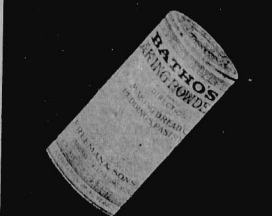


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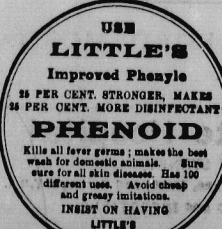
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Current Topics.

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."

English Church Notes.

Personalia.

We notice that Dr. Stock frankly canvasses the one-sided policy, so well known to us, of permitting "levelling up" and refusing the "levelling down" process. We have reprinted the letter because the process is not uncommon in the Australian Church and, as Dr. Stock rightly contends, is fatal to union.

Surely "Homer was nodding" or our contemporary, the "Church Standard," could never have **An Unseemly** had its columns disgraced **Article.** by that so-called "Character Sketch" of the Archbishop-elect of Melbourne. After the sympathetic and kindly utterance of their Melbourne correspondent, we had the hope that a fair field was to be granted; but this unworthy caricature is well calculated to prejudice the minds of some Church-people against one who has every claim to love and respect as their chosen Father-in-God.

The majority of churchmen will be grateful to the Bishop of Goulburn for his generous protest in the following issue of the same paper. The Bishop writes:—

"Forgive an old friend and contributor one word of protest against the publication last week of 'an appreciation' from the pen of 'Beckenham,' which was a thinly veiled depreciation all through, quite unworthy of a place in a church paper which almost invariably lives up to its name by setting a standard for church journalism. Granted that official and unofficial notices from Melbourne have exaggerated the achievements and attainments of the Archbishop-elect, the 'Church Standard' is not the place for disparagement of the capacities of a man who needs all the encouragement that sympathy and intercession can give him as he prepares to face a difficult task at a difficult time.

"I have no intention of criticising 'Beckenham's' criticism in detail. Thirty-one years ago at Cambridge, I played in more than one gruelling lacrosse match in the St. John's College team, which had no faster forward or cleaner shot than Harrington Lees. I have never seen him since. I owe him a great debt of gratitude for his invaluable little book 'The Joy of Bible Study,' shall be proud and glad to welcome another Johnian bishop to keep the Bishop of New Guinea and myself company, and to follow in the wake of Selwyn of New Zealand, Moorhouse, and Lowther Clarke, of Melbourne. But I am thankful to think, as I have reason to think that Melbourne is going to have a chief who is not merely a 'to'erant,' but a sympathetic 'evangelical,' and who will prove to be a parish priest to his clergy as well as a pastor to his diocese."

The elections for the filling of the vacancies caused by the death of Bishop Druitt and the translation to Salisbury of Archbishop Donaldson are taking place very shortly. The prayers of all Church-people may well be concentrated on the electing bodies that the hearts of those responsible may be led along the line of the will of God in choosing the men of God's choice for these important positions.

THE NEW LECTIONARY.

Sept. 11, 16th Sunday after Trinity.
—M.: Pss. 86, 87; Jer. v. 1-19; Luke xi. 1-28 or Titus ii. 1-iii. 7. E.: Pss. 90, 91; Jer. v. 20 or vii. 1-15; John viii. 12-30 or Eph. v. 22-vi. 9.

Sept. 18, 17th Sunday after Trinity.
—M.: Pss. 92, 93; Jer. xvi. 5-14; Luke xi. 29 or 1 Pet. i. 1-21. E.: Pss. 100, 101, 102; Jer. xviii. 1-17 or xxii. 1-19; John viii. 31 or Eph. vi. 10.

Sept. 25, 18th Sunday after Trinity.
—M.: Pss. 103; Jer. xxvi. 1-14; Luke xi. 29 or 1 Pet. i. 22-ii. 10. E.: Ps. 107; Jer. xxx 1-3, 10-22 or xxxi. 1-20; John xiii. 1 or 1 John i. 1-ii. 11.

Real happiness is cheap enough, yet how dearly we pay for its counterfeit.

Trials of Zionism.

In the opinion of Sir Stuart Samuel, who returned to England from the East on Monday, July 4, "things are settling down in Palestine" and "the outlook is favourable," but by an unfortunate coincidence the morning papers on that day reported another outrage at Jaffa. It seems, in fact, to be tolerably clear that the general position in Palestine needs very careful handling, yet it is not at all adequately understood, even by the Government. Bishop MacInnes, however, in his letter to the "Quarterly Paper of the Jerusalem and the East Mission," points out the cause of the trouble. "The Zionists," he writes, "unfortunately have not gone to work at all wisely, and by their actions and speeches, by their claims and demands, have entirely alienated the people of the country, who are actually outnumbered by about ten to one. The opposition of the Moslems and Christians to Zionism is now most determined and bitter. The situation is in fact so inflammable that ones' only surprise is that other outbreaks have not been precipitated. It is grievous

that in a country where all the different religious bodies lived happily together under the Turks, they have been driven asunder since the British came in, by the policy which British politicians have devised." He regards the position and the prospects of peace as hopeless, "if the Home Government is going to continue interfering here in affairs which they do not understand." He pleads that "full and supreme power" should be given to Sir Herbert Samuel, the High Commissioner, for a term of years who might then be able to save the situation. The Bishop's letter was written in Jerusalem a month ago, and it may be, as Sir Stuart Samuel holds, that things are settling down, but the Bishop's reflections are distinctly disturbing. He is expecting to come to England towards the end of August.—The Record.

C.E.M.S.

Official Statement.

With the expiration of the month of June the time limit for the renewal of membership in the Church of England Men's Society was reached. A great purge has taken place and the Mens' Society has entered upon the second chapter of its history with a smaller membership, but with a deepened sense of responsibility.

The report furnished to the executive at its meeting last week indicated that the number of diocesan unions and federations in England and Wales had actually increased, and that while in July, 1914, there were sixteen diocesan unions and 295 federations, there are to-day twenty diocesan unions and 299 federations. The number of branches, however, had dropped greatly, and in England and Wales there are now only 1706 branches with about 45,000 members who have renewed their pledge under the new Rule of Life. The final returns from branches abroad are necessarily not to hand yet, and when received will probably bring the total of membership to something over 50,000. Such a result had not been altogether unforeseen, and the executive confidently faced the problem of rebuilding the Society and of serving the Church by winning men afresh for service in Christ's Kingdom. The position and prospects of the Society will be considered fully by the Council, which meets this week.

Strikers' Work for the Church.

A fine piece of work has just been completed by fifty miners of the congregation of St. John's Church, Pontypridd. A brewery had recently been bought by St. John's for £1000 as a site for a new church, and during the strike these men devoted their time, without any pay whatever, to dismantling the building, thus saving the church more than £600 in wages alone and adding about £500 to the value of the building materials available. St. John's, of which the Rev. S. Heber Jones has been in charge for about a year, has for some time past been one of the most enterprising parishes in the diocese of Llandaff.

Deceased Brother's Widow Bill Passed.

On the motion for the third reading of the Deceased Brother's Widow's Marriage Bill in the House of Lords, an amendment was accepted the effect of which was to enable a substituted clergyman to be brought in, with the permission of the vicar or incumbent of the church, to proclaim the banns of marriage between a man and his dead brother's widow. This was agreed to. The Bill was read the third time, and passed, and as it has already passed the House of Commons, it now becomes law.

Maligning the Jews.

A vigorous Anti-Semitic propaganda, pursued to-day through many channels in the press, is raising a living issue for the Christian Church. An insistent suggestion is made that there is a worldwide Jewish conspiracy that seeks the downfall of Christian civilisation as a whole.

So serious has the situation become, that a representative conference of Christian workers among Jews, summoned by the conference of Missionary Societies in Great Britain and Ireland, at the Bible House in Queen Victoria St., has unanimously passed a resolution "To call upon the Christian Churches of Britain to protest against the calumnies which are now being circulated against the Jewish people in a section of the public press of our land, thus associating themselves with the action recently taken by Christian leaders in America."

"The charge of the resolution is against that there is a Jewish conspiracy (continues) is convinced that the resolution is against Christian civilisation is based on documents that on unbiased examination by independent scholars have proved worthless, and in the opinion of the conference are entirely without foundation. The conference is convinced that a continuance of the publication of such charges cannot but lead to an increase in the prevailing spirit of unrest, to the detriment of our Christian civilisation and national well-being, in addition

to the harm entailed to our Jewish fellow-countrymen."

The Bishop of London and Ministry of Women.

The Bishop of London seems to have quite departed from any intention to follow the Lambeth suggestions in regard to the ministry of women in the Church. Recently a strong deputation of women waited on his lordship by way of protest against the bishop's action in Convocation. They expressed "dismay and disappointment" at the attitude of the bishop and urged upon him a reconsideration of his position in the matter.

A "Catholic" View.

The R.C. Bible Congress held in Cambridge in July, attracted a leading article in the Church Times, in the course of which the editorial attitude towards undirected Bible reading is seen to approximate that of the Roman Church. At the same time, probably, most of our readers will be sensible of a surprise to find views reminiscent of medieval gloom and darkness openly proclaimed in a largely circulated paper, published by members of the Church of England.

The special section of the article to which we refer reads as follows:—

"Naturally Rome has often discouraged the indiscriminate giving of the Scriptures in anybody. She certainly does not hold the belief of some Protestants that if Bibles are scattered broadcast anyone who comes across a copy can, without guidance, find the truth for himself. But probably few would be found to-day anywhere to recommend that George Borrow in 'The Bible in Spain' called 'abandoning a book to the waters.' It is recognised that the Bible unexplained may do harm. Modernists, for instance, urge this strongly; so strongly, indeed, as to argue that certain passages are unfit for public reading, and certain Psalms unfit for public worship. A writer in the 'Nation' the week before last described how he attended a church in the country and was horrified when the First Lesson described the slaughter by Saul of the Amalekites. It seemed to him to bring with it a fierce and savage atmosphere. Few would probably be found to deny that such a passage needs explanation. How great that need is, let Cromwellian warfare in Ireland testify. One result of the indiscriminate distribution of the Bible was the savage and merciless spirit of the Puritans, founded on an unexplained or wrongly-explained Old Testament. The evil results of this persist to-day."

The National Assembly.

The session of the Church of England National Assembly, recently concluded in London, was specially interesting from its being completely representative of the clergy and laity of the Church. Over 700 members were in evidence. The business was chiefly of a machinery order, and consisted mainly of the re-organisation of the Central Fund, the completion of the Parochial Councils measure, and the creation of a new Board of Missions.

Faith, Hope and Charity.

By the Most Rev. J. H. Bernard, D.D. (Provost of Trinity College, Dublin).

"And now abideth faith, hope, charity, these three (1 Cor. xiii. 13).

