthorpe.

We learn that the Bishop of Carpen-
taria has started on an extensive tour
along the Gulf Coast, and intends vis-
iting the Mitchell River and Roper
River Mission Stations.

An exchange of parishes has been
arranged between Rev. F. G. Masters,
M.A., vicar of Holy Trinity, Balclava,
and Rev. H. W. Doudney, M.A., for-
merly rector of St. Cuthbert's, Pros-
pect, Adelaide, and at present vicar of
St. Luke's, Bath, England. Mr. Doud-
ney is well known in rifle club circles,
and was a member of the South Aus-
tralian rifle team. He is brother-in-law
to Mr. Addison, of South Australia,
who won the King's Prize at Bisley, in
1907. Rev. F. G. Masters, who has
been at Balclava for the past fifteen
years, will leave for England in Aug-
ust.

Rev. Canon Walker Taylor, of
Orange, is taking duty at St. Philip's,
Auburn, Sydney, having exchanged
for a month with the Rev. P. J. Evans,
rector of that parish.

THE BOY SCOUTS.

The Prince of Wales' appeal for funds
for the Boy Scouts Association is gradu-
ally realising the amount asked for
by His Royal Highness, viz., £200,000.

At the time of going to press the
sum of £55,000 had already resulted,
in addition to which the Council of the
National Service League at an extra-
ordinary general meeting voted the as-
sets of the League, estimated at
£10,000, to the fund the Prince has so
much at heart.

His Royal Highness now invites the
Colonies to support this worthy object,
and if every reader contributes to his
newspaper the simple sum of one shill-
ing the Prince's desire would immedi-
ately be gratified.

(Donations may be sent to the
"Church Record" office, and should be
endorsed Boy Scouts Fund.)

Good! Better! Best!

These stages have
marked the progress
of Griffiths Cocoa

Nothing better on the
market - Well
worth a trial -
Samples on application

Griffiths Bros Pty. Ltd.
50 Hinders St.
Melbourne

Colonial Collegial Church Music System

Country Courses of Study in Sacred Music.

Specialised Instruction is given in Composition, Organ Choir Training, and General Church Music.
Preparations for all Examinations if desired, all subjects. Syllabuses upon request and full information.

Address—

ERNEST WM. WAY, Mus. Doc.,
F.I.G.C.M., F.B.C.M.,

Local Secretary, **Room 22 Carnegie's,**
334 George St., Sydney.

Church of England Girls' School

CENTENNIAL AVENUE, CHATSWOOD.
Boarding and Day School for Girls.

Council: The Rev. Edward Walker, Warden; T. A. Strudwick, F.I.A.A., Hon. Bursar; Mrs. E. Carr Hordern, Miss G. Harriott, B.A., G. W. Ash, D. I. Brownhill, Professor Hon. J. B. Peden, M.L.C., Dr. Clarence Read, H. L. Tress, Rev. Ainslie A. Yeates, M.A.

Headmistress, Miss Elkington, assisted by competent Staff of Resident and Visiting Graduates.
For Prospectus and all information apply to the Headmistress.
Telephone J.1200.

EVERYTHING IN CLOTHING & DRAPERY DALE DRAPERY STORES ROCKDALE

"Where you can always do better."

London Bakery

Maoquarie Street, Liverpool.
WM. JOHNSON (late H. E. Bewley)
Baker, Pastrycook and Confectioner.
Wedding and Birthday Cakes made to order.

D. DUNSTONE

Landscape Gardener, and Nurseryman,
4 Newcastle Street, Rose Bay.
Seedlings, Fruit Trees, Roses, etc.
Agent "Yates' Reliable Seeds." Cut flowers fresh daily

Illawarra Road, Marrickville.
Two minutes from Railway Station.

K. BEST

Family Grocer and Provision Merchant.
Best brands of Groceries, etc., always on hand, at lowest prices. Choice Teas a Speciality. All orders promptly attended to.

PUNCHBOWL.

AUSTRALIAN BAKERY, CANTERBURY ROAD.

McCALL BROS.,
BAKERS AND PASTRYCOOKS.

Ball and Picnic Parties supplied. Wedding and Birthday Cakes at all prices.
Carts through the District.

C. BURCHER,

HIGH-CLASS BOOTER AND REPAIRER.
FOREST ROAD HURSTVILLE.

RYALL'S IS EASILY THE **BREAD**
BEST

Phone, Hunter 224.

B. C. MARTYN

ARCHITECT,

Real Estate Agent and Valuator.

North Road, Gladesville.

AGENT FOR

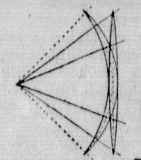
Mercantile Mutual Fire Insurance Co.
London & Lancashire Fire Insurance Co.
Kilners Ltd., Removalists.

Telephone U 8495 (Day and Night).

JAMES B. MARTYR

(Late A.I.F.)

House, Land and Estate Agent
South Street, Granville, N.S.W.
Insurance Risks of all kinds effected.



Telephone B 2660

Hours 9 to 6
Saturdays 9 to 1

Wilfred I. Wenborn

(Established 20 years)

Practising as
W. RANDLE WOODS
Optician
2A CASTLEREAGH STREET
(2 doors from Hunter Street)
SYDNEY

PUNCHBOWL REFRESHMENT ROOMS

Opposite Station

W. J. HAWKES

Best Drinks, Fruit, Confectionery, &c.,
always on hand.
Light Luncheons obtainable at any hour.

E. BROWN

Practical Bootmaker and Repairer
Penshurst Street, Willoughby, N.S.W.
(Near Victoria Avenue.)
Repairs neatly done.—Charges moderate.
Hand-sewn Work a Speciality.
High-class Boots and Shoes always in Stock.

Householders please note address—

E. A. WARE

Baker, etc.,

Queen Street, Campbelltown.
Carts through the District.

JOHNSON BROS. late A.I.F.

Victoria Avenue, Chatswood.
GROCERS AND IRONMONGERS.
Let us attend to your household wants in
Grocery and Hardware. Low Prices.
Phone J 2814. Quick Delivery Guaranteed.

F. FOURRO

Grocer and Produce Merchant,
AUBURN ROAD, AUBURN.

Please note—

Tel. U 7042. All Districts.

SYDNEY CHURCH OF ENGLAND GRAMMAR SCHOOL.

SCHOLARSHIP EXAMINATIONS.
DECEMBER 1st and 2nd.

NOTICE is hereby given that at these Examinations preference will be given to the sons of deceased or totally incapacitated soldiers.

WENTWORTH FALLS

Visitors please note address

W. B. S. GREEN

PHARMACIST.

Telephone 7.

Telephone Wahr. 651.

R. H. CAINS

Pharmaceutical Chemist,
PYMBLE (Opposite Railway Station).
Prescriptions a speciality.
Photographic Supplies.

E. M. GILMORE, M.P.S.

Dispensing Chemist

VICTORIA ROAD, MARRICKVILLE.

Opp. Seymour's. Phone P.366.

H. R. BROWN, M.P.S., Ph.C.

Chemist

DOUBLE BAY

Phone Edg. 14.

GRANVILLE.

NURSE M. TOWNSEND,

(Certificated Midwife, A.T.N.A.)
MEDICAL, SURGICAL and OBSTETRIC.

"Ayrshire" Private Hospital,
William Street, Granville.
Tel. U 8701. Patients visited at their homes.

Telephone J 1227.

G. E. LANCASTER, M.P.S.

(By Exam. Sydney University.)

PHARMACIST,

CORDON,

A. J. GREEN & SONS

OPTOMETRIST AND EYESIGHT

SPECIALISTS.

AUBURN ROAD, AUBURN.

NURSE HARFORD,

Certificated A.T.N.A.

Patients Visited. OBSTETRIC.

"Gladleigh," Cook St., MORTDALE.

Nurse K. N. Large, A.T.N.A.

"EMOH RUO" PRIVATE HOSPITAL
CORDON ROAD, ROSEVILLE.

OBSTETRIC CASES. Telephone J 2640.

NURSE G. GOLLAN, A.T.N.A.

OBSTETRIC.

"HOLYROOD" PRIVATE HOSPITAL,
32 Livingstone Road, Petersham.
Telephone Petersham 1409.

Phone 137 Liverpool.

NURSE CHALLEN

Certificated.

(St. Margaret's Hospital, Sydney.) MIDWIFERY.
RAILWAY CRESCENT, FAIRFIELD.
Visits all parts of the District. Write, Call or Phone.
Surgical, Accident, and all Cases other than infectious.

NURSE E. M. FAY (A.T.N.A.)

"MACLEAY PRIVATE HOSPITAL"

Outdoor Cases personally attended to.

BURWOOD ROAD, BELMORE.

May 20, 1921.

Our Melbourne Letter.

(From our own Correspondent.)

The Administrator of the Diocese is having considerable difficulty in filling the post as Missioner to the City of Melbourne. The task which the Mission will undertake is in itself a huge one, and it is made heavier by the complications connected with St. John's, Latrobe St. The Rev. Cyril Barclay, curate-in-charge, has an engaging personality which has lent a certain glamour to the ultra-ritualistic practices and sacerdotal teachings which he has introduced; the effect has been that most of the fluttering malcontents of other parishes, who want more ceremonial, have hovered around St. John's, and many have been caught by the "bird-lime." (Pardon the metaphor, but it belongs to St. Augustine, who somewhere says that the Manichean's teaching was a bird-lime compound of Scripture words used to convey utterly unscriptural meanings.)

Anyhow, the first task of the newly-appointed missioner will be to decide whether he will retain Mr. Barclay or remove him. And there's the rub! Said Katherina to Petruchio, "Let him that moved you hither remove you hence: I knew you at the first, you were a moveable." But though Mr. Barclay, being a curate, is in theory a "moveable," yet his admirers declare, like Ruth, that where he goes they will go. If Mahomet is moved the mountain will move with him.

Strange tales are being whispered from ear to ear about influences brought to bear on Canon Cody, of Toronto, which induced him to decline the offer of the Archbishopric. It is said that— But I must not act the part of the green net of the entomologist for the butterflies of gossip. I must not catch a fluttering rumour and pin it with a paragraph and send it down to the "Church Record" to be displayed in the glass case museum of this issue. It is not a beautiful butterfly; it is an ugly moth; and it is hard to believe that there is any truth in it. The entire diocese has been at prayer for months regarding the appointment. Are all these prayers in vain that the selection board should after all make the offer to the wrong man? And if he be the wrong man, will not our continued prayers avail to guide him in his answer? It is awfully possible to frustrate the best purposes of God by meddling unbelief in His providence. Israel learnt this to her bitter sorrow. She was given the kind of man she was determined to have. She was given King Saul.

There is considerable discussion amongst clergy and Sunday-school teachers re the scheme of lessons set by the S.S. Association. The syllabus provides for seven grades, and each grade has a totally different subject. The advantage of such a scheme is obvious. A child working through the seven grades receives instruction on a wide range of matter. But amongst the objections to it is this: it would be perfect if the teachers were perfect. If no teacher ever missed a Sunday! But, see what happens in a small school where there are only two classes (boys' and girls') to each grade. A teacher is prevented by illness from coming. The class has to be drafted for that Sunday into the next class—where quite a different lesson is being taught. The matter has come up for discussion at two diocesan chapters and I understand there is shortly to be a conference of clergy with the S.S. Board. It is to be hoped that teachers and especially superintendents will be invited.

Correspondence

Raffling at Church Schools.

(The Editor, "Church Record.")

Sir,—This is not a pleasant subject about which to write to your paper, but a recent bazaar at one of our well-known schools for girls was spoiled by the raffling that was freely indulged in. Some of our daughters have been kept quite free from this curse (the word is not too strong) and it is a pity that when they are sent to schools of this class they are thrown into close contact with it. School councils control the affairs of the school, and I, closely connected with the interests of this institution, hope very sincerely that this method of raising money—vigorously condemned by Synod—will not be allowed again.

QUANDONG.

English Church Notes.

"Woodbine Willie."

