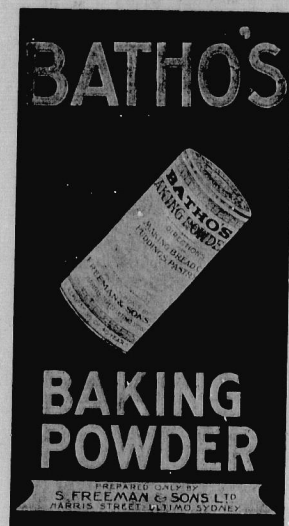


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With which is incorporated "The Victorian Churchman."

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

VOL. VIII, No. 17

AUGUST 26, 1921.

Price 3d. (1s. 6d. per Year)
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The Convocations of the English Church have been in session. An address was presented from that of Canterbury to His Majesty the King. After referring to the Peace of the World, Irish matters, Industrial disputes, and the League of Nations, the address closed with the following statement of the Task of the Church:

"At such a time, and with such needs before us, it is, we believe, pre-eminently the task of the Church of God to set before mankind the eternal truths, to bear witness to the Spirit of God, to plead with men and nations to be reconciled to one another in the name of God, and to proclaim that only those plans for international and economic well-being can prosper which are fashioned according to His will. In all our deliberations we shall seek to recollect how weighty a responsibility is laid upon us for the discharge of this task. We shall also remember that so great a task cannot be discharged by ourselves alone. The Church of Christ should bear its witness, if it may be, with one voice, and should work and act as one united Church. It is the spiritual witness of the Catholic Church as a whole for which the world is waiting—so we were reminded by the great gathering of Bishops assembled in conference at Lambeth last year. It will be one of our chief endeavours in this Convocation to learn how best we may join with other Christian disciples in bearing our witness to the things of the Spirit, and how best we may respond to the vision outlined in the Bishops' appeal to the reconciliation of all Christian people, and the reuniting in one visible fellowship of all followers of our Lord Jesus Christ."

State officialdom is notoriously slow in recognising the remarkable imperial asset of the Missionary. The A Well ambassador of the Empire of Deserved Christ does his work, usually quite neglectful and often un- wishful of any human recog- nition, and not seldom finds the earthly empire a handicap to him in his spir- itual work. But we are not surprised to hear that one of our Missions has been so remarkable that it has gained a high eulogium from the State Official. The Crown Agents for the Colonies have issued for the Government of the Uganda Protectorate a comprehensive "Handbook of Uganda," in the pages of which appears the following appre- ciation of Missions:

"In the years preceding the British occupation the Missions had undoubtedly done signal service to the country. To them, indirectly, Uganda owed its discovery. To them it owed its first European occupation, the first industrial work, carpentering, brick-making, printing, and also the cultivation of coffee and other products. By them the language was first reduced to writing, and almost all available literature in Luganda is the result of missionary labours. To them, too, is due the earliest organised medical work. The entire work of education has been, and still is, in the hands of the Missions. Through their influence slavery was abolished by the Protestant chiefs, on the advice of Bishop Tucker; in 1893. Many barbarous and superstitious practices have also been abandoned, and the social life of the nation has been appreciably raised. Of the spiritual results it is not the place here to speak. But that the moral atmosphere has changed within the past forty years, and that this change has been in no

small measure due to the influence of Chris- tian Missions, no one who studies the facts of the situation will deny."

The Archdiocese of Melbourne is to be congratulated upon the appointment of Rev. Harrington Lees as its chief pastor, and upon the cordial manner in which members of all schools of thought have received the announcement. The new Archbishop will thus be welcomed as he ought to be, and will set out on his work, encouraged by general expressions of loyalty and support. He will bring to his work a charming person- ality, a long experience in important posts, deep spirituality, and solid Bibli- cal scholarship. His books on Bible- study have made him already familiar to many churchmen here, who will look forward to improving the acquaintance, and he will enter on this new sphere



of labour with the hearty good wishes and earnest prayers of Australian Church-people generally.

September 20th, 1921, will be the 50th anniversary of the martyrdom of John Coleridge Patteson, first Bishop of Melanesia. Consecrated in 1861, his all-too-short missionary episcopate was ended by his murder on September 20th, 1871, at Santa Cruz. His death was due to the dastardly practice of kidnapping natives for the purpose of supplying the labour market in Queensland. In a very real sense Bishop Patteson gave his life in order to save the natives, the tragedy of the whole affair being that the natives killed their friend in order to revenge themselves upon the enemies from whom the deceased bishop was seeking to protect them. The story of his life will ever be an added incentive to the Chris- tian Church to live and work more worth- ily for the great cause in which Pat-

teson was the crown of martyrdom. It is suggested that Sunday, September 18th should be regarded as a special Day of Remembrance of the martyred Bishop.

The Brisbane Election Committee and the Bishop of the Province are to meet for the election of an Archbishop, on Septem- ber 22nd. The present Archbishop has sounded a call to prayer, and has appealed for a spirit of faith in connection with the election. Dr. Donaldson wisely deprecates the stirring up of party spirit and personal feeling. In a letter to his diocese his lordship says:

"The next few months are bound to be a time of unrest, and the Christian spirit of the Diocese will be tried by many temptations; for when all are interested in some great practical issue, in Church affairs no less than in secular affairs, there is always the danger lest anxiety should degenerate into impatience and divisions; opinions may group themselves too impetuously round special names, and personal feeling may be aroused. We have the warning of Corinth before us; and you remember how St. Paul protested against the partisanship of those who proclaimed themselves for special leaders, for Paul, or Apollos, or Cephas. Even so now there are dangers in the very anxiety which many of you so rightly feel. We want to avoid all these dangers. A right choice depends largely upon a right atmosphere in the Archbishop Election Committee, with whom the appointment lies. And that again depends on a right atmosphere throughout the Diocese. Let us have faith. We believe in super- natural guidance in human affairs, and guid- ance will be given now if the Church really prays for it.

Here then is my appeal. I ask you to pray, both in Church and in your private prayers, that God's spirit may be with us all, and that the Election Committee may be so governed and inspired, by Him, that a right choice may be made, and that it may be made without undue friction and without undue delay."

A few weeks ago we had occasion to notice the disingenuous statements of a writer in the "Waipara Church Gazette." The August issue of the same paper is just to hand, and we are utterly astonished at the im- pudent lies that are contained in another unsigned article on "Ceremonies." The writer says that

"The 'Prayer of Consecration,' as the most solemn prayer in the whole liturgy, has al- ways been marked by much dignified cere- mony. The English prayer book specifically orders the minimum amount of ceremony considered necessary for the valid consecra- tion of the Eucharistic elements." It must, however be noted that insistence on the minimum of ceremony does not mean forbidding of other ceremonies in customary use. For example, when the priest takes the bread into his hands, in accordance with primitive customs, he raises his eyes to heav- en signifying his entire dependence upon God. It is Christ who alone can minister to us His Sacred Body and Blood—it is Christ who offers His own Sacrifice. The celebrant is only His mouthpiece. In pre-reformation times it was customary to make the sign of

the Cross over the elements twenty times during the Prayer of Consecration. This was an abuse of a very impressive and significant ceremony. The reformers in compiling the English Liturgy had to correct such abuses. The multiplicity of ceremonies had not only become burdensome but had robbed the services of simplicity and dignity. One cross on the steeple of a church and another over the sanctuary, one over the altar and another over the pulpit are full of significance, but a dozen crosses or more on the outside of a church, and crosses sprinkled about everywhere inside—even on the carpet and book-markers, rob the sacred symbol of its significance. Similarly a multiplicity of crosses in the Prayer of Consecration detracts from the solemnity of the prayer and robs it of its simple dignity. It is customary in the English Church to make the sign only twice during the prayer, viz., at the words "Body" and "Blood" in the phrase "may be partakers of His most Blessed Body and Blood," though some clergy do it more frequently. It is also usual for the celebrant to kneel for a moment after the blessing of the bread and again after the blessing of the cup.

This writer's disregard for truth is a puzzle. We wonder whether the Bishop of Waiapu is content that his official organ should be so Romanised in doctrine and words.

The Sacrament of Our Redemption.

The author of "The Catholic Faith" is an illuminating writer, and a born teacher. In that "Manual of Instruction for Members of the Church of England," he has given the Church one of the most comprehensive, popular, and scholarly compendiums of Church doctrine. His facts and arguments are always presented clearly and forcefully. The present volume which we have under review is a brochure of 120 pages in which the writer deals with the Institution, meaning and history of the Rite of the Lord's Supper, "The Sacrament of Our Redemption."

Dr. Thomas first of all declares the right method of approach to the study of the rite, and points out that, in the midst of conflicting views, the only way of rapprochement is to get behind the controversy to the institution of this sacrament as the New Testament records. "It is an inherent tendency of human thought and practice to get away from primary sources." "The Approach to the Institution is first of all discussed, and St. John vi. is quoted as containing a fore-shadowing of Christ's Death, and the teaching of that wonderful chapter is seen to be the absolute necessity of participation in His Death," in order to possess eternal life. A very interesting and instructive quotation is given from the writings of a German Franciscan monk of the 16th century. It reads as follows: "To eat His body spiritually is from thy heart to believe that Christ was made man, and took thy sins upon Himself, and for thee shed His blood. . . . He who thus believeth, by faith, as it were, draweth Christ into himself, and becometh one body with Him. . . . Without the spiritual eating, no man is saved. For unless we have part in Christ's righteousness and His life, we remain in our sins. . . . He speaketh not here (John vi., 53) of the Sacrament, for not all are convinced who take not the Sacrament. He speaketh of spiritual eating—that is, of faith in Christ. . . . In this manner even the Fathers of the Old Testament did eat the body of Christ, for Christ was offered to them also in the promises." The Lord's Supper is just one means whereby disciples may appropriate and commemorate that death.

Then, again, the reader's attention is drawn to the connection of the Lord's Supper with the Jewish Passover feast, with its wealth of symbol and memorial.

After carefully examining the gospels and epistles in relation to the institution of the Holy Communion, Dr. Thomas gives an excellent summary of the New Testament teaching. "Rememberance with appropriation," together with our fellow disciples, is the dominating note of the service. "It strengthens our faith, stimulates our love, safeguards our loyalty, and sustains our hope."

Five chapters follow in which the writer traces the varied changes that took place in our Book of Common Prayer, and finds in that book to-day just "the same simplicity of statement, the same spiritual standpoint, the same general view of the institution" as are found in the New Testament. A careful perusal will convince the reader of the distinct-

ly scriptural and anti-Roman teaching of our Communion office.

Dr. Thomas gives full references and apt quotations from representative men of the Church of England of those times, and deals trenchantly with writers like Gore, Gibson, etc., who seek to burden the formularies with so-called Catholic interpretation.

Three closing chapters deal with current unscripural views of the Lord's Supper, brought in through the Tractarian movement, and culminating in the declaration of the E.C.U. in 1900, to the effect that:—

"In the Sacrament of the Lord's Supper, the Bread and Wine through the operation of the Holy Ghost, become in and by consecration, according to our Lord's institution, verily and indeed the Body and Blood of Christ, and that Christ our Lord, present in the same Most Holy Sacrament of the altar under the form of Bread and Wine, is in it to be worshipped and adored." Dr. Thomas traverses this statement by appeal to our formularies, and the New Testament teaching and sums up the discussion in the following words of Bishop Dowden: "The language of this Declaration finds no countenance in the writings of the Fathers of the Primitive Church. And it is more obvious, though not more certain, that it finds no countenance either in the authorised standards of the Church's doctrine or in the writings of the great theologians of the English Church, most of whom were deeply read, not only in Holy Scripture, (the ultimate authority on all questions of doctrine), but also in the literature of Christian antiquity and the Early Fathers."

We heartily commend Dr. Thomas's book to those of our readers who desire to know what is the Scriptural and Anglican teaching concerning this important rite. We should like to see it in the hands of every clergyman, for the discussion, if vigorous, is fair and kindly in tone, and presents in easy compass the true teaching of our Anglican formularies. "As loyal Churchmen we are content with the doctrine of our own formularies, and we have no wish to add to, or in any way, to modify it from other service books, Roman or Sarum."

[A Sacrament of Our Redemption, by W. H. Griffith Thomas D.D., 2nd edition, Revised. Published by the Church Book Room, London. Price 2/6 and 3/6. Our copy from the publishers.]

The Pioneer of Social Service.

The Bishop of Wellington, referring in his address to his Synod to the "Welcome" Work of the C.E.M.S., gave a useful reminder of the obligations of the community to the Christian Church. The Bishop said:—

"It would be well to remember that this work of welcoming members of the Christian Brotherhood arriving in strange lands, is no new-fangled idea. It was inculcated as a duty and practised by the Church from the earliest days. It was thus the early Church interpreted the Master's words: 'I was a stranger, and ye took me in.' You must have noticed how frequently the duty of hospitality is inculcated in the New Testament. In the New Testament, by hospitality is by no means meant, or at least not chiefly, what we mean by it, the entertaining of our personal friends, but the welcoming of the stranger on travel. So it came about in those early days that a Christian, provided with a letter of commendation from his own local Church, could travel from one end of the Roman Empire to the other, and be sure of a welcome. A letter of commendation was necessary; the early Church was quite alive to the possibility of imposture. Such inter-communion not only expressed, but deepened, the sense of brotherhood, knitting the Church into a strong, world-wide organisation. And I have no doubt that this was a chief reason why the Church was able to survive persecution, and also to hold its ground amid the dissolution of society which accompanied the breakup of the Roman Empire."

"But, indeed with regard to all that we in these days call social service, the Christian Church was the pioneer—a fact not always realised. Already in the last half of the fourth century the Church was founding various social institutions, such as, to use the names by which they were then known, Xenodochia, inns for travelling strangers; Nosocomia, homes for the treatment of acute complaints; Lobotrophia, shelters for cripples and chronic invalids; Orphanotrophia, orphanages; Gerontocomia, homes for old people; Ptochotrophia, homes for the poor; Pandochia, refuges for all kinds of destitutes. Long before the State troubled about such things, the Church with the inventiveness of sympathy and love, was busy at work; and,

although, through the diffusion of the Christian spirit, modern States now largely concern themselves with these human interests, there is still room for the specific activity of the organised Church, and certainly in the fraternal welcoming of its own members arriving in strange lands."

The New Zealand Divorce Laws.