Faith, Hope, Love—these are the three supreme Christian graces, the three supreme qualities of human character. And St. Paul tells us in the text that they differ from all the other endowments of our humanity in this: that they abide. We are to carry them with us, in whatever measure they are ours, into the future life, into the world beyond death and judgment. The lesser gifts, the accidental endowments of our personality, will not last like these. Knowledge—acquired at so great a cost—will pass away. It is impermanent; we know in part only. "The reign of relativity" is to be replaced by that which is absolute. The gifts of speech, by which the world sets so much store, which bring us so near to our fellows; they will pass. If there be prophecies they shall cease; whether there be tongues, they will cease. All these gifts, and many more—precious as they are, helpful as it is to our progress that we should make the most of them—belong to the earthly stage alone. They do not form part of the equipment which shall serve us in the larger stage, where we are to play our parts in the life to come. But Faith, Hope, Love—these are not like the earthly things which must be left behind. They are, indeed, the most lovely of our graces of childhood; but he is a miserable man who learns, even here, to

lose his trust in his fellows, his hope for the world and for himself, his love, his charity. Aye, these three abide. So St. Paul assures us, and we can understand something of his meaning if we reflect upon what we should be without them. There is a verse of a popular hymn which describes the future life as a condition in which "faith will vanish into sight." And there has prevailed a curious misinterpretation of St. Paul's words which has been supposed to justify this idea. But there is no hint in St. Paul's writings or anywhere else in the Bible that faith will ever pass away. For the truth is that without the exercise of faith and of trust—from day to day, and from hour to hour—a man would cease to be a man. A life in which all our course would be marked out for us by a relentless and irresistible logic, in which there would be no room for the ventures of faith and loyalty which man makes daily for his friends, and rejoices that he is called to make them, in which there would be no place for simple trust in the goodness of God—a trust which does not reason, but which shelters itself under His everlastingness and His Love—such a life would not be a life to which we could look forward with any satisfaction or comfort. There is more in life—there are better things in life—than the inexorable rules of logic; and we touch our highest when we put out our strength and our affection for impalpable loyalties and splendid ideals which are the out come of a faith that can never justify itself in advance, but which is ever more and more fully justified by its fruits. To lose this capacity would be a maiming and impoverishment of personality. We do not want to lose it here, and St. Paul assures us that we shall not lose it hereafter, that in the life to come there will still be room and opportunity for its soaring flights and its changeless devotion. Faith abides.

Hope Abides.

And so does hope. For, again, it is part of our national endowment as men and women that when we are in health and vigour we look forward, not backward. Forgetting the things that are behind and reaching on to the things that are before—that is the Christian attitude of life, and it is the attitude of hope. It is, again, unthinkable that we should cease to look forward in the life beyond the veil, that we are doomed to an existence which shall have no thought beyond the present hour, no aspiration of a progress from strength to strength. Nay, of the future life, as of this life, we must believe that we will go forward, if we do go backward, which God forbid! Hope abides. "Abandon hope all ye who enter here." In the poet's vision that was not written over the gates of hell, but over the gates of heaven.

And love abides. We do not need St. Paul to tell us that. For love is the greatest thing that man has reached in the course of his long history. It is this to which all nature points as its climax and most perfect product—the self-consciousness which is conscious of another self, like-minded—the love which kills the selfishness of the brute. It cannot be that the long process of development which has culminated in this rare and perfect thing can be for nought, that it is to vanish away, and lose itself in the darkness of death. Nay, nature keeps her promises, because God keeps His. He does not cheat us when He bids us love. It is for this that He made us, to love Him and those who are in His likeness, in loving whom we learn a little about Him who is Himself Love. This is the secret of the Universe, and the mystery of the Divine—the love which abides and remains when all the lesser things are lost and put aside.

This is what St. Paul would teach us about faith, hope, love. They are the three essential endowments of our personality; and, when transfigured by the revelation of Christ our Lord, they are the three supreme Christian graces. It is in the cultivation and exhibition of these that religion really consists. To be religious is to be faithful, hopeful, loving, first and before—a long way before—we approach the lesser Christian qualities which the Christian life inspires.

What do these mean to us? What is Faith? What is the duty of hope? What is the call of love? And, in particular, what is this faith which we desire for ourselves and for all we love? Faith in man and faith in God: how may they express themselves in the ways of common life?

Barriers of Distrust.

Faith in man, in our fellows. I said that we must have it, if we are to reach our high-

est. But it is a quality of habit which does not appear in the lowest type of humanity. The savage lives a life of continual distrust, almost as unquiescent as the mutual distrust of the wild beasts by whom he is surrounded. Man has gone some distance in his pilgrimage when he has learned to trust his neighbour. And when we realise how profound is the distrust with which even the most highly civilised of modern nations view each other, we begin to understand how far man still is from the goal of his pilgrimage. To break down these barriers of distrust; to promote that mutual understanding which begets trust; to work for the day when last in each other shall weld the nations at last into a League of Friendship—that is the great task which good men are setting before themselves as the final aim of a statesman.

In the years of war we learned something of the wonderful power of this faith in man. In the imperial policy of our leaders, in the cohesion of all classes of our citizens, in the mutual confidence which made us "stand by each other," we learned something of its power. The policy which trusted the peoples of India as they were never trusted before, which trusted men in distant lands of our own blood and speech to do the right thing, without pressure, when the call came, that policy was a great venture of faith, of faith in man. And it was magnificently, splendidly, justified. The response to it was the free allegiance and comradeship of free men.

Difficulties of Peace in Ireland.

But the strange and sad thing is that now, when the peril of war has passed, we find it hard indeed to trust each other at home. The mutual confidence of employer and employed seems to have been rudely shaken; and until it is restored, until it is understood on the one side and the other, that those whose daily occupation is to promote distrust are doing the devil's work, we cannot look for order or peace. I will give one other illustration, more wholly one indeed. The real difficulty at this moment which besets the establishment of peace in Ireland is mutual distrust. The horrible crimes which make life so intolerable for so many thousands of loyal Irishmen are a menace to our common civilisation as they are a disgrace to our common Christianity. But they are due, at last and at length, to a deep-rooted, if very unreasonable, distrust of this country. Could that be removed, it is not impossible that peace might once more be restored. The pulpits is not the place from which to discuss measures of statesmanship. But it is the place from which to ask the prayers of Christian people for those who are trying to make peace. At a great sacrifice of old prejudice—it may be at a sacrifice of political reputation—a bold venture of faith has been made by those loyal men who have agreed to meet in conference the rebel leaders to-morrow, that if God will, some way out of our troubles may be found. The spirit behind this gallant endeavour—the spirit, as I would fain believe, on both sides is the spirit of trust in our fellow-men—pray God that it may not be disappointed of its hope.

Faith in God.

The root of this faith in man is faith in God, in whose image we are made. Neither is easy to maintain in dark days. Do not think it. It has never been easy. But what does this faith in God mean? Let us remind ourselves how great a thing it is. It means this at least, that we are sure with an un-

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THE CHURCH RECORD.

faltering conviction that there is more in life than we see, that the natural order is embraced and interpenetrated by the spiritual order, that we are every hour surrounded by unseen spiritual forces playing upon our lives—some for good, some for evil—that the strongest of all these forces is the grace and help of Jesus Christ our Lord, Who from within the veil encourages and strengthens those who seek His strength—that the love of God will finally prevail and overcome all that is evil and cruel and base. That is faith, never an easy faith, and now, now is its testing time.

Aye, this is the faith which lasts and abides, which stimulates hope. For hope, too is one of the great things, the great qualities, and the call of the hour is a challenge to express it, for our own sakes and for the sake of the nation. The Christian attitude to life, I said, is one of brave looking forward, not backward. God has even better things in store for us than He had for our fathers. Faithless and thankless are we if we doubt it. We are saved by hope as St. Paul said to the Romans. And our plain duty as Christian men and women is to put away from us now all faint-hearted pessimism and to look forward with that Christian optimism which never permits itself to doubt of the ultimate issue, and which rests itself on an unflinching conviction of the love of God. There is a sentence at the end of one of the great romances of Alexander Dumas which, expresses not blind fatalism, but a wise Christian philosophy. "The sum of human wisdom," says the Count of Monte Christo, "is contained in three words—wait and hope."

The discipline of our faith: it is not easy. The discipline of hope is easier. But easiest of all is the discipline of that spirit of charity, which St. Paul assures us is the greatest of the three. I said it was easier than the discipline of faith or hope. Yet do not let us mistake. The charity which is the reflection of the Love of God is no shallow sentimentalism, which is only kind because it shrinks from the thought of pain. A father who would never punish a child for wrong-doing is not like the Heavenly Father. The hardest task of love, at times, is to be stern in the face of sin, although it will, indeed, suffer long. It rejoiceth not in iniquity, but rejoiceth in the truth. And to confine this spirit with the spirit of loving-kindness is only possible for him who learned to have faith in man, because he has faith in God. Who is the God of our hope, in this life as in that which is to come."

Our Melbourne Letter.

(From our own Correspondent.)

A terrible calamity has, it seems, befallen the diocese of Melbourne. The Board of Electors has chosen for Archbishop a man who, it now appears, is not tall! A person who, for reasons best known to himself, does not sign his name, has written to a certain Church paper, and in deep sorrow has made the fearful revelation. He has estimated the distance from the sole to the summit of the Archbishop-elect and has found him wanting. "Will you tell me, Master Shallow, how to choose a man? Care I for the limb, the thews, the stature, bulk and big assemblage of a man? Give me the spirit, Master Shallow." But why quote Shakespeare? Perhaps a greater than Shakespeare wrote the letter—if we only knew. At any rate he appears to have regrets that the choice did not fall on a Zamzummim. Alas! that David should have been chosen rather than Eliab!

Synod will meet on Monday next. And it will be an important session, because of the triennial elections. It is devoutly to be hoped that men who can be relied on to give their full sympathy and support to the new Archbishop will be elected to be members of the principal boards and committees. It would heavily handicap him to have on his council, for example, men whose hearts are not wholly with him. This is a consideration that ought not to be set aside for any party reasons. Every instinct of British fair-play demands that the one who comes to such an onerous task as that of an Archbishop of Melbourne should at least be given a fair start.

Melbourne City does not seem to be gaining in dignity; a number of shops opposite the Town Hall are being pulled down with the view (I believe) of building another picture theatre! And now comes the news that Melville and Mullens' book store is to give place to a pastry shop. Mullens' has been a landmark for half a century. To every reader "Mullens'" has been a household word. And now? Well, what can one say: from books to buns: from poetry to pastry; it reminds one of the well-known advertisement of a bull looking at a bottle and sadly saying, "Alas! my poor brother!" But one thing that has been somewhat of an eye-sore is at last being removed. The old iron fence around the Cathedral has gone and the City Council labourers are busy preparing the ground for a lawn, which will be open to the public.

Personal.

Rev. Gordon H. Hirst, Th.L., rector of Temora, has been appointed rector of Cooma.

Rev. A. H. Roake, curate of St. Matthew's, Bondi, N.S.W., has accepted the curacy of St. George's, Hobart.

An exchange of parishes has been arranged from September 1 between Rev. H. T. Holliday, rector of Christ Church, Bexley, and Rev. R. L. Houston, rector of St. Barnabas', Mill Hill, Waverley, both in the diocese of Sydney.

Miss Henderson, travelling secretary of the Women Auxiliary of the Australian Board of Missions, with Miss Macarthur Onslow, is returning to Australia from England by the Orvieto.

Rev. R. B. Massey, formerly of the Charleville Bush Brotherhood, in the diocese of Brisbane, has taken up his duties as assistant priest at St. James's, Sydney.

Rev. C. Campbell Crowley was inducted as vicar of the newly-formed parish of Lower Macleay at South West Rocks by Archdeacon Curtis. The new parish was formed by dividing the old parish of Lower Macleay into two parts. The other portion, which is still under the charge of the Rev. C. J. Chambers, of Smithtown, is called Central Macleay.

Rev. A. Maxwell, rector of St. Peter's, Gympie (Q.), has sent in his resignation, to take effect in a few weeks.

The parochial districts of Morning-side and Bulimba, in the diocese of Brisbane have been united in a parish to be known as St. John's, Balmoral, and the Rev. J. H. Steer has been appointed rector.