The Bishop of Grafton, writing in the N.C. Churchman, says:—

"Whilst in Manchester I had the joy of meeting its splendid new Bishop, so full of a huge enthusiasm for the Kingdom of God. Dr. Temple, son of the famous Archbishop of Canterbury, was accorded right-royal Lancashire welcome to his new work. A few days later he presided at a glorious meeting in the Free Trade Hall in connection with the Life and Liberty Movement for which he has done so much. This was held on February 21 and it was at this gathering that I heard his vigorous speech on 'Fellowship between the Church and Industry.' At this meeting also, I listened, as did the mighty audience, spellbound, to 'Woodbine Willie,' otherwise the Rev. Studdart Kennedy, C.F. You, who have read his rhymes, will appreciate the scene in the midst of 5000 people. 'W.W.' at times strolled up and down the platform whilst conducting a dialogue between supposed representatives of Industry and Organised Christianity. When Industry was speaking, he generally sat on the chairman's table with his legs dangling down. Imagine that, let us say, in the Sydney Town Hall. And to heighten the effect 'W.W.' perfectly naturally, seized a walking-stick and stroked his nose with its crook. The language and vocabulary of Industry were true to life. The whole dialogue was a fine effort to show that the only solution of industrial unrest must lie in the possession of a 'right spirit,' animating all parties concerned in the social tangle. It was wonderful to notice from the platform the alternations of motion in the vast audience—roars of laughter one moment, tears and sobs the next—as the home-thrusts found lodgment. And I can tell you Organised Christianity came in for a good many of these."

Ministers of all denominations took part in a three hours' service at the Strand Theatre, London, on Good Friday. The building was packed and leading clergy gave addresses on the Seven Words. It was felt that the venture was worth while.

Mrs. Garnett, who inaugurated the work of the Navy Mission in 1871, has passed away at the ripe age of 81. She had a deep passion for souls and watched with much thankfulness and interest the work grow into what is now termed the Industrial Christian Fellowship.

The Gleaners' Union of the C.M.S. is entering upon a new sphere of usefulness. For 37 years the Union has been honoured throughout the world. The name is to be changed to "The Missionary Service League of the C.M.S." Its scope is to be widened, its machinery simplified, but its principles will remain unaltered.

St. Matthew's Church, Darlington, was destroyed by fire on March 24.

Canon Noloth is resigning the living of Beverley Minster in June, while Rev. A. W.

W. Wallace has been appointed vicar of the large parish of Walkley, Sheffield.

Good Friday and Easter Day Services throughout Great Britain were noted for their remarkably large attendances and record numbers of communicants.

A united service of Anglicans and Free Churchmen was held at Holy Trinity, Ripon, on the afternoon of Easter Day, when the Methodist minister was the preacher.

The Bishop of Chelmsford led a large procession of clergy and laity, gathered from all the diocese, through the main streets of Walthamstow on Good Friday. On the way the procession was joined by further clergy and their people, halts being made for suitable addresses.

Canon O'Grady, of the diocese of Cork, has passed away. He had been rector of Bantry for 42 years, and had had a distinguished career at Dublin University.

The Central Board of Missions of the Church of England has again compiled a budget for the work of missions overseas. It is interesting to note the totals which are as follows:—Budget for 1919, £1,302,677; 1920, £1,503,134; 1921, £1,816,465.

A DEVOTED LAYMAN.

There passed away peacefully at his residence at Summer Hill, N.S.W., on April 18, Mr. John Coates, who was for many years connected in various ways with the Church life of the Sydney diocese. His first work for the Church took the form of a boys' class at Christ Church, St. Laurence, Sydney, and he lived to see many of his boys pass middle age. Later, at St. Stephen's, Newtown, and as Sunday School Superintendent and Lay Reader at St. Peter's, Cook's River, he rendered good service. Upon removing at the time of his marriage to Petersham, he was again in Sunday School Superintending for a number of years at All Saints', Petersham, and became Local Lay Reader for the parish of Springwood, being mainly responsible for the building of St. Peter's Church, Glenbrook, which it was his joy to see opened free of debt.

His work as a Lay Reader was extended also to the parishes of Enmore and Dulwich Hill, at which latter place he helped largely in the beginning of the work at Hurlstone Park. Though always actively engaged in business life, he yet found time to give of his best to the Church he loved. He leaves a widow and three sons, the youngest of whom is the rector of Milton. Of such was he, it may truly be said, "They rest from their labours, and their works do follow them."

THE HOLY TRINITY.

F,ather of Heaven above,
Dwelling in light and love,
Ancient of Days,
Light unapproachable,
Love inexpressible,
Thee, the Invisible,
Laud we and praise.

Christ, the Eternal Word,
Christ, the Incarnate Lord,
Saviour of all;
High throned above all height,
God of God, Light of light,
Increate infinite,
On Thee we call.

O God, the Holy Ghost,
Whose fires of Pentecost
Burn evermore;
In this far wilderness,
Leave us not comfortless;
Thee we love, Thee we bless,
Thee we adore.

Strike your harps, heavenly powers;
With your glad chants shall ours
Trembling ascend;
All praise, O God, to Thee,
Three in One, One in Three,
Praise everlastingly,
World without end.

—E. H. Bickersteth, D.D.



EDITORIAL NOTES.

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

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

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

BUSINESS NOTICES.

Subscriptions, and all business communications should be sent to the Manager, Mr. L. Lepastrier, 64 Pitt Street, Sydney, Telephone B.1620.

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

TERMS OF SUBSCRIPTION (in advance).

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

ADVERTISEMENTS.

Small Advertisements (prepaid).
Per insertion—10 words, 1s. One penny for each additional word.

Standing Advertisements.

Rates will be quoted by the Manager on application.

The Church Record.

MAY 20, 1921.

THE ORDER OF DEACONESSSES.

The resolutions of the Lambeth Conference concerning the ministry of women has brought into prominence the hitherto little known Order of Deaconesses consisting of a comparatively few trained and ordained women scattered in various dioceses of England and her dependencies.

The official recognition of such an order, the definition of its status and its duties have practically created a new era in women's work and opportunities in the Church. The Lambeth Resolutions have already been discussed and approved of by both Houses of Convocation in England, and it is to be expected that they will also be submitted to the various Diocesan Synods of the Commonwealth, and since the importance of the subject demands it to the consideration of the General Synod also.

In England, while several of the Bishops have raised their voice against a blind support of custom and tradition, they have hoped that the wishes of the parish councils on the matter should always be taken into consideration in proposals to introduce this order. Hitherto the term "deaconess" has been used rather vaguely; it has sometimes been applied to any temporary church worker or bible woman, but now it must alone stand for the woman who has passed through a stated training and examination, duly followed by ordination into the ministry of the Church.

There are no vows of poverty or celibacy attached to the order of a deaconess, as is often the case in admission to a sisterhood, but the ministry is nevertheless a life-long vocation.

Here in Sydney we are in the fortunate position of having had for some years past a fully-equipped Deaconess House, presided over by an ordained woman, Miss Palister. It has slowly arisen from the "day of small things" and the seed of its present efficiency was sown long ago by faithful-hearted, far-seeing servants of the Lord. Here suitable women are trained for work in town parishes in bush areas, in foreign and Australian mission fields. Yet the House and its opportunities are not as widely known as they should be, and how seldom do we hear of the call to the office of a deaconess being put before our congregations by our clergy.

Do we need deaconesses? There is work for one in every city parish with its sick and poor, its hospitals and institutions, its parish organisations and clubs, but how many city parishes have sent a deaconess into training? Australia's need in particular is for deacon-

esses for work in the bush, and again how many country parishes have provided themselves with such a worker?

Where such are found you will hear of the joy with which the wife of the lonely settler out-back welcomes such a visitor, a fellow woman in whom she can confide more fully than in a man, and one who can appreciate more keenly the hardships pioneers' women go through. With the new tide of immigration flowing so freely, and English women settling out in the Bush, it is only right that women members of the Church of their own land and ours should freely meet them with help and sympathy in the land of their adoption.

Deaconess House is at present full, and among the candidates are a number of English women who are undergoing a special course of training for work in the bush districts of Gippsland.

Nothing would please the Committee and Lady Superintendent more than an extension of the work by the establishment of Branch Houses in different centres, presided over by Australian trained women. And what about candidates, what kind of woman is asked for? Our only answer is "the best." Christian women filled with the spirit of service, women of education, ability and refinement, women who are ready to devote their physical strength, and, if they possess it, their worldly means to the service of Christ and His Church.

It is a call which has not hitherto been put very pressingly by our clergy and others before the womanhood of Australia, and at the opening of this, a new era in the ministry of women, we would plead for its very serious consideration.

LAYWOMAN.

Church Missionary Society.

N.S.W. BRANCH.

ANNUAL MEETING.

The 96th annual meeting of the N.S.W. C.M.S. was celebrated with much enthusiasm in the Chapter House, Sydney, on Tuesday, May 17. The proceedings began with the annual service in the Cathedral, at which the Rev. A. Killworth, M.A., of West Maitland, was the preacher. He took as his text St. Matthew xxviii. 18-20, and dealt with his subject under the main headings—A Great Claim, A Great Charge, A Great Promise. The occasion, he said, was one of intercession on behalf of the Society's work, and was also for a spirit of real thankfulness to God for past mercies. Such a service as this means that we should get a new vision of God, a new sense of His power and love, and a new conception of our duty, and also that we should receive fresh inspiration for the new year, calling as it does for greater devotion. One thing and one thing alone could fulfil God's purpose in the world, and that was the gospel of redeeming love.

After the service a very pleasant and helpful hour was spent in the Lower Hall of the Chapter House, over tea, after which the Rev. Y. Gurnett screened some excellent views of mission work in South-western India. Punctually his Grace the Archbishop took the chair at 7.45, for the big demonstration, supported by the Bishop of Grafton, the Revs. J. Jones, E. Walker, Mr. C. R. Walsh and others. The opening hymn, "We can the years sweep from us" was sung with real fervour, and after prayer and scripture, Mr. McKern, Hon. Treasurer of the Society, gave a resume of the financial position, which he said surpassed anything in the past. The grand total of money received during the year, including £1800 fire insurance and the balance from last year, was £17,200. The actual contributions from parishes amounted to £12,210, and of this amount £10,885 was spent on missions overseas, that is a proportion as of 17/6 in the pound. Looking Back over six years, the contributions from parishes have risen from £6800 to £12,200, practically double. The situation was very encouraging. The deficit from past years was during the year reduced to £4000, and he estimated that a total income of £15,000 for the new year would meet every liability.

The general secretary, Rev. P. J. Bazeley, then gave extracts from the report, after which the Archbishop gave a telling speech. "We keep to-night," he said, "the 96th

anniversary of our society; four short rolling years and we will keep our centenary. We should keep this anniversary with a spirit of deep thankfulness, for we see tokens of God's hand as we look back, especially as He enabled members to build up after the disastrous fire. Then there should be thankfulness for the financial position. It means that God the Holy Spirit has been putting into the hearts of His people to give. Not only so, we thank God for the constant working of His Spirit in the far-off lands where His messengers are labouring. There is wonderful evidence of the building up of God's Kingdom in the world to-day." The Archbishop then went on to refer to Miss Jones and her work in West China, and to Rev. F. Rogers and the work he was returning to in Uganda. Both these lands evince much to be thankful for. "We do," he said, "dread the yellow peril of China, because China is finding her soul through the fellowship of the gospel. While Uganda and her progress in ordered Church life, and with her synod, is wonderful."

Then the Archbishop read two most interesting letters. The first, written by Rev. John Newton, on November 13, 1788, and this brought us back to the foundation of our society and its great principles. In this letter the power of prayer manifesting itself in those grand founders was most marked. The second letter, dated August, 1804, was written by the great Henry Martyn, next to Carey the great pioneer of India. The burden of this letter was the love of souls; the anxiety about souls, and the vision of the eternal ever present. These two letters the Archbishop received from Dr. Stock, and he was handing them over to the N.S.W. C.M.S. to be preserved. They came from the very foundation of our society, and hence in concluding, the Archbishop urged the meeting to rededicate itself in faith and humanity to the love of souls and to prayer.

