

Diocesan Book Society

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

BATHO'S**BAKING POWDER**S. FREEMAN & SONS LTD.
HARRIS STREET, ULTIMA, SYDNEY

40 YEARS' RECORD
NOTHING BETTER
A Pure Baking Powder.

Telephone No. 7 North Sydney.

Great Northern Bread Factory**W. G. HUNTER**—Baker and Confectioner

Vienna, Malt, Brown, Hovis and Milk Bread.
WEST AND ERNEST STREETS, NORTH SYDNEY.

Householders, please note address—

Phone Edgecliffe 532.

MORTIMER'S

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

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

Try L. Way & Co.

417 PARRAMATTA ROAD (opp. Railway St.), LEICHHARDT

For all kinds of Cakes and Pastry. Wedding, Birthday and Christening Cakes a speciality. Confectionery from the best makers. Give us a trial, if satisfied, tell your friends, if not, tell the Manager.

A. HARRISON & SON

Blacksmiths, Wheelwrights & Farriers,
202ND STREET,
WENTWORTHVILLE

Repairs executed at shortest notice. Shoeing a
Speciality.

Irvine's CARRAMALT

The Speedy Remedy for Coughs
Carrageen (or Irish Moss) combined with Extract of Malt
2s.; posted 2s. 6d.
IRVINE LTD., DISPENSING CHEMISTS
Phone Drum. 120
Country Orders despatched next mail.

LITTLE'S
Improved Phenyle
25 PER CENT. STRONGER, MAKES
15 PER CENT. MORE DISINFECTANT
PHENOID
Kills all fever germs; makes the best
wash for domestic animals. Sure
cure for all skin diseases. Has 100
different uses. Avoid cheap
and greasy imitations.
INSIST ON HAVING
LITTLE'S

**ANTHONY HORDERN'S
CATALOGUE of the
SEASON'S FASHIONS**

This authoritative Review of
the Season's smartest styles
and Guide to wise Economy
in Dress, will be posted you
Free on request. The Illus-
trations give Ideal Expres-
sion of Fashion in her most
Charming mood, and the
moderate Prices emphasise
the Splendid Value always
Offered at the HOUSE of
ECONOMY. Write To-day.

ANTHONY HORDERN & SONS LTD
Brickfield Hill, Sydney.

E. WEBBER & CO.

The Leading Drapers
Clothiers and House Furnishers

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

at
WEBBER'S
as in Town

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

at the ONE BIG STORE
Opposite Town Hall, Auburn.

Telephone U.7232.

F. C. W. PITTARD

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

54 AUBURN ROAD, AUBURN.

Wood, Coal, Coke, Produce, Plaster, Col-
ouring, Sand, Lime, Cement—any quantity.
Prompt Delivery.

H. WATSON

Cash Grocer and Provision Merchant,
CARLTON.

Only the Best Brands of Butter, Bacon
and Cheese Stocked.

Phone Petersham 209.

WILLIAM H. OSGOOD, LTD.

Licensed Plumbers, Gasfitters and Drainers
Estimates for all kinds of House Repairs.
284 Marrickville Road, Marrickville.

Try

J. HENLEY

For your Groceries and Provisions.
(The very best for the very least.)
187 Bridge Street, Drummoyne.
Telephone Drum. 96.

The Cullford Bakery

Railway Crescent, Cullford.

H. C. COLEMAN

BAKER & PASTRYCOOK.

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

Phone Drum. 340.

J. SPOONER

CASH GROCER,

LYONS ROAD, DRUMMOYNE.
(Orders Delivered Daily.)

STAINED GLASS MEMORIAL WINDOWS

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

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

ARTHUR DANDO

BAKER, CONFECTIONER, Etc.

Machine Bread Factory,
597 Darling Street, Balmain West
and 91 Lord Street, Newtown.
Wholesale Bread a Speciality. Cakes in all Suburbs
Daily. Telephones—W.1064; L.1746.

The Church Record

For Australia and New Zealand.

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

With which is incorporated "The Victorian Churchman."