Rev. C. Hall, who left Queensland in 1917 as a military chaplain with the A.I.F., has accepted the position of rector of Gayndah, and will leave England for Queensland next month.

The Bishop of New Guinea has been on a visit to Goondiwindi, Warwick, and Toowoomba. He will attend the General Synod in Sydney in October, and will leave for his diocese later in that month.

Rev. J. S. Needham, who has been on an extended holiday, was welcomed home by his parishioners at St. Andrew's, South Brisbane, on Thursday, 18th ult. The opportunity was availed

of to make a presentation to the Bishop of New Guinea, who has had charge of the parish during Mr. Needham's absence, and also to welcome the new curate, the Rev. J. B. Parker.

Rev. S. J. Kirkby, B.A., organising secretary of the Bush Church Aid Society, is on deputation work in Melbourne, Adelaide and Bendigo.

Rev. M. G. Hinsby, rector of Ryde, has been appointed general secretary of the C.M.S., N.S.W. Mr. Hinsby was a chaplain with the A.I.F. during the years of the war.

Rev. G. Gilder, vicar of Christ Church, Newport, Vic., who is going to St. Bartholomew's, Burnley, was on duty as a war chaplain. During his three years at Newport he raised a substantial sum as a building fund for a new church. He is secretary of the St. Paul's Cathedral Social Questions Committee. His induction will take place on September 29.

Mrs. George Fairbairn, wife of Senator Fairbairn, of Toorak, Vic., died on August 29. She took a great interest in parochial and philanthropic efforts.

Rev. D. Ross Hewton, who has been twenty-one years in the diocese of Melbourne, and for the last fourteen years vicar of St. Luke's, South Melbourne, has affected an exchange with the Rev. F. E. C. Crotty, of St. John's, Launceston.

Archdeacon Aickin has been laid aside for a few days suffering from influenza, which seems to be much more prevalent than the silence of the daily press would lead one to suppose.

In the diocese of Newcastle the Rev. H. Kitley, Th.Schol., has been appointed to Raymond Terrace, Rev. J. C. Stretch to Weston and Rev. A. H. Venn to Merrywether.

The death is announced of the Rev. C. P. V. Day, formerly sub-dean and canon of the Cathedral at Townsville.

Miss Rennie, who for many years had been closely identified with Y.W.C.A. work in Bowral, collapsed on the railway platform when meeting the afternoon train on Saturday last.

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and died within a few minutes. She was a sister of Dr. Rennie, of Sydney, who was a passenger by the train which had just left the station.

Miss C. M. Walsh, eldest daughter of Mr. C. R. Walsh, recently Prothonotary of N.S.W., and now Registrar of the diocese of Sydney, was married at the Cathedral, Sydney, on August 23, to Mr. A. M. Cobham, of Ceylon. The Primate officiated.

Rev. B. C. Wilson, M.A., rector of Muswellbrook, N.S.W., has accepted nomination to the rectory of Longreach, N.Q.

CHURCHWOMEN'S CONFERENCE.

Membership badges for Churchwomen's Conference will be ready shortly. Price 1s. 6d.

In connection with the Churchwomen's Conference, October 10-12 (in the School of Arts, Pitt Street), concession rates on the N.S.W. railways will be allowed to ladies travelling to Sydney for the Conference—not less than 25 miles from Sydney.

Applications for certificates should be sent at once to the Honorary Secretary, Miss M. F. Wright, Church House, St. drew's Cathedral, Sydney.

Tickets must be taken out between the same stations on both the forward and return journeys. Delegates from other States should apply to Diocesan Registrars for the certificates for sections of railway not in N.S.W.

Notes on Books.

The Real Australian, the August number of the quarterly paper of the Bush Church Aid Society, contains first-hand description of the doings of the Society's agents and the needs of the work. We note "Overland with Haviland," as published recently in our columns, a strong article on "The Church and the Gambling Evil," and a racy description of the difficulties the rector of Cobarr has to face in "Bogs and Billabongs." The little publication is only 1/6d post free per annum.

Mothers in Australia, the Mothers' Union magazine for September. The whole issue is of interest. It contains a very helpful article on mothers as "Builders of Homes," by the late Mrs. A. P. Robin; suggestions for prayer in connection with the "Wave of Prayer"; and a Bible Study on "The Woman of Samaria" by Miss Pallister.

Bookfellowship.—The second number of a publication designed to collect in a popular form at a low price worthy Australia-Zealand writings in poetry and prose. The present issue contains a series of interviews of public characters as Harry Lauder, Daisy Kennedy, etc., by A. G. Stephens, the editor of the Bookfellow. The articles are well done, full of life and breeze. The only thing wrong is their order. "Harry Lauder," by all the rules of the game should have come last. It is the gem and both the singer and writer are shown to advantage. Published by The Bookfellow, 29 Jamieson St., Sydney, price 2/6. Our copy from the publishers.

National Church League Publications.

"**Uncritical Criticisms**" (price 3d. net), by Henry Wace, D.D., Dean of Canterbury—a reprint of several articles published in the "Record" in reply to three addresses on the Old Testament published in the same paper by Bishop Ryle. The Venerable Dean Wace rightly canvasses the bishop's statement that "it has become universally recognised by scholars that Moses did not write the Pentateuch," and cites, among others, the recent pamphlet by Dr. Edward Naville, the eminent Egyptologist and Professor at the Geneva University, in which Dr. Naville affirms that, "broadly speaking, Moses himself was the author of the Pentateuch."

The Passover, the Communion, and the Mass (price 2d. or 14/- per 100), by R. B. Girlestone, M.A., Hon. Canon of Christ Church, Oxford, and sometime Principal of Wycliffe Hall, Oxford (30th thousand). This

is a reprint of one of Canon Girlestone's well-known pamphlets, in which the Church teaching is explained clearly and contrasted with unscriptural views of the Holy Communion. It is a very useful manual for ordinary distribution.

"**The Truth of Christianity**," by Lieut. Colonel Turton, 494 pp. Price in England, 3s. Our copy from the publishers, Messrs. Wells, Gardner, Darton and Co., Ltd., London. When a book has run through nearly forty thousand copies, and reached a ninth edition, it scarcely needs the reviewer to commend it. We have read the book itself with pleasure, and the long list of commendatory press notices, published in this ninth edition, our voice to the many who hail Lieut. Col. Turton's work as an extraordinarily fine, popular presentation of Christian evidences. No doubt the technical student will go elsewhere in his search for material and argument, though he will find here very much of considerable value even to him; but to the man in the street this work will commend itself by its simple directness, its calmness of approach, its clearness of expression, and its author's evident desire to be fair to his opponents' point of view. Perhaps, too, its influence will be the greater because its author is a layman speaking to laymen. It is rather late in the day to speak about the contents of the book in detail, but its general comprehensive plan, its frank facing of difficulties, its recognition of the fact that the statement of truth is sometimes its best defence, must commend it to all who read it. One last point in its favour these days is its moderate price.

Correspondence

Theological Training.

Sir,—In writing to you on the above subject, Archdeacon Davies bids us note that for the Durham L.Th., "Latin is relegated to the position of a purely optional subject," while in the Australian College of Theology it is "optional for a pass, but necessary for a first class." The latter statement is quite correct, but the former seems to be in conflict with the official programme of Durham itself. So far from making Latin "a purely optional subject," Durham requires it in both parts of L.Th., thus going further than was ever done by the A.C.T. The programme shows that additional Greek and Latin may be offered as optional subjects; but in that position it is the classical, not the ecclesiastical, types that are meant, the specified authors being Plato and Cicero respectively.

W. HEY SHARP.

September 3.

The Missions to Seamen.

(Contributed.)

It seems a pity that more people in Sydney, and especially church people, know so little of the work which is being carried on by the local branch of the Missions to Seamen, a world-wide organisation which for over 65 years has been the mouth-piece of the Church to those "who go down to the sea in ships, and do business in great waters." At the Rawson Institute in George St. North an ever cheery welcome is extended to these men of the sea. The chaplain-superintendent (Rev. H. C. Lepastrier, L.Th.) is assisted by the co-chaplains, the Revs. S. H. Tomlinson and E. C. Madgwick, with Mr. E. Seaton Flint as lay missionary. In addition, there is a large body of voluntary helpers who night after night assist to make the Institute "the home away from home" for the thousands of sailors who enter the building and avail themselves of the privileges which are there provided for their welfare. A visit to the Institute on a Sunday night recently was indeed an inspiration. Entering the main door, I mounted the stairs and opening the swinging doors found myself in a very splendidly equipped chapel. The service was about to begin, and practically all the pews were well filled with a most reverent congregation. I was agreeably surprised to see such a large number present, and the singing was the heartiest it has been my pleasure to hear for many and many a year. The address was brief and practical. The chaplain gave a very homely talk on "Temptation." One could not fail to observe the attention of the congregation. It was certainly most marked. The whole service lasted just under the hour, and the chaplain shook hands with each man as he left the hall. One felt too that this was a further evidence of friendliness.

(Continued on next page.)

Reminiscences of Bishop Patteson's Death.

Told by one of his Clergy.

(The writer is the Rev. Charles Bice, who was ordained by Bishop Patteson in 1868, and was at Norfolk Island when the news came of the Bishop's death. Mr. Bice, as twenty-five years in the Mission, and then worked in Australia in its interests for many years.)

Fifty years, usually a long period of time in retrospect, seems to me but as yesterday, the scenes are so clear in my mind. We had in 1871, been established at Norfolk Island for three years, and the Bishop, Brooke and Atkins were away in the "Southern Cross" visiting the islands, and incidentally Santa Cruz.

The vessel was somewhat overdue, but that did not particularly alarm us in those early days. At length there came the well-known cry of "Aka, aka!" (ship, ship), and we sped as usual to the cliffs. Somehow there was always excitement and strange curiosity in those days when sails were so infrequently seen. Alas! the flag was at half-mast! What did it mean? I don't think we quite expected the worst news, although, subconsciously, we felt it must be bad.

We had some time to wait, and it was a time of tension and anxiety. At length we learnt, with very saddened hearts, that our dear and revered Bishop, the Rev. Joseph Atkins and Stephen Taroaniana had been killed at Nukapu, a small reef island in the Santa Cruz group, and their bodies buried in the waters of the South Pacific ocean.

Did a little party of missionaries ever received a more staggering blow? and yet somehow it seemed a time for action. We were most fortunate in having a calm, wise and capable leader in the person of the Rev. R. H. Codrington, and by-and-by we met together in the Bishop's room, and there we prayed and pleaded with God for guidance and direction. It was at once given. It was His work, and although He had buried His workmen, He was still going to continue His work; and we were made to feel that we were in future to be His chosen instruments.

Bishop Patteson was a particularly methodical, far-seeing and practical man, and before leaving for his island voyages, it was his custom to leave behind him his will and instructions for the working of his Mission. The key of his private secretary had been left with Codrington. When that key was turned, out dropped the envelope whereon was written: "To be opened in case I never return."