The recent legislation in favour of easier divorce was hotly discussed at the Wellington Synod, and the following resolution was unanimously carried:—

"That this Synod views with strong disapproval the extension of the grounds of divorce made by the 1920 amendment of the Divorce Act, as being more subversive of the Christian standard of marriage than any previous New Zealand legislation on the subject." One of the laymen, a member of the legal profession, instanced a case in which a man had left his wife in order to live with another woman by whom he had fresh children. Though his own wife did not wish for a divorce, but was even willing to live with her husband again, he was yet able, on the grounds of having been separated for three years, to obtain a decree of divorce against her, though her own life had been blameless and her character unassailable. Another layman, Mr. E. H. Hadfield, said that Synod would be grateful for some guiding principles from the Bishop of the Diocese on the subject.

The Bishop said that it might clear away a mass of doubt on divorce and other questions, however, if they tried to distinguish in their minds the functions of the Church and of the State. Some people said that there was no connection or relationship whatever between the Church and the State, and that the less they had to do with each other the better. That was manifestly absurd, for the simple reason that they both met on one point, namely, that they both claimed to deal with human conduct. It was the function of the Church, as he understood it, to hold up before the minds and consciences of the people the true ideal of human life and conduct, and to seek to obtain the acceptance and following of that ideal, not by any thought of external compulsion, but by the awakening of inner reverence. The State dealt with people just as it found them. It had to do that because it had no power by which it could work that inner transformation of reverence to the ideal. That, of course, was where the tragic mistake had been made of the State taking over education. That, he supposed, was the most tragic mistake of modern times, because the State had no method by which it could claim inner reverence for moral law. The State dealt with people as they were, and the State's sphere of operation was the failure of the Church. If the Church were universally successful in awakening the inner reverence for moral law, there would be no necessity for goals. "Every policeman," remarked the Bishop, "is an evidence that the Church has not yet succeeded in its function in attaining the moral ideal." The Christian idea of marriage was its indissolubility. The relations between Church and State had become greatly complicated in our times, and he did not think that they quite realised yet the revolution that had taken place. There was a time when the idea of conduct which the Church upheld was recognised by the State as the ideal of conduct, and the ideal of marriage which the Church upheld was recognised by the State as the ideal of marriage; the State accepted the Christian ideal of marriage as the true ideal of marriage.

Touching on the present New Zealand divorce law, the Bishop said he could imagine nothing more terrible than that persons could enter the state of Holy Matrimony with a sub-conscious notion that if it was not a successful they could get out of it.

A Woman's Question.

"What amazes me is how the women of this country have not risen up, because it is the woman that suffers every time. I can imagine many innocent young girls being married with the deliberate purpose of being left after a time. That certainly is not going to increase the happiness of this country. It is the woman who suffers every time, and this is a woman's question." If they were going to raise the public standard, they should strike the compromise with evil as high in the moral scale as possible. Christian people had to hold up the Christian ideal of conduct, but there could be no compulsion in Christianity, though sought to work by inner reverence and love. Were they going to stand by the highest ideal of love? Woe be the fate of the

Church if it was found wanting. Christ had said: "Ye are the light of the world. Ye are the salt of the earth. If the salt has lost its savour it is fit for nothing, but to be cast out and trodden down of men." "It has struck me," said the Bishop, in conclusion, "that that is what is happening to the Christian Church this very day—being cast out and trodden down of men. Remember St. Peter's words, that judgment would begin in the house of God. I am not so sure this judgment is not beginning now."

Spiritual Healing.

By the Archbishop of Dublin.

I.

The Gospels contain many illustrations of the healing power of our Lord while upon earth. He was pre-eminently a Healer—the word "Saviour" originally implied 'healing,' and one of the things which attracts men to His Person is this care of His for their human and physical troubles. "Himself took our infirmities"—not merely was He sin-bearer, but sympathiser with men's pains, and reliever of their sufferings.

But now this very care on the part of Christ when on earth for men's bodies saddens us to-day. For if Christ, during His stay on earth, manifested Himself in such works of love, is it not a sad decline from those blessed days that Christ does not heal now? Was it really intended that the Syro-Phoenician woman should enjoy advantages which are denied to Christians? The question is perfectly legitimate, and does not (in my judgment) show any lack of faith. We are entitled to ask: Is Christ in His ascended life, less powerful, less benevolent, less near than in the days of His flesh? Did Christ mean what He said when He uttered those great reassuring words, "Greater works than these (of Mine) shall ye do, because I go unto the Father"?

It may, of course, be said in reply that Christ offers us spiritual benefits in the Church which are of all comparison with the merely physical benefits which He dispensed as He walked through the Holy Land. But the reply is not altogether satisfactory. It is very hard to find any valid ground for a cessation of the outward ministries of healing. It seems inconsistent with the religion of the Incarnation—a religion which makes much of the human body and aims in honor more than any other religion has done—it seems, I say, inconsistent with the religion of the Word-made-Flesh that a benevolent movement such as Christ when on earth initiated in the direction of the healing of disease, should have been abandoned when He assumed His heavenly Headship of the Church. And men ask, with a growing insistence, "Is it true that it is so? Did not Christ Himself give power to His disciples to carry on in His Name the works of mercy He had begun?" For we know the words at the end of St. Mark's Gospel—very early words, if not quite as early as the other portions of the Gospels—These signs shall follow them that believe in My Name shall they cast out devils; they shall speak with new tongues; . . . they shall lay hands on the sick and they shall recover."

It is true, as a matter of historical fact, that healings are recorded in the history of the Apostolic and sub-Apostolic Church, and in the age of the Fathers. But gradually the ministries of healing ceased to be exercised on any large scale—though in point of fact, there have been healers and places of healing in the Church down to the present day. And as we look back, we explain this cessation by the suggestion that the gifts of healing were 'withdrawn.' And the question which many are asking to-day is this—"Granted that the ministries of healing ceased to be exercised, was it that the gifts of healing were 'withdrawn,' or that the Church lacked faith to claim those gifts?" Was it God's will that the Church should not possess them in the twentieth century, or was it God's will that it should; and is it that the Church is not straitened in God, but straitened in its own self? I am very much inclined to think that the answer to the question may be found in words of our Lord's, "According to your faith be it unto you." Our Lord is the Life, and I cannot myself see any reason why the Church should believe that the Life should have ceased to manifest itself in works of mercy, just because the Life has passed out of sight. The very meaning of the Church of Christ is that it is Christ in extension. Pentecost has made Christ and His Church one, and all that Christ is His Church is, or at

any rate, is authorised and empowered to be. And so the Church is Christ in the world—Christ visible—Christ audible—Christ tangible—Christ in operation—Christ in touch with men—Christ in Europe—Christ in Asia—Christ in Africa. And the Church's effect upon the world is in direct proportion to its belief in Christ, its Head. And what men are asking, and are quite right in asking, is this: "If Christ healed the sick, why does not the Church heal the sick?" They look at the Church—its constitution, its claims, its present position, and they ask, "When did God sterilize the Church's powers on this side of its activity?" Healings may have ceased; but was that because of the Church's want of faith, rather than because of any Divine decree?

If we study our Lord's ministry, we find a strangely close connection existing in His mind between sin and disease. Take the case of the paralytic in Matthew ix., where our Lord's first words were, "Son, be of good cheer; thy sins be forgiven thee;" or again, the case of the impotent man in John v., "Behold, thou art made whole; sin no more, lest a worse thing happen unto thee." Sin and disease were, for our Lord, closely connected. When He sent out the seventy (Luke x.) with the command to heal the sick, and His messengers returned from their wanderings with the glad words, "Even the devils are subject unto us through Thy Name," what was our Lord's comment on their tidings? "I was watching Satan fallen as lightning from Heaven." The healing of the sick and the expelling of devils were part of His earthly conquest of the forces of evil. Our Lord came into the world as Redeemer, i.e., Liberator; and as Saviour, i.e., Healer. He found men at war with God and at war within. He entered into a world in which this unhappy state of soul was reflected in a pitiful state of body. Sickness and disease were rampant, while nervous-mental ailments, known as 'possession,' held many distracted sufferers in their grip. And Christ's characteristic vitality saw in society thus circumstanced the call to an activity of redemption. "The Spirit of the Lord God is upon Me, because He hath anointed Me to preach deliverance to the captives, and recovery of sight to the blind." Christ was Redeemer, i.e., Liberator. He saw that man whom He was to redeem was a prisoner to Satan in soul and in body. He knew that soul and body are very close to one another. He knew that soul works through body and that body reflects soul. He knew that, if Satan had obtained power over man's souls, there was nothing strange in his obtaining power over their bodies. And therefore, He regarded the healing of sick bodies as part of His work of Redemption, just as truly as the cleansing of sin-sick souls. In fact, He regarded the two operations as opposite sides of one concerted attack upon the great enemy. This surely explains to us why our Lord spent so much time on healing sick folk and giving sight to the blind, and expended so much vital energy on these cures. We think of them as physical acts, done on perishing bodies. A right view of them is that they were intensely spiritual, and an integral part of the work of healing sick souls. Sick bodies were the visible token, and proof of sick souls. Christ penetrated to the central disharmony within, and communicated at once forgiveness and cleansing.

Now, have we not forsaken our Lord's view of the subject? Do we not regard sickness as a purely physical matter, instead of a spiritual thing? For even though we ought to be far from saying that every sickness from which an invalid suffers is due to that invalid's own sin; yet we should be following Christ's leading if we concluded that sickness is due to the presence of sin and evil in

the society to which the invalid belongs. We have forgotten the healing ministry of Christ, and the attack He made upon sickness in attacking sin; and we have come to look upon sickness as a thing to be got rid of because it is painful or disabling or unpleasant, not because sickness is contrary to the will of God and His scheme of things. There is to-day a splendid and an organised crusade against sickness and disease made by the medical profession, and it is all to the good. But the attack upon disease to-day is made on grounds of philanthropy and progress. "In the name of medical science, be well," but not "In the Name of Jesus Christ of Nazareth, arise and walk." The Christian Church has, in fact, abdicated its ministry in respect of sickness. It visits hospitals and gossips with sufferers, and encourages them to endure patiently and learn the lesson of their pains. But where do we find Christ taking this attitude, or His apostles? Christ healed—the apostles healed; and when they could not, as in the case of the demoniac boy, He rebuked them for their unbelief. Can it be that, where-as Christ came into the world to fight Satan, and whether manifested in sin or disease, we have as yet come to acquiesce in the presence of disease as part of God's appointed order of things? Can it be that through want of faith, our whole department if our ministry in the world has been neglected? I do not know. But I confess I am very uneasy, when I think that the Church is Christ visible, and yet that the Church leaves one entire side of Christ's earthly ministry unrepresented. And I feel that with such words as those of St. James in our Bible, we ought to search our hearts very seriously—"Is any sick among you? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the Name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." With such words as these in the Bible, we ought to re-examine our whole position in the matter, and see if we are not hiding from our generation a light which Christ meant to be widely conspicuous.

THE PASSING OF A PIONEER.

On Aug. 5, 1921, at Cronulla, N.S.W., another of our clergy passed away—the Rev. Joseph Dark, at the advanced age of 86. For many years he lived in retirement, first at Mittagong then at Bellevue Avenue, Greenwich, Mr. Dark was born in Devonshire, England, and came to Australia at an early age, and was associated with the late Canon Robert Taylor, of Newtown, at Castle Hill.

He was a teacher under the old Denominational School System at Rose Hill until he entered Moore Theological College, Liverpool, the Rev. R. L. King then being the Principal. He later ordained priest by the Bishop of Sydney in 1869. After two years curacy at St. Phillip's, Sydney, he became incumbent of the newly formed parish of Grenfell—making the long journey over the mountains by road, and there being no house, Mr. Dark and his wife were obliged to live in the vestry of the church.

He labored for the Master later at Bowral, Kurragong, Newtown, and Macdonaldtown, and retired from active work, owing to ill-health, but assisted his brother clergy by taking occasional duty.

He was a man of simple faith and of strong evangelical views. He endeavored himself to all by his kindly sympathetic nature and generous disposition, and his large fund of anecdotes made him a congenial companion.

Mr. Dark leaves a widow, three sons, and one daughter; his eldest son being the Rev.

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THE CHURCH RECORD.

5

Walter Dark, M.A., Vicar of St. Bartholo-
mew's, Sheffield; another son, Mr. Herbert
Dark, of Gippsland; two of his sons served in
the war; Mr. Arthur Dark, who gave his
life for his country, and Dr. Eric Dark, M.C.,
who held a commission in the R.A.M.C.

On the Saturday afternoon a short service
was held in the house by Rev. C. L. Williams,
a nephew of the deceased; then he was laid to
rest in the Woronora cemetery. Those who
took part in the service were the Revs. Ste-
phen Taylor, Willeoxson, and R. Noake—the
latter clergyman being one of his oldest
friends.

Our Melbourne Letter.

(From our own Correspondent.)

The two outstanding events of gen-
eral interest in Church circles here
have been the selection of the new
Archbishop, and the induction of the
first Missioner to the City of Mel-
bourne.

The Rev. Harrington Lees (Arch-
bishop-elect) is most highly spoken of
by those who know him. One writer
in the "Argus" speaks of him as a
rarely gifted and loveable preacher who
is entirely free from "the official mi-
crobe," his solitary aim and "sacra-
mental ambition," being to make the
living and eternal Christ real and vivid
to men. He says that his utterances are
characterised by spiritual power and
intellectual catholicity. "He emphasises
that which underlies all creeds
and over-reaches sects." The writer
concludes his letter with these words:
"I venture to prophesy that, given
length of days, he will outshine the
Moorhouse tradition."

It is, of course, a little bit difficult
to feel very enthusiastic about a man
before one comes to know him; and
perhaps the general feelings in regard
to the selection may best be described
as one of relief that at last a choice
has been made, and of expectant and
prayerful hope that he will be to us all
that in our best moments we would
wish him to be.

The Rev. A. A. Yeates created a
good impression by his speech at the
welcome accorded him at St. James'
Parish Hall, after the Induction Ser-
vice. He seemed to speak with diffi-
culty, probably because it is always
difficult to speak on these occasions;
but he left on the large assemblage a
distinct impression of a man of splen-
did reserve power, freighted with a
resolute purpose, and stirred by a
gleaming vision of the far-spreading
possibilities of his new ministry. He
has an arduous task to face here, but
he does not look like a man who would
care to fall on soft and easy days,
afraid to tackle big things.