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

Vol. VIII., No. 21

OCTOBER 21, 1921.

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

Current Topics.

In his reply to the loyal address of
the Convocation of Canterbury in Aug-
ust, His Majesty King
George made an inter-
esting reference to the
question of reunion. He

said:—

"I do not doubt that there is a growing
body of opinion which believes that a new
strength and vitality would flow from the
union of all Christian people in a visible
fellowship. Great, I know, are your diffi-
culties, but I shall watch with interest and
intense sympathy your endeavours to explore
this matter, and I pray that they may receive
the blessing of the One Almighty God in
Whose service you are working."

We may well believe, from what we
hear of the King's religious life, that
the reference to prayer is no mere use
of conventional language, and we trust
that the King's example will be fol-
lowed by his loyal subjects. "Prayer
changes things," and there are a good
many minds to be changed before re-
union becomes a practicable policy.

We are glad to notice that the Arch-
bishop-designate of Melbourne, Rev.
C. Harrington Lees, is
alive to the Church's duty
with regard to the great
social problems of our
age. Speaking at the

Church Congress, he is reported to
have made a strong appeal to the
Church to take a live interest in the
unemployment question, education,
and other problems. "The Prime Min-
ister had lectured them over their in-
terference, but the Church could not
afford to be merely a referee in the
game." Quite so! We heartily en-
dorse his views. The Church which has
a social, as well as an individual, gos-
pel to proclaim has no right to assume
that the rules of the game are alright
when they so often flagrantly deny the
ideals enunciated by her Master. Our
social and industrial systems are in
many respects so unchristian that the
Church which is set in the world as
a light of witness, is disloyal to her
Master if she stands aloof from the
work of reform. An industrial sys-
tem which assumes the necessity for a
certain amount of unemployment, and
makes no insurance provision against
its hardships, is manifestly opposed to
the spirit and the letter of Christianity,
and is fraught with grave moral dan-
ger to the community. The Church
which opposes the liquor traffic be-
cause of the serious moral evils which
follow in its train, must in common
consistency protest against an econ-
omic order which tends to force unem-
ployment on a section of the com-
munity. The Master Himself did not
stand aloof from the problems—as wit-
ness His teaching on this question, and
that of the living wage in the parable
of the workmen who each received a
penny a day—and the Church. His
Body, must not refuse to be the ex-
pression of His point of view on earth.

In the field of education the new

Archbishop will find that the track has
been well defined by his predecessor,
whose statesmanship in this respect
has laid the whole Australian Church
under a debt of gratitude.

Then there are other problems wait-
ing to be solved, and we are glad to
welcome to Australia one who so ob-
viously realises their importance.

There is a strong feeling both in
Great Britain and Australia, that the
one paramount need of
Evangelism. to-day is the faithful,
earnest proclamation of

the old, old gospel. That is, the one
thing man supremely yearns for and
needs (though he does not know it) is
the good news of God's love for erring
man, revealed in Jesus Christ. In
other words, man wants the Gospel
of the Cross, for that is the good news
of life. There is to-day church orga-
nisation in abundance, and we know only
too well how sacrament and rite are
exalted in the Church's life, but what
is needed is the proclamation of the
Cross and its saving power. This is
not to say that we do not need Sacra-
ment and organisation, but there is
something more supreme and that is
life, and the Cross is the saving power
of life. In this connection an extra-
ordinarily suggestive and informing
volume, "Evangelism," has just been
published, and no one can read its
pages without heart-searching peni-
tence. It is a volume of essays by
different writers, not all in agreement
on minor points. But it is a book to
be read and prayed over. We believe
it will be used greatly to convince men
that the gospel is still the power of
God unto salvation.

The reports of the Modern Church-
men's Conference, recently held at
Cambridge, are causing
thousands to stand
aghast at some of the
statements made. We
know that many who took

part in that conference held most ex-
traordinary views on the great funda-
mental facts of the Faith, but we never
imagined the lengths to which such
professed leaders in the Church would
go. Many earnest church people are
rising in just indignation and are ask-
ing how these men are allowed to re-
tain their emoluments. Naturally we
will await the official report of the
conference, but the general tenor of
the papers read and reported in the
press gives abundant cause for alarm
and for inquiry whether the views ex-
pressed are or are not in accordance
with the creeds of the Church.