Miss Jones then gave a most racy and interesting account of her work in West China during the six years past, and showed while the work of course had very great difficulties there was much—very much—to encourage them. The great need was more workers.

The Rev. F. S. Rogers spoke of the joy he had in returning. He referred to the work and the great needs. Mrs. Rogers was happy in going forth. Thus concluded a very inspiring meeting and one which we feel will have much fruit and blessing in the year that lies ahead.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

The Archbishop's Letter.

After making reference in his monthly letter to the recent session of the Synod, and the consideration given to the regulating of the income from St. Philip's Glebe, the Archbishop writes:—

"We also took a step forward in fuller recognition of the place of women in the councils of the Church, by making them eligible to sit on Parish Councils and Church Committees. We are legislating with caution, because it is not desirable to do anything that would give to the men of our Church any excuse for withdrawing their own essential active co-operation and leadership. A committee is also appointed to take into consideration the wisdom of following the suggestions of the Lambeth Conference as to the larger use of the ministerial capacities of women. But we shall not act until we have ascertained through the General Synod the mind of the Church in Australia as a whole. It would cause regret if, in so serious a step, we did not advance in line together. This comment also applies to all the problems of reunion, which a strong committee was appointed to consider in view of making a report."—The Archbishop's Letter.

The Diocesan Festival.

One of the finest gatherings in connection with the Church of England took place in the Sydney Town Hall on May 3. The tea, in the basement of the Town Hall, was crowded twice with those who had come for tea. Nearly every parish in the diocese seemed to be represented by a table, and the bright and elegant decoration left nothing to be desired. The catering was excellent and the arrangements generally good. During the interval the Rev. S. J. Kirkby kept the huge audience, numbering close on 3000 people, interested and alive by his racy description of screened pictures, illustrating the work and worries of the Bush Church Aid Society.

The public meeting at 7.45 p.m. was presided over by Mr. Justice Street, who made a sympathetic appeal for the due provision of a living wage for the clergy. Rev. G. A. Chambers was at his best in emphasising the need of educational work amongst the public schools, and must have aroused good resolutions in the hearts of a large proportion of his hearers. The speech of the evening was given by the Archbishop, in which his Grace sought to impress Church-people with the place that the support of religion should take in their minds and the need for every individual Christian to do his or her part in the work.

The Cathedral Choir, assisted by a number of several other choirs, were responsible for some very fine musical items, including the Hallelujah Chorus. Mr. Massey presided at the organ.

Synod Notes.

"Synod closed its session late on Friday evening, after a most strenuous week of hard work. Some important business was successfully carried through. The most far-reaching, I think, the regulation of the income from St. Philip's glebe, which will, I trust, render the position of many of our clergy, in several vital respects, more tolerable. But our enquiries brought out the necessity of promoting a scheme as soon as we are able, for drawing out the resources, in voluntary gifts, of Church-people, as yet untouched, in order that we may secure more adequate development of our great opportunities for pastoral work. There never was a time when it was more urgent to spread the gospel message amongst the homes of our people. At present, it often happens that our clerical staff is smallest just where the population is densest and most crowded. It ought to be the reverse. The explanation of our present position is that those crowded parishes are the poorest, who cannot afford to maintain a large staff of clergy, even with the help of the small grants hitherto we have afforded. We ought to be enabled to supply the full stipend of a curate here and there in parishes where he can be used to the fullest advantage. We are furthermore compelled to face the issue that some of our oldest clergymen, who from causes beyond their control, are not members of the Clergy Provident Fund, ought to receive a pension in their old age. All this involves financial liberality from Church-people. Several Australian dioceses have already devised means for organising the systematic gifts of the Church for these and similar purposes. In this old mother diocese we ought not to be behind hand."

"We also took a step forward in fuller recognition of the place of women in the councils of the Church, by making them eligible to sit on parish councils and church committees. We are legislating with caution, because it is not desirable to do anything that would give to the men of our Church any excuse for withdrawing their own essential active co-operation and leadership. A committee is also appointed to take into consideration the wisdom of following the suggestions of the Lambeth Conference as to the larger use of the ministerial capacities of women. But we shall not act until we have ascertained through the General Synod the mind of the Church in Australia as a whole. It would cause regret if, in so serious a step, we did not advance in line together. This comment also applies to all the problems of reunion, which a strong committee was appointed to consider in view of making a report."—The Archbishop's Letter.

St. James', Croydon.

At the Easter meeting the Churchwardens submitted, as usual, a report of the year's work, from which we extract the following items of interest:—

"For many years it has been recognised that the church property was badly in need of repairs, and immediately after the cessation of war it was conceived by the rector and council that it would be a good opportunity to accomplish the necessary work as a thank-offering to Almighty God for the blessing of peace. The result has been excellent. To-day we have our church repaired and beautified far beyond our highest expectations. The church has been re-roofed, and both the church and parish hall have been painted; the bell has been placed on the Western gable, thereby extending the range of its sound and also improving the appearance of the building; fine ventilators have been installed; increased light has been admitted; the electric system improved; and when the whole of the contemplated work has been finished—as it will be shortly—we shall have reason to be pleased with what has been achieved."

Gouldford and Merrylands.

(Contributed.)

The annual report of the Gouldford and Merrylands district for the past year revealed remarkable progress. Two fresh Sunday Schools have been started, making six in all. Over 50 candidates are in preparation for Confirmation, while the financial returns eclipsed all previous years, £917 being received and a further £102 was taken the following month (April) at St. Ann's Extension Fund. This latter splendid result was obtained after only three weeks' preparation, 300 people attending.

Four hundred persons attended the Anzac Commemoration concert, presided over by Rev. W. H. Croft, in New Picture Show on Anzac night, and a great enthusiasm prevailed. The ex-War Chest Commissioner, H. T. Budden, delivered a telling speech of "This Day shall be a memorial unto you." A splendid patriotic programme was given by 36 voices of Burwood Presbyterian Choral Union. The proceeds will assist the painting of the Soldiers' Honor Plantation Fence, Merrylands, and Soldiers' Memorial at Gouldford.

COULBURN.

Anzac Day.

A very beautiful service was held at St. John's Church, Lake Bathurst, on 25th April (Anzac Day). During the service the sanctuary window, the gift of Mr. and Mrs. W. Reynolds, in memory of their son, Frank

not being able to complete the terms of purchase. Voluntary workers made renovations to the building which stood on the ground, and Divine Service is now being held there every Sunday morning.

"About £60 has been subscribed to a proposed memorial pulpit to the memory of our late beloved rector, the Rev. Joseph Best, but the council have been much disappointed that this amount is not nearly sufficient to make the memorial worthy of the occasion."

"The cause of foreign missionary work has prospered greatly during the year. More than £300 has gone from St. James', making a record."

"A most successful sale of work was carried through in September in aid of the renovations fund, and the O.O.M. fund, the net result being £243. We close the year with a substantial credit balance."

"We recognise that under the able direction of our rector the spiritual work of our parish has progressed, the attendance of our people at Divine Service has considerably improved, and there is—as the appearance of our church buildings denotes—an air of vitality and progress for which we render to God our thanks and praise."

The Children's Court.

As a result of the paper on the Church's work in the Children's Court, Sydney, given by the Rev. A. Whitehorn to the Junior Clerical Society at Bishops Court, the Rev. Egerton North Ash has offered to act as hon. secretary of the Church work in connection with the Court.

The clergy interested in this most important branch of the Church's educational work are kindly asked to get into touch with Rev. North Ash, who will give information regarding the voluntary work to be done.

New Home for Boys.

Some 250 people gathered at Carlingford on Saturday, May 7, for the opening by his Grace the Archbishop of a second home for boys under the auspices of the Church Homes, Glebe. An account of the proceedings says:—

"The boys, about 30 in number, in the charge of their superintendent, made a very creditable showing in the procession. This included the Archbishop and a number of clergy in their robes, and moved off from the old Home, 'Minden,' to the new building, singing as a procession. 'The Church's one Foundation,' the concluding verses being taken up by the gathering in front of the new Home. After the recital of prayers, Mr. A. E. Finch, the hon. treasurer, gave a brief resume of the financial position, in which it was stated that each of the four homes at Glebe Point, together with the first home at Carlingford, were entirely free of debt, but they were faced with a debt of £2500 on the present building. He expressed the hope that this amount would soon be forthcoming, and stressed the urgent need for still further expansion. The Archbishop then formally opened the new building and dedicated it as a home for orphan and needy children—to the glory of God, in the name of the Father, of the Son, and of the Holy Ghost." His Grace proceeded to emphasise the importance of the work for which the Home stood, and expressed his gratification that the Church had taken up this important branch of work. He congratulated the committee in its work, and commended their effort to the prayerful and practical sympathy of church people generally."

Gouldford and Merrylands.

(Contributed.)

The annual report of the Gouldford and Merrylands district for the past year revealed remarkable progress. Two fresh Sunday Schools have been started, making six in all. Over 50 candidates are in preparation for Confirmation, while the financial returns eclipsed all previous years, £917 being received and a further £102 was taken the following month (April) at St. Ann's Extension Fund. This latter splendid result was obtained after only three weeks' preparation, 300 people attending.

Four hundred persons attended the Anzac Commemoration concert, presided over by Rev. W. H. Croft, in New Picture Show on Anzac night, and a great enthusiasm prevailed. The ex-War Chest Commissioner, H. T. Budden, delivered a telling speech of "This Day shall be a memorial unto you." A splendid patriotic programme was given by 36 voices of Burwood Presbyterian Choral Union. The proceeds will assist the painting of the Soldiers' Honor Plantation Fence, Merrylands, and Soldiers' Memorial at Gouldford.

COULBURN.

Anzac Day.

A very beautiful service was held at St. John's Church, Lake Bathurst, on 25th April (Anzac Day). During the service the sanctuary window, the gift of Mr. and Mrs. W. Reynolds, in memory of their son, Frank

Bishop Reynolds, was dedicated by the Ven. Archdeacon J. W. Ward. The church was crowded, over 90 people being present. It was most appropriate that the new lighting system should be in use at this service practically for the first time.

Mr. Geo. Reynolds presented the window on behalf of his parents, and Mr. Noble, on behalf of the authorities, accepted the gift, promising that proper care should be taken of it. The rector then requested the Archdeacon to dedicate the window.

After the dedication the "Supreme Sacrifice" was sung by the congregation, and the Archdeacon delivered a very helpful and inspiring address. He reminded us of the great debt of gratitude we owe to the brave men who answered the call when we were in danger of losing everything we possessed, and warned us lest we should forget all these men had done for us.

ARMIDALE.

The Armidale Diocesan Synod will meet during the last week in May. The Bishop of Newcastle will attend and speak on the Lambeth Conference proposals regarding reunion, and Rev. J. Jones, chairman of the Australian Board of Missions, will address a missionary conference.

RIVERINA.

The Synod.

At the recent session of the Riverina Synod, at Hay, in the discussion on the proposed alterations in the diocesan boundaries, the Bishop of Goulburn contended that the question was not one for Riverina and Goulburn only, but that the whole question of the adjustment of diocesan territories should come before the provincial synod. He was of opinion that the dioceses of Bathurst and Goulburn should be moved nearer to Sydney, which diocese should be confined almost entirely to the metropolitan area, and that the new diocese should consist of the south-eastern corner of the State. The question was, however, not free from difficulties, which were accentuated by the fact that Canberra was going to be the seat of government much sooner than people realised, and that it might be the seat of a bishop, and possibly the Primacy of Australia might be attached to it. On his suggestion, a committee of the Riverina synod was appointed to confer with a committee of the Goulburn synod and report to the bench of bishops prior to the next meeting of the provincial synod in Sydney.

The synod also carried a resolution reaffirming its objection to all forms of rat-



SAMES PIANOS.
The Sames Pianos are British built throughout.

Excellent Workmanship, exquisite Tone & Durability unquestioned.

Old Pianos taken in Exchange.
Catalogues Free.
EASY TERMS.