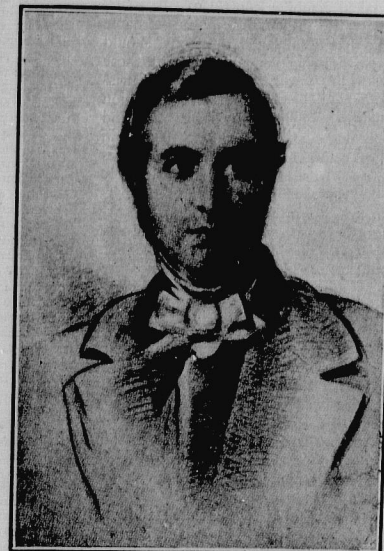
That envelope contained his Will and instructions as to the future. There was never a thought of abandoning the work, and slender as was the present staff, we consecrated our lives, and determined by God's help, to do all in our power to carry on the work. The foundation had been well and thoroughly laid, and although Bishop Patteson had been such a comparatively short time at work, he had left behind him such a remarkable influence and inspiration that being dead, he was yet speaking to us. He had not only given his own beautiful life to his work, but had endowed it with all he possessed. And so we set our faces to the great task, and the stupendous responsibilities of the work in Melanesia, and God has never in all the fifty years failed it or allowed it to retrogress.

Of the little band of missionaries who met that day in Bishop Patteson's room, Codrington remained on as Senior Missionary without any salary, relinquishing all his high prospects in England as a Fellow of Wadham, and God only knows what the Melanesian Mission owes to him. Palmer, as Archdeacon, was content to remain on in the service of the Mission until his death. I left, after twenty-five years, to take up the position of organising secretary for Melanesia, at the wish of Bishop John Selwyn.

But there were others whose hearts the Lord had touched, and on whom the influence of the martyred Bishop rested in full measure: George Sarawia, Henry Tagalana, Edwin Sakelra, Edward Wogale, Joseph Wate, and many others; and the shock of Bishop Patteson's tragic death not only shook Melanesia, but possibly no single event in the whole century had a greater

effect for good on Christian Missions throughout the world. The death of the martyrs had indeed become the seed of the Church.

Some time later, I was acting as Bishop's representative after the Memorial Cross had been erected at Nukapu, and my duties took me to Santa Cruz and the Reef Islands. One of my companions was the late Rev. Dr. Welchman. We arrived at Nukapu one glorious afternoon and went ashore. The



In your effort, faithful son
H. Patteson

tide was low at the reef, and we had to wait a short time before we could get over into the lagoon. Canoes came out to us as on the 20th September, 1870. I am not sure but I think I got into one and was paddled ashore.

The people were now very friendly but there was no school yet started on the island. The house in which the good Bishop is said to have rested was still standing. The handsome Memorial Cross close by marked the spot where he was

killed. It was a glorious evening as we stood there, and the rays of the setting tropical sun caught on the burnished circle of the inscription around the arms of the cross, and had a most striking effect. At the foot of that cross we knelt and prayed, and the occasion was a very moving one to us all. After a while Welchman put into my hands a slip of paper on which was written these lines as far as I can recall them:—

He sought to bring dark souls from night
Counting his life but loss;
And where he felt the golden light
Of sunset gilds his cross.

In other worlds of endless day,
Where heaven's sun goes not down,
The Sun of Righteousness for aye
With glory gilds his crown.

I have no doubt the occasion inspired these words, for he said himself the occasion was poetic. Dr. Welchman himself laid down a faithful and valuable life in the service of the Mission at Bugotu.

He too had his cross in the loss of a devoted wife, but the Sun of Righteousness with glory gilds his crown.—A.B.M. Review.

THE MISSIONS TO SEAMEN.

(Continued from page 6.)

ness which might surely be emulated in many of our churches. Joining the throng I found myself in the main hall. "Now lads," the chaplain remarked, "it is our custom to have a sing-song for half an hour," and the men drew their chairs well forward as the chaplain expressed it. The sailors were invited to choose their own hymns, and then everyone joined in. Some sailor soloists were discovered, and they could certainly sing some, as I heard an American "salt" express it. His typical remark in a whisper, "Say! that's fine, I guess that guy belongs to a choir across the pond!" very aptly described the singer's prowess. A glance round the hall revealed the fact that men of all nations were there. And I felt that here was a missionary work indeed.

At 8.45 p.m. the chaplain announces that the last hymn will be "God be with you till we meet again." He explained that that is the farewell hymn, as many will be on the deep on the following day, or at any rate during the week. The blessing is pronounced, and the chaplain makes the announcements for the coming week.

"Don't clear out yet, lads; draw your chairs round for a yarn," he says in conclusion, and the lady workers who have been to the service in the chapel and to the sing-song, enter into conversation with the visitors. I was struck with the importance of this, "The real touch of home," I remarked to the chaplain. "Yes," he remarked to me, "the social side of the work is very important, and these little chats do men good, because they remind them of their homes across the sea; and home to the sailor means more than mere words can express." But then I learnt that the social side was not neglected. Concerts (twice weekly), cinema entertainments, socials, and tournaments are provided, and the gymnasium—a large and commodious place—is tremendously popular. Writing rooms, libraries and games of all kinds are provided. Four billiard tables, bagatelle tables, bobs boards are always in use; draughts, dominoes, chess, and all kinds of games are provided, in short nothing is wanting.

Sailors can bank their money and have it remitted all over the world. And all this is being done by this branch of the great missionary society called the Missions to Seamen. Surely many of us could help it with a small donation, or we could collect and give books of all kinds, which are ever in demand. Flowers and greenery, too, are acceptable. May we not see that we can do in this matter, and do something for the sailor who himself has done so much for the nation and Empire!



Bishop Patteson's Memorial Cross at Nukapu. In memory of John Coleridge Patteson, D.D., whose life was here taken by men for whom he would gladly have given it.

An Example for Deans.

Dr. Moore Ede, Dean of Worcester, has formed a "Cathedral Fellowship" from the congregation, and entertained them last week at a garden party at the Deanery. When in Newcastle, he said, he enquired of a man who were the people in the pew behind him. He didn't know, although they had not been introduced. There was still more danger of this aloofness in a Cathedral, and one man told him he went there because he didn't want to know anybody else!

September 9, 1921.

EDITORIAL NOTES.

All literary matter, news, etc., should be addressed, "The Editor, Church Record," 64 Pitt Street, Sydney. Nothing can be inserted in the current issue, which reaches the Editor later than Tuesday morning. No MS. can be returned to the sender, unless accompanied by a stamped, addressed envelope.

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

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The Church Record.

SEPTEMBER 9, 1921.

GENERAL SYNOD.

There are some thorny problems to be brought before General Synod at its ensuing session.

At the very outset some exception will doubtless be taken to the representation of some of the dioceses, in view of the legal opinions that have declared the alteration of the rule providing for the proportion of representation invalid. We know that at least one Northern diocese has given an indication in its own Synod discussions of such exception. General Synod will thus be called upon to set its own house in order before it proceeds to attempt any regular business in the passing of important determinations or motions.

The Nexus question depends largely upon the reformation of representation of the several dioceses. It is quite unthinkable that any body of sane men could contemplate such an ill-proportioned governing body as at present General Synod affords. The interesting table of dioceses, appended to the minority report on the Nexus, which we recently re-printed, shows the almost ludicrous state of that proportion. For instance, Goulburn and Sydney have exactly the same voting power in the Synod, 12 clergy and 12 laity; although Sydney has 285 licensed clergymen to Goulburn's 54; and Sydney has 371, 131 laity against Goulburn's 62, 112. The consequence of this is that seven larger dioceses with 959 clergy and over 1,100,000 laity, have a voting strength of 84 clergy and 84 laity, while 14 smaller dioceses, with 457 clergy and under 600,000 laity, have a voting strength of 106 clergy and 106 laity. And this, too, in these ultra-democratic days! It would open the way to minority rule with all its attendant evils. It would be a curious inversion of Christian teaching, for the voting strength of a diocese would practically depend upon the number of square miles of territory it possessed rather than the number of immortal souls for which it had a sacred responsibility.

At the same time, the further and very urgent matter of doctrinal basis has also to be considered. We are convinced that very few thoughtful churchmen, seized of the importance of definite Christian belief and practice, will be willing to leave the standards and formularies of our faith an altogether open matter in adopting a reform of constitution.

The reference of the Lambeth Conference on the matter of Reunion will also provide food for reflection and discussion. The Church may well be

praying that the same spiritual atmosphere and Spirit-domination, experienced at Lambeth, may be realised here in our General Synod.

We have the responsibility thrown at and upon us of seeking reunion with the other Christian Churches that are witnessing for Christ here in Australia. It would almost seem that a lazy apathy has taken complete control of Christians in the world to-day. Why, in the name of all that is holy and righteous, should all the differing denominations of those who "profess and call themselves Christians," be linked up and in communion with other Christians thirteen thousand miles away, and be content to remain out of communion with fellow-disciples of the Christ, and fellow-partakers of the promises of God, who are living in the next house or next street, or town? The irony of the situation should be sufficiently apparent to engender in our hearts and minds a holy discontent that will keep us restless all the while the hideous paradox remains a reality.

Now, Lambeth practically bids Christians of every several land to get to work and devise ways and means by which this anomalous position may be altogether changed for one of fellowship and love in the realisation of unity of life in the one Lord and Saviour, Jesus Christ.

May God give to our leaders divine wisdom to know the times and courage and strength for discerning action!

One other thorny question that our General Synod should face is that of the Ministry of Women. It is a subject almost as much alive as that of Reunion in some parts of the Church. Lambeth evidently was far from unanimous on the question, and very varying are the episcopal opinions and practice in that relation. But it is certainly desirable that some general lead should be given to the Church, so that no isolated or individual action should mar our own unity of thought and feeling. We do not anticipate any such strange utterance as emanated from the E.C.U., which practically denied that women could receive certain "grace of Orders." The question is almost entirely one of expediency, and no unity of policy can be expected, except along those lines. We should not complain if our representatives in Synod desire to "hasten slowly" along a way that is to some extent untried and novel. But we have the right to ask that every prejudice and tradition of the past should be rigidly criticised lest any "dead hand" of the past should restrain the healthy movement and progress of the Living Body.



The National Secretary has just concluded a short campaign in Tasmania with very encouraging results. He found the Society on the up-grade in every part of the diocese. The Bishop of Tasmania (Dr. Hay) is giving the movement every encouragement, excellent meetings being held in Launceston and Hobart, where the National programme was heartily endorsed and the establishment of hostels for young men was proposed. Mr. Ebbs is now conducting a campaign in Western Australia. He expects to be in Melbourne on September 24, when he will give some 10 days to the work there.

Don't live the life of one who never will be missed.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Extract From the Archbishop's Letter.

"Since last I wrote I have been plunged into a whirl of additional work. There has been a large cycle of Confirmations, unusual at this time of year. Yet I have been glad that they were arranged for these months, since a sequence of them is not so exhausting as in the heat of the summer, and the congregations were not diminished, though by the cold nights, though on some occasions the weather was really bitter. Half these Confirmations were in the city and suburbs, and half in the country and other more distant areas. But throughout them all I was impressed, with very few exceptions, with both the number and the quality of the candidates. They were of age to know what they were doing, and evinced, so far as I could judge—and my opportunity is considerable—a deep spiritual intensity, sober and reverent, without excitement. It is a good augury for the future life of the Church.

"I have passed two important landmarks of my life in these last few days: my sixtieth birthday, and the twelfth anniversary of my consecration as Archbishop of Sydney. I cannot say that I feel as burdened which the calendar would seem to lay upon me. My predominant thought in thankfulness to Almighty God, Who has sustained me through these years, and Who continues to give me such joy in my work, sustained as it is by the prayers and sympathy of so many friends. I can only pray to be made more worthy of my vocation.