The clergy, too, realise that the
work Mr. Yeates has come to do is of
the first importance for the honour of
the Church of England, and for the
welfare of thousands who remain un-
touched by the ordinary parochial
methods. It must be seldom that as
many as sixty clergy come to the in-
duction of a priest to a parish. Yet
that was approximately the number
who came to show their sympathy,
and to support by their prayers the
first Missioner. And the clergy—as
Mr. Yeates rightly felt—were but the
representatives of many thousands of
interested churchmen who will follow
this experiment with sanguine hope.

It is rumoured that some of the
clergy, not having read the directions
on their invitations cards, had much
ado to find the spot, but, like Cain,
"wandered through shades of night,"
assisted in this case by the light of a
full moon. In fact, I could unfold a
strange tale of a cleric being piloted
about the lanes of the city by a stran-
ger who undertook to find the Old
Cathedral, and being picked up by

Certain Important Persons in a motor
car, who likewise were in search of the
said Cathedral; and how they did wan-
der up and down many streets and did
enquire of many constables; and how
they did treat with contumely the sug-
gestion of one of these helmeted guar-
dians of the night that the Cathedral
was in West Melbourne; and how, at
last, they were given a lesson in local
Church History by a taxi-cab driver,
who did tell them with much vocifera-
tion that long, long ago the Old Cathed-
ral had been pulled down and had
been re-erected in West Melbourne.
Truly many things are hidden from the
learned and are revealed unto babes!
But who the cleric was, and who the
"greater-than-he" were, not all the
king's horses nor all the king's men
will drag from me. And so to bed
(with apologies to Samuel Pepys).

Personal.

Will our subscribers please note that
in future a pink wrapper will enclose
the "Church Record" when their sub-
scription is due, and a remittance at
their earliest convenience will greatly
oblige the management.

Rev. L. S. Quinlan, who has been act-
ing mission chaplain in Brisbane, has
been appointed to succeed the Rev. J.
D. Packard at Inglewood. Pending his
departure for England, Mr. Packard has
taken charge of the parish of Pittsworth,
where the rector, the Rev. A. M. Has-
sall, has been laid aside temporarily by
the necessity of undergoing a slight opera-
tion.

Rev. G. A. and Mrs. Luscombe, who
have worked faithfully in the Torres
Strait Mission since 1915, are resigning,
and Rev. J. W. and Mrs. Schomberg are
succeeding them.

Miss Jones and Miss Russell have
been compelled to leave the Torres Strait
Mission through ill-health. Miss Oliver
has also been very ill.

The Bishop of the Province of New
Zealand has granted permission to preach
to the Rev. A. T. Thompson, B.D., or-
ganising secretary of the B. and T.B.S.
Mr. Thompson is a minister of the Pres-
byterian Church.

Rev. Henry Staples, Th.L., formerly
Priest-in-charge of Junea, has been ap-
pointed to be rector of Junea.

Canon Dart, of Nelson (N.Z.), ar-
rived from England on July 26.

Rev. J. A. Jernys, B.A., has been ap-
pointed rector of Murchison (N.Z.).

The death is recorded of Mr. John
Holloway, a prominent Churchman of
Christchurch (N.Z.).

The death took place at Mosman
(N.S.W.) of Mr. J. Armitage, who was
well known in building circles. He was
60 years of age, and had been associated
with Holy Trinity Church, Sydney, for
40 years, as Sunday School teacher,
churchwarden and synod representative.

Canon Claydon, rector of St. Luke's,
Concord (Sydney), has returned from
India by the Naldera with his mission-
ary daughter, Miss Lora Claydon.

Rev. E. J. Marchant, of Ballina
(N.S.W.), has gone to Brisbane, to take

a much-needed rest. Rev. F. W. Hart,
will take charge during his absence.

Rev. J. H. Maclean, rector of Christ
Church, North Sydney, has nominated the
Rev. S. A. Turner, curate of Cam-
den, to act as locum tenens during his
absence on sick leave.

Archdeacon F. G. Evans, of Taran-
aki, who recently resigned his charge,
has withdrawn his resignation in defer-
ence to the wishes of the Bishop and at
the request of Church people in Tara-
naki.

The Rev. R. C. Blumer, M.A., B.Sc.,
Dip. Ecl., who for three and a half
years has been Assistant Minister of
Holy Trinity, Dulwich Hill, and Senior
Mathematical Master of Trinity Gram-
mar School, Dulwich Hill, has been ap-
pointed Assistant Master at Trinity Col-
lege, Kandy, Ceylon, and will leave Syd-
ney by the "Naldera" on August 30th.

Rev. R. Fenwick Brown, of St. Bar-
tholomew's, Burnley, has been elected by
the Board of Patronage to the in-
cumbency of Christ Church, Bruns-
wick.

Mr. A. D. Watson was dismissed for
missionary service by Canon Hancock
at St. Andrew's, Brighton. He will
be stationed in New Guinea.

Rev. J. A. Schofield has been ap-
pointed Clerical Secretary of the Mel-
bourne Central Church League in place
of the Rev. G. E. Lample.

Rev. A. R. Ebbs, Australian Secre-
tary of C.E.M.S., was in Melbourne
last week, and is now on a ten days'
tour in Tasmania.

Rev. F. J. Travers, assistant curate
at All Saints', St. Kilda, has obtained
three years' leave of absence to en-
able him to read for an Arts degree at
Oxford.

Rev. Nigel T. Backhouse has been
nominated to a naval chaplaincy in the
place of the Rev. F. E. Watts, who has
withdrawn his acceptance of the nomi-
nation.

On Sunday, August 14, there died
at her residence, Balacalava, Catherine
Fraser Rowed, mother of the Rev. A.
B. Rowed, of St. Silas', Albert Park.

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His Excellency the Governor of Victoria will lay the foundation stone of the new Church in the parish of St. Catherine's, Caulfield, on Saturday, September 10.

Rev. G. Gilder (of Newport), has accepted the incumbency of St. Bartholomew, Burnley, Vic.

Rev. J. E. Beverley, rector of Holy Trinity Church, Cape Town, spoke at an Inter-Church Men's Smoke Social at Sale on July 23, on "South Africa and its problems," and preached a very fine sermon in the Cathedral, Sale, at even-song on the 24th.

Rev. H. G. White, has been appointed rural dean of Korumburra, by the Bishop of Gippsland.

Rev. F. J. Beeman has been appointed rector of Wee Waa (Armidale).

Rev. W. M. Madgwick, who for the past three years has done very faithful work at Kangaroo Flat, in the diocese of Bendigo, is resigning at the end of September, and is taking a position of usefulness to the Bishop of the Diocese as an unattached clergyman. Mr. Madgwick was for many years connected with Church life and work in the diocese of Sydney prior to ordination.

English Church Notes.

Personalia.

Archdeacon Baskerville, for thirty years a missionary in Uganda, has resigned. "Uganda Notes" deplores the loss the mission has sustained because of the Archdeacon's sympathetic knowledge of the Baganda and his wise judgment.

The death is announced of Bishop Charles John Corfe, formerly Bishop of Corea. Canon H. W. Hinde, M.A., vicar of St. John's, Ipswich, has been appointed to the important vicarage of Islington.

The consecration of Canon David as Bishop of St. Edmundsbury and Ipswich, and of the Rev. T. A. Scott as Bishop of Shantung, took place in Westminster Abbey on St. James's Day, July 25. Rev. W. H. Davis, vicar of Portsmouth, was the preacher.

Mr. William Wyamar Vaughan, M.V.O., M.A., Master of Wellington College, has been appointed headmaster of Rugby School in succession to Dr. David, the new Bishop of St. Edmundsbury.

Bishop Frodsham, vicar of Halifax, has accepted an invitation to preach at Geneva on Sunday, September 4, the day before the Second Session of the League of Nations. The occasion is one that receives special emphasis from the League who attach vital importance to the religious element behind their work. Last year the select preacher was the Bishop of Worcester, Dr. Pearce. Dr. Frodsham is regarded as being representative not only of Great Britain but of the British Empire.

Reunion in Australia.

In the course of his address to the Canterbury Diocesan Conference, the Archbishop dealt optimistically with the question of Reunion and made the following reference to the attitude of the Churches to it in Australia.

"Looking across the sea, the Dominions have the subject well in hand. In Australia, the General Synod of the Church, which meets only once in five years, will discuss the whole question in the coming autumn. We shall not soon forget in this Chapter House the address given to us on the subject last Autumn, by one of the very foremost of the Australian Bishops (Archbishop Donaldson) happily to be one of the Home Episcopate a few months hence to our incomparable gain. He remains in Australia until the Autumnal Synod, with a view to bearing the great part which is rightly his in the deliberations of the Australian Church. Besides the prospects of discussions in the General Synod of Australia important conferences on the Appeal have already been held at Adelaide where representatives of our own Church and representatives of the non-Episcopal Churches, and they had the advantage of the presence and voice of the

Bishop of Willochra, a leading spokesman in our Lambeth Conference. In Australia, as in some other parts of the world the situation is markedly affected by the Union movement which is going on among Presbyterians, Methodists and Congregationalists."

Voluntary Contributions.

Under the head of Voluntary Contributions of the Church of England in the New Year Book for the year 1919, we find £5,498,454 collected for General Purposes and £5,282,994 for Parochial Purposes, making a total of £10,781,448. In this connection it is worthy of notice that of the £53,417 collected on Metropolitan Hospital Sunday in last year the Church's contribution was £38,480.

Pan-Protestantism in Canada.

The movement towards Reunion in Canada, noticed in our last issue, has disturbed the equanimity of the "Church Times." In its issue of July 8 there is a leader under the above title in which the movement is criticised in a most hostile manner. It says:

"Now, if Canadian Churchmen merely regard themselves as members of one of the Protestant sects, only retaining certain features of antiquity, they had better cease from coy pour-parlers, at once negotiate openly with the Presbyterians, Methodists, Congregationalists and Baptists of their country, and bid farewell to Catholic Christendom. If they are bent on a superficial amalgamation with bodies of Christians they will, we warn them, find themselves isolated and alone."

"The Canadian Church is evidently heading towards trouble. Catholic-minded ecclesiastics and leading laymen there are ruminating in gurgling vast, but a monthly paper on sound Church lines, called 'The Kingdom,' has been started recently in Toronto, and we hope it will be supported by English Catholics in its uphill battle. If it is so difficult to maintain apostolic principles at present, what would it be in a 'united' Church flooded by unconverted conformists, a Church offering sacraments apart from any sacramental conviction, and governed by bishops who repudiated the doctrinal basis of episcopacy?"

We trust the Canadian Church will not be frightened by these strangely unchristian threats of a strikingly "un-Catholic Press." The "Church Times" has been fearing "Pan-Protestantism all along and has never shown any sane ardour for reunion."

Y.M.C.A. Centenary.

A service to mark the centenary of the birth of the late Sir George Williams, the honoured Founder of the Y.M.C.A., was held at St. Paul's Cathedral on June 6th last. There was a large congregation, those present including Princess Helena Victoria, Princess Marie Louise, Mr. Howard Williams (son of the founder), the Bishop of Worcester, Lord Hollenden, Lord Lamington, and Sir Arthur and Lady Vane.

The Bishop of Southwark, who preached the sermon, said that the Church, although it had given much time to children and bestowed a great deal of thought and care on the aged, had scarcely grappled adequately with the spiritual needs of the young men who went out into the great world of business. There was all the more reason, therefore, why they should give thanks to God for the Y.M.C.A. and the life of its founder, and rejoice in the great advances it had made during the past year, and particularly the varied and heroic work it did during the Great War.

At the conclusion of the service a visit was paid to the tomb of Sir George Williams in the Crypt of St. Paul's.

"The Times" on Saturday, in giving some interesting details regarding the origin of the Y.M.C.A., said that in 1841 Sir George Williams, who was born at a farm on Exmoor on October 11, 1821, came to London and entered the service of a firm in St. Paul's Churchyard, and afterwards became a partner in Hitechock, Williams & Co. It was while he was employed there that the Y.M.C.A. was formed on June 6, 1844. The story of its origin is interesting. George Williams and another young clerk, Edward Beaumont, were crossing Blackfriars Bridge, on their way home, when Williams asked the other if he would make a sacrifice for his religion. "Yes, George," was the reply; "if you lead, I'll follow." It was then agreed that they should call a meeting of their fellow-clerks to help each other to lead the better life, and in spite of ridicule, they persevered.

"I Have Finished the Work Which Thou Gavest Me To Do." (John 17:4.)

Oh, that I with Thee may say,

'Ere I pass from earth away,

'I have finished, Lord, for Thee

All the work Thou gavest me."

Correspondence

A Plea for Help.

(The Editor, "Church Record.")

Sir,—The Parent Committee of the Church Missionary Society have recently accepted the Rev. R. H. Noble, B.A., of Longueville, in the Diocese of Sydney, for work in one of its large colleges in South India, namely, Palamcottah. The decision of the committee re the location has been influenced by the urgent appeals which have been made by Bishop Waller and the sadly depleted staff of the college, the members of which being in despair in regard to the future conduct of the institution.

But, alas! the P.C. has decided that in view of its financial difficulties no new missionaries should be sent out, even though it be possible, as it is in this case, to find support for the missionaries' maintenance.

In its perplexity it has turned to the local Society with a request that an appeal should be made for £200, to meet the cost of passages and outfit. This request we have acceded to, on the condition that gifts ordinarily made to the general funds of the branch are not diverted.

It would be deplorable if the missionary cause of the Church of Christ were to be hindered for the sake of £200, and that the splendid offer of Mr. Noble should be allowed to go by the board because of the absence of an appeal. I trust therefore that you will consent to insert this letter, and offer facilities for your readers to become acquainted with the very real need. Contributions may be remitted to the Sydney Office.

P. J. BAZELEY.

Hon. Gen. Secretary, C.M.S.

The Bishop of Bathurst and Public Dancing.

(The Editor, "Church Record.")

Sir,—There are two sides to every question—and each person is entitled to his own opinion, but a public teacher needs to exercise caution in his public utterances, specially on questions arising out of social custom, the influences of which for good or evil are a matter for some doubt. The Bishop of Bathurst's "Rejoinder on Dancing" in your last issue calls for some comment. The spirit of his article is splendid, and with much that he writes one is sympathetic. The Bishop has been fortunate in his experiences of dancing. But others have been less fortunate. There are dances and dances—but the gift of discrimination exercised by the episcopal mind is not a general possession, and what the bishop would avoid naturally is resorted to by others as a matter of course; and there can be no question but that some "dances" are detrimental to those who take part in them.