PALING'S,
338 George St., Sydney.

The Home Mission Society and MISSION ZONE FUND

The Extension of Christ's Kingdom in our own Home Land
President—The Most Rev. the Lord Archbishop of Sydney
Are you a member? If not, why not join?
What shall be our Limit?

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

There need be NO LIMIT if we have your

Personal, Prayerful, Practical Support

Donations will be gratefully acknowledged by—

CANON CHARLTON, Gen. Sec.,

Diocesan Church House, George St., Sydney.

NURSE E. BROWN

23 John Street, Lidcombe.

Obstetric Cases Only.

Obstetric. Tel. Kog. 991.

MATRON A. PITT

A.T.N.A. Certified.

NURSE FREEMAN

"Cynthia" Private Hospital, Bay St.,
ROCKDALE.

Outdoor Cases Attended.

SINGING.

COUNT E. FILIPPINI

and CONTESSA FILIPPINI.

BEALE'S, ROOM 10,

GEORGE STREET, SYDNEY.

N. PRICE (Late A.I.F.)

QUALITY GROCER,

Wardell Road, Dulwich Hill.

Opposite Railway Station.

Choicest Brands of Butter, Bacon and Cheese.

CANTERBURY BAKERY

GEORGE ST., CANTERBURY.

G. & W. H. HARVEY

BAKERS AND PASTRYCOOKS.

Wholesale Bread a Speciality.
Carts deliver to all parts.

PARAGON BAKERY

Liverpool Road, South Strathfield.

MACLEAN & GRANT

BAKERS & PASTRYCOOKS.

High-class Bread. Wholesale Bread a Speciality.
Carts deliver to surrounding districts daily.

E. R. WHITE & SONS

GROCERS, GENERAL STOREKEEPERS,
AND TIMBER MERCHANTS.

PARAGON STORES, SOUTH STRATHFIELD

Families waited on for orders. All orders promptly executed.
Families supplied with Ginger Beer, Lemonade, etc.

Telephone U 4285. CHOICE BUTTER AND TEAS.

F. H. REED

H. L. STEPHENS

Proprietors both late of A.I.F.

THE LONDON BAKERY

We shall be pleased to supply YOU with Bread.

Specialty appointed Agents to the Child's Study Association.

Our carts deliver daily to every Suburb.

Phone your orders to M 1657 or U 4178.

11, 13, 15 WELLS ST., ANNANDALE.

Telephones—Head Office, W 1223; Evans Street, W 1224; Weston Road, W 1611.

The F. PILCHER BAKING CO. LTD.

MACHINE-MADE BREAD FACTORY

BALMAIN ROAD, LEICHHARDT.

Phone U 7203.

Hours—8 a.m. till 5 p.m.; Saturday, 2 till 5 p.m.

E. L. KINGSLEY & SON

MONUMENTAL MASONRY,

RAILWAY STREET, LIDCOMBE.

KERBINGS, HEADSTONES, MONUMENTS, Etc. All other branches

of the trade executed in any part of the State. Terms Moderate.

Work Guaranteed.

Quotations and information re Cemetery matters free.

L. WAY HIGH-CLASS MANUFACTURING
PASTRYCOOK
417 PARRAMATTA ROAD, LEICHHARDT
Phone Petersham 600
EVERYTHING OF THE BEST

THE CHURCH MISSIONARY SOCIETY

Of Australia and Tasmania (N.S.W. Branch)

Harvard House, Castlereagh Street, Sydney.

"NO RETREAT"

1920 - 1921

To Avert Withdrawal of Missionaries

Proposals for Wiping Out Deficit.

Amounts to be contributed by Parishes or

Individuals for this specific purpose.

10 Parishes or Individuals at £100 1000

15 " " " £50 750

35 " " " £20 700

50 " " " £10 500

100 " " " £5 500

1000 " " " £1/1/- 1050

1000 " " " 10/6 525

5025

Will you make one of the required number

of Subscribers?

Promises and Donations should be sent to

the Hon. Treasurer at the above address.

Telephone U 7150.

CHAS. J. PEGLER

Baker & Pastrycook

HARROW ROAD, AUBURN.

H. WATSON

Cash Grocer and Provision Merchant,

CARLTON.

Only the Best Brands of Butter, Bacon

and Cheese Stocked.

O. GOLKE

BAKER,

CRINAN STREET,

HURLSTONE PARK.

Telephone U 7232.

F. G. W. PITTARD

(Late 1st Batt., A.I.F.)

54 AUBURN ROAD, AUBURN.

Wood, Coal, Coke, Produce, Plaster, Col-

ouring, Sand, Lime, Cement—any quantity.

Prompt Delivery.

L. L. HOLMES

Furniture Depot

CANTERBURY ROAD, CANTERBURY.

Opposite St. Paul's Church

New and Second-hand Furniture Bought, Sold Ex-

changed, or Made to any Design. Deposits taken.

Charges Moderate. Upholstering a Speciality. Work-

manship Guaranteed. Orders promptly attended to.

Furniture Carefully Removed.

Support

C. HUNTER

General Grocer, &c.

Willoughby Road, Willoughby

When requiring your next order.

Goods of Best Quality. Orders Delivered Daily

Phone M 1928.

W. H. SHARPE

DENTIST

Cr. Johnston & Booth Sts., Annandale.

Crown and Bridge Work—Artificial Teeth

Painless Extractions.

The Leading Chemist of Five Dock

J. A. VINCENT, M.P.S.

(By Exam. Ph. Bd. and Syd. Univ. with Honours.)

Family and Dispensing Chemist.

Telephone U 2005

Householders, please note address—

A. E. STEPHENS

CASH STORES,

21 JOHN STREET, LIDCOMBE.

A New and Up-to-date Provision Store.

All Goods are of the Best Quality.

THE FAIRFIELD BAKERY

THE CRESCENT, FAIRFIELD.

P. CAULFIELD, BAKER & PASTRYCOOK.

Orders collected and promptly delivered daily. Wedding

and Birthday Cakes made to order. Small Goods a

Speciality. Schools and Picnic Parties provided. Carts

through the district. Your esteemed orders duly

appreciated.

Rookdale Baking Establishment

A. CROFT & SONS,

CATERERS, ETC.

Tea Meetings and Ball Suppers a speciality. Wed-

ding Cakes a speciality. Wedding Breakfasts and

Picnic parties provided on the shortest notice.

J. GRANGER & SON

BAKERS & PASTRYCOOKS,

239 CHURCH STREET, PARRAMATTA.

The Oldest Established Bakery in Australia.

Phone U 8027.

Phone F 7428.

ROSE BAY BAKERY

OLD SOUTH HEAD ROAD

P. T. PATEN,

HIGH-CLASS BREAD MANUFACTURER.

ERIC J. D. PYE, M.P.S.

(By Exam, Sydney Univ.)

DISPENSING CHEMIST,

Tel. Ryde 180. GLADESVILLE.

Photographic Goods.

LORD BROS. Late A.I.F.

CASH GROCERS

Cr. Ramsay & Kingston Sts., Haberfield.

And at Great North Rd., Five Dock.

Phone U 2565.

Families waited on for Orders, with despatch

ARTHUR DANDO

BAKER, CONFECTIONER, Etc.

Machine Bread Factory,

597 Darling Street, Balmain West

and 91 Lord Street, Newtown.

Wholesale Bread a Speciality. Carts in all Suburbs

Daily. Telephones—W.1064; L.1746.

Phone Drum. 840.

J. SPOONER

CASH GROCER,

LYONS ROAD, DRUMMOYNE.

(Orders Delivered Daily.)

Wedding Cakes, Birthday Cakes, Butter-made Puff

Pastry. High-class Hand-made Fancy Biscuits.

OGSTON'S

High-Class Pastrycooks,

143 RAMSAY ST., HABERFIELD.

Telephone U 2881. Tram Section.

DOUGLAS H. BARNWELL

Ironmonger,

Great North Road, Five Dock.

Phone W 3171.

All Crockery and Hardware at City Prices.

fling as a means of raising money; expressing the opinion that the minimum stipend for a vicar should be £300, with a residence; affirming the desirability of forming parochial endowment funds, and appointing a committee to organise a diocesan memorial fund for the erection of a cathedral at Hay.

New Diocese.

At the annual meeting of St. Matthew's Church, Albury, the rector, Canon Bevan, referring to the proposed change of the diocesan boundaries, by which southern portions of the Goulburn diocese may be attached to Riverina, and the far distant western districts placed in Bathurst diocese, said that even more important proposals were under consideration, by which it was probable that a new diocese would be created in southern Riverina, embracing the parishes of Wagga and Albury. This would entail a bishop being placed in residence in either Wagga or Albury. Perhaps choice would fall upon Wagga, owing to its more convenient situation for administrative purposes.

VICTORIA.

MELBOURNE.

The F. and F.B. Society.

The British and Foreign Bible Society, Victoria, is holding its annual demonstration in the Melbourne Town Hall on May 30, at 7.45 p.m. The speakers will be His Excellency the Earl of Stradbroke, the Bishop of Gippsland, the Rev. S. J. Hoban (of the Melbourne City Mission), and the Rev. F. H. L. Paton, B.D., Secretary of Presbyterian Foreign Mission.

The parish of St. Barnabas, South Melbourne (Rev. C. L. Crossley), reached high water mark financially last year, raising £940, and this in a very poor locality.

"Islington."

The Islington Conference will be held in the Chapter House on Tuesday, June 14. The Bishop of Gippsland will preside, and the following are to read papers or give addresses:—The Bishop of Bendigo, Principal Wade, M.A., B.D., Principal Hadwen, M.A. (Divinity Hostel, Bendigo), and the Revs. H. Collier and R. G. Nichols, M.A., B.D. The subject chosen is "The Preaching of the Gospel," which is being divided into the following sub-heads:—"The Modern Pulpit," "The Essentials of the Message," "The Recruiting and Training of Men." It is expected that many clergy from the Province will attend.

C.E.M.S.

The Social Questions Committee have arranged for a series of lectures in the Chapter House, May 29, Hon. Lyttelton Groom on a trip through Queensland (illustrated); June 13, Dr. Floyd on Church Music; June 17, Mr. Latham on the Peace Treaty.

"More Things are Wrought."

The "Days of Prayer Council" has addressed the following to the clergy and ministers of Melbourne and suburbs:—

"You doubtless are aware of the intercessory services that were held in the Melbourne Town Hall during the war period with such remarkable success. During the two succeeding years from April to December, by the courtesy of the Presbyterian Church of Victoria, weekly gatherings for prayer have been held in the Assembly Hall, with an average attendance of several hundred people, and a larger gathering once a month in the Melbourne Town Hall. In response to persistent and continuous requests, it has been decided to resume these weekly meetings, beginning on Tuesday, April 12, in the Assembly Hall, Collins-st., from 12.30 to 2 p.m. The Days of Prayer Council consists of a few professional and business men, who have been drawn together by a sense of the urgent need for a watchful and definite intercession concerning the ever-changing issues and conditions of the present critical times. It is the desire of that Council to be the servants of the Church, for Christ's sake, and to co-operate with yourselves and others in seeking Divine favour, and in praying for all movements tending to promote the extension of Christ's Kingdom. The chairman of the intercessory gatherings will continue to be the Hon. W. H. Edgar, M.L.C."

BENDIGO.

Synod.

The Synod of the diocese was held on May 2, when the Bishop delivered his charge. The Bishop, in the course of a lengthy deliverance, referred to international, national, domestic and religious problems, and then dwelt upon the Divine message of Christ as applied to the solution of these problems. We hope in the next issue to give some excerpts from the address.

The Rev. Canon Herring has been ap-

pointed Registrar and Organiser of the Diocesan Central Fund, while the Rev. E. W. Hadwen, recently of St. John the Evangelist, Hull, England, has been appointed Warden of the Theological Hostel.

Greetings to Bishop Langley.

Synod unanimously telegraphed the following resolution to Bishop Langley:—"The Bishop, clergy and laity in Synod assembled, unite in extending your Lordship their warmest and most affectionate greetings." His Lordship acknowledged the message in reciprocal terms.