In this connection a severe rebuke
has been administered the readers of
the papers at the conference
by Mr. Max Pemberton, the
novelist. He goes on to say
that the pronouncements
"astounded him," and he thinks that

the teaching of the conference "may
well leave us dismayed." Either the
Church is Unitarian or it is not, and
he thinks that sooner or later the whole
matter will have to be faced and the
scope of the Church of England clearly
defined. He says, "Either it is a
Christian Church or it is not." We
ought to know where we are and what
is permissible within the Church of
England. Doubtless more will be
heard in so important a matter.

One of the Australian bishops in
writing to his diocese on the Reunion
question and the sugges-
tions made for progress in
its furtherance uttered a
word of assurance and cau-
tion. His lordship said:—

"I want to make one point very clear.
Emphasis was rightly laid at Synod upon
the Catholic principle that a Bishop 'does
nothing without his Priests.' In this Pro-
vince the Bishops are keenly anxious to hon-
our this rule. No action will be taken in
the direction of the interchange of pulpits
or similar steps until the Clergy have been
fully consulted and their frank opinion
asked. Further, it must be remembered that
such practical expressions of our desire for
reunion are under the Lambeth Resolutions
confined to Churches that are definitely com-
mitted to work for reunion, and that even
in these cases such interchange of pulpits
will be of rare occurrence, at any rate on the
initial stages of this movement."

We believe that this attitude is rea-
sonable and correct and indicates the
writer's desire not to make reunion
more difficult by over-hasty methods
of procedure. But we trust that no
"hide bound" minority of Anglo-Cath-
olic extremists will be allowed to intimi-
date our bishops and make the Church
appear responsible for an episcopal
succession theory which so weighty
a writer and so authoritative an his-
torian as the late Professor Gwatkin
declared to be "a defence of history
and a defiance of Christ Himself."

We pray that our fathers-in-God may
keep true to the vision that led them
and the spirit that compelled them at
the recent Lambeth Conference.

The Bishop of Bunbury, in his Synod
charge, referred to the grave crisis in
the Church by reason of
the shortage in men offer-
ing for the ministry. The
English Church is suffer-
ing acutely in this matter and conse-
quently there will be few English
clergy available for colonial work for
some years to come. The Bishop of
Bathurst in his recent diocesan notes
placed before his diocese the crisis in
the Bush Brotherhood by reason of the
scarcity of men. That institution has
been supplied almost entirely from
England, and the supply is dried up at
its source. It is naturally a matter of
regret and not less of intense surprise
that in these days of national vigour
and sentiment it should be needful for
the Australian Church to look outside
for ministerial supplies. Why is it that
our own Australian youths, who have

definitely declared their heroic potentialities in the recent war, are not offering. The work is of the hardest and most heroic, for the difficulties and discouragements are great. Said the Bishop of Bunbury:—

"I think most of our Clergy work hard, but have little to encourage them, for Church of England people are poor church-goers. A missionary in the West Indies reported 150 years ago of his people: 'They mostly go to church when they like the parson or when a fit of devotion comes over them, and these occasions are rare.' Exactly the same is true with us to-day. I do not think the Church is losing ground, but the clergy are having a hard fight to hold it, and they need all the help, sympathy and brotherly co-operation that their people can afford to give them."

Perhaps Bishop Wilson has just touched the right spot in this last suggestion. Sympathy and brotherly co-operation are the two most urgent requirements of men whose work calls for incessant and persistent attention, thought and judgment. The work for which the Church of God stands is pre-eminently a spiritual work, and yet because sympathetic co-operation is not forthcoming the clergy find themselves harassed with "the serving of tables" and not infrequently criticised, unkindly, unthoughtfully, and, sometimes, maliciously for their failure in things that after all are not the real things for which their ministry stands. The bishop rightly said:—

"If any of our people think their priest less efficient than he ought to be, their policy is to use him as God's servant for all that he is worth, and help him for all they are worth, and not to drive him away by depressing his spirits or ceasing to pay him his dues."