But the question is "Should the Church encourage dancing or discourage it?" Does taking part in social dancing tend to uplift and edify the Church? Does it produce or retard spirituality in the individual Christian? Does it make for a virile Christian character? Are the ranks of those who take the lion's share in the work of the Church recruited from the dance-room? Is it not a fact that speaking generally regular dancers are rarely amongst either the worshippers or the workers of the Church? Of course I am not thinking of the type of dance to which the Bishop of Bathurst would go, but I have in my mind a parish where the local dance room was within a stone's throw from the rectory, and which was a source of continual annoyance. Here dancing was generally from 8 to midnight, frequently until 2 a.m., and occasionally right through until daylight. The type of dancer here was of a very low order, if tested by the language and behaviour. And this place was by no means an exception. They abound in large centres, and have many patrons. I am well aware that his lordship had not these in his mind when giving his episcopal benediction to dancing. But I venture to remind him that these have to be considered when giving a pronouncement on the subject. My own experience has taught me that my best workers in the Church—those who are keenest for the extension of the Kingdom of Christ—are amongst those who cut dancing right out. And I am of opinion that St. Paul's words to Timothy are well worthy of serious thought, "No man that warreth entangleth himself with the affairs of this life; that he may please Him who hath chosen him to be a soldier."

The condition of the work calls for a Church whose members are more concerned with the building of the Kingdom of Jesus Christ than with the pursuit of pleasures, whose influences for good are certainly doubtful, and whose influences for harm in some quarters are beyond doubt.

H. G. J. HOWE.

Leichhardt.

A Plea for the "Church Record."

Dear Sir,

I confess to some grave doubt as to the Editor's willingness to accept this contribution. I know it is making an unusual demand upon him. But I shall be leaving Australia in a few months—perhaps for good—and, as I desire nothing so much as the triumph of Evangelical truth in this great land, I am making this venture.

In the last issue of the "Record" the note about the "pink wrapper" made me think seriously. The thought came to me at once: What a terrible calamity it would be if the financial position were such that the "Record" ceased to exist? And I fear there is some danger in that direction. Like every other business concern to-day, a religion journal has an uphill fight to keep going. And it must be plain to every thoughtful person that it is only by setting practical encouragement all round that makes it possible to go on. The two main sources from which the help comes are the advertisements and subscriptions. The individual contribution from each is small, and therein lies the real trouble. Mr. A. as an advertiser, and Mr. B. as a subscriber does not think it matters much if his small debt remain unpaid, but it is the multiplication of these that, after a certain period, will assuredly wreck the whole concern.

And I say again, that such a collapse would be a terrible calamity to Evangelical religion, which, of course, is the Holy Cause of Christ Himself.

An Urgent Necessity.

Surely no churchman can question the importance in these days of maintaining an organ, both for the defence and support of vital religion in our beloved church. We are most grateful for all the help given by the leading secular newspapers in this direction. But they can only go a certain distance and will not speak out upon definite spiritual matters as a religious journal can. And very frequently statements appear in the daily press, which need to be corrected, and sometimes flatly contradicted; and editors are not always prepared to give space for this purpose. Every great organisation in momentous times needs its own special organ if it is to live, and flourish, and influence the minds of men. Let us remember that the Press is a greater power than ever it has been in past generations, and the Church of Christ simply cannot afford to do without its tremendous assistance in its mission for the world's salvation.

The Present Position.

I have had something to do with the organ of Evangelicals in the Sydney diocese in days gone by, and I believe it has never been more satisfactory than it is to-day. First and foremost, it proclaims the truth in love, and its papers are entirely free from any unkind and un-Christian spirit of controversy. And I feel sure it is read from beginning to end, because of its interesting and up-to-date matter. I know, from my long sojourn in England, that "Church Record," the "Church Times," the "Guardian," and the "Challenge," and from an intellectual standpoint, the Australian "Record" is equal to any of these. Altogether, therefore, we have an organ for which we can thank God, and it would be a dishonor to His Name if this powerful and useful instrument were withdrawn.

Work for All.

Here is a bit of work then for our divine Lord, which every Christian man and woman can do—continue to take the "Record"; read it for your own spiritual and intellectual profit, and then pass it on to a non-subscriber, and be sure that, in doing this, you are in a very real way helping forward the Kingdom of Christ. If you are doing no other definite and practical work for Him, do this. Our aim should be to make the "Church Record" a mighty power in Australia, and it is a work open to one and all.

In every parish there should be several Christian women, who (with the Rector's permission), are seeking new subscribers; and in this way taking the Gospel to the homes of parishioners. The one aim of the "Record" is the exaltation of Christ the Lord, and it should be read in the home of every churchman.

E. A. COLVIN.

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The New Archbishop of Melbourne.

Much satisfaction has been expressed with the selection of the Rev. Harrington Charles Lees, M.A., of Swansea, and late of Beckenham, as the Archbishop of Melbourne. He received his education at Leys School, Cambridge. Later he went to St. John's College, where he won a classical scholarship. After graduation in the second class of the Theological Tripos, he proceeded to Ridley College, Cambridge, where his theological education was completed. Mr. Lees was ordained deacon in 1893, and priest in 1894. He began his clerical career as a curate at St. Mary's Church, Reading, in 1893. From 1895 to 1897 he was chaplain at Turin, Italy, after which he became curate at Childwall, in Lancashire. In 1900 he was appointed to the incumbency of St. John's, Kenilworth. Some time after Mr. Lees was selected as a member of the special mission appointed in 1906 for the deepening of spiritual life in South Africa.

After his return he became vicar of Christ Church, Beckenham, which he held until his appointment to Swansea in 1919. Among other positions he has held may be mentioned the office of mission preacher to the Diocese of Rochester. He was also honorary chaplain to the military depot of Kelsey during the war, and to the Christ Church V.A.D. Hospital, for which he received honorable mention from the British Red Cross for his services. Mr. Lees was also national missionary, to the Guards' depot, Caterham, and Stuart memorial lecturer in Bow Church, London.

It is a matter of local interest that the Archbishop-elect married a sister of Canon Cranswick, rector of St. John's, Bishopsthorpe, Sydney. Mr. Lees is well known as an expositor of deep spiritual power and insight. He also contributed articles to Hastings' Dictionary of Christ and the Gospels. Dr. Lowther Clarke, we understand, has warmly approved of the selection and we believe that Melbourne will find the diocesan a true father-in-God. The new Archbishop will probably reach Australia in January next.

During his course at Ridley, Mr. Lees was contemporary with Bishop Willis, of Uganda, Bishop Heywood, of Mombasa, and Bishop MacInnes of Jerusalem.

As a Churchman, Mr. Lees is an evangelist of broad sympathies. The Archbishop of Wales (Dr. J. Owen) testifies that Mr. Lees is "an evangelical, but quite free from party spirit in any bad sense of the term, and gets on well with the High Church clergy at Swansea." "He has," continues Dr. Owen, "got hold of the town in a wonderful way in the year and a half that he has been there, and he is a great power among men. Further, he is a very edifying and effective preacher, a man of strong character, sound judgment, and bright, attractive manner." Mr. Lees has always been a keen supporter of the Church Missionary Society and the Colonial and Continental Church Society, and the Church Pastoral Aid Society. He has the keenest sympathy with all educational movements among the working classes.

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EDITORIAL NOTES.

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

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The Church Record.

AUGUST 26, 1921.

THE PROPOSED STATE LOTTERY.

It is devoutly to be hoped that the deputation which waited on the Premier of New South Wales on Monday last will be found to have succeeded in convincing the Government that it should not go on with its deplorable intention of raising the necessary funds for its Motherhood endowment scheme or any other scheme for that matter, by means of a State lottery. We confess that the tone of Mr. Storey's reply, as reported in the public press, does not give much ground for hope, but it may be that, as he thinks over the arguments advanced and places them before his colleagues, wiser counsels will prevail. It is truly extraordinary, as the President of the Y.M.C.A. pointed out, that such a scheme should be fathered by a government whose party stands for the principle that the only justification of wealth is as a reward of labour. If the man who receives dividends, in spite of his idleness, or out of all proportion to the work he does, is a social parasite, or if the mere inheritance of wealth is wrong, surely no moral justification remains for the man whose only title to it is the fickle favour of a lottery. Still more extraordinary is the comfort Storey seems to get from imagining that opposition to the project is merely an expression of party political malice. If it were, the principles would still remain; gambling would be wrong, whether it were suited upon or caused by Mr. Storey's political opponents. But it is not a political move, and Mr. Storey ought to recognise that fact. The persistence with which he makes this assertion is unfair and is totally unjustified by the facts. Mr. Storey's attention has been drawn to the fact more than once, and we need not reproduce the evidence here, but we object most emphatically to the suggestion that the Christian conscience is at the disposal of any political party. Mr. Storey ought to know that many members of the Church are also members of his party, and that among the clergy there are very many who are sympathisers with the ideals of the movement which he leads, but they are not prepared to see, without protest, their Christian principles violated and their consciences outraged by the Government of the land. If this becomes a party question, it will be the fault of men like Mr. Storey, and upon them the blame must rest. Personally we refuse to identify the project with the Labour Party, and we suggest to the Christian members of Labour and National Leagues alike, that they scrutinise the voting on this question if it comes before the House, and re-

member the details when the next selection of a party candidate takes place. The moral question ought to be paramount when selections are being made and churchmen ought to bear their witness at that time. "Mr. Storey said," we are told, "that he and his colleagues had no love for gambling, but they desired to help the people suffering the hardships of unemployment, and intermittent employment, and further, to attempt to do something for the child-bearers of the country." Very worthy objects all of them; and if he only goes to work on moral lines, Mr. Storey will have the hearty commendation and the sincere gratitude of the Church in tackling such important problems. But he must not proceed on the vicious assumption that the end justifies the means. Nor must he and his fellow politicians imagine that they have taken up an impregnable position and made their action holy merely by saying in effect: "Well, show us a better way." It is their job to find the better way; they are the professional economists, and if they do not know their job it is high time that they resigned. The Church's work is to witness by word and example to the truth; to proclaim the moral principles upon which alone sound government may be based. Methods which ignore the moral issues must be ultimately detrimental in effect, and they are a flagrant dishonouring of God. These principles the Church must affirm, and their truth is not affected either by her leaders' ability or inability to put forth economic schemes or dabble in the practical details of government. The economic futility and the moral iniquity of the proposal were ably and adequately worked out by the Bishop of Newcastle in his last Synod Charge, the relevant portions of which we reported in our issue of July 29; so we shall not go into the question again here. For Churchmen the situation is a call to prayer and to self-examination as to how far the Church's witness is enfeebled by the inconsistency of some of her members. To the Cabinet and Parliament it is a call to face the question as to whether moral principles shall be recognised or flouted in the country's government.

THE BISHOP OF BATHURST AND DANCING.

The "Rejoinder on Dancing" by the Bishop of Bathurst reached us almost too late for publication in our last issue, and suffered somewhat in the process. We must first of all, like the bishop, "enter a gentle demurrer" to the charge that we presumed to criticise his lordship's action in going to the Masonic ball. But we did and do protest against the ill-service done to our Church by what appears to have been an unqualified defence of the terpsichorean art by the bishop in his cathedral. In the next place we must apologise for over-looking an error in the rather important quotation by the bishop of a couplet of verse given by Edersheim and quoted by the writer of the article on Dancing in Hastings' Dictionary of the Bible. In repentant (!) mood we reprint the whole reference and verse from that article. That writer says, in allusion to the Hebrews:—

"The people retained in later times their fondness for dancing in connexion with religious rites, as is shown by the ceremonies connected with the Feast of Tabernacles and the Day of Atonement. On the latter day, and on the 15th Abib, the maidens of Jerus are

said to have gone in white garments, specially lent them for the purpose, so that the rich and poor might be on an equality, unto the vineyards close to the city, where they danced and sang. The following fragment of one of their songs has been preserved, and is thus given by Edersheim:—

"'Around in circle gay, the Hebrew maidens see;
From them our happy youths their partners choose.
Remember! Beauty soon its charms must lose—
And seek to win a maid of fair degree.
When fading grace and beauty low are laid,
Then praise shall her who fears the Lord await;
God does bless her handiwork—and in the gate,
'Her works do follow her,' it shall be said."

Does this really look like "social dancing," or is it "partners for life"? We cannot allow that the bishop's own experience in this case is any guide to the interpretation!

But on the main question we have heard exactly similar arguments applied against the Prohibition platform regarding the Liquor Traffic. We are perfectly sure that Dr. Long would not assent to either of these propositions:

- (1) All drinking is wrong.
- (2) No drinking is wrong.

And yet we should not be surprised to find his lordship on the side of Prohibition.

One sentence in Bishop Long's letter on the subject as printed in the Bathurst "Lauren News" just reveals what we believe to be the weakness in his unqualified defence of the public dance. Referring to the extravagant criticism against the Masonic Ball in Bathurst the bishop wrote, "This innocent and enjoyable gathering was depicted in language which might be appropriate to a description of some low dancing hall, if such exist" (the emphasis is ours). Does Bishop Long really doubt the existence of, what we should term, low dancing "hells." Does Bishop Long think that the public dances even in "high life" are altogether the clean amusement of which he speaks. Fancy in a "Society" Ball in quite a select part of one of the big cities a young lady (!) being "almost" turned out because of her dress or the want of it. And a lad of some 18 or 19 years, not by any means a "wower," of good family saying that he was sick of dancing because the girls were so familiar and their dress so scanty! And the newspaper report of one most successful and select Sydney function describing a damsel, the bravest of the brave, whose frock was of newspaper "only 24½ inches in length. It commenced under the arms, had not even shoulder straps, and finished just half-way down the thigh." We know from a fair experience the ways of the country folk, suburbanites and slum denizens. We know from first-hand experience a great deal about the social conditions of the lonely ways among both rich and poor, squatter and cocky. And that experience keeps us utterly unrepentant in our deep regret that any ground was given for the idea that our beloved Church yields unqualified approval to the public dance.

The daily press reports of the moral state of our community makes sad reading. Not from "puritans" alone comes the complaint that our people are madly rushing after pleasure, and judging by newspaper reports alone it would almost seem that our people are dancing-mad.

In the Market Place.

(By "Spermologos.")