"The death of the Bishop of Grafton has been to me a deep personal sorrow, and also an inspiration. I can see him as I write, sitting as he did but a few weeks ago at the table in my study, busy with his correspondence in spite of his obviously growing physical infirmities. By never an allusion did he suggest that the work was too much for him. In spite of everything he persevered. Though he knew that the call would come, he was yet resolved to contribute his utmost to the building of the Kingdom of his Master, 'until,' as he once said himself, 'I go hence and am no more seen.' It is truly an inspiration to recollect such fellowship with him. It should encourage us to draw more upon the hidden store of rejuvenating power for work in Christ Jesus as he did. Our intercessions go up on behalf of Mrs. Druiht, and all the more as we use those prayers for the General Synod, his last work of composition, which reached me with his handwriting on the envelope upon the day of his funeral."

Memorial Service at Moore College.

There was a large attendance at the memorial service for the late Mr. James Montague Sandy, held recently in the chapel of the Moore College, of which institution the deceased had been a trustee. Archdeacon Davies (principal of the college) took the service.

Archbishop Wright preached from the text, "Not slothful in business, fervent in spirit, serving the Lord." He spoke strongly of the personal character of Mr. Sandy, who, whilst being keen and successful in business, gave much of his time and money to various beneficent works in aid of the Church. He was a man always firm to his own principles, yet never obtrusive. He did a great deal of charitable work without letting people know about it. He was very generous to the Moore Theological College and to the Girls' Friendly Society's Hostel, of which he was one of the main guarantors. For 29 years he was closely associated with the Deaconess Institution of St. Paul's Road, Newtown, and was largely responsible for its development. He had set a fine example throughout his life by his diligence in serving God.

The Dead March from "Saul" was played on the organ by the principal.

Included in the congregation were Archdeacon D'Arcy-Irvine, Archdeacon Martin, Canons Charlton and Langford Smith, Revs. Alan Whitehorn (vice-principal), H. G. J. Howe, H. S. Begbie, J. V. Patton and A. H. Rooke; Messrs. Scott-Young, W. E. Shaw, and W. R. Beaver (representing the Diocesan Synod); Colonel Holland, Mr. J. P. Frank, Miss Pallister (superintendent) and representatives of the Deaconess House; representatives of the Children's Home, Marrickville, and students of the College.

C.E. Homes for Children.

The 30th annual meeting in connection with the C.E. Homes for Children, Strathmore, Avon, Tress-Manning, Arden, and

September 9, 1921.

Carlingford, was held last week in the Town Hall, Sydney.

The annual report, which was adopted on the motion of Archdeacon Boyce, seconded by Rev. A. E. Dobbin, stated that at the beginning of the year the committee undertook heavy responsibilities in regard to the new home for boys at Carlingford. Although there was at present a debt upon it of £2800, the committee felt certain that the churchmen of the diocese would ease the burden by generous and sustained subscriptions. The health of the children in both branches had been excellent. The few cases of sickness that occurred were of a minor character. The balance sheet was a statement of a record year, in spite of the many claims being pressed upon the charitably disposed, and many calls for parochial, extra parochial, and diocesan objects. The income during the year was £10,300, and to meet the financial outlook of the committee the same amount would be required this year. The four homes at Glebe point were full to overflowing, and the committee would be faced with the problem of extension work as soon as the £2800 was paid off the Carlingford Home. The latest suggestion was to go outside the city area, and secure a large block of land in one of the suburbs, where the whole of the work for girls could be concentrated, just as the Burnside homes were concentrated. The incessant demands for admission to enlarge its vision, and make provision for the future, a future that was full of bright hope for the Church in its special opportunities of caring for the needy child. The matron and staff had done well with the children, and had shown a loyal and devoted which had helped to lighten the responsibilities of the committee.

Dean Talbot, who presided, said that the care of the children was one of the first duties of the Christian Church and Christian people. The Church of England had not been altogether unmindful of its obligations, as Church of England homes had been in existence for 36 years. The work required much self sacrifice and unstinted service on the part of the committee. Without the help of the doctors it would have been impossible to carry on the work. Good work had been done by the hon. clerical secretary, the Rev. Robert Rook. The references in the report to the Glebe Point homes being full to overflowing spoke eloquently of the sympathetic spirit of those who had to do with applications for admission. He hoped that the Church of England homes would receive the generous support of Christian people. There were many nominal members of the Church of England who did nothing at all for the homes, and it was their bounden duty to help in the work. (Applause.)

Archdeacon Boyce said that he regarded the homes as one of the signs of the progress of the Church. (Applause.)

The following office-bearers were elected:—President, Archbishop of Sydney; vice-presidents, Archdeacon D'Arcy-Irvine, Canon Wilton, Judge Backhouse, Dr. Crago, Mr. W. E. Shaw, Mr. E. W. Molesworth, Mr. H. L. Tress, Mrs. J. C. Wright; hon. chaplain, Canon Cranswick; hon. treasurer, Rev. A. E. Finch; hon. clerical secretary, Rev. Robert Rook; hon. lay secretary, Mrs. Hare; hon. solicitor, Mr. H. L. Tress; hon. auditor, Mr. F. R. Strange; hon. architect, Mr. J. Burcham; hon. medical officers, Glebe Point, Dr. H. C. Field, Dr. Trindall, Dr. Hughes; Parramatta, Dr. Sigmund Brown, Dr. Keith Brown, Dr. Walker; Wauchope, dentists, Dr. Basil Phillips (Sydney), Mr. J. R. Durham (Parramatta); matron, Miss McGarvey; superintendent, boys' homes, Mr. W. E. Cocks; executive committee, Canon Cranswick, Rev. H. G. J. Howe, Rev. Robert Rook, Mr. H. Evans, Rev. S. M. Johnstone, Mrs. A. Backhouse, Mrs. W. R. Bowers, Mrs. Cranswick, Mrs. Capel, Miss Cropper, Mrs. R. B. S. Hammond, Mrs. Dixon Hudson, Mrs. A. Hare, Mrs. E. W. Molesworth, Mrs. Manning, Mrs. Paton, Mrs. Courtenay Smith, Mrs. R. Rook, Mrs. Way, Miss Mabel Smith, Mrs. A. Friend, Mrs. Trindall, Mrs. Reid, Mrs. Lawry, Mrs. Thomas, Mrs. Sapsford, Mrs. Penfold, Mrs. Stutchbury, Mrs. Finch.

Junior Clerical Society.

The August meeting was held at St. James's, Sydney, at the kind invitation of the rector. At the devotional service the Ven. Archdeacon Davies gave an address, after which lunch was served in St. James's Hall. The Rev. C. J. King moved a vote of thanks to host and friends for the generous entertainment. The Rev. P. A. Mickel read a very stimulating paper at the afternoon session, on "Theology in the life of the Parish Priest," which provoked useful and interesting discussion. The next meeting will be held on September 19, at St. John's Church, Balmain.

St. Bartholomew's, Pyrmont.

On Sunday evening, August 14, every available seat in the church was occupied.

The occasion was the second attempt at a musical programme at the close of the shortened evensong. Church attendance for some years has been somewhat disheartening here, so periodical services of a musical nature are being experimented with at intervals. The programme was supplied by really first-class artists. The Rev. Leland Parsons was the special preacher, and the acting rector, Rev. E. C. Madgwick, read the service.

The renovations, which have been under way during the past two years, are now complete. They have cost about £800, and only £233 is required to complete all payments.

L.H.M.U.

A sale of work in aid of the Home Mission Society Mission Zone Fund and the work in the Hospitals and Soldiers' Settlements, will be held in the Town Hall, Sydney, on Friday, September 16, 1921, from 12 noon till 10 p.m. The official opening will take place at 2.30 p.m. by Lady Cullen. There will be stalls as follows: A.H.C. Cakes, Children's and Plain Work, Fancy Flowers, Household Linen, Handkerchiefs and D'Oyleys, Infants' Stall, Laundry, Old Curiosity Shop, Produce, Sweets, Refreshments, Toys and Stationery, Work Stall, Hoop-la, Bran Pie, Woolloomooloo Sunday School Kindergarten, Cathedral Choir, Art Gallery and Museum. Luncheon will be served in the Vestibule from 12.30 till 2 p.m. Afternoon tea from 3.30.

Educational Rally.

On Tuesday evening, August 23, his Grace the Archbishop presided at an educational rally held in the Chapter House under the auspices of the Diocesan Board of Education. The Very Rev. the Dean of Sydney opened the meeting with prayer.

The Rev. C. A. Stubbin, rural dean of Wollongong, gave an account of the establishment of the hostel for girls attending the State High School at Wollongong. The success of the venture had exceeded expectations, and was meeting a distinct need for Protestant girls whose homes were at a distance from the High School.

The Lord Bishop of Goulburn put in an eloquent plea for religious education in the parish, the diocese, and the province. He laid special stress on the magnificent opportunity the Church has in N.S.W. on account of the right of entry into the State Schools. The diocese of Goulburn had purchased 50 copies of the Sydney Board of Education's syllabus of religious instruction in State Schools in order to provide each clergyman with a copy. The Bishop is forming in his diocese a guild of church teachers whose purpose is to unite all Sunday-school teachers, religious teachers in State Schools, parents and others—who in one way or another are engaged in the religious education of children.

Mr. Frank Boyce, the chairman of the Barker College Council, gave an enthusiastic account of the growth of church schools in the diocese of Sydney. After referring to the older institutions such as the King's School, he drew attention to the more recent foundations as Barker College, Trinity Grammar School, Cranbrook, Woodcourt, and the Chatswood C. of E. Girls' School.

Deaconess Institution.

The annual meeting of the Church of England Deaconess Institution was held on August 24 in the lecture hall at Deaconess House, Newtown. Miss Bister presented the annual report, and the Rev. H. S. Begbie and Deaconess Wildash addressed the meeting. The Archbishop presided. The special feature of the report was concerning the work of the Home of Peace for the Dying—a work that necessarily appeals to every Christian heart.

Lesson Demonstration.

A series of three demonstrations in class teaching will be given by well-known experts in the Chapter House on Thursday, September 15, Saturday, September 17, and Tuesday, September 20. Classes of infant, intermediate, and senior children will take part. Different methods of teaching will be presented. The demonstrations are intended for religious teachers in public and Sunday schools, parents, and others interested in the religious training of children. On the Thursday and Tuesday the lesson will be given at 7.30 p.m. Admission ticket all three demonstrations, price 2/-; Admission to one demonstration, 1/- at door. Tickets are obtainable from the rector or from the secretary, Diocesan Church House, George Street, Sydney.

Young Peoples' Union Demonstration.

Saturday, September 3, witnessed once again that brilliant function, the Young Peoples' annual gathering at the Town Hall. The hall was crowded with children and their leaders, all keen and eager to take their share in the great meeting. As usual, the president (Rev. H. S. Begbie) had his message for the children, and with his lusty

voice and cheery smile encouraged the children to forge ahead with their good work. The returns for the year showed an increase in funds, and the young people are to be congratulated on their achievement—£1100 being paid over.

Representations from various mission fields were given by bands from Dulwich Hill, Croydon, Wairoonga and Eastwood. Rev. R. O. Todd gave a very interesting address based on the words, "In as much as ye have done it unto one of the least of these," and "as much as in you lieth."

G.E.C.S. Prize-Giving.

A large number of parents, friends, and old boys attended the annual prize-giving ceremony of the Sydney Church of England Grammar School, held at the school on the Friday week. A short service in the school chapel, at which the names of the 127 old boys who died in the war were read, preceded the function. The Archbishop presided, and the State Governor presented the prizes. Among others present were Judge Backhouse, Canon Charlton, Canon W. Hey Sharp, the Revs. J. H. Maclean and D. Davies, and Messrs. A. H. S. Lucas (headmaster, Sydney Grammar School), R. P. Hickson, R. W. Carey, A. B. S. White, and A. F. Robinson.