"If the payment of the parson depends in the different parishes not on principle but on his popularity, he will very often go short; for there is always a possibility or probability of his being unpopular. His position causes that. It is his work to call people up to a better life by teaching and example. Few are inclined to make any drastic change in that direction, and they call into question the preacher's own life, his preaching powers, his manners, and his general capacity. We all make mistakes of judgment or of tact, and he does not escape them. He is examined under a microscope, and his flaws are all magnified, and they are often carefully excluded from the field of vision. But how mercilessly are his worst ones scrutinised, and how faithfully are they dealt with! If only our people would pray for us to God—'Endue Thy ministers with righteousness'—as often as they criticise us to one another, how much better could he serve them."

The Provincial Synod of Queensland in voting against Prohibition, has called attention to itself in a way that some people will deplore. Already the complaint is made that the voting on the question was hardly fair as in certainly one case where a diocese had strongly supported Prohibition its representatives in the Provincial Synod voted against it. But attention is drawn to the undemocratic principle of representation. We are glad of this notice, because some of the Queensland dioceses evidently do not believe in democratic principles. The same complaint is very much truer of General Synod. It is really ludicrous to see those opposed to proper representation on democratic lines seeking to pass legislation in the expectation that the governments of one of the most democratic countries in the world will seriously consider their claim to be heard. We are glad that so clear an object-lesson was given in the election of a Standing Committee for General Synod. Amongst the clerical members Sydney finds no place, and the Melbourne names are of the extreme section. It just demonstrates most clearly how completely unrepresentative the Synod is under the present arrangements.

English Church Notes.

Personalia.

Rev. Canon W. Hay Aitken, the veteran missionary, preached 140 times last year over and above his regular preaching duty at Windsor Cathedral. He is in his eightieth year.

Canon Edgar Sheppard, D.D., K.C.V.O., Sub-Dean of the Chapels Royal, Canon and Precentor of Windsor, Domestic Chaplain to the King and to Queen Alexandra, Deputy-Clerk of the Closet, and Sub-Almoner to Windsor Castle, on August 30, Canon Sheppard, who was in his seventy-seventh year, had an apoplectic seizure on the previous Friday evening.

Bishop King, secretary of the S.P.G., has left England for Canada, in order to see for himself the work which the society is assisting in the dioceses of Qu'Appelle, Edmonton, and Calgary. He will also visit the United States.

The first lady magistrate in Maidstone is Mrs. Hardcastle, wife of Canon Hardcastle, vicar of the parish church of All Saints, Maidstone.

The death is announced of Bishop Jayne, Bishop of Chester from 1887-1919, aged 76 years.

The first Bishop of Kewatin, Dr. J. Loft-house, has resigned the See over which he has ruled for eighteen years. Kewatin is a most exacting diocese with its great northern expanses, and Dr. Loft-house was at work there as a missionary and afterwards as Archbishop of York for some nineteen years before he was made Bishop.

The Papal Envoy.

Owing to the statement made by the Prime Minister in the House of Commons on November 11 last, to the effect that he was unaware of any feeling in the country against the retention of the Envoy of the Vatican, the United Protestant Council on February 17 held a crowded and enthusiastic meeting of Protestant leaders and workers in Sion College, London, for the purpose of hearing addresses in reply to the Prime Minister, and the meeting came to a decision to secure signatures to a petition requesting his recall.

The result is that within the past few weeks signatures totalling some upon a quarter of a million have been presented to Parliament. The various petitions comprised signatures from nearly every county in England and from Scotland, Ireland, Wales, the Channel Islands, and British communities abroad. Capt. Barron, the acting hon. secretary of the Council, says it is hoped that this manifest opposition will have its influence upon the Prime Minister and the Government as demonstrating the feeling which prevails against the retention of the Papal Envoy, and will be the means of securing his withdrawal, especially in view of the statement of the Government that it was only to be regarded as a war-time expedient.