We all believe in a golden age. When we are young it is always in the future. To good folk who are elderly it always seems to be in the past. A strange pessimism often afflicts such. They sigh for the days no longer known. It is quite pardonable, but one does wish that they wouldn't write so much about it, and that reverend contributors would not reveal the common weakness and make such pessimistic comparisons between the young clergy of to-day and the young clergy of some by-gone generation. The problems which beset the Church to-day are not to be solved by assuring all and sundry that "so and so" and "such and such" of 40 years ago were spiritual giants and that their successors to-day are but pigmies. We know the worth of the men of the past. Their works do follow them. May we never lower the standard which they raised! But we curiously wonder what their own generation thought of them. Perhaps there were many then who gravely shook their grey beards and deplored the absence of the mighty dead and gone. The fact is that God never leaves Himself without witnesses, and it is likely that a future generation will judge the alleged pigmies of the present to be as great in spiritual stature as the giants of the past. So we go on unmoved by comparisons, which if not odious are not always generous. We say it again. To youth the golden age is always in the future; to old age it is generally in the past; to those of us who by the grace of God are immersed in His work we find that it is always in the present. It is glorious, so we thank Him and take courage.

"Hope deferred maketh the heart sick" was the sorrowful reflection of some disappointed anonymity of bye-gone days. What tragedy of unrequited love or of unwarded patience had befallen him we cannot trace. But we can be sure that it is ought to be compared with that now being silently suffered by the Sydney clergy as the soul-deadening realisation comes home to them that for 1921 there will be no Diocesan Year Book. For months with straining eyes they have looked for the appearance of the familiar red and yellow volume. For months they have eagerly anticipated the delights of browsing upon this rich and bosky field of literature. But now dark and clammy clouds of despair surround them. The light of hope has gone and they can but stumble and grope their way through the gloom of the remaining months of the year. What greater deprivation could be inflicted upon this same worthy body of men? Without this always fresh and ever solid body of combined divinity and law and history and statistics upon their shelves or desks how are they to elucidate the many questions which continually come before them in the discharge of their solemn and responsible duties? For instance: To what authoritative volume are they to turn when they desire to ascertain the exact rules and regulations for the Exhumation and Removal of Corpses and for the transfer of bones to China? This valued information has never been denied them in past years. Why should this year of grace be an exception? How shall they be able to convince sceptic visitors from other sees of the existence of a Diocesan Theological Library unless they can point to the Year Book with its fine descriptive article thereon, an article which has appeared with commendable regularity for years past? By what means shall they solve the knotty problems of the differentiated charges for burial in a grave and burial in a bricked vault? How shall they determine whether the "Parish Clerk" (whoever that functionary may be) is to be made the recipient of a funeral fee amounting in one case to a humble florin and in the other case to three noble half-crowns? The Year Book has always given infallible guidance on these points. Are the clergy for this year to be left to their own benighted reasonings and their own feeble arithmetical reckonings? And then is the Church at large to be left without the artistic stimulus provided annually by that really inspirational wood-cut of St. Andrew's Cathedral with its academically-garbed gentlemen and its crinolined ladies disporting themselves in a strange looking Bathurst Street that knows nothing of carriers' waggons and whirling motor cars?

These are possibilities fearful to contemplate; yet the steady passing of the months unrelieved by any suggestion or promise of publication of the desired volume makes them to be awful realities. The book appears not. "The Crookford of Australia" has died an untimely death and all the clergy mourn therefor.

Much faithful reading of parish papers and much patient listening in parish pews

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

New Parish Hall.

In opening the new Parish Hall in connection with St. Cuthbert's Church, Naremburn, on Saturday week last, the Archbishop of Sydney said that the building was not only for church work, but for the purpose of retaining the interest of the young people in their church, and for other purposes. The reproach levelled against the Church of England that they were too respectable, would be removed by social gatherings. The new building would cost £3200. Of this, £1200 had been raised since last November. He believed the balance would be met, and the Hall placed completely at God's service. It did not seem long ago, said the Archbishop, since he had paid a visit to an empty paddock, on which the church and new hall now stood—and with the church quite free of debt.

The rector, the Rev. L. A. Pearce, said that the hall would accommodate 450 to 500 people, and its dimensions were 80ft. by 35ft., with a kindergarten and kitchenette at the rear. The hall was crowded for the opening service, and the offerings amounted to £64 10s.

The Rector and his Parish Council are to be congratulated upon this enterprising work.

"Go to Church" Sunday.

At St. David's Church, Arncliffe, on Sunday last, "Go to Church" Sunday was celebrated, when nearly eleven hundred people attended the parish church and Old St. David's, and the Offering amounted to £50.

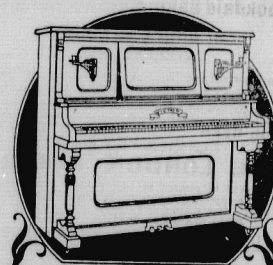
The services were conducted by the Rector, Rev. R. H. Pitt Owen and his assistant, Mr. W. Siddons. This is the most successful set of Sunday services ever held in the district.

Warriors' Friend Campaign.

We have been requested to draw our readers' attention to the fact that "The Church Social Campaign" has changed its description, and will in future be known as the "Warriors' Friend Campaign."

C.M.S.

The annual sale of work, organised by the Women's Executive, will be held on



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I met Mr. Hickson first at Geneva, and travelled to Egypt and Colombo by the steamer. There is nothing attractive about his appearance or manner. As we gathered was the case with regard to St. Paul, he is a very ordinary-looking man; but I was profoundly impressed by his depth of faith and his great power, and by the cures which he incidentally wrought even on board ship. He does not regard healing as an end in itself, but simply, as a means to spiritual uplift and to bringing the soul itself nearer to Christ. He has nothing in common with Christian Science, faith-healing, or any of the modern vagaries with regard to health. It is this fact that the whole object of his work is to bring men to Christ that justifies this notice in a missionary review. Mr. Hickson is an Australian, and he told me that he hoped to visit Australia in 1923. His arrival will be awaited with interest, and, unless I am much mistaken, he will create a profound impression.

I trust that the Church will define its attitude to his work before his arrival; it is a matter for which it is very little desirable to leave to purely individual initiative.

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Promises and Donations should be sent to
the Hon. Treasurer at the above address.

Tuesday, August 30, from 2 to 10 p.m., in the Chapter House. It is to be opened by Mrs. W. E. Shaw, at 3 p.m. There will be a large display of Oriental work, including lace, drawn thread and brassware, plain and fancy work, handkerchiefs and d'oyleys, cakes, sweets, produce, flowers, miscellaneous articles, Xmas cards and calendars, books, refreshments.

A special evening programme, will consist of representative scenes from Persian and Eskimo life by Dulwich Hill and St. James's, Croydon, G.M.B's.

Y.P.U. Annual.

On the 28th anniversary of the Y.P.U. a great demonstration will be held in the Town Hall, Sydney, on September 3, at 2.30 p.m. Eskimo, Japanese and Indian scenes will be given by various bands. Only 300 tickets will be available for visitors at 1/- each. Secure them early from the C.M.S. office, or from your local secretary.

A Live Parish.

One of the most thickly populated parishes in the diocese is that of All Souls', Leichhardt. The foundation of the work was well laid by that man of God—the late Rev. Thomas Holme—and the work to-day in the midst of a vastly increased population is being well maintained by the present rector. At the recent confirmation, Mr. Howe presented 128 candidates, and at their first communion on August 7, there were 232 communicants at the parish church and 40 at the daughter church of Lilyfield.

NEWCASTLE.

Memorials.

A Gothic Holy Communion Table in memory of Wm. B. Davis, oaken Font in remembrance of Jas. H. Smith, carved Prayer Desk in memory of R. Davis, Vases, Book Rest and other furnishings presented by the Woy Woy parishioners, were dedicated by the Bishop of Newcastle this week. These furnishings were obtained from the Church Stores, Sydney.

GOULBURN.

Soldiers' Memorial Chapel.

A full meeting of the committee was held on August 18, the bishop presiding. Some objections to the chapel design, in so far as it interferes with the Bishop Thomas Chapel, were received, objections which will probably disappear when the work is completed. The temporary dislocation of the Bishop Thomas Memorial Chapel has now been ended by the restoration of the western screen enhanced by opened traceried panels in harmony with the new work of the Soldiers' Memorial Chapel. Several important details in connection with the Soldiers' Memorial Chapel design were settled or advanced another stage on, and the details of all ornaments and furnishings were deputed to a sub-committee. Mr. C. E. Prell was appointed to the executive committee for the memorial scheme.

VICTORIA.

MELBOURNE.

The Envelope System.

We are encouraged by two or three more asking for envelopes who are only able to attend St. Matthew's occasionally. It would greatly help the work of the Church if all who profess to belong to the Church of England took up the regular weekly contribution to the support of their Church. In parishes in England, where the Duplex Envelope (one for ourselves, the other for missionary work) is adopted, there are 300 and 400 contributors, and the amount contributed, both for ordinary Church purposes and for Foreign Missions has immensely increased. This Envelope system emphasises a plain duty—that of setting by as God has prospered each week the due portion for the Church's work at home and abroad. May we commend to those who are newcomers this system of a weekly offering to God for the work of the Church? There are leaflets on the literature shelf in the Church which will explain and help you to link up with this system.

—From "Church Notes," Prahran.

Induction of the Rev. A. A. Yeates.
St. James' Old Cathedral was crowded on Wednesday evening, August 18, when the Administrator of the Diocese inducted the Rev. Ainslie A. Yeates to the charge of St. James and St. John's. About sixty clergy were present and a large congregation. The Bishop of Gippsland preached the sermon from the text, "Much people was added to the Lord" (Acts xi. 24). He said that they were witnessing that day the establishment of a type of work long looked

for and prayed for. The great cities of Australia had grown so quickly that the forces at the disposal of Christianity had been severely strained in attempting to cope with even a small part of the opportunities that had offered. In our own Church the parochial methods alone had been tried, and usually, through force of circumstances, with inadequate staffs. The main reason why other methods had not been tried had been lack of funds. The heavy cost entailed in supporting existing and ever-increasing work had prevented the possibility of expanding the large sum required for the purpose of inaugurating a great central soul-saving and body-saving work so loudly called for by the conditions of modern city life.

"Thanks to the far-seeing statesmanship of past and present leaders of the Church of England in this city the money required for work of this kind is now available, and Melbourne is to be the scene of an experiment that is full of hope and great possibility." It was full of hope, because by means of it the Church in Melbourne, equipped and unshackled by cut and dried parochial methods was setting forth in the name of Christ to prove itself a friend of men, by all beneficent means, for all classes of people in the city.

The Bishop then proceeded to show that for such a task the Church of England was eminently fitted. She possessed three qualifications for success in such work. (1) Her history. It was not the first time in her long career that she had set her hand to this kind of work. In every century of British history, and not least in the days before any other Church took its place in the religious life of our people, whenever missionary effort of any kind had been needed in the interests of humanity, there the Church had been found, throwing herself into the task with all her power. To-day, in over-crowded city and bus track, in the prairie and on the veldt, in New Guinea and Melanesia, in Asia and Africa, the Church was to be found, labouring and spending her life in the sublime endeavour of uplifting service in the name of her Divine Lord and Master. (2) Her comprehensiveness. Doctrinally no one word could describe her, and history afforded abundant proof that any attempt to bind her down to one type and to narrow her wide appeal was always futile and transitory. She was Catholic and Apostolic, Reformed and Protestant. She was flexible enough not only to appropriate new learnings but also to meet the peculiar needs of every class and age. (3) Her ideals for the work of the ministry. It was a New Testament ministry. Those who were in it tried to do their work in the spirit of the great leaders of Christianity in the New Testament.

The Bishop illustrated this point from the character of St. Barnabas, through whose work "much people was added unto the Lord," instancing his absolute reality, his wonderful sympathy, his spirit of cheerful giving, his success because of the power within him. "With these, the smile that conquers opponents, cheers the unhappy, and lights up the sick room." Such, said the bishop, were Mr. Yeates's ideals and what he prayed for. He had come to Melbourne as a convinced Churchman, sure of the Church's equipment for the work, inspired by her genius, certain of her right to do this great uplifting work. He had come "to make Jesus Christ known" and he was relying on the Holy Ghost.

BALLARAT.

Encouraging Progress.

At Portland a Women's Guild has been formed with some thirty members. It meets every fortnight, and is doing much good in bringing the women of the parish together for religious and social purposes, besides doing definite work for the parish and Missions. A branch of the C.E.M.S. has been formed, the first members being admitted at Evensong on the Sixth Sunday after Trinity. The annual meeting of the congregation was held on the 29th July, and though the evening was stormy and wet, eighty parishioners attended. Receipts for the year totalled £905, leaving a balance to current account of £183. Of-fertory collections were a record, £392/10/7, and pew rents, likewise, with £103/10/- £97 was sent to Foreign Missions; £160 spent on renovations; and £100 to the Board of Finance. The meeting had some strenuous discussions, especially with regard to the abolition of pew rents, but at last a motion "abolishing pews and making all seats free" was carried almost unanimously and amidst great rejoicing. Before the meeting concluded promises were made by those present to pay Church subscriptions in lieu of pew rents, nearly £50 being promised in the room. A Mission was to be taken in the Parish from 6th to 14th August, and as a preliminary rally a "Go to Church" effort was made Sunday, July 31st, with splendid results.

BENDIGO.

Bendigonians Abroad.

Rev. W. T. Reeve, vicar of St. Mark's, Golden Square, has accepted the position of assistant secretary of the Church Missionary Society, Victoria. Mr. Reeve has endeared himself not only in the parish, but also at the hospital and the gaol, where he has been chaplain. It is interesting to note that the diocese of Bendigo has turned out many missionary leaders. The Rev. Seafield Deuchar, organising secretary C.M.S. Victoria is an ex-Bendigo clergyman. The Rev. A. R. Ebbs, so well-known as a missionary expert, also comes from this diocese, as too does the Rev. Percy Stephenson, M.A. B.D., Professor of Economics, Punjab University, while the Rev. P. J. Bazeley, recently organising secretary of the Australian C.M.S., was brought up in this diocese, and the Rev. S. J. Kirkby, the enthusiastic secretary of the Bush Church Aid Society, also hales from this same fruitful spot.

GIPPSLAND.

Bishop Pain Memorial.

The council decided to found a scholarship to be called the Bishop Pain Memorial Scholarship for a Gippsland ordination student at the University; £100 to be applied to the provision of a suitable memorial in the Cathedral.

Synod.

The Bishop has notified the convening of Synod on Wednesday, November 16.

QUEENSLAND.

BRISBANE.

Varia.

Mr. W. P. B. Miles, Superintendent of the Church Mission, has again undertaken the management of the dining-hall on the hill at the Exhibition. The proceeds will be divided between St. Martin's Hospital and the Church Mission.