The school provided for the boys a training which enabled them to do the utmost in the vocations to which they might be called, said Archbishop Wright. The results this year were most encouraging. The school was full, even overfull. The buildings were being extended and the playing fields at Northbridge were now almost complete. In the spirit of true sportsmanship the school held its head high.

The head master (Mr. W. A. Purves) read the report, which made grateful reference to the work of the teaching staff, and enumerated the scholastic and athletic successes gained by the boys and old boys. Mr. Purves appealed for the funds necessary to complete the east window in the chapel.

His Excellency the Governor said that two years ago he had been impressed by the smartness and well set-up appearance of the boys of the school. When in Paris he had heard it remarked that the French, with all their superior organisation and equipment, lacked one of the boys to his school. While the head master had had a hand in it also. One great asset was the 127 names read in the chapel that afternoon. If the boys acted up to the spirit of those men, then the school would always be good.

Canon Charlton proposed a vote of thanks to his Excellency the Governor, which was carried with cheers.

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Will you make one of the required number of Subscribers?
Promises and Donations should be sent to the Hon. Treasurer at the above address.

A Progressive Club.

"Men's Club.—The club has been active during the month. In addition to the ordinary meetings on Monday night the following work has been undertaken: (1) At the request of the committee of the Church Homes in Sydney, the club has 'taken on' the Boys' Home at Carlingford. The club committee for that work consists of the rector and Messrs. Hepplewhite, Sattler, Sharp, Eades, Anchau, W. P. Noller, T. Douglas, Davis (Hassall-st.). The committee paid an official visit to the homes on Saturday afternoon, August 13. (2) The club is organising periodical club services in the parish church, with special preachers. (3) A club dinner is being organised for Monday, September 19, when, in addition to other features, an attractive musical programme by Sydney artists will be a special item. A visit was received during the month in the interests of the Boys' Homes, from Rev. R. Rook and Mr. Cocks (Superintendent).—St. John's, Parramatta, P.P.

A Farewell Presentation.

The exchange of parishes between Rev. H. T. Holliday, of Bexley, and Rev. R. L. Houston, of Millhill Road, Waverley, took effect last week. Prior to leaving Bexley, Mr. Holliday was entertained by the parishioners of Bexley and the Mission Church of West Kogarah. Archdeacons Boyce and Martin presided over enthusiastic meetings, at which many appreciative references were made to the pastoral work of the past eleven years. Wallets of notes were presented by the churchwardens of each church, and a travelling suitcase from the Sunday school at Bexley.

A Wider Vision.

The Rector of Campbelltown writes as follows in his monthly message to his parishioners:—

"The visit of Mr. Lepastrier, Chaplain to the Mission to Seamen, was well appreciated by those whose privilege it was to hear him. His anecdotes were interesting, his facts appealing; and, we hope, his visit a success—the object of which was to tell the people what the Church is doing for the sailor; to spread the interest in the sailor's welfare; and to appeal for literature and magazines for the Mission.

"Many have stated they never knew what the Church of England was doing in that way before, and in order that the parishioners may hear from time to time what the Church is doing to-day, if possible arrangements will be made in the future whereby representatives of the various agencies and organisations of the Church may visit the parish and tell us about their work.

"For example, what do you know of the Bush Church Aid Society, or the Dubbo Brotherhood—both of which go outside the remote portions of N.S.W. and Australia? Have you any knowledge of the work of the Mission Zone Fund, of the Avoca and Strathmore Homes at the Ghebe, and of the work of the Deaconesses' Institution?

"Therefore, in order that you may learn something of the work of the A.B.M. and C.M.S. we are arranging for a Missionary Exhibition in the Campbelltown Town Hall in November next. The various Parishes of the Rural Denominations are combining together in this matter, and we ask you for your prayers and active support for the project."

GOULBURN.

Church Society.

The bishop has appointed Sunday, September 25, for the half-yearly collections on behalf of the Church Society. The steady progress of the Church Society's funds is a matter for hearty thanksgiving. But like all progressive church work, the Church Society's income is constantly needing, not only maintenance, but increase. The soldier settlements are needing and will continue to need funds for the erection of simple but adequate church buildings and for the provision of clergy or readers to build up the spiritual life of these new communities of country citizens. The Church Society is committed to an expenditure of roughly £400 for the current year for soldiers' settlements. Another large demand is being made by the Hume Reservoir Camp Mission District on the Upper Murray. In addition to grants from the Bush Church Aid Society and the Diocese of Wanganella, our own Church Society is pledged to an annual grant of £50, and is now confronted with the necessity of erecting at once a church building for divine service and for Sunday school. Meanwhile there is always the standing need for assistance to be given to parishes and parochial districts unable as yet to provide of themselves an adequate maintenance for their clergy and to country centres which are building or restoring or enlarging their churches.

GRAFTON.

Synod.

The ordinary session of Synod is to be held on September 13, and the special session for the election of a bishop on the 15th inst.

Memorials.

At St. Matthew's Church, Wauchope, Archdeacon Curtis recently dedicated beautiful carved oak communion rails set upon brass standards, and other memorial presentations. He complimented the parishioners upon the new furnishings, saying they were fit to be placed in any cathedral. These were obtained from the Church Stores, Sydney, which are turning out some excellent work in church furnishings.

A New Parish.

For some years past the vicar of the (old) Lower Macleay, Rev. C. J. Chambers, has striven for the severance of a portion of his parish. The effort has succeeded so far that the portion from Kinchela to the Coast line has been made into a Parochial District. The small outposts from the parish of Nambucca having been added. There are good prospects that the P.D., which will retain the old name of the Lower Macleay, will soon become another parish in full status. The first minister of the new district was to have been the Rev. E. A. B. Champion, but illness having necessitated that clergyman's withdrawal of his acceptance of the appointment, the Rev. C. C. Crowley has been appointed to the vacancy and was inducted at South West Rocks on Tuesday, August 16. The mother parish will be known as Central Macleay.

VICTORIA.

MELBOURNE.

Synod.

The Synod will assemble at 8 p.m. on Monday night, when the Administrator will deliver his address.

A service is appointed to be held at the Cathedral on Tuesday, at 11 a.m., "For purposes of devotion and spiritual edification," at which Holy Communion will be administered.

There are important elections to take place, and we venture to hope that the new Archbishop will find a united Council for the furtherance of the great work for which the Church stands.

A Splendid Gift.

An anonymous donor has given £100 to St. Martin's Church, Hawksburn, on condition that an additional £400 is raised by June next. The money is for a tower and vestries.

Memorial Library.

The ceremony of laying the foundation stone of the library to be erected by the Old Trinity Grammarians' Association to the memory of their comrades who were killed at the war, and the handing over to the school of a captured field gun, took place on August 20 at Trinity Grammar School, Kew, in the presence of a large number of parents and friends. An address was given by Major-General Sir Brudenell White, who said that the library would be symbolical of sacrifice and service. He urged the scholars to contemplate the German gun not in the spirit of the conqueror, but as a sign that the men of their school had displayed the right sense of duty. Archdeacon Hayman said that in the centre of the library would be a cenotaph containing the names of the 44 fallen old boys. The president of the Old Boys' Association (Captain Harold Darby, formerly of the 6th Battalion), declared the foundation stone to be truly laid, and the president of the school council (Mr. A. O. Henty), in accepting the gun, said that it had been captured by Captain Darby's battalion.

Confirmation.

The Cathedral Confirmations will be held by the Right Rev. Bishop Green, Thursday, 21st September, at 8 p.m.; Thursday, 29th September, at 8 p.m. The Bishop asks the clergy to bring all Adults to the Confirmation on 29th September. The Precentor will be glad to receive from the Clergy on the Monday before each Confirmation the precise number of male and female candidates.

The Melbourne Mission.

The newly-appointed Missioner, Rev. A. A. Yeates, commenced his work on Sunday, Aug. 21. His sermon in the evening of that day was on the Church's Mission to the World, basing his remarks on Jno. xiv., 12. The Missioner said that that Mission should ever centre around the miracle-working Jesus, Who came to preach good tidings to the meek. There could be no greater miracle than the

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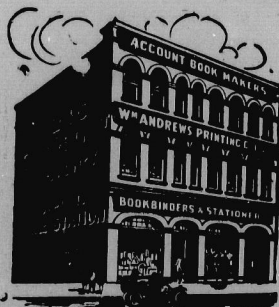
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Spiritual Healing.

By the Archbishop of Dublin.

II.

The question of spiritual healing is intimately connected with another question, viz.: that of the powers of the unconscious mind. Experimental psychology has revealed to us the existence of a vast department of our being which carries on its work without the knowledge of our conscious mind. And these sub-conscious elements of our being play a paramount part in the maintenance, or the disturbance, of our physical health. In some ways they override our conscious faculties; in other ways, they wait upon their direction. On the one hand, if some failure on their part to function takes place, our conscious life is rendered unhappy; on the other hand, the cultivation of a hopeful, or a depressed temper of mind produces a marked effect upon the functioning of the unconscious agencies. At the bottom of all questions of health and healing lies the supreme consideration, "How are the unconscious elements of personality in any given case to be placed on the side of the healer?"

The pre-supposition in the case of every attempt to restore health is that there resides in each individual a vis medicatrix, i.e., an instinctive sanative agency, which makes for health in the individual. The healer reaches out to secure its co-operation, and the anxious question is "How to get at it?" The doctor gets at it by means of drugs, supported by confidence in his own capacity; the quack by exciting belief in his nostrum; the miracle-working image or relic by faith or superstition (whichever you choose to call it). All kinds of methods of approach are availed of, some of them possessing without doubt an inherently effective character, such as quinine, or some other potent drug. But in a great many cases the effect of suggestion is so powerful that the belief that a certain result is intended to follow upon, and can be brought about by, the use of wholly inadequate means (such as, e.g., the placing of a thermometer in the mouth) is enough to set the unconscious faculties to work, and to produce an objective effect by purely subjective means.

The supreme necessity is to create an attitude of confidence, hope and trust, on the part of the individual seeking to be healed. This temper of mind is essential, if the sick body is to yield the desired response to treatment.

It is hardly too much to say that the treatment often matters less than the subjective response. With an awakened attitude of expectancy, almost anything can be done. And this attitude of expectancy may be stirred by objects true or false, good or bad. The one condition of healing is that they should be believed in. And thus it is intelligible that cures should be worked by charms, by images, at Lourdes, by relics, by Christian Science. We are not concerned to deny cures by these methods, or to assert a healing-monopoly for Christ. Faith is so powerful that the object which draws it out is in one sense of no moment. Rather are we concerned to say that if faith in objects possessed of no inherent efficacy is followed by such results, what kind of results might not be expected from faith directed to a Personal Object supremely good, supremely vital, supremely benevolent? Why, there is no limit to the results which might be achieved.

For the particular and unique place of ministry in the Name of Christ is found here. Healing may be brought about in a sick body by objects of many kinds, true or false, that excite sufficient faith. But it does not follow that the cause of the sickness, which may be a deep-seated sin, is removed. And accordingly in due course the symptom, removed under the momentary stimulus, may and probably will recur.

But if the symptom which is the symbolic expression of a deep-seated sin, be removed not merely by an attack upon it, but by an attack upon the sin of which it is the manifestation, then permanency of cure may be looked for.