Race Perpetuation.

The Rev. Jas. Marchant, C.B.E., is planning a world tour, including Australia, New Zealand, Canada and the United States, with a view of organising an international conference in Europe in 1922 to deal with the reaffirmation of a normal ideal relating to sex, marriage, parenthood, the rise and fall of populations, and birth rates. He says his tour does not represent any party, creed or association, but the standing together of white peoples throughout the world to prevent their racial submergence. All the Bishops and Nonconformist leaders, General Booth of the Salvation Army, and other well-known philanthropists and social workers are supporting the project. Mr. Marchant is a director of the National Council for the Promotion of Race Regeneration. For many years he has been a social worker in the East End of London. He was at one time secretary of Dr. Barnardo's Homes, and in 1905 he travelled Europe with Dr. Barnardo's successor, investigating conditions of child life and rescue work. He is a member of the National Council of Public Morals, secretary of the National Birth Rate Commission, and a member of the Cinema Commission of Enquiry.

Industrial Troubles in Sheffield.

A large demonstration of unemployed men gave rise to some disorder on the part of the hooligan element in the city of Sheffield recently. Mounted police were brought into the city, and there was a critical moment about mid-day, when Mr. Elliott, the vicar of St. Paul's, took up a position in Fitzalan square, with the mounted police on the one hand and the singers of the "Red Flag" on the other, and a very large crowd of genuine unemployed beyond. As the police were about to move forward, Mr. Elliott addressed the crowd and by show of hands obtained a clear majority vote in favour of peaceful measures.

This step was followed up by a series of services for unemployed men in St. Paul's Church. For three hours on Saturday the church was filled with a congregation of men employed on relief work in the city. During the three hours the vicar stood in the pulpit there was not a dull minute. Plain, pointed, practical questions were asked, and they were answered in plain language according to the opinions and beliefs held by those who had come to study the position and conditions of things, so far as this could be done in a place of worship. The men were catechized in a manner that drew out the facts about present difficulties and the immediate needs for the future.

In reply to a question by the vicar as to what their real grievances were, the men said that single young men were being stopped from working on relief work which had no other means of providing themselves with a livelihood. They pointed out that the task work imposed, was costing the ratepayers a great sum of money, but to no purpose, and further, it was degrading to those who did it. They asked that the municipality should provide them with work that would be of value to the city and for which they could draw honest pay. These points were noted by the vicar, who promised to do his utmost to further sympathetic and practical action to the solution of the unemployment problem.

The hymns were heartily sung, and especially impressive were the responses of the men in reciting the Litany.

Cheltenham Conference.

The Cheltenham Conference, which was postponed owing to the coal strike, was arranged for September 26 to 28, under the chairmanship of the rector of Cheltenham. The subjects for discussion were Church Government and Church Unity. "Lambeth Conference Proposals and Appeals" was to be discussed, the selected speakers being the Bishop of Barking and Preb. C. W. Wilson. "Relations between Evangelical Churchmen and High Churchmen," the Rev. M. E. Atley, vicar of St. Matthew's, Westminster, and the Rev. G. H. Clayton. Discussion to be opened by Canon Boughton and the Rev. F. Mellows. "Relations between Evangelical Churchmen and Broad Churchmen," to be commenced by Canon Glazebrook and the Rev. C. W. Emmet, with the Rev. C. F. Irwin and the Rev. T. W. Gilbert as selected speakers.

Spiritual Healing.

The English "Guardian" for September 2 has the following item of news:—

"It would appear from the 'Cowley Evangelist' that Mr. J. M. Hickson has been visiting India. According to that journal, 'literally thousands of people came to the services' in Madras diocese. They could only be attended to in the open air. At one place, Nandyal, a number of people who seem to have really been possessed were brought amid a crowd estimated at 20,000, and were exorcised. Mr. Hickson says it was a veritable struggle. Some tried to bite and kick him, but one after another dropped to the ground suddenly, or lay there awhile torn and convulsed, and he passed along making the sign of the cross and exorcising the spirits of evil in the name of our Lord. He said