At Christ Church, Milton, tenders have been accepted for a new organ, which is to cost in the vicinity of £1000, and is to be installed before Christmas.

NEW ZEALAND.

WELLINGTON.

A Fixed Primacy.

The Synod by a very large majority of votes approved of a Draft Bill to be presented to General Synod, providing that the Bishop of Wellington should be ex-officio Primate of the Church and Province of New Zealand.

A New Zealand Church Congress.

At the recent session of the Diocesan Synod the Rev. H. G. Blackburne (Palmerston North) moved: "That, in the opinion of this Synod, it would be of much benefit to the life and progress of the Church if a Provincial Church Congress should be held at some central place; and that a committee of one clergyman and one layman be set up to communicate with other dioceses on this subject, such committee to consist of the Rev. W. Fancourt and Mr. R. L. Button." Mr. Blackburne said some 50 clergymen in Christchurch had expressed an opinion in favor of a congress. From the point of view of fellowship the congress would do a great deal of good in bringing together the representatives of the six dioceses in New Zealand. The congress would tend to create a healthy public opinion on any important topics.

The motion was carried.

AUCKLAND.

A Generous Gift.

The church at Takapuna has just been enriched by a magnificent organ, the gift of Mr. Henry Brett. Mr. Brett had previously given a Vicarage to the church, and enriched the funds by many handsome donations, and the new organ erected at a cost of £1000 as a thankoffering for peace, affords another instance of the generosity which Mr. Brett has always extended towards Takapuna and Auckland. The church has been enlarged by the addition of two transepts, in one of which the organ is housed, while the other has been used for the vestry and seating accommodation for the choir.

God was pleased to leave difficulties upon the surface of Scripture that men might be forced to look below the surface

Proposed State Lottery in N.S.W.

At meetings held in the Y.M.C.A. rooms, Sydney, to which representatives of all the denominations were invited, it was decided to form a deputation to the Honorable the Premier, to protest against the raising of money for any purpose by means of a State Lottery. It is felt that the introduction of such legislation would be inimical to the best interests of the community generally, and particularly, to young people.

It was also decided to ask through the medium of the various denominational and religious papers, all Ministers of N.S.W. to have a petition signed by members of their congregations. A form of petition has been prepared, and should be set out, either in handwriting or typewritten, at the head of each sheet, preferably foolscap size, which bears signatures of petitioners. When the forms of petition have been completed, they should be sent to your local Members of the State Parliament for presentation, as soon as possible, after the opening of Parliament.

The form of petition is as under and must be set out fully:—

To The Honorable, The Speaker, and the Honorable Members of the Legislative Assembly of New South Wales, in Parliament assembled.
The Humble Prayer of your Petitioners.

SHEWETH:

That, without expressing any opinion as to the proposal of Motherhood Endowment, your Petitioners humbly pray that the provisions for a State Lottery should be excluded from the proposed Act, or from any other proposed legislation, believing that it is a system of gambling, and, as such is contrary to the moral law and highly prejudicial to the true interests of the community, and especially calculated to have a demoralising effect on young people.

And your Petitioners, as in duty bound, will ever pray.

NEW GUINEA MISSION.

August 10 was the 30th Anniversary of the landing of Albert MacLaren and Copland King in New Guinea, and the actual start of the mission work of the Anglican Church. The 30 years of work and self-sacrifice reveal the wonderful growth of the Papuan Church, in spite of the inadequate support the Mission has received from the Home Church in this country.

In 1891 the first Missionaries landed at Bartle Bay. There are now many thousands of Papuan communicants.

Thou can'st not to thy place by accident,
It is the very place God meant for thee;
And should'st thou there small scope for action see,
Do not for this give room to discontent;
Nor let the time thou owest to God be spent
In idly dreaming how thou mightest be,
In what concerns thy spiritual life, more free
From outward hindrance or impediment,
For presently this hindrance thou shalt find
That without which all goodness were a task
So slight, that Virtue never could grow strong;
And wouldst thou do one duty to His mind
The Imposer's—overburdened thou shalt ask,
And own the need of grace to help, ere long.
Archbp. Trench.

THE GREATER WAR

Warrior's Friend Campaign—Work, Not Charity

WHAT IS IT?

1. Employment Agency, 125 Princes Street, offers every soldier work.
2. Training Farm, Hawkesbury River. Men helped till found a position.

3. Here they are revolutionised.
4. Out and out to help every service man in need.
5. Deals with many emigrant soldiers.
6. Is arranging to take over a hostel to accommodate and deal with 100 immigrants.

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, 92B Pitt Street.

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CHURCHWOMEN'S CONFERENCE.
OCTOBER 10 to 12—DURING GENERAL
SYNOD.

The following programme has been arranged:—

Monday, October 10, 2.30 to 3.45 p.m.—1. The Industrial Outlook—what it means to Churchwomen, (a) in the home, (b) in business life, (c) in society. 2. 4 to 5.30 p.m., Prohibition. 3. 7.30 to 9.15 p.m., Women of the East—(a) Their need, and our responsibility. 4. (b) Behind the veil; Without the Doctor; with the Doctor.

Tuesday, October 11, 2.30 to 3.45 p.m.—5. Our responsibility to the non-Christian women. 6. 4 to 5.30 p.m., The Message of the World Conference on Missions. 7. 7.30 to 9.15 p.m.—The Nation's Hope; Girlhood, in business and in the home; Motherhood.

Wednesday, October 12, 2.30 to 3.45 p.m.—8. The Ministry of Women—(a) Its History; (b) The Modern Call. 9. 4 to 5.30 p.m.—Work for Laywomen; (a) The Home; (b) The Church; (c) The World. 10. 7.30 to 9.15 p.m.—The Christian Standard of Home Life. Proper use of (a) Health; (b) Time; (c) Money; (d) Opportunities.

Twenty minutes allowed writer of paper. Speakers ten minutes, to be followed by open discussion, 3 minutes.

Friday, October 14, 7.30 p.m.—Inspirational meeting in Miss Bishop's Hall, Elizabeth Street. Subject—The Vision Splendid. Two speakers, not necessarily ladies.

THE NEW LECTIONARY.

August 28th, 14th Sunday after Trinity.—M: Ps. 75, 76; Ezra i. 1-8 and iii. or Zeph. i. Luke vii. 36 or 1 Cor. iii. E: Ps. 73, 77; Neh. i. 1-ii. 8 or Dan. i. or Zeph. iii.; Matt xxi. 23 or Eph. iv. 1-24.

Sept. 4th, 15th Sunday after Trinity.—M: Ps. 84, 85; Dan. iii.; Luke ix. 57-x. 24 or 2 Tim. i. E: Ps. 89; Dan. v. or vi.; Matt. xxviii. or Eph. iv. 25-v. 21.

GIRLS FRIENDLY SOCIETY HOSTEL.

Arundel Terrace, Forest Lodge, Sydney.

TO PARENTS AND GUARDIANS.—A few vacancies for young girls, from time to time in this Hostel erected by the Church of England. Personal references required. For forms of application apply the Warden. Enclose stamped envelope.

WANTED—CURATE, Bondi. Rev. C. C. Dunstan, Rectory, Bondi.

AUSTINMER REST COTTAGE "The

Camp." In Mr. Shaw's grounds has been fitted out for a Rest Cottage, and will be let to the Clergy in return for Sunday duty. December and January already booked. The "Rest Cottage" will also be let on same terms conditionally. Apply Rev. Edgar Potter, Austinmer.

CHPST CHURCH, KIAMA. Wanted—

Priest, Deacon, or Catechist, single, to have quasi-sole charge of Gerringong. Salary £182 per annum. Apply, The Rector, Kiama.

SMALL CHURCH BELL needed for a newly-formed District. Will any Church having a disused bell assist by passing it on. Rev. C. Hughesdon, Croydon.

RYALL'S IS EASILY THE BEST BREAD

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, 1915, 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.

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.

Sydney Church of England Grammar School for Girls

Forbes Street, Darlinghurst

Under a Council appointed by Synod. Founded July, 1895.



The School stands in its own grounds on the heights of Darlinghurst. Religious Instruction throughout the School. Chaplain, the Rev. Canon Beck. Matriculation, Art and Music Courses. Conversation Classes in Modern Languages.

Tennis, Basket Ball, Swimming and Rowing.

Branch Schools at Bowral, North Sydney and Hunters Hill.

For Prospectus, etc., apply to the Principal.

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 Certificates.

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T. A. LAPPIN, B.A.

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.

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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,

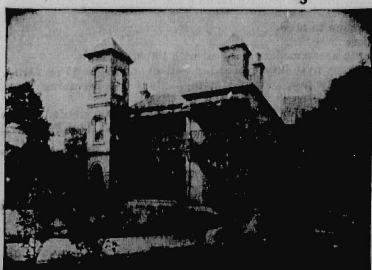
A Day & Boarding School for Boys.

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. H. J. ARNOLD, M.A., Dip. Ed.



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Needs YOUNG MEN to enter a specialized Bush Ministry,

And YOUNG WOMEN for the office of Bush Deaconesses and Nurses.

The Society is prepared to train and support accepted candidates.

Applications may be directed to—

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Bush Church Aid Society,
Diocesan Church House,
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A Visit to a C. M. S. Out-School, Tanganyika Territory.

(By Miss E. Jacks.)

The African teacher had begged the missionary to come and visit his school. The only one, at Mvumi, who can fit in visits to out-schools at present was doubtful whether she could go and return without camping for the night. However, it was not too far. She set out, carried in a chair fastened to poles. The track ran through the dust and sand of Ugozi in the dry season. The high wind and glaring sun were not pleasant, but the view of distant hills was beautiful. They crossed dry river beds, and passed an expanse of reeds that is a lake in the rains. An isolated hill gave rise to tales of adventures with leopards among the porters. Another smaller rocky hill reminded them of the good old days when they were young, and a rival tribe used to run off with their flocks and herds and women and children. It seems the enemy used to set a guard on top of this hill where he could survey the surrounding country—he held one end of a string, which communicated with another man below near the well-used track, and he signalled the coming of victims.

Later the missionary and her party passed through a peculiar thorn scrub, every bush thickly armed with long white thorns, and studded with brown shell-like fruit an inch or two long, each with its pair of long white thorns protruding like horns. Then the koyas (Cikogo for kralls) began to appear, and soon the little teacher was running full speed along the track, with a train of followers, intent on welcoming the visitor. The welcome was very hearty, though some of the children were uncertain what to think of the stranger with the red face and enormous helmet. Later a move was made to salute the chief at his kaya a little further on. He was found with a party of decorated braves round a board playing a game not unlike drafts with pebbles. He is a dignified man, who for some time has dropped his patronage of the Christian teacher. A rumour is rife that the more children who come to school the more suspicious the teacher gets, and there is a prejudice against his making money out of them that way.

The chief's daughter is a catechumen, and when she was about to be married to a catechumen, the teacher (whose name is Elieza) suggested that they ask the missionary for Christian marriage. This frightened them, they were sure that Elieza would claim a share in the dowry cattle. Ever since they have stopped coming to school or services. However, the chief was quite friendly, and sat down to listen to an explanation of the visit. The other men were astonished to find they could understand what the white woman said, and that she could understand them. Then Elieza remembered the chief's friendliness in the past and beamed as he told of how he was tied up by the Germans and beaten because he had let him—the teacher of the English mission—escape to the hills. The chief accompanied them back to the school, and stayed to the inquirers' class. The school, which is also used by the church, was run up by the people themselves, directly after the British had driven the Germans from their district. It is a temporary building, as all buildings in Ugozi are, unless they are built of stone and roofed with iron. The people themselves rebuild their own houses in a new spot every few years. The posts of one wall began to give way last rains, and they removed the earth on the flat roof to relieve the wall of its weight. But it cannot stand another rainy season, and Elieza asks for help to buy new poles. "We will build and plaster," he says, "but help us with the poles."

Inquirers, catechumens and Christians' classes followed one another. About fourteen Christians gathered together, and an attempt was made to lead them to deeper love for the Saviour and an increased devotion to His service. Not that they are specially lacking in either, but they know so little, and humanly speaking have so few helps. After an interval for refreshment, a united school was held, at which there were some inquisitive visitors, besides the usual scholars. The majority sat before the sheet of vowels and syllables, others stumbled in first readers, some read from the New Testament. Then all gathered to listen to the Gospel story, and some realised, perhaps for the first time, the gain of being able to read for oneself the revelation that God gives us of Himself in His word. When the time for departure came, there were many requests to come again soon. But there are at least twenty of these little out-schools within reach of the head station, and only one day a week can be allowed for visiting them. So it will probably be some months before they will see a missionary there again. Nearing the home station,

many parties were met with setting out for an all-night dance. Some of the men were fine looking savages, swinging along, brandishing spears, their heads bright with red ochre. This is the slack season when the harvesting is over. Dancing is the order of the day, or night, and of course includes drunkenness and other excesses. It is not strange that many enquirers and catechumens are drawn into them. Many of them have but a vague idea of what Christianity means. Surely our Lord, Who works through His people, wants many more spiritual workers here, who will bring these souls to Him one by one, and train them for His service. Praise Him for the proportion who already know Him and serve Him.—E.J.

Reform of Theological Training of Candidates for Holy Orders.

(By Archdeacon Davies, B.D. (Cantab.), M.A. (Syd.), Th. Soc., Principal of Moore College, Sydney.)

The new course for the licence in Theology of the University of Durham is a sign of the times. It indicates a growing movement in England towards demanding and providing for a higher standard of education among the clergy. The Church of England in England is not only saying that the clergy must be better educated; she is spending a steadily-increasing amount of money in the training of men for the ministry.

The new Durham course amounts to a revolution in the kind and scope of the subjects that have hitherto formed the ordinary programme of examinations for Holy Orders in the Church of England. But the Durham course does not stand by itself. It is closely related to the diocesan examinations of ordinandi, and it is on similar lines to reforms that have been discussed in other universities. When I was in Cambridge recently I heard much on this topic, and also saw definite proposals which were likely to pass into effect. A remarkable paper which I heard Professor Headlam read to the Cambridge University Theological Society indicated a policy of similar and even more drastic reform in the ordinary theological curriculum at Oxford.