QUEENSLAND.

BRISBANE.

The report of the year's work at Holy Trinity, Fortitude Valley, is very encouraging. The receipts for the year were £841. The foundation stone of the new Jubilee Chancel was laid, the contractor is busy on the work, and enthusiastic workers are busy securing the funds to pay for it, the total cost being £1983.

Ordination.

The solemn ordination service at St. John's Cathedral last Sunday week was largely attended. The Rev. Roy St. George and the Rev. F. R. Barrett were ordained priests, and the Rev. T. E. Bird was ordained deacon.

Bishop Halford.

Bishop Halford, who last year resigned the Rockhampton see to devote himself to a life of poverty and renunciation, is to form a band of missionaries, priests, and laymen to work for the evangelisation of Queensland. In a letter he writes: "Their mission will be not to the faithful in their churches, but to the outsiders, to the godless, and the Christless, to the indifferent and the hostile, to those who are out of touch with religion. They are to be ready to make any ventures that may seem right and allowable, in the mines, the shearing sheds, the construction camps, and the settlements, to show men the love of Christ, to make His name more glorious, and His cause stronger in Queensland."

NORTH QUEENSLAND.

Yarrabah Trials.

The mission at Yarrabah has been working under considerable difficulty since the loss of the launch some time ago, and so far there has not been sufficient money available to replace it. The best that has been possible has been to purchase a small launch to carry small quantities of stores and one or two passengers. The superintendent (Mr. S. Lyon) has again broken down in health, and in order that he may have an opportunity to recover the committee has granted him 12 months' leave. The Rev. W. C. Smith, of Cairns, has been asked to take the position of acting superintendent during Mr. Lyon's absence, the Bishop of North Queensland having generously undertaken to relieve Mr. Smith of his duties at Cairns for that period.

WEST AUSTRALIA.

BUNBURY.

The Bishop in his monthly letter to the diocese writes with regard to the Local Option Poll:—

"By the time that this is in your hands, we shall know how the Local Option vote has gone. As I said in my Synod address eighteen months ago, I believe that all civilised countries will (in twenty-five years or so) have abolished the use of alcoholic drinks as a beverage, though, of course, not as a medicine. When in England I questioned some of the American Bishops as to Prohibition in America. They said this: 'We had not supported the movement, most of us, but it works well. For instance, factories begin work now on Monday morning instead of Tuesday afternoon. Again, our Mission to the very poor in New York has closed down, because there are no very poor. Again, the Government Inspector of the worst parts of the city asked for 50 per cent. less for his work last year than he had required the year before, and he believed that this year he would need nothing. As to drugs, and sly-grog drinking, it had been bad after the law first came into force, but that phase was passing away, and was not serious.'"

TASMANIA.

Blue Mountain Grammar School, Springwood.

Day and Boarding School for Boys of all Ages.

Preparation for all Examinations. Education under healthiest conditions.
Illustrated Prospectus on application.

Telephone Springwood 3.

E. K. DEANE, Principal.

CRANBROOK SCHOOL, EDGECLIFF, SYDNEY.

Church of England Boarding and Day School for Boys.

Chairman of Council - THE HON. MR. JUSTICE HARVEY.

Headmaster - REV. F. T. PERKINS, M.A.

Cranbrook was formerly the State Government House (N.S.W.) and is beautifully situated on Bellevue Hill, overlooking Sydney Harbour. Excellent facilities for games and recreation. A thorough education in Classical, Commercial and Science subjects is provided, as well as a sound religious training. The School was opened in July, 1918, and has now about 200 boys enrolled. A Junior House (Residential) for boys from 9 to 13 years of age has been established at "Wyaga," in close proximity to "Cranbrook." Particulars may be obtained from Secretary or Headmaster at School.

Manaro Grammar School, Cooma.

A SCHOOL FOR BOYS in one of the healthiest climates in Australia. Wonderful health record, excellent Examination results, and every facility for Sport, including specially arranged tours during the winter months to snow clad Kosciusko.

Illustrated Prospectus on application to the Headmaster.

Rev. L. G. H. WATSON, B.A.

THE KING'S SCHOOL

PARRAMATTA.

FOUNDED 1831.

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

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

Headmaster: The Rev. E. M. Baker, M.A. (Oxford), assisted by a Staff of Masters, Graduates of Australian Universities. The School provides Classical, Mathematical, Scientific and General Education of the highest order, with religious teaching in accordance with the principles of the Church of England, unless otherwise desired by the parents.

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

There are a number of Scholarships attached to the School.

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

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

CAULFIELD GRAMMAR SCHOOL

MELBOURNE.

DAY AND BOARDING SCHOOL FOR BOYS.

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

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

LINDFIELD COLLEGE,

DAY AND BOARDING SCHOOL FOR GIRLS.

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

The General Course of Instruction includes English Language and Literature, Geography (Physical and Political), Ancient and Modern History, Latin, French, Mathematics, Needlework and Class Singing.

Students not attending the School may receive instruction in any of these subjects, or be prepared for the Sydney University Examinations after School hours.

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

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

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

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

TRINITY GRAMMAR SCHOOL

DULWICH HILL,

A Day & Boarding School for Boys.

Registered as a High School under the Bursary Endowment Fund.

Visitor: The Archbishop of Sydney.

Warden:

Rev. G. A. Chambers, M.A., B.Sc.

HEADMASTER:

Mr. F. N. J. ARMOUR, M.A., Dip. Ed.



G. VERN BARNETT,

Organist and Accompanist,

Royal Philharmonic Society—Sydney.

TUITION IN PIANO, ORGAN, AND HARMONY.

Studio—Room H, Beale Music Warehouse,

333 George Street, Sydney.

Telephone City 8659.

Miss Kathleen Cumings

RECEIVES PUPILS FOR

VOICE PRODUCTION, SINGING AND PIANO.

Accepts Engagements "At Homes," Concerts, etc.

"Attorney," 520 Miller Street, N. Sydney.

and Paling's, George St., Sydney.

SCHOOL OF ELOCUTION

(Under Vice-Regal Patronage.)

Principals: Mr. and Mrs. DOUGLAS ANGELON

Students trained thoroughly in the Art of Elocution,

Correct Utterance and Natural Delivery. (Musical Monologues.)

AFTERNOON AND EVENING CLASSES

Address: 2nd FLOOR, PALING'S BUILDINGS,

Phone City 3269. Terms on Application.

L. T. INGRAM

(Late A.L.F.)

DENTAL SURGEON

Forest Road, Hurstville (Opp. Station).

Crown and Bridge Work. Artificial Teeth.

Painless Extractions.

A. R. BALL,

Pharmaceutical Chemist,

WARDELL ROAD,

Opposite Railway Station,

MARRICKVILLE.

If you want Goods of Quality, visit

C. J. MACKEY

The Gladysville Mercers and Hatters

Tram Terminus, Gladysville

Where you can obtain everything in Men's Wear of a better quality and lower price than you can elsewhere.

Tel. J. 2092.

J. STUART SINCLAIR, M.P.S.

(Gt. Brit.)

Pharmaceutical Chemist,

Victoria Avenue,

Chateaufort.

SULPHOLINE

THE FAMOUS LOTION

Quickly removes Skin Eruptions, ensuring a Clear Complexion.

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

Bottles 1/3 and 3/4.

For 42 years

SULPHOLINE

HAS BEEN THE REMEDY FOR

Eruptions, Redness, Roughness, Eczema, Acne, Spots, Pimples, Blotches, Rashes, Scurf, Psoriasis, Rosacea.

Sulpholine is prepared by the great Skin Specialists—

J. PEPPER & CO., Ltd.

Bedford Laboratories, London, S.E., Eng., and can be obtained from all Chemists and Stores.

Quickly Removes the Effect of Sunburn.



The Address of the Moderator of the Presbyterian Assembly.

(By H. N. Baker.)

I have been invited by the editor of the "Record" to write something upon the inaugural address delivered last week by the Rev. J. Edwards, M.A., the Moderator of the Presbyterian Assembly of N.S.W. Readers of Sydney newspapers are aware that the address has created some stir on account of its advocacy of an ultra-liberal attitude to Christian Theology. They have also seen the letters eulogising the address, from a Unitarian minister and from a Theosophist. It is clear that a distinction should be drawn between the spirit of the address and its actual statements. For the spirit one has nothing but sincere admiration: the love of truth, the desire to promote openness of mind and progress in Christian thought are very fine. But one cannot give the same praise to the contents of the address. To begin with, I wish as a progressive churchman, to protest against the impression which the letters referred to prove the address has already made upon the outside world, that the Church's teaching is reactionary. This is explicitly stated in the address; and the following sentence gives a fair example of the tenor of the whole pronouncement:—

"In a world of incessant change to insist, as many virtually do, that our forms of doctrine must abide the same from generation to generation, is not to preserve the faith, but to smother it."

One wonders how many would insist that such a fossilised attitude is their own! Of course there is a strongly conservative element in the Church, where it serves a very necessary purpose. But this element does not represent the normal life of the Church which is steadily and strongly progressive. Men are encouraged to have an open mind to the wonderful new knowledge which is bursting in upon us from all sides, as a part of God's self-revelation of Himself. Those men who do this have the ear of the Church, and are used by her for positions of influence and leadership. This fact alone is sufficient to prove that the generalisations of the Moderator's address are incorrect. Of course the new information cannot be assimilated quickly; and perhaps the difference between the "liberal" and the normally progressive theologian is that the latter takes time to digest his material, while the former does not. When, again, the Moderator makes a plea for "freedom in the theological field" the outsider would form the opinion that the liberty of discussion is denied us. But where in the world is there more freedom of this kind than in theology? There is not a doctrine or a fact or a document bearing upon religion which is not subjected to the severest criticism. The Church provides an open forum for untrammelled debate, and if there is an apostolic injunction which is faithfully observed it is "Prove all things. We believe, as a result, she holds fast that which is good." Through this open discussion she is assimilating the new knowledge, which cannot be done in any other way. But such statements as the Moderator has made do an infinite amount of harm. They fortify the man of the world in his opinion that the Church's teaching is out of date. He thinks she shuts her eyes to modern knowledge. This false impression is widespread, and is a powerful obstacle in the way of the Church's influence over both educated and uneducated people. The Moderator attributes this loss of prestige to her reactionary position. He is mistaken. It is due to the erroneous idea that she is reactionary, which he has strengthened. A new propaganda is urgently needed to disabuse men's minds.

My next criticism is that Mr. Edwards' "liberal" position is itself hopelessly out of date and reactionary. The whole of his address hinges upon his idea of authority in religion which he expresses thus:—

"A necessary corollary would be the retirement of the ordinary conception of authority in religion in favour of the only tenable conception of a final authority; that is, the conception of the internal authority of truth itself; or to put it otherwise, since truth is not merely an intellectual conception but a spiritual one, the authority of the spirit of truth. The antithesis was virtually between an external, and an internal authority."

Now this sounds very fine, and modern, and plausible. But where does it come from? It is a transcript from the religious philosophy of the nineteenth century which was dead twenty years ago. It was the product of the abstract and a priori Hegelian theory which has been driven off the field by James, Bergson, Ward, etc., and by the implications of modern science and history. This philosophy did great harm in the field of religion. Its theoretical character gave a

clear run to rationalism and put the supernatural off the course. Out of a priori conceptions it spun a purely humanistic explanation of the origin of Christianity, and it took liberties with Christian documents and history to make them fit in with this theoretical development. This was the philosophy which posited the seat of authority in religion as "the internal authority of the truth itself." The last writer to build a system upon this idea of authority was Auguste Sabatier, whose book, "The Religions of Authority, and the Religion of the Spirit," was published in 1899. The Moderator's sentences given above are a summary of that work. Sabatier commences by demolishing all external authority: first that of the Church, then that of the Bible; finally he tries to build an authority of the Spirit on the ruins. But the attempt is a failure, because the theory is unsound. Let us examine it. "The internal authority of the truth itself." Now the first weakness of this high-sounding phrase is that truth will have no authority until it is recognised as the truth. But how can this be done if all external authority is excluded? Truth is then reduced to mere subjectivity and one opinion is as good as another. And this is what has happened with Mr. Edwards' address. We find a theosophist claiming him for theosophy, and a Unitarian slapping him on the back. Quite rightly too. They can all come in under his principle of authority.