What Christ's Church is concerned with is spiritual healing, healing of soul as well as of body. We have in the past thought exclusively of the healing of the soul and have neglected the call to the sacramental healing of the body. And this is an error, not as great, nor as serious, but as real as that of those who ask only for the healing of the symptom, and fail to see that till the spiritual cause has been attacked and excised healing of the body is crass materialism, and can offer no security for permanence. And why should not the Church, approaching men's sicknesses from within as Christ did,

heal souls as well as bodies, and in healing sick bodies say to men as Christ did, "Sin no more lest a worse thing happen unto thee?"

I am emboldened to speak as I have done because our impotence in the matter is exciting people to fall away from us. They say, "If you are a living Church, why do you not minister life—life to body as well as soul?" And they forsake the true faith, the faith of the Apostles and of the early Church, for a perversion of it worked out by an American lady (who at least has the merit of being able to show to many sufferers a way to health). And we, who have the living Christ, what can we show for our faith? I hope we shall roll away our reproach before long. The subject of Spiritual Healing was before the Bishops at the Lambeth Conference, and was most gravely considered by a body of responsible men, not likely to be carried away by fantastic theories. In Resolution 63 the Conference requested the Archbishop of Canterbury to appoint a Committee to consider and report upon the use with prayer of the laying on of hands, of the unction of the sick and other spiritual means of healing. Many Bishops present at that gathering testified to their own experience of the ministry of healing. Some were in the habit themselves of laying their hands on the sick. One, from Australia, had himself, when stricken with grievous sickness, had the hands of his brother-Bishops laid upon him.

This is the subject of which we shall hear a great deal more. I have brought it before you because Christian people ought to ask themselves if they may not be putting limits to the scope and efficacy of Christ's redeeming work, which God never put to it. They ought to ask themselves if faith ought to rise up and claim more and greater things in connection with common life than it does. If sin is a great fact, is not Christ's redemption a still greater one? May it not be that Christ is waiting for our faith to give us even as He gave 2,000 years ago? May it not be that, if soul and body are as close to one another as Christ's religion teaches us, the forgiveness of sins is intended to make itself felt throughout the entire life of the forgiven, spirit, soul and body—and that, if only we looked for more from forgiveness, we should receive a great deal more.

Before I close, let me put in this caution. Nothing that I have said is meant to suggest that the Church can dispense with medical and surgical science. The advances made in those sciences are gifts to us from God, and must be so received and used. But there are times when all skill and science is baffled. There are times, again, when the patient seems unable to co-operate with the efforts of those who are trying to help him, either through want of strength or want of will. In many such contingencies the prayer of faith may—I cannot see why it should not—avail, by drawing on the vitality and healing power of the ever-living and inexhaustible Christ Who is our Life. And I am compelled to hold that, with all the evidence that is being gathered in the present day, it is the Church's business no longer to rest in the conclusion that it is God's will that His children should be burdened with disease and pain, but that they should examine the question anew, and find out for themselves in this generation we live in today, whether the powers of spiritual healing are not just as truly available for the members of the ascended Christ as they were for the Jews, when Jesus walked in Palestine.

A Living Fellowship.

By the Bishop of Goulburn.

Writing in "The Southern Churchman" in reference to the leakage from the Church of many of our Confirmees, Dr. Radford says:—"I feel moved to speak to you this month about the question of the shepherding of the newly confirmed."

Nearly six thousand candidates, young and old, have been confirmed in this diocese since August, 1915. Yet the number of communicants on the rolls of the parishes has only risen by about a thousand, from 6500 to 7600. Make all the allowance we will for changes of population, there still remain some thousands of children and adults confirmed who are not on the roll of communicants. I feel more and more that the force of an older bishop's confession that he was often haunted at a confirmation amidst all the joy of the service by the question, "What is going to become of these children of God who are here asking and receiving their Father's birthday blessing of the Holy Spirit?" I am sure this leakage and lapse

are not due to want of care in the preparation of the candidates. They are due to want of care for the candidates afterwards. And this is a task too great for the Parish Priest. It was never meant by the Church to be the task of the parish priest alone. The Church makes definite provisions for the spiritual guardianship of the confirmed. "Everyone shall have a godfather or godmother as a witness of their confirmation." So runs the third rubric at the end of the Catechism. It is quite clear from Church records that this was to be a fresh appointment to a new office, even though the person selected was one of the baptismal godparents whose office ended with the confirmation of their godchild. In the earlier English Prayer-Books of 1549 and 1552 the new godparent was to present the child to the Bishop for confirmation. In 1661 this duty was omitted, and the only duty specified was, and is still, the duty of witness. Now a witness here does not mean a spectator. It means a witness of the promise made by the candidate. It means that there is one person pledged to keep an affectionately watchful eye upon the after-life of the candidate. This is the Prayer-Book way of keeping the candidates true to their promise, and true to their Church.

Now this rule of the Prayer-Book has been allowed to lapse. We are all to blame for this neglect—bishops; clergy and people must share the blame. Suppose we all try to follow the rule in future. To begin with, let us ask and answer one or two questions. 1. First of all why does the Prayer-Book ignore the parents. Strictly speaking, it does not; it takes for granted that the parents will help their children to keep true to Christ. What the Prayer-Book does is to insist that the congregation as well as the home is concerned in the spiritual welfare of the young. The witness at a confirmation represents the congregation. And no parent who is a decent Christian will resent having somebody else interested in the child's religious progress. It is much more likely that the child's confirmation godparent, whether a friend already or a comparative stranger, will become a new kind of friend to the child's father or mother. We badly need more friendships of this kind—friendships based on some sacred and religious bond of union—friendships that begin over something connected with our church and our faith, friendships for Christ's sake as well as for our own.

2. What can these confirmation godparents do? If they are chosen or assigned in good time beforehand, they can take an interest in the preparation of the one or two or three candidates for whom they are responsible—ask them what they are being taught—pray for them and let them know that they are being prayed for. After the confirmation they can bring them or come with them to Communion from time to time, they can remember the anniversary of their confirmation as the spiritual birthday of their confirmed godchildren; they can watch their companionships and help them to make good companions as long as they remain in the parish, and write to them when they have left the parish. In all sorts of ways they will try to act as the friend whom the Church has found for those boys and girls.

I commend this Prayer-Book plan to the careful consideration of both clergy and people.

1. It stands for the principle of personal responsibility and influence. By all means let us have and work our guilds, societies, unions, for men, women, boys and girls. They serve to keep within reach of the parish priest many for whom we can do a little, and out of them we may get some for whom we can do more. They foster or revive the feeling of corporate faith and life which has grown so weak in the parish or congregation as a whole. They enable us to get some things done that need a corporate effort. But inside or outside these organisations we need something else besides, and that is the feeling of individual responsibility and care for individuals. "The Gospel grows from man to man," said a wise poet. After all, it is only a few priests who have so few people that they can take care of them all. Most priests can only train their people to take care of each other. After all again, that is the ideal of Christian ministry, to train all Christians to minister to each other by interest, influence and intercession.

2. There is a second reason for commending this Prayer-Book plan. It will find something for our communicants to do. I believe that one reason why so many people grow irregular and careless about Holy Communion is that Christ cannot give his best to his communicants unless they are doing their best for others—for the work of Christ in the mission field, and for the work of Christ in their own parish. The selfish or self-centered communicant gets little help or happiness from his own communion, and gives it up. For many communicants it would mean new life to have a younger communicant friend or friends, at whose confirmation they had been witnesses, and over whom they were pledged to watch until they

too had found the Holy Communion a happiness in itself and a help and inspiration for Christian service.

3. Is it fanciful to see a warning in the parable of the lost coin? Some missing souls are sheep that have wandered and lost themselves; but some are coins that the Church itself has lost—mis-laid and lost, not for the lack of love but for lack of the method without which even love may lose what it wants to keep. What about trying the Prayer-book method of keeping hold of the confirmed or Christ?

Mass-Movement Work.

During my 39 years in this country I have seen a wonderful change take place in those down-trodden sons of India whom we call the outcastes and untouchables, especially when the change has been wrought by the Spirit of the Living Christ, and I take shame to myself that, for the first ten years of my service in the Punjab, I took but little notice of these men from the mistaken notion that to go to them would be tantamount to shutting the door of others against me. Instead of this being the case, many a door has been opened into the homes of the high-born because the latter have seen, and have testified, time after time, to the mighty change which the Gospel of Christ has wrought in the lives of these erstwhile despised ones. It is a suggestion of the enemy of souls that to work amongst those who are esteemed of no account amongst men is to shut oneself off from influencing those of high estate. The Master was known as the "Friend of publicans and sinners," and that is the title His servants should be ambitious to obtain.

More Workers.

Since the establishment of the Tarn Taran Mission there have been 3,125 baptisms, chiefly from amongst the untouchables. Some might think that this is a poor result of nearly 40 years' labour. I confess that it is, and for it I myself am to blame for the want of faith at the beginning of my service. But the blame is not wholly mine. Part of it must be borne by the Christian Church at large for its want of faith. Had it listened to the piteous appeals that have gone up from hard-pressed workers for more support, the baptismal register of this Mission might by now have recorded 10,000 entries into the Church of Christ by baptism. It is worse than that, because the untouchables and women and then leave them without means of further instruction. Teaching must be more intense after baptism than before if men and women are to become more than mere baptised heathen. But this Mission has from its inception suffered from the paucity of its workers, and is still so suffering. At no time has it been possible to work the district adequately. However, during the last year, matters in this respect have begun to look brighter, for we have received most generous gifts for the mass movement, with the result that we have been able to employ two new workers and to open two schools solely for the benefit of Christians from the depressed classes. But we require at least ten more workers before we can begin to touch the district as a whole, and we need as many more new schools. Given these, we might look for great results in this part of the field in the near future, for we should not be under the necessity of telling men who make piteous appeals for teachers that we have neither the teachers nor the means to employ them.

The Day of Opportunity.

The present time is one of great opportunity, and, if it is allowed to pass it may never recur; for India is rapidly changing. In their present condition, the Gospel of Christ appeals most powerfully to the depressed classes; but, if they come to share in the general material progress of the country and become tainted with materialism, they will not have the same attraction for them. Already the tendency to migrate to the towns, where factories are springing up in every direction, is apparent, and, if they leave the villages for the towns in any great numbers and there are face to face with the evils which characterize towns and cities, they will be harder to win for Christ than is now the case. We should, therefore, put every ounce of strength that we possess into this work amongst the masses. When once won for Christ—and I know nothing to prevent their being won for Him except the supineness of the Church of Christ—they will bring some very rich gifts into the Kingdom of God. Already they have proved their worth in the Indian Army, where some of them have risen to commissioned and non-commissioned rank; in transport and labour

corps; in the medical department; in civil employ; in educational institutions; and as zimindars. Given the opportunities which others enjoy, they would hold their own with any class of persons in the country. Some of my best and most intelligent fellow-workers are men who have been baptised from the depressed classes in this district and trained in the best schools—practical work for Christ under experienced workers.

Mission Motors.

We often hear the cry "The world for Christ in this generation," and it seems to some of us a large order; but the cry "The Untouchables for Christ within the next ten years" is for us who know the conditions out here a much more realisable proposition. We have only to put our backs into it and use all the resources that we can command, especially those in the shape of Indian workers. The work of the European is more that of supervision and leadership, and for this he needs quicker and more easy transport than is at present at his command to enable him to cover the great distances which oftentimes separate his congregations. I speak of C.M.S. men. Our brethren of the American Missions, we rejoice to know, have risen to the needs of the hour and have 20 Ford cars at their disposal in the Sialkot Mission alone. One man with a car is worth five without one. That is their experience and not my mere dictum.