Attempts at reform have been made by the Council of Delegates of the Australian College of Theology in the last few years. The reforms were largely due to the recommendations made by the Theological Colleges Conference, which met in Brisbane in 1913, in Sydney during the General Synod of 1916, and in Melbourne in October, 1917. Since then it has not been found possible to call the Conference together, but a meeting is being arranged to take place during the session of General Synod early in next October. While acknowledging the progress made in the arrangement of subjects for the Th. L. of the Australian College of Theology, it is also necessary to say that further reforms are desirable, in view of the many expressions of dissatisfaction that have been received from those who are engaged in training candidates for Holy Orders in Australia. Hence a great deal of interest, and not a little importance, belongs to the forthcoming Theological Colleges Conference; and also to the meeting of the Fellows of the A.C.T., which will probably be held about the time of General Synod.

The matter is important, because we hear again and again that the laity are demanding a higher intellectual efficiency from the clergy. The laity may rest assured that those who are responsible for the training of men for the ministry are doing their best to deal with the many problems involved. But we want the laity to do their part, namely, to pay for the training demanded. The main difficulty at present in the way of preparing men for the ministry is financial. We want full professorships of Divinity endowed in every metropolitan centre. We want also a substantial increase in the revenue of the various Diocesan Home Mission Funds that no suitable candidate may be refused for lack of means. I want at least £300 at this moment for two excellent candidates.

But the problem is not merely financial, though that is the most immediately urgent demand of the situation. It is with some of the other problems that I wish to deal in this article.

First, the Church in Australia is badly in need of an organised theological faculty represented and directed by men who can devote their energies primarily to scholarship. We have a few scholars in Australia, but we either make them bishops or we burden them with extra-collegiate responsibilities in the shape of parochial or diocesan work. We have

not yet learnt to specialise functions in the Australian Church; we have far too many ecclesiastical Pook-Bahs. I speak feelingly. I was for three years acting rector of a parish two miles away from the college, and priest in charge of another slum area. There is a good deal to be said for the head of a theological college remaining in contact with actual parochial life, but he should not have any parochial responsibility. After all, the most of us can only do one thing at a time with any measure of success. If we wish to see the intellectual standard of the clergy raised in proportion to the spread of educational attainments among the people we must allow our scholars to do their proper work, namely, to be intellectual leaders and teachers, for it is they who set the standard we wish to attain. Secondly, the present course of reading prescribed by the syllabus of the Th. L. is badly proportioned; and, at the same time, too scrappy in its requirements. Considerable improvements have been made in recent years, but a thorough reconstruction is due, and, indeed, is suggested by the experiments that have been carried out in the last few years. I want the A.C.T. to take a bold step on the lines suggested by the revised course for the Durham L.Th. I accordingly submit the outline of that course, and will offer some remarks by way of pointing out a line of policy for the A.C.T.:

- (1) The period of study has been extended from two to three years (that is nine terms).
- (2) No candidates can count terms till he has passed the Durham Matriculation Examination, or a recognised equivalent. I persuaded the Durham authorities to include the Sydney University Matriculation among the recognised equivalents.
- (3) The two parts, A and B, may be taken in either order. But no student may take either part till he has completed at least one academic year of residence; nor may he sit for the other part until his ninth term of residence. This means that two years must elapse normally between the two parts, a provision intended to discourage cramming and to insure thorough teaching and study.
- (4) But it is in the subjects of the examinations that the most drastic changes have been made.

Part A.

- 1.—Old Testament: General outlines of the history with a special knowledge of a prescribed portion.
- 2.—New Testament: Life and Teaching of our Lord, as contained in the Gospels, with special study of one Gospel in Greek and in the Latin Vulgate.
- 3.—Systematic Theology: The scriptural basis and the history of the development of the following doctrines:
 - (a) God in His Essence, Unity, Trinity, Creation, Man, Sin.
 - (b) The Person and Work of Jesus Christ

Candidates will be expected to show a knowledge of the Creeds and Articles of Religion.

- 4.—Church History: Outlines of the history of the Church to the death of Charlemagne.
5. Christian Morals.
6. Optional Subject (see list below).

Part B.

- 1.—Old Testament: Theology, Morals, and Worship.
2. New Testament: History of the Apostolic age, with a special portion of N. T. for study in Greek and Latin Vulgate.
3. Systematic Theology.
 - (a) The person and work of the Holy Ghost.
 - (b) The Ministry and the Sacraments.
 - (c) The Doctrine of the Last Things.

Candidates will be expected to show a knowledge of the Creeds, the Articles of Religion, and other Confessions of Faith, as well as of modern thought upon these subjects.

- 4.—Church History: The outlines of the History of the Church in mediæval and modern times, with special reference to the history of the English Church. The History of Missions is specially mentioned, as included in this subject.

5.—Christian Worship: The History of Christian Worship with reference to the principal ancient rites. The History and Rationale of the Book of Common Prayer.

6. Optional Subject: The list of optional subjects is instructive: Greek, Latin, Hebrew, Logic, English Language and Literature, Economics, Psychology, Ethics, Philosophical Introduction to Theology, Comparative Study of Religion.

When this scheme is compared with the present syllabus of the Th.L. of A.C.T. cer-

tain striking changes are suggested, changes, however, which are only the logical consequence of alterations that have already been made by the A.C.T.

First of all note the omissions. The Psalms paper has completely disappeared, and Latin is relegated to the position of a purely optional subject. Latin is "optional" for a pass in the A.C.T. Th.L., but it is necessary for a first class. Secondly, the names and scope of some subjects have been altered. We miss "Creeds and Articles," "Prayer Book," "Pastoral Theology." But we find the matter of those subjects included in "Systematic Theology" and "Christian Worship," but the scope of the revised subjects is much wider, and the matter is so arranged as to be more directly useful for preaching and teaching, and better calculated to give the student a wider vision and firm grasp of Christian theology.

Thirdly, the Biblical subjects are re-arranged, and the new division is one of the greatest improvements in the course. (a) The O. T. and N. T. are studied together, in both parts. (b) A more thorough treatment of the real message of the Scriptures is made possible. (c) The Biblical subjects are brought into close touch with the doctrinal subjects.

Fourthly, there is a great enlargement of the mental horizon in the Church History subjects. The insular study of English Church History is discouraged, and a world view of History is given a chance. I think that most students will find this subject greatly increased in difficulty, but also in interest.

Fifthly, there is an important new subject, "Christian Morals," but, alas, no indication is given of its scope. Still, there is a detailed syllabus of the subject, in the course for the Diploma in Theology, which I have not space to quote. But the subject, as there set out, is eminently practical, and brings to a focus of application to life all the teachings included in the scope of the other subjects. The new subject certainly meets a clamant need of the modern pulpit. It provides just the kind of matter for sermons that men and women are looking for to-day, namely, practical guidance in the application of Christian principles to every-day life. As such, it should yield a valuable contribution to Christian evidences. The man of the world is always impressed by pragmatic arguments. It will be difficult, however, to get books out of the subject.

The list of optional subjects offers suggestions that have already been made to the A.C.T. Council concerning the "Introduction to Philosophy," which is too ambitious, as at present set out. In the Durham list, Logic, Psychology, and the "Philosophical Introduction to Theology," are separate subjects, whereas, in the A.C.T. subject these are all lumped together into one. The books prescribed by the A.C.T. are not large, but to use them intelligently demands a far higher standard than is attainable by most students who have had no University training. Logic or psychology by itself would be amply sufficient, and would serve the purpose better.

I have pointed out the advantages of the Durham scheme, but it is quite possible that it may not be practicable as yet in Australia. There is first the difficulty of securing suitable text books. Then, one must confess it, there are too few teachers who would be competent to give the requisite instruction. There are men among the Australian clergy who could do the work, but they are not all available for the purpose. Thirdly, the scheme would be much more expensive. It could not be worked unless there is a very substantial increase in the resources of the theological colleges. Neither teachers nor students would be able to indulge in the luxury of outside responsibilities. They would have to be whole-timers. Here's the rub. We are back again at the financial difficulty. Are the wealthy lay folk who will come forward and endow Divinity Professors? We ought to have three at least in each State capital attached to the theological college therein.

There are other problems involved in the present state of our theological colleges, but I have said enough, I hope, to put the situation clearly before our church people. I have only one thing more to say just now. I am the son of a clergyman, whose three sons are in orders. I served six years in the ministry in England, and I have been ten years in Australia, and all the time I have had pastoral responsibility to fulfil, in addition to my academic duties. I can say that the Anglican clergy of Australia compare favourably with the main body of their brethren in the ministry in England, so far as all-round efficiency is concerned. But the demand of the age is for increased efficiency. There has been a great development of facilities for training in trades and profes-

sions. Our Technical College and Universities are crowded, and the standard of knowledge and professional skill and craftsmanship is being pushed up. If the clergy are to do their work to the best advantage their efficiency must, at least, keep pace with that of the people to whom they minister. The history of the church shows that spiritual fervour, divorced from intellectual equipment, loses its power to hold men to the faith. St. Paul, the greatest missionary, was a highly educated man. Other apostles had spiritual fervour, but he also had the education and the intellectual ability that marked him out as the Apostle of the Gentiles. Many among us to-day are praying and looking for a fresh outpouring of the Holy Spirit. But when He comes He expects to take possession, not only of our hearts, but of our minds; in short, of the whole man. God wants our brains as well as our souls.

Overland with Haviland.

II.

Going further west, we reached Waranda, where time gave opportunity for a celebration of Holy Communion. A blessed service that with sturdy young men present! More travelling for over 40 miles brought us to Murat Bay. There is a small township which has prospects of a brighter future. Near at hand a huge concrete pier has been constructed, and large steamers may now come in and land wheat. From one such vessel officers and crew came to the evening service. Crowded to the utmost was the iron church. Mr. Haviland's work is telling there. Here also was met a regular worshipper, who drives in some fourteen miles for service.

Leaving Murat Bay the next day, a long journey was undertaken. Sometimes we travelled well inland, at other times we were in sight of the Southern Ocean. Slowly the countryside is being opened up for wheat-growing, the dense mallee scrub being rolled and burned in systematic fashion. Opportunities for service, save on Sundays, were not many. Townships are not close together in those distant parts. Numerous camps of nomadic aboriginals were met, always interesting, yet always pathetic. White civilisation has doomed the black. At one place a bright picture was presented, that of the Lutheran Mission to Aborigines at Koonibba. A happy day was spent here in inspecting the huge settlement where blacks are taught industries, and where children are reared, protected and educated so as to become useful citizens. Wheat growing is the chief undertaking at Koonibba some 3000 acres having been put in this year by the aborigines. To hear the school children sing, and to watch the older boys play football was an indication of the possibilities among the rising generation. Above all, the distinctive response made by the Gospel of the Lord Jesus, as witnessed by the character and by the well-ordered homes of so many of the mission blacks, was proof that these "despised brethren" are not beyond the power of the regenerating spirit. A comparison between a mission black's home and a camp black's "wurlie," with its squalor, filth, and its innumerable mangy dogs, should convince any critic of the worth of Christian missions.

Further out than Koonibba is the little township of Penong. Here is situated St. Alphege's Church, the furthestmost church in the Far West. The Anglican Communion at least holds that distinction; its church at Penong is the most distant witness for Christ in the State. Still pushing on, we came to Fowler's Bay, a tiny township on the coast, built on the sand, with high sandhills (almost snow white) the back to make up the scenery. Here was an old whaling station, long since abandoned. Service in the little public school, held monthly, is always well attended by the few inhabitants who remain.

Beyond Fowler's Bay, along the coast, there is no settlement. It is the Ultima Thule. Turning inland, we worked westwards. Yalata Station, the last station property going West, was visited. Here the kindest of friends and warmest supporters of the work of the Church were found. Incidentally, too, was seen what a well-worked sheep station, in comparatively waterless country, could be. It requires grit and patience and faith to carry on at such a lonely outpost. The aboriginals on the station were a happy, contented crowd, having long enjoyed the beneficence of the station owner, who is known as the "Great White Chief."

Going North-west from Yalata, the clerical travellers touched Koringabie, "The Dead Finish," as the local settlers call it. Here

a lonely cottage serves as a place for Divine service. Far-stretching plains, with patches of mallee scrub, can be seen. Of settlements and homesteads beyond there are none. It is the "Dead Finish." Yet, thank God! the Gospel is there.

It was then decided to endeavour to get through and across the famous Nullabor Plains, so that the writer might pick up the Trans-continental rail-line at Ooldea. Roads, of course, do not run in these parts, Tracks faint, almost to complete obliteration, exist. Six months had elapsed since the last traveller had essayed this particular cross-country journey. However, it was worth trying. The car was duly stocked up with petrol and water supplies, not to mention tinned foods and good things prepared by Yalata friends and other helpers. And then the task commenced.

We were now well into "explorers'" country. In fact, the whole coast line of the Bight is of interest in that respect, since it was followed by Eyre in his famous journey—but the trip inland touched many points where Ernest Giles and W. H. Tietkens had their camps, as they explored the interior, far-back in the seventies. (It will be of interest to mention that Mr. Tietkens is still a regular attendant at St. Phillip's Church, Eastwood.) Years, of course, had wrought their changes. They toiled through with camels looking for water, taking four months to do what the modern traveller can do in his Ford car in as many days. The water supply is not much better nowadays. Nature, however, has not forgotten to be gracious. At one spot on the plains we rested at Bidinga Rock Holes. Here is a great sloping face of granite, broken here and there with deep indentations. The rock face serves as a catchment, the indentations as a reservoir. Cool and clear was the supply suitable both for man and motor. Bidinga will not be easily forgotten, since not far distant the track led over Red Swamp. It seemed safe enough, but when well across the drying surface the car, with futile whirling of the rear wheels, calmly settled down into a messy paste of red clay. Here was the irony of the situation. A few hours before we sweated and struggled to work the car out of a series of sand drifts; now with boots off and trousers tucked up, we pushed and puffed to get her out of the false spreading bog. Thank goodness, there were no passers-by, no cynical spectators, who always seem brimful of advice for benighted motorists! However, we "wangled" her out and passed on, determined from henceforth to pay deep respect to salt swamps wherever we encountered them.

Nullabor Plains, at present, are as a smiling garden. The car pushes over a luxuriant growth of salt-bush, blue-bush, spear-grass, with masses of desert pea and other flowers coming into bloom. To camp out on the plains is an unforgettable experience. The far-distant horizon, unbroken by hill, mountain or tree, the overwhelming silence, the great moon rising and shedding her weird light, the vast over-arching sky—it was a revelation of the majesty of space, but greater than that, it was a revelation of the majesty of God. Worship and adoration filled the heart, and round a little camp-fire, glowing with fitful light, we joined in simple prayer. Passing over Nullabor no travellers were met, save a small party of aboriginals ("Nungas," the local term), who had borrowed a dilapidated buck-board buggy, to which was hitched a couple of gaunt camels, and who were spending a "holiday in the country" in pursuit of game.