The second weakness of the phrase is that it provides no criterion for distinguishing between truths. Truth is various: it has kinds and degrees. A truth of science is on a different plane from the truth of spiritual experience. But this phrase puts them all on a level. And this is what we find Mr. Edwards doing. The Bible is placed in the same category as other history; and we instinctively feel that the light which comes from modern knowledge is considered to be as valuable as that which is provided by the spiritual experience of the people of God. But the fundamental error of the phrase is behind the two already mentioned. The phrase treats truth as if it were a concrete reality. It is nothing of the kind. We know true things, true actions, true thoughts and the true God. But truth abstracted from these is nothing; it does not exist. What then becomes of the phrase, "the internal authority of the truth itself"? Philosophy has learned a good deal since the days it put forth such stuff. It knows now it must accept facts on evidence and not attempt to fit them into an idea old or new, and when facts are established it must learn from them. This gives us back the old principle of an external authority. A fact is an external authority. We are compelled by the laws of thought to believe in it, and to accept its significance, whether we like it or not. Now Christianity is a fact—religion. The evidence for its facts has to be tested by every kind of criticism. We are told to "prove all things," and the test has been made, and the evidence has been enormously strengthened. We are now not at liberty to disbelieve those facts. They stand there with a moral compulsion over us. They possess an authority external to us. Their truth was not created by the evidence, but only established by it. We are not obscurantists or reactionaries in this attitude of faith, but in line with the latest modern thought. It is to be hoped that Mr. Edwards' high-sounding words will not capture the minds of young men. We must show to the world how illogical and harmful is his doctrine.

WHAT WOULD JESUS DO?

When the morning paints the skies,
And the birds their songs renew,
Let me from my slumbers rise—
Saying, "What would Jesus do?"

Countless mercies from above
Day by day my pathway strew;
Is it much to bless Thy love?
Father, "What would Jesus do?"

When I ply my daily task,
And the round of toil pursue,
Let me often brightly ask,
"What, my soul, would Jesus do?"

Would the foe my heart beguile,
Whispering thoughts and words untrue,
Let me to his subtlety wile
Answer, "What would Jesus do?"

When the clouds of sorrow hide
Mirth and sunshine from my view,
Let me, clinging to Thy side,
Ponder, "What would Jesus do?"

Only let Thy love, O God,
Fill my spirit through and through,
Treading where my Saviour trod,
Breathing, "What would Jesus do?"

E. H. BICKERSTETH, D.D.

The Bishop of Tasmania on Reunion.

Though we have not space to reproduce the address delivered by the Bishop of Tasmania at the recent session of Synod, the subject of the Reunion of Christendom is of such first-rank importance in the religious thought of the day that we give (for those who do not see the daily papers) what he said about it:—

"Without doubt, the most important subject discussed at Lambeth was the reunion of Christendom. It naturally over-shadowed the rest, because of its relative bearings upon the effectiveness with which we can approach the other great problems facing the world. Prior to the Conference much had been said and written on this subject, but it is now confronted with a new outlook. The whole question is viewed from an entirely new standpoint. And, as the appeal says, it is treated in a spirit of charity, sympathy and tolerance, which have not always marked past discussions. It was felt that the needs of the world called for courage to face the whole question anew. Undoubtedly the great war revealed the weakness and the ineffectiveness of a divided Christendom. It has brought about everywhere a vital change for good in the attitude of religious leaders towards one another. The aftermath of the war discloses a distracted and divided world, so that the desire for reunion has been intensified. For how can a divided Christendom presume to give its message of fellowship and goodwill to a divided world? The Lambeth Appeal, therefore, is an answer to the challenging call of the times. There is nothing arrogant or dogmatic about it—no suggestion that the ideal can be reached only by absorption. Nay, rather it is affirmed that the truly equitable approach is by way of mutual reference to one another's conscience. Frank recognition is given to the fact 'that there are great non-episcopal churches standing for rich elements of truth, liberty, and life, which might otherwise have been obscured or neglected.' No member of any communion is asked to repudiate his past. But, on the contrary, it is recognised that in a united Christendom those now 'separated from one another would retain much that has long been distinctive in their methods of worship and service.' The aim is not to establish a new church, but the co-existence of many groups united in one corporate life. The bishops at the outset expressed their desire to be associated 'in penitence and prayer with all those who deplore the divisions of Christian people, and who are inspired by the vision and hope of a visible unity of the whole church.' The motive underlying the Appeal is that 'God wills fellowship.' But this fellowship is not visible in the world to-day. We are all organised in different groups, each one keeping to itself gifts that rightly belong to the whole fellowship, and tending to live its own life apart from the rest. The causes lie deep in the past. All of us are involved in the blame, and we frankly confess our own share. And so there is held up the vision of 'a Church genuinely Catholic, loyal to all all Truth, and gathering into its fellowship all who profess and call themselves Christians, within whose visible unity all the treasures of faith and order, bequeathed as a heritage by the past and the present, shall be possessed in common, and made serviceable to the whole body of Christ.'"

The Conference concentrated its effort in a practical way on the discussion of a basis, upon which reunion might be established. The belief was expressed that it involved "the whole-hearted acceptance of:—The Holy Scripture as the record of God's revelation of Himself to man, and as being the rule and ultimate standard of faith; and the Creed commonly called Nicene, as the sufficient statement of the Christian faith, and either it or the Apostles' Creed as the Baptismal confession of belief; the divinely instituted sacraments of Baptism and Holy Communion, as expressing for all the corporate life of the whole fellowship in and with Christ; and a ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole body."

You will see that at the basis of a common ministry, accepted by all, is a common episcopate. A few years ago this might have been considered an impassable barrier. But need it be so now? For our conception of the episcopate is not that suggestive of a prince or prelate, but one restored to its primitive character, and "exercised in a representative and constitutional manner," and more truly expressive "of all that ought to be involved for the life of the Christian family in the title of Father-in-God." It is claimed for this episcopate that it has its roots deep in the past, and that, on the grounds of history and experience it offers itself as "the best instrument for maintaining the unity and continuity of the Church." In pleading for it there is no reflection upon non-episcopal churches. "It is not that we

call in question for a moment the spiritual reality of the ministries of those communions which do not possess the episcopate. On the contrary, we thankfully acknowledge that those ministries have been manifestly blessed and owned by the Holy Spirit as effective means of grace." This is a frank and ungrudging admission. The hope is expressed that this old conception of the episcopate will be in time accepted as one including all sorts of ministry under its authority, and thus hasten the day when "in a united Church we may all share in that grace which is pledged to the members of the whole body in the Apostolic rite of the laying on of hands, and in the joy and fellowship of a Eucharist in which as one family we may together, without any doubtfulness of mind, offer to the one Lord our worship and service." And now we come to the crux of the appeal. But we must do so by the way of mutual deference to one another's conscience. The frank statement is made that "we are persuaded that terms of union having been otherwise satisfactorily adjusted, bishops and clergy of our communion would willingly accept from the authorities of other communions a form of commission, or recognition, which would commend our ministry to their congregations as having a place in the one family life." In other words, we are prepared to receive from their hands the same sort of thing which we shall expect them to receive at ours. It may take any form they wish, commission, authority, recognition, or laying on of hands. The method is for them to decide. And just as we are prepared to do this, though we have no doubt as to the reality and validity of our ministry, we ask those who have not received it to "accept a commission through episcopate ordination. As the Appeal says: "In acting so no one of us could possibly be taken to repudiate his past ministry." Why is this proposal made? It does not mean re-ordination. It implies what has been well called an act of spiritual necessity but of sincere spiritual fellowship. The motive underlying it is to make all ministries of grace, theirs and ours, available for the service of our Lord in a united Church. In other words, it recognises a new call to a wider service, so that all our ministries may be not only available acceptable to, this or that section of the for, and acceptable to, this or that section of the Church, but to the whole body. The proposal is made as an earnest of our sincerity. We do not ask anyone to do what we are not prepared to do ourselves, so that we may bring about a common ministry acceptable to the whole Church. No such advance has ever been made, nor such an attempt to break down the old barriers which divide us, and thus to restore the primitive conception of the Catholic Church with its common fellowship, its common ministry, and its common service. In commending these resolutions, we ask that they should be considered in the same spirit as that in which they are sent out into the world. They must be studied in connection with the report. It must be remembered it is an appeal, not a statement of terms. There is no attempt to formulate any definite scheme. It is an invitation to all Christians to unite with us in one common endeavour to fulfil the vision and hope of a united Church. It is an invitation which can only be accepted if we are all prepared to show mutual deference to one another's consciences, and rid ourselves of pride and prejudices. It means nothing less than an act of humiliation and penitence, in some form or other, from every branch of the Church. Surely it is what God is waiting for, and what the world, with its many needs, and its broken fellowship, is crying out for. And is it not something for which to pray and work? What of the next step? For other communions we cannot speak. We can only hope that the Appeal will meet with that welcome and careful unprejudiced study which it deserves. What are the next steps for ourselves? We must not be impatient at delay. Nothing can be gained by short cuts. The Conference did "not approve of general schemes of inter-communion or exchange of pulpits." "Too great independence of action in one place may compromise action taken elsewhere in stricter conformity with the foregoing resolutions." As I have already said, decisive action must be postponed until General Synod meets, when it is hoped that the way will be prepared and means adopted by which we may act together on common lines as one body, and not as separate provinces or dioceses. We must act as a national Church of Australia. So I would urge upon synod not to press for resolutions calling for decisive diocesan action. Every bishop is expected to act in unison with his brother bishops, and all of us, clergy and laity alike, in general harmony with the principles underlying the Appeal and resolutions. It should not be necessary for me to ask the clergy to refrain from being a law unto themselves. The question is too great to be compromised or endangered by individual action. Much may be done by prayer, study circles, and meet-

ings for discussion. I am prepared to welcome the appointment of committees in the several rural deaneries, to act with a diocesan committee, their object being to spread light and information on the question, so that the mind of the Church may be well informed and ready for the next steps which we may be called upon to take. And with a view to the mutual understanding of each other's position and difficulties, such a policy, duly regulated, might include also joint meetings with the ministers and members of other communions for brotherly discussion. I shall be glad of the hearty adoption of the Conference's recommendation that we should be ready to join with other bodies in common action "to promote the physical, moral, and social welfare of the people, and the extension of the rule of Christ among all nations and over every region of human life." This brotherly co-operation has not been altogether wanting in the past. May it grow in practice and effectiveness. Let me close my remarks on this subject by urging upon us all the necessity of having the mind of Christ, that we may show to the world that unity for which He prayed—that "All may be one."—Church News.

CONFIRMATION HYMN.

"Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness."—Rom. vi. 13.

I would be Thine own, O Lord,
From this moment, from this hour,
Taking as my guide Thy word,
Using as my own, Thy power.
I am Thy bond-servant now,
Thou hast claimed me as Thine own,
To Thy yoke I meekly bow,
Thou hast right to me alone.
I am Thine, then from this day,

Thou wilt recognise this claim,
Thy commands I must obey,
Doing all things in Thy name.
Self ignoring for Thy sake,
Following in Thy steps below,
I my cross must daily take,
Going just where Thou wouldst go.

Self, O Lord, has long been throned
In this evil heart of mine,
Henceforth let him be disowned,
Make this heart Thy hallowed shrine.
Reign supreme o'er every thought,
Cast out all the hosts of sin,
Let each wish be captive brought,
Come, O Christ, and reign within.

Hearst Thou? I know Thou dost.
None can call on Thee in vain,
Not a single prayer is lost,
All must Thy acceptance gain;
And I know Thou hearest now,
And dost take me for Thine own,
Now, as at Thy feet I bow,
Thou dost seal me Thine alone.
—Fairlie Thornton.

Young People's Corner.