In the name of God I say again, let us rise to the present occasion. Victory is Christ's if we His servants have but faith and vision, hope and energy, patience and the touch of Christ, and, above all, the eyes of Christ to enable us to view these poor outcasts with the same compassion as the Master looked on those crowds in Palestine who were "scattered abroad, as sheep having no shepherd."

E. GUILDFORD.

Tarn Taran, Janjab.

Melanesian Development.

The executive committee of the New Zealand Board of Missions recently had a conference with the New Zealand Bishops. The Bishop of Melanesia outlined a scheme in regard to the episcopal administration of the Western Pacific. The Bishop proposed that three suffragan or assistant bishops be appointed. He considers such appointments are necessary owing to the great distances that have to be covered. One suffragan would be appointed to Southern Melanesia, which would include the New Hebrides. The Bishop of Melanesia would reside in the Solomons. Another suffragan would supervise what was the "German" Solomons, Boga-nville, and possibly part of Old Melanesia, while the fourth Bishop would be in charge of Tonga and Polygesia. The Bishop of Melanesia's idea is that each bishop would be practically independent. With reference to the association of the bishops with Australia, New Zealand, and England, it is proposed that the bishops themselves should meet in conference, and that a joint board should be formed, with a delegate from the Pacific, who would be a member of the board. The bishop proposes that the whole of Melanesia should be attached to New Zealand. A further proposal is that the three suffragan bishops be nominated by Australia, New Zealand, and England respectively. After some discussion, a resolution was passed expressing general approval of the scheme proposed by the Bishop of Melanesia, and requesting the acting-Primate to communicate with the Archbishop of Canterbury, the English committee of the Melanesian Mission, the Australian Board of Missions, and the S.P.G.

The proposed increase in the Melanesian episcopate seems likely to infringe upon that community in mission work which is surely ever essential for Christian missionaries in the work of an unevangelised heathendom. The "Methodist" has a strong editorial note upon the proposal to place a bishop in Tonga and we trust that every care will be exercised by those in control of the situation to prevent any unnecessary overlapping of work. The "Methodist" editorial says: "It is announced that the Anglican bishop of Fiji has resigned and is returning to England. It is also reported that a bishop is about to be appointed to a vacancy in Tonga, and that considerable developments are projected in both groups of islands. The time is opportune to raise the question as to whether the Anglican Church is 'playing the game' is seeking a sphere of operations in islands that have been evangelised wholly by the agencies and at the expense of the Methodist Church? In Fiji there are two Anglican clergymen, ministering to small English congregations in Suva and Levuka, with a bishop to look after the two of them! In Tonga there is a mere handful—possibly

a score or two—of Europeans. So far as the Tongans are concerned, they are almost wholly Methodists, either of the Free Methodist Church of Tonga or of the 'Wesleyan' Church, as it is still called. What need is there of a bishop if he is not sent there for proselytising purposes? For our part we have always thought that our own Methodist Church made a great mistake in not establishing an English service in the capital of Fiji, Suva. But it ought certainly to be regarded as an unfriendly act if the Anglican Church should attempt, at this period of island history, to establish itself in any way in the native population of either Fiji or Tonga. We understand that both these 'dioceses' are outside of Australian jurisdiction and are in direct connection with the primatial See of Canterbury, England. But surely Australian Anglicanism should have something to say if the comity of missions is infringed even under the shadow of the Archbishop of Canterbury."

Evidently the matter calls for earnest prayer and thought lest and mistaken action should militate against the cause of the Kingdom of the Christ we are all seeking to extend.

AT CONFIRMATION.

"Defend, O Lord, this Thy child with Thy Heavenly Grace, that he may continue Thine for ever; and daily increase in Thy Holy Spirit more and more, until he come unto Thy everlasting Kingdom. Amen."

"This Thy child": O Saviour guard, When temptations press me hard.

"This Thy child": O wanderer dear, He is calling: come thou near.

"This Thy child": He died for me, Calvary's Cross-crowned Mount I see.

"This Thy child": Thy thorn-torn Brow Leads me upward: draws me now.

"This Thy child": Thy pierced Hand Points me to the Better Land.

"This Thy child": Thy wounded Side Makes a place wherein to hide.

"This Thy child": Thy bleeding Feet Bring me to the Mercy Seat.

"This Thy child": O joy Divine, I am His and He is mine.

"This Thy child": When worn by pain, He shall send me strength again.

"This Thy child": By sorrows prest Christ Himself shall give me rest.

"This Thy child": His cheering Voice Bids my fainting heart rejoice!

"This Thy child": When life is done, Warfare ended: victory won.

"This Thy child": O Saviour Friend, Evermore Thine own defend!

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HASSAN OF THE TENT.

A Story of a Syrian Baby.

(By Mary Entwistle.)

Little Hassan lay on a goatskin mat in a corner of the tent sucking a small finger while watching his mother and sister Fatmeh grind the corn. He liked to hear the noise the two round millstones made as they crushed the wheat into flour, and to see the white flour come trickling out on to the cloth that was ready to catch it. Round and round went mother's and Fatmeh's hands, turning between them the handle on the upper whorl. Whir, and whir, and grind, sang the stones together. Mother's arms were tired by the time all the corn was ground, and she laughed and shook her head when Hassan, taking his well-sucked finger out of his mouth, cried, "More, again!" She gathered up the flour and began her bread-making; salt and water were mixed with it and the dough was rolled out into large flat pieces. Now they were ready for baking. Hassan turned over to watch, determined to ask for the very first one that was done.

The oven was a large piece of iron shaped like a saucer, and underneath it was a hot wood fire. When the top of the oven was hot the flat pieces of dough were placed on the heat soon cooked them. While Fatmeh looked after the baking of the bread, mother made the butter. She hung a skin bag that was half full of goats' milk on a wooden peg fastened to a tent pole, then swung the bag to and fro.

Hassan watched the butter-making until he grew tired of being still, then he crawled over the tent floor trying to catch a blue-green lizard that flashed about, here, there and everywhere after the flies. He crawled to the tent doorway and looked about him. In the shade of the tent the goats were tethered, the old ones bleating as their kids frisked and jumped about in play; two camels rested on the sand glad to be rid of the heavy packs they often had to carry. Hassan thought he would like to get nearer to the big, solemn-looking creatures. Mother was still busy butter-making; he could hear the swish, swish of the milk in the goatskin bag, as it sung to and fro. He wriggled out of the doorway. How the bright sun hurt his eyes! It seemed to dance on the hot sand like points of fire; he closed his eyes and crawled on. Round the corner he turned and tumbled in a little heap over one of the tent pegs. How it hurt! He opened his mouth and cried with pain, and in a moment everyone belonging to him seemed to come by magic. Mother, of course, was there first, but father was not far behind. Hassan could only crawl, but however still his sister stood and in whatever corner she hid, the baby boy always found her; it was great fun! Now Hassan's adventures were over for that day. Quite tired out he went fast asleep.

The sun went to bed, the bright stars came out shining like diamonds in the wonderful, dark, almost black sky. A big fire was lighted outside to scare away prowling wild beasts, the camels and the goats lay still, and everyone went to rest.

A day soon came when Hassan was to learn to walk. He had been trying for a long time in the shelter of the tent. He would clutch at a hanging curtain or the sides of the tent and stand swaying on his feet for quite a long time. One day father saw him trying to stand alone and took him in his arms. "May son shall tread the desert his father has trod," he said. He set Hassan down with his feet on the sand, held the baby's hands in his own hard, sun-scorched ones and guided the little feet. At first the great adventure seemed rather alarming, but soon, as the strong hands helped and guided, courage came and Hassan crowded with delight. In a very few days he could walk and he soon learned to get out of the way of the tent pegs and ropes that fastened the tent securely to the ground.

One morning, quite early, Hassan was awakened by the bleating of the goats, the grunting of the camels, and the sound of voices. Mother was in the tent packing the pots and making the mats and rugs into bundles. Fatmeh ran in and out, carrying the packages to father who was busy loading the camels, and then running back for more. Hassan was dressed in his loose, outer, blue-striped coat and little red cap, and he was ready. Then the tent was taken down,—up came the tent pegs, down came the ropes, and the tent covering was quickly rolled up and fastened on a camel's

back. And now everyone was ready for travelling.

The sun had not been up very long when they started. Mother, Hassan and Fatmeh were on one of the camels, and all the packages and parcels were on the other. Father walked sometimes by the side and sometimes at the back, as he had to look after the goats. He looked very fierce as he strode along, a big staff in his hand and his gun slung across his back. No wild beasts should have one of his goats while he was there.

Hassan soon began to say that he had had no breakfast. Mother got out dates, raisins and some of her thin bread, and as they went they ate their breakfast. It tasted very good; the air was fresh and sweet and the sun was just pleasant. Later in the day it would be very hot, so hot that they would be glad to cover themselves over with a corner of mother's cloak or veil and try to sleep until it was cooler.

"Where are we going, mother?" said Fatmeh as the last raisin and date disappeared. "To the big cities to buy and sell, little daughter," answered mother. "Oh, what to buy and what to sell?" asked inquisitive Fatmeh. "Thy father will sell some of his goats so that he may buy corn, figs and other dried raisins." Then thou must have a new dress." "And a veil, mother, do say a veil!" "Well, perhaps, we shall see," said mother. Fatmeh clapped her hands; she felt that a veil would really be hers. "And what will you buy Hassan? Wouldn't you like a present, brother?" asked mother. "No, want drink," said little Hassan crossly. And a delicious drink of the precious water from a goatskin bottle was given him.

Now the days were very exciting! The long day through they travelled, the camels pad-padded over the sandy tracks to the white roads that led to the cities. At night the tent was put up, the fires lighted, the weary goats and camels were fed and watered. Then supper time came and sleep time and perhaps dream time too. Many things the children saw—the growing corn in the fields, the busy farmers working all day long so that the coming harvest might be good and plentiful. Sometimes they journeyed through a carpet of flowers, rananones, tall poppies, white narcissus and iris and blue cornflowers. How lovely they were! Hassan had never seen anything so beautiful before. He loved to see the shepherds leading their woolly flocks and sometimes carrying a wee lamb that was too tiny to walk far.

Then they at last reached the city. Father had sold his goats, and now they had come to buy. The camels passed through the gateway, and father led them to an inn, where they were unloaded. Fatmeh and Hassan were glad to run about in the inn courtyard, but their long ride had made them tired. To-morrow they were going to the bazaar shops where everything could be bought. "Let us go to bed early, so that we can make up sooner," said Fatmeh. So into the room they went, and soon Fatmeh was fast asleep on a mat in a corner, while Hassan had soiled bed in the manger that ran nearly all round the wall of the room. And he slept, with the cattle close by, just as the most wonderful Babe of all slept—in a manger in the little town of Bethlehem. And Hassan and Fatmeh have never heard that story. I wonder who will tell them?

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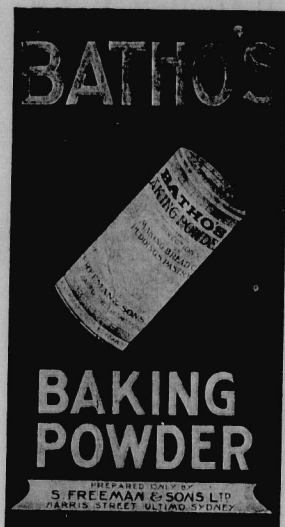
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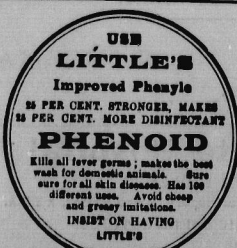
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