Eventually the Ooldea Sandhills were reached, remarkable for the "soak" discovered by W. H. Tietkens, and now utilised by the Commonwealth Government for water supply for railway use. In the Sand Hills lives Mrs. Daisy Bates, a lady of culture, who spends her time in ameliorative work among the camp blacks, with whom she travels from place to place. Her presence there is some protection for the lubras and girls, and incidentally ensures attention to the sick in time of need. At this camp the clerical visitors were enthusiastically received by dogs and peacocks without number. Here, also, a fine demonstration of boomerang and spear-throwing was held. Amongst these and other wandering tribes of blacks, no mission work is being carried on. It is a difficult field in which to operate, but the success of the Lutheran work elsewhere should encourage our Church to attempt something.

The journey came to an end with the subsequent arrival of the Trans-continental train. The writer committed with the swag and an assortment of aboriginal weapons to the care of the guard; said good-bye to Mr. Haviland and friends—they were remaining

at Ooldea Siding for a little service that night—travelled through Taroona, Broken Hill (spending Sunday in preaching there), Wilcannia district (centre of much B.C.A. work under Rev. F. W. Harvey, who also had arranged fine services), Coblar (where Rev. R. R. Hawkins continues his energetic ministry), and eventually reached Sydney.

Young People's Corner.

A PERSIAN BOY'S FUN AND FROLICS.

(Told by a Missionary Nurse.)

Boys in Persia are just like boys anywhere else. Mischievous and merry; sturdy and brave; full of boyish laughter and boyish love; ready for anything and everything that comes his way; with a true child's heart that can so easily be led into the path of light, or into that darker way which leads to sin and death—such is our Persian boy!

Who can help loving him? Oh, who, knowing the snares that lie across his path, can fail to pray for him, or to fear the time when that little heart shall learn its lessons of deceit and selfishness, and shall be taught that a life of self-indulgence and immorality is the rightful heritage of every Moslem man?

"Khvanum!" ("Lady!") says a little voice as you pass along the street, "how many hours since sunrise?" And, if you want to win a boyish smile, you take out that most mysterious time-telling machine, which he knows you carry and which he is just longing to see, and answer, "It is not two hours before noon," or whatever the time may happen to be.

Or again, there is the regular little "street arab" who sings his nonsense-rhyme after the "foreign lady," as she passes on her donkey through the crowded bazaar—"Farangi! Chik rangi? Palangi!" ("A for eigner! What colour? A Tiger!") And, if you leave a smile behind, you may be sure that you will also leave a very friendly, as well as a very cheeky, little lad.

Ward Sunshine.

"Mischievous and merry," did I say?—I doubt if any words of mine can describe how mischievous our boys are.

He climbs the tall poplar tree; then, too lazy to come down and begin a fresh ascent, he tries to spring, monkey fashion, to the next tree-top. Do you wonder that we sometimes have quite an army of bruised and broken little people in our wards?

Even then our Persian boy is quite undaunted. Many a time I have found a broken-legged laddie who has let himself down (none too carefully) from his queer, strange, foreign bed on to the floor, where he is so much more at his ease; and has removed both splint and bandage, so that "Khvanum" will have to spend an extra ten minutes with him to put things right again. Yet—strange as it seems—these marvellous bone unites, and the small person marches away triumphant, well and free, in quest of further mischief and fresh tumbles.

And merry! Well it does take quiet a lot of patience for an English-trained nurse really to respond to her small charges' idea of fun.

One soon gets used to anything, however, even to seeing the nice clean bed-covers, which have been so carefully smoothed and so faultlessly arranged, in anticipation of a visit from a "big man" of the town, suddenly being converted into a small boy's head-dress, and ruthlessly bundled up, in a ban-fashion, on a little dark and grubby head.

After all, what does it matter? Surely there is no reason why the small patient should be less wonderfully clothed than is the bed on which he lies!

A Plucky Little Patient.

I remember one little visitor from the mountains. He had been terribly wounded in the hand and arm by a treacherous old gun which had "gone off" at the wrong time and in the wrong direction. His people, thinking that the little shattered hand would be of small service in future raids for spoil, had driven the boy out from their robber stronghold to starve, as they thought, in the desert. Fortunately a more merciful mule driver had found the little lad and brought him to the town.

Of course the child was afraid of us at first when he arrived, exhausted and well-nigh starved, at the queer "Medicine House" where so many strange people, with even stranger dress and customs, lived. But, being a Persian boy, he soon took heart, and when the ugly wounds had healed, would seek out the doctor, the nurse with the remark, "There is one other here," and would point out to us a little round hardness under the skin of wrist or arm. Then he would stand, cheerfully and without

flinching, while an incision was made and the offending shot removed.

It is easy to win the love and trust of those boyish hearts!

The one of whom I have been writing begged, with tears, that I would keep him as our little servant, instead of sending him back to the robber stronghold whence he came.

He had been with us for many weeks and had learnt something of the meaning of love and kindness. Better still, he had listened, with boyish wonder and interest, to the story of One Who had been Himself a boy. Who had passed to manhood, and had died for the sake of those He loved. So the child pleaded: "You have taught me to love the Lord Jesus Christ; may I not stay and learn more about Him? How can I love or serve Him among my own people, who live by robbery, and who have never heard of a God Who really loves us?"

Do you wonder that, for some of us, there is no greater treat than to know that another boy-patient has come into the Men's Hospital?

Privileges and Perils.

On the whole, a Persian boy's life is far happier than that of his less fortunate little sister. There is more of freedom and less of drudgery; the very fact that he is a boy winning for him much consideration and many privileges that are not granted to a little girl-child.

But it is not likely, in a land where oppression and ignorance and evil have such a hold, that even the favoured boy-child can altogether escape from the results of an unjust rule.

Among the poor people (and they are many) the little son of the house learns, at a very tender age, to take part in his labours and to help to bring home the hard-earned bread. Sometimes the little lad (as well as the little maid) will be sent to tend the sheep and goats on the mountains; sometimes he follows the caravan and helps to load or to brush down the tired mules and donkeys, as the prophet Mohammed had done in his boyhood; or again, he may be engaged as a messenger or a brass worker in the busy bazaar, or be hired as an apprentice to some trader or factory owner. I well remember the sad story of one of these little apprentice lads. The boy was put to work under an exacting and evil-tempered master. By some childish fault—maybe he was cheeky, or was slow and lazy at his work—he offended this man, who beat him so relentlessly that, in spite of the help that the Mission doctor tried to give, the child died.

Yes, there is need to pity even the boy-child in such lands for the evils that surround his little body; but how much greater is the need for sympathy and help for the little souls, that, in the school of evil thought and training, so often suffer worse than death, and live a life of shame.

Am I not right in saying that not only the missionary at "The Front" but every one to whom the love of God has been made known, is responsible, in His sight, for those sunny boys of Persia, as in many other lands, who are having the sunshine overshadowed or altogether blotted out?

Boys in sunny Australia should try and pass on to these less fortunate ones the story of Jesus. Every boy should do something to support the brave men who have gone out to these dark lands. Think of their needs as you say your prayers, and ask God to give you a desire to do something for them.

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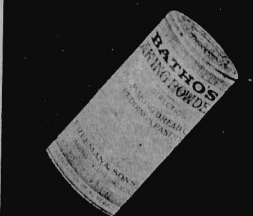
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The Church Record

For Australia and New Zealand.

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

With which is incorporated "The Victorian Churchman."

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

Vol. VIII., No. 18

SEPTEMBER 9, 1921.

Price 3d. (10s. per Year Post Free.)

Current Topics.

This year will mark the fiftieth anniversary of the death of John Coleridge Patteson, the first Bishop of Melanesia, whose life was taken on the island of Nukapu on September 20th, 1871, "by men for whom he would gladly have given it"—to quote the words of the inscription on his memorial cross.

The Archbishop of Canterbury recently presided at the annual meeting of the Melanesian Mission, held at the Church House, London. The Melanesian Mission, he said, in a marked degree presented in its simplest and most elementary form the fundamental principle which missionaries had at heart—a child-race, ignorant of the message of the Gospel, to be won for Christ. The task of the simplest presentation of the Gospel truth had been carried out in the face of extraordinary difficulties. Selwyn, the greatest of pioneer missionaries, foresaw the difficulties which would arise some day when the Church was dealing with the second or third generation of Christians among the people who were once wholly un-Christianised. The Mission afforded a splendid object-lesson as to the existence in our time of great men for Christ. "The self-offering, the devotion, and the capacity of the first leaders who took this matter in hand is something that bids us all be of good courage." The work of Selwyn and Patteson brought them straight back in thought to the kind of work of Columba, Augustine and Francis Xavier. "They were, in the truest sense of the word, martyrs, in the sense of being first witnesses, and especially in the case of one of them, who died for the faith which he held."

A movement is on foot to raise a Bishop Patteson Jubilee Memorial Fund of £25,000 to meet all the more urgent needs of the Mission, including the special appeal of £5000 for the "Southern Cross."

Almost might we say "Epoch-making" was the meeting held in the open air in Hyde Park, London, in July last. Forty-eight preachers, including ten denominations, five trade unions, our Anglican bishops, a Roman priest, a Jesuit, a Dominican, two women preachers, a Labour candidate, etc. After a number of this heterogeneous but unanimous band had addressed a meeting consisting of some thousands of people, the following resolution was passed without dissent:

"In face of the collapse of our existing economic, industrial, and social order, and of so much blindness in statesmanship, this meeting urges all men and women of goodwill to recognise that the solution of the deadlock can be found only in the practical application of the principles of Christianity to all the departments of human life. It declares that a persistent refusal to apply these

principles of truth, justice and brotherly love is a denial of Jesus Christ, who lived and died for their establishment on earth. It further records its conviction that the present system, being based largely on unrestricted competition for private and sectional advantage, must be brought to an end, since it fosters the sins of avarice and injustice, lays a yoke of thralldom upon masses of men and women, and leads almost inevitably to war. Therefore this meeting calls upon all Christian people to find in the failure of the old society a supreme opportunity for the building up of a new order that shall be founded on brotherly co-operation in service for the common good."

The object-lesson was good, and must appeal with considerable force to all thinking Christians. Co-operation of this kind will enable the Church to emphasise those "principles of truth, justice and brotherly love" which alone can provide any sure basis for a social structure.

A trenchant article under this heading appears in the August issue of "The Real Australian."

The Church and the Gambling Evil.

The writer strikes a right note when he urges that the Church should without fear of the results to herself throw herself into line wholeheartedly and persistently against so grievous a menace to the religious, moral and social welfare of the Commonwealth. Too long has an apathetic attitude to an evil blatant in our midst encouraged its growth and brazen impudence. The writer of the article says:—

"We would that the whole Church, with its present praiseworthy cohesion on matters social, should rise up and smite all the miserable sordid array of mendicant gambling proposals which are paraded in our public streets. Our thoroughfares are beginning to assume a likeness to those of some Eastern city where beggars openly ply their brazen-faced traffic. Homes and hospitals are advertised as the ultimate beneficiaries of these efforts, but what they do receive is never publicly disclosed. Police authorities need to show some sense of proportion, too. If a pedestrian stops to adjust an untidy bootlace, uniformed law steps up with its gruff 'Move on!' If an itinerant hawk stops to offer passers-by a selection of seventeen studs, combined with a fountain-pen and patent toothpick for the modest sum of a shilling, he is in danger of arrest as a disorderly person, or other such charge."

"But let a professional ticket-seller arrange a calico sign on the kerb or thereabouts and flutter a packet of dog-eared art-union tickets, and the same uniformed law smiles and passes on. Our public streets are rank with an atmosphere suggestive of the vice of gambling and conducting to it also."

Unfortunately, during the years of war, the gambling methods were freely resorted to in order to raise funds for the comforts fund of Red Cross and most of the battalions, and practically without protest. We have been sowing the wind and we bid fair to "reap the whirlwind." However, there is surely still left us a place of repentance. Let us seek it, and in the name of the Crucified One smite this giant of selfishness and greed.

Dean Crotty, of Newcastle, in a speech at a recent Church function,

threw down a distinct challenge to the people to Protestants, who are found lamenting the fact of Roman domination in the Commonwealth. The dean said that a lot of people lamented the domination of one particular type of Christianity. It was a pity, but the only answer to the Church of Rome was to deliver the goods better than she did. People must back their words by actions and they must answer in deeds not in words. In the State of New South Wales there were a thousand children every year going into Roman Catholic convent and orphanage schools. Why? Because the Church of England had up till quite recently no schools and orphanages. He, himself, had had to confess time after time that they could not look after children because they had no place for them, but he knew some one else who would take them.

When there were greater sacrifices among Protestants than among Roman Catholics, when more was given to orphanages and schools, when their practical Christianity was greater, then, and not till then, could they compete with the Roman Catholic Church. Of course this is perfectly correct, although Protestant churchmen and churchwomen have far greater reason for generous and self-sacrificing giving to the furtherance of the work of the Church of God. It is a crying shame that children are even yet being sent to Roman institutions because of the lack of similar institutions under Protestant control. The religion of fear, to our shame be it said, seems to obtain greater sacrifice than the religion of grace and love.

It will be remembered that the Synods of Uganda and Mombasa recently refused to join a proposed Ecclesiastical Pro-vince including Zanzibar and other dioceses of similar church views. The Anglo-Catholic party, of course, have not been pleased and some sarcastic criticisms have been published. Dr. Eugene Stock has felt constrained to reply to some of the criticism in the "Church Times." He writes:—

"Referring to one of your editorial notes this week, may I express an opinion that the Uganda Synod would have been more likely to join the proposed Province if they could have trusted the majority in the Province to tolerate the minority. Suppose the Provincial Synod sitting. It is certain that any suggestion from Uganda or Mombasa that would be unwelcome to Zanzibar and its sister dioceses would be instantly voted down, while, on the other hand, Uganda and Mombasa would be expected to obey every resolution carried against them, however unwelcome. This was the point of my remark in 'The East and the West' that attempts to 'level up' are as fatal to union as attempts to 'level down'; and that 'all sides' must learn to recognise the varying types within the Anglican Communion."

"I really do not deserve your kind compliment to myself that I have moved while others stood still. For I personally have for fifty years favoured liberty on both sides, and have sometimes been blamed by my own side in consequence."