CAN IT SPEAK?

Most of our readers have no doubt heard of the wonder excited in the mind of a native convert by a missionary who sent a message by him written on a chip of wood. "Can chips talk?" was his expression of credulity. The following record of an incident in the remarkable missionary work of John G. Paton in the New Hebrides is given in a most interesting volume, just published. It refers to the first Aniwan book ever produced.

"The printing of my first Aniwan book was a great event, not so much for the toil and anxiety which it cost me from my imperfect press and the lack of sufficient type—though that was enough to have broken the heart of any compositor—as rather for the joy it gave to the old chief, Namakei.

"The chief had eagerly helped me in translating and preparing this first book. He had a great desire 'to hear it speak,' as he graphically expressed it. It was made up chiefly of short passages from the Scriptures, that might help me to introduce them to the treasures of Divine truth and love. Namakei came to me, morning after morning, saying:

"'Missi, is it done. Can it speak?'"

"At last I was able to answer, 'Yes.'"

"The old chief eagerly responded, 'Does it speak my words?'"

"I said, 'It does.'"

"With rising interest, Namakei exclaimed: 'Make it speak to me, Missi! Let me hear it speak.'"

"I read to him a part of the book, and the old man fairly shouted in an ecstasy of joy: 'It does speak! It speaks my own language, too! Oh, give it to me!'"

"He grasped it hurriedly, turned it all

round every way, pressed it to his bosom, and then, closing it with a look of great disappointment, handed it back to me, saying, 'Missi, I cannot make it speak! It will never speak to me!'"

"'No,' said I; 'you don't know how to read yet, how to make it speak to you; but I will teach you to read, and then it will speak to you as it does to me.'"

"O Missi, dear Missi, show me how to make it speak!" persisted the bewildered chief. He was straining his eyes so, that I suspected they were dim with age, and could not see the letters. I looked out for him a pair of spectacles, and managed to fit him well. He was much afraid of putting them on at first, manifestly in dread of some sort of sorcery. At last, when they were properly placed, he saw the letters and everything so clearly, that he exclaimed in great astonishment and joy:

"I see it all now! This is what you told us about Jesus. He opened the eyes of a blind man. The word of Jesus has just come to Aniwa. He has sent me these glass eyes. I have gotten back again the sight that I had when a boy. O Missi, make the book speak to me now!"

"I walked out with him to the public village ground. Then I drew A B C in large characters upon the dust, showed him the same letters in the book, and left him to compare them, and find out how many occurred on the first page. Fixing these in his mind, he came running to me, and said, 'I have lifted up A B C. They are here in my head, and I will hold them fast. Give me other three.'"

"This was repeated time after time. He mastered the whole alphabet, and soon began to speak out the smaller words. Indeed, he came so often, getting me to read over and over, that before he himself could read it freely he had it word for word committed to memory. When strangers passed him, or young people came around, he would get out the little book, and say—

"Come, and I will let you hear how the book speaks our own Aniwan words. You say it is hard to learn to read and make it speak. But be strong and try! If an old man like me has done it, it ought to be much easier for you."

"One day I heard him read to a company with wonderful fluency. Taking the book, I asked him to show me how he had done it so quickly. Immediately I perceived that he could recite the whole from memory. He became our right-hand helped in the conversion of Aniwa."

What an example the old chief Namakei affords to many English readers of the Bible, and it may be to some who in this land of books are still unable to read at all!

WE WON'T GIVE UP THE SABBATH.

We won't give up the sabbath,
So sang the saints of old;
We won't give up the sabbath,
For all the wealth untold,
The day which God hath hallowed,
And sanctified and blessed,
One day He asks for worship,
And gives for toil the rest.

We won't give up the sabbath,
Though Satan war may wage,
To wrest this precious heritage
Which stands from age to age.
The heathen in his blindness,
Bows down to wood and stone,
And shall a Christian nation
Refuse her God to own.

We won't give up the sabbath,
For ages it hath stood
A sign to all the nations,
To show our God is good.
God bade us rest from labour
On one day out of seven,
That we might learn His precepts
And lift our thoughts to heaven.

We won't give up the sabbath,
No nation long can stand
Which gives itself to pleasure,
And spurns God's just command.
In love God gave the Sabbath
To benefit the race;
The world is so much with us,
And seeks to take His place.

We won't give up the sabbath,
The prelude of the rest,
Which yet for us remaineth
The Sabbath of the blest.
When toil shall all be ended,
And we our loved ones greet
In God's Own House for ever,
To worship at His feet.

—Fairlie Thornton.

There are some 200,000,000 Mohammedans in the world—about one-seventh of the total population: of these 6,400,000 are in Europe; about 119,000,000 in Asia, and 42,000,000 in Africa. Three-quarters of them are under Christian rule or protection.

CHURCH OF ENGLAND GRAMMAR SCHOOL FOR GIRLS, NEWCASTLE.

(Under a Council elected by Synod.)
Patron: The Right Reverend the Lord Bishop of Newcastle.
Principal: Miss M. E. Lawrance, assisted by a highly qualified staff of Resident and Visiting Teachers.
Thorough Education to Leaving Certificate and Matriculation Standards.
Specialities: Music, Art, Languages, Physical Culture, Sport and Sea Bathing special features.
For Prospectus apply to the Principal.

THEOLOGICAL BOOKS FOR SALE.

(In good Condition.)
Hasting's Dictionaries (bound in leather and cloth). Dictionary of the Bible, five volumes, set £5/5/-; Dictionary of Christ and the Gospels, two volumes, set £2/2/-; Great Texts of the Bible, two volumes (Psalm 119 to Song of Songs, and Revelation), 5/- each. "Man to Man" Series (addresses to men by well-known preachers), seven volumes (Via Sacra, Darlow; Sidelines from Patmos, Matheson; Ephesians, Dale; Knowledge of God, How Christ is All, Moule), set 7/6. The Children's Pulpit (addresses for Children on Sundays in Christian Year), 49 numbers, set £1. Expositors' Dictionary of Biblical Quotations, Moffatt (large volume), 7/6. New Testament Criticism (its History and Results), McClymont, 4/-; Pentateuchal Criticism (Simpson), 5/-.

Unwritten Sayings of Our Lord, David Smith, 4/-; Churchoffman's Pulpit (Leat, Good Friday and Easter, 3 vols., paper covers, set 4/-.

Rector, c/o "Church Record," 64 Pitt St. Sydney.

Church Missionary Society

ST. HILDA'S COLLEGE,
Clarendon Street, East Melbourne.

Receives girl students preparing for the Mission Fields, or for Deaconess work in Australia.

Fees £50 p.a.

Applications for entrance to the College, or subscriptions to its funds should be sent to the Rev. Seafeld Deuchar, B.A.

Swag and Surplice

Go together in the work of the Bush Church Aid Society.

On the Great Grey Plains of the West beyond Cobar and Wilcannia to far-off Broken Hill;

In the Big Scrub of the Queensland Border;

'Mid the noisy activity of the Construction Camp on the Murray;

By the Mountains of the East in Victoria;

At the Far West Mission round the Great Australian Bight—

You will find the men whom it assists.

Will you join in this great enterprise for the sake of the Church in Australia?

Become a Member. (12/- p.a.)

Send a donation.

Read the "Real Australian." (1/6 p.a. posted.)

Call, write or send to

Rev. S. J. Kirkby, B.A.,
Organising Secretary,
Church House, George St., Sydney

THE GREATER WAR.

CHURCH SOCIAL CAMPAIGN.

WHAT IS IT?

1. Employment Agency, 125 Princess Street, offers every soldier work.
2. Training Farm, Hawkesbury River. Men helped till found a position. Here they are revolutionised.
3. Out and out to help every service man in need.
4. Deals with many emigrant soldiers.
5. Is arranging to take over a hostel to accommodate and deal with 100 emigrants.
6. Hundreds clamoring for work. Many have been placed in positions and about 85 on farms because they are unemployed.

WHY IS IT?

4000 soldiers out of work in Sydney. Many starving. Many are becoming beaten because they are unemployed.

WHAT YOU CAN DO.

Send donations; employ men from Bureau. £15,000 needed to solve this problem, and become self-supporting. Write to Chaplain G. S. Richmond, Diocesan Church House, George Street.

STRATFORD SCHOOL FOR GIRLS.

Resident Boarders and Day Pupils. Lawson, Blue Mountains.
Principal—MISS WILES. Assisted by a Competent Staff of Teachers.
The School's Scope of Study embraces the usual English Subjects. Pupils are prepared for MUSICAL EXAMS, also for the INTERMEDIATE LEAVING CERTIFICATE and Matric. Exams.
Physical Culture is Compulsory.
The School's great aim is to develop Christian Gentlewomen.
Prospectus on Application.

"HELENIE" PRIVATE HOSPITAL

CHURCH STREET, RANDWICK.
MEDICAL, SURGICAL AND OBSTETRIC.
Special Accommodation for Country Patients.
Telephone Randwick 1073. M. E. MOBBS (Mrs. Brooks), Matron.

GLENGARLEN PRIVATE HOSPITAL,

LYTTON STREET, NORTH SYDNEY.
The above Hospital is now under the Matronship of SISTER ELEANA M. JUDD.
(Late Australian Army Nursing Service, A.I.F.)
MEDICAL, SURGICAL, OBSTETRIC AND INFECTIOUS.
Telephone 2 North.

GLENGARRY HOSPITAL

MEDICAL SURGICAL AND OBSTETRIC.

OFF BRADLEY'S HEAD ROAD, MOSMAN

Telephone Y 1183.

MISS A. M. YOUNGER

MEDICAL AND SURGICAL.
St. Ives Private Hospital, 95a Ridge Street, North Sydney.
Telephone North 428.

CAMPBELLTOWN.

Telephone Campbelltown 43.

KYLA PRIVATE HOSPITAL,

LITHGOW STREET.
NURSE NEWBURY. Medical, Surgical, and Obstetric. Convalescents.
Healthy position with every personal comfort.

OBSTETRIC.

Telephone U 1583.

MISS FULLAM,

BELVIEW PRIVATE HOSPITAL,
GEORGE STREET, PARRAMATTA.
The above Hospital is now under the management of Nurse Fullam. Every comfort assured. Special Accommodation for Country Patients.

E. WAITE,

General Draper, &c.,
Great North Road, Gladesville.
Men's and Children's Clothing a Specialty—
Below City Prices.
By shopping here you will find everything satisfactory in value-giving.

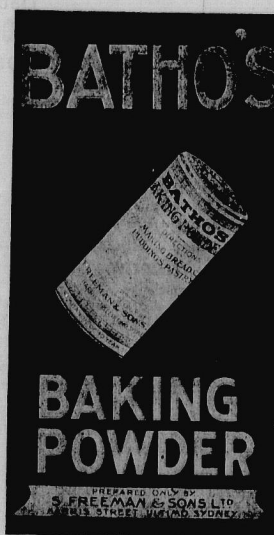
Ring up Phone 193.

J. W. LOWN

Old Established
GROCER & PROVISION MERCHANT,
208 Darling St., Balmmain.
When requiring your next Grocery order.
All orders receive my personal supervision and early despatch.

MODEL BAKERY

John Street, Lidcombe.
J. T. SAVAGE,
BAKER & PASTRYCOOK.
My carts deliver in Lidcombe and surrounding districts daily.



40 YEARS' RECORD
NOTHING BETTER
A Pure Baking Powder.

Diocesan Book Society

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

C. N. CROSS,

GROCER — CAMDEN.
Large up-to-date stock of all kinds of Groceries.
Choice brands of Dried Currants, Raisins,
Sultanas, etc.

Orders carefully packed and punctually attended to.
Phone—8 Camden. A TRIAL ORDER SOLICITED.

Cremorne Junction, Military Road, Neutral Bay

MISSSES McCOOK,

Drapers and Milliners.

Latest Fashions of the Season. Children's Millinery a
Speciality. Charges Moderate. Terms Cash. All
orders will receive our best attention.

"The Store that Pleases"

Tel. 84

LEURA CENTRAL STORE

A. E. PETERSON

THE MALL, LEURA

Mention "Church Record."

Tel. L.1453.

C. S. ROSS

(Successor to N. H. SCOTT.)

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

Wahroonga Bakery.

P. E. JENNINGS

Baker and Pastrycook, Lane Cove Road.

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

HURSTVILLE.

Telephone Kog. 70.

EXCELSIOR BAKERY

J. McCALL

Baker and Confectioner.

Householders, please note address—

Phone Edgecliffe 532.

MORTIMER'S

Groceries and Provisions will give entire satisfaction.

206 NEW SOUTH HEAD ROAD, DOUBLE BAY.

All goods new and best quality. Butter and Eggs fresh in daily. Let us collect
and deliver your order.

LIDCOMBE.

OLIVETTE, late YANDOO REFRESHMENT ROOMS

G. A. JERROLD, Proprietor.

All kinds of Confectionery.

L. Way's famous Cakes and Pastry.
Refreshments at all hours.

A. HARRISON & SON

Blacksmiths, Wheelwrights & Farriers,

CANLEY VALE ROAD,

CANLEY VALE.

Repairs executed at shortest notice. Shoeing a
Speciality.

Irvine's Winsum Cream

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

Pots 1s. and 2s. each.

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

The Guildford Bakery

Railway Crescent, Guildford.

H. G. COLEMAN

BAKER & PASTRYCOOK.

Orders Collected and promptly Delivered daily.
Wedding and Birthday Cakes made to order.
Small Goods a Speciality.

Telephone N.1374.

HAROLD B. WARD

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

SURGEON DENTIST.

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

STAINED GLASS MEMORIAL WINDOWS

Specially Selected Subjects for
Soldier Memorial Windows

References as to work executed in Australia and
Great Britain.

F. J. TARRANT, 24 & 26 Taylor St.,
off Flinders St., Darlinghurst, Sydney

HOUSEHOLDERS PLEASE NOTE—

HARRY CUE (Late A.I.F.)

CASH GROCER.

157 GLEBE ROAD, GLEBE.

Every attention to all orders with despatch.
Your kind favours appreciated.

"The House of
Economy."



12

**Moderately-Priced Millinery
at Anthony Hordern's**

Inexpensive Fashions at Anthony Hordern's not
only reflect the latest ideas from the realms of
Fashion-craft, but there is portrayed also in practical
form the wonderful values that have given to Anthony
Hordern's the well-earned title of "The House of
Economy."

A VERY FINE EXAMPLE of a genuine imported Fur Velour is illus-
trated. It is banded with Faux Ribbon, and has a very smart and
attractive appearance. PRICES 42/- and 63/-
H1646—SMART HAT OF FANCY STRAW, Muffin-bound edge,
trimmed ribbon and fancy bow. Colors: Black, Navy, Nigger, Cherry,
Emerald, Mastic. PRICE 12/11
H1826—BECOMING SMALL HAT OF FINE TAGEL, with alternate rows
contrast wool, trimmed ribbon and wool. Colors: Black-Cherry, Mas-
tic, Emerald, Cherry-Navy, Black-White, Mastic-Saxe, Mole-Saxe.
PRICE 15/6
WE PAY CARRIAGE ON FASHION GOODS TO ANY PART OF N.S.W.

Anthony Hordern & Sons Limited
BRICKFIELD HILL, SYDNEY.

Telephone City 9440

E. WEBBER & CO.

The Leading Drapers
Clothiers and House Furnishers

Has it occurred to you
that you can shop as
PERFECTLY and ECONOMICALLY

at
WEBBER'S

as in Town

YOUR WISHES are regarded!
YOUR DESIRES anticipated!
YOUR WANTS satisfied!

at the ONE BIG STORE

Opposite Town Hall, Auburn.

BANKSTOWN.

JAMES L. DAWSON

Grocer, Tea and Provision Merchant

SOUTH TERRACE (at Station)

Our Teas a speciality.

JENNINGS

The Cheapest Draper in the District,

HALDON ST., LAKEMBA.

Phone Petersham 209.

WILLIAM H. OSGOOD

Licensed Plumber, Gasfitter & Drainer

Estimates for all kinds of House Repairs.
204 Marrickville Road, Marrickville.

Try

J. HENLEY

For your Groceries and Provisions.

(The very best for the very least.)

187 Bridge Street, Drummoyne.

Telephone Drum. 96.

The Church Record

For Australia and New Zealand.

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

With which is incorporated "The Victorian Churchman."

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

Vol. VIII., No. 11

JUNE 3, 1921.

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

Current Topics.

The world is ever sin-sick, though
unfortunately not "sick of sin." Con-
sequently what it needs
The Expression and what it desires are
of Christ. often poles asunder.

And the temptation to
desire in opposition to its real need is
obviously the working of that spirit of
evil who relentlessly and persistently
seeks the destruction of the good and
waxes fiercer and fiercer in his consist-
ent conflict with the power that makes
for righteousness. It would be easy to
be pessimistic in the midst of the de-
pressing signs that are so manifest
around us. The times in which we live
are to us overwhelmingly critical, and
the Christian Church, and, consequen-
tially, each member of it, is face to
face with a task that challenges atten-
tion. As the Archbishop of Brisbane
said the other day:—

"There are many signs that people are
finding it harder to believe in the Christian
faith than ever before. Depleted congrega-
tions everywhere in the civilised world are
evidence of the recoil which is being felt
towards the Christian religion. The
churches are going through a very critical
time. But though people may find it hard
to believe in the Christian faith they can
believe in Christian service, and in these
days there is a tremendous outburst of such
service in the form of caring for the sick
and relieving suffering in general, because
it is in that sort of work that Christians
find the only argument that their creed is
true, and that it has an effect upon their
lives. Through works of service I hope the
world will be won back to the Christian faith
in spite of the present recoil, which we can-
not fail to observe."

There can be little doubt of the
truth of this utterance. The world
ever needs the expression or manifes-
tation of Christ Jesus in all His gentle-
ness, sympathy, and holiness, and that
expression is now in the responsibility
of the individual Christian and the
Christian Church which is Christ's
Body.

But for effective witness we shall
need always to preserve the Master's
own order. As to His
The Only Way. earliest disciples, so to
us He would say "Ye

shall receive power, after that, and ye
shall be witnesses of Me." The most
potent cause of the Church's weakness
must be that "we are out of contact
with the only Source of true power—
the Holy Spirit Himself." He is re-
vealed to us as the source of life; He
is the Energiser; He is the Guide of the
Church; He is the Strengtheners.
Through Him acting on and through
the lives of Christians the world is to
be convicted of sin, righteousness and
judgment. That was the Master's
word to His disciples. The Comforter
was to come to them, and in coming
to them was to do this work of the
conviction of the world. It is for us
to receive the great Gift and in His
power give forth our witness of Christ
in words and deeds, in Christ-like lives

that shall convince the world around
us. It has been well written:—

"Someone has said, 'If we could get the
pulpit on fire of the Holy Ghost, the people
would come to see the sight.' We need not
only the pulpit on fire, but the pew as well.
Then the witness of the Church will be ef-
fective once more; then the message of the
Church will be no longer cold and half-
hearted and faithless. Then multitudes will
be pricked in the heart and convicted of sin.
Then will souls be added daily to the
Church."

The Bishop of Goulburn speaks very
frankly to his diocese on the claims of
Foreign Missionary work
"Our Purest and the sympathetic and
Sacrifice." generous support of all
Church-people. Dr. Rad-
ford, in his monthly letter, writes:—

"I am profoundly thankful for the splen-
did increase of the missionary contributions
of the diocese of Goulburn from £150 five
years ago to over £1000 in 1920. Still more
is needed and still more can be done. Some
parishes are already giving to missions a
tenth or more of their parochial income. If
the whole diocese were giving a tenth of its
income, we should be sending over £2000
to missions, and if every diocese did the
like, the missions of the Australian Church
near and far would be enabled not only to
carry on, but to go forward through all the
doors of opportunity that God is opening in
every land. The missionary title of all
Church wealth for the work of the Church
abroad will be forthcoming only when
Church-people recognise that a large pro-
portion of our Church funds represents pay-
ment for what the Church is doing for and
amongst ourselves, the working cost of the
spiritual work by which we ourselves are
benefitting. Our purest sacrifice, our most
unselfish giving, begins with what we give
to our missions at home and abroad. The
Church in a diocese exists not merely to
keep itself going but to keep the Gospel
going where it has not yet gone or only
just begun to go. We owe our English and
Australian Christianity to missionaries
from other Churches in ancient times; to-
day other peoples are looking to us to give
them what we ourselves have already re-
ceived. I appeal to you all therefore to do
your best, and then still better. It can be
done, if we will."

Dr. Radford has spoken truly, and
we hope that his words will receive the
careful consideration of Church-people
generally. The call of Christ to His
disciples is to a large-hearted service
that is only limited because the limit
of resources and not of the will is
reached.

The C.M.S. Gleaners' Union, after
many years of usefulness in further-
ance of the cause of For-
eign Missions, is entering
upon a new phase of ex-
istence. The great fea-
ture of the G.U. was
fellowship in prayer and service.
Every member was linked up with the
centre of the Union in a definite
pledge of prayer and work for the ex-
tension of the Kingdom, and no matter
how isolated from other Gleaners,
was in fullest membership and rap-
port with the complete objects of the
Union, for what is known as the branch
system was quite an afterthought or
development of the Union because of
the association of members in paro-
chial life. The new departure con-

sists in a widening of the scope of the
Union and a simplification of its machi-
nery, and also in a change of name.
The new name is "The Missionary Ser-
vice League of the C.M.S.," and it is
anticipated that its appeal will be to a
wider constituency which will result
in a more numerous, and, we trust,
more potent membership of a Union
which should really stand as it were
at the heart of the great Society. After
all, prayer and service for the King-
dom of our Lord are the privileges
and functions of every member of that
Kingdom, and we hope that Church-
people will, more generally, realise
their part in that Kingdom by accept-
ing the invitation the Missionary Ser-
vice League extends.

Dr. Eugene Stock, who founded the
G.U. in 1886, has written as follows
concerning the new departure:—

"God has greatly owned and blessed
the work for His Kingdom, in prayer
and personal service, done by the thou-
sands of Gleaners in the past; and I
trust that the same gracious acknow-
ledgment and blessing may be vouch-
safed to the still more fervent inter-
cessions and still more fruitful service
of the multiplied tens of thousands of
the new League in years to come.
'Not unto us, O Lord, not unto us, but
unto Thy Name be the praise!'"

In a recent issue we ventured to
warn our readers against a thoughtless
liberality of gifts which
Helping the in some cases went for
Proselytiser. the hindrance of the work
we should have most at
heart. The same week's issue of
"The Methodist," by a remarkable
coincidence, contained an editorial
note on the same subject, which we
venture to reprint in full as confirm-
ing our own contention, and as useful
to emphasise a danger which from our
own experience we know to be very
real. The article we refer to reads as
follows:—

Beware of the Proselytiser.

"A campaign is being actively carried on
at home and on the mission field which is
injurious to all true Christian evangelistic
work. Through the sale of attractive mag-
azines, and the circulation of other illustrated
literature, by a house-to-house canvas, and
by other methods, certain organisations are
securing substantial monetary help from un-
suspecting Christian people for this cam-
paign. We have no wish to discourage any-
one in real Christian beneficence, but we
must remind our readers that it is our clear
duty to ensure that, as far as possible, our
gifts are really used for the upbuilding and
extension of the Kingdom of God, and not
for the dissemination of sectarian teaching.
It is within our knowledge that certain or-
ganisations, under the pretext of missionary
activity, are persuading Christian people to
contribute money, which is afterwards used
for the support of this propaganda, so an-
tagonistic to the missions of the Methodist
Church and of other Christian Churches.
Much of the literature thus disseminated is
saturated with insidious reflections upon the
evangelical churches; but the attack is so
subtle and so cleverly veiled that many an
unsuspecting reader is deceived. Ministers
have written to us complaining of specious
and misleading statements reported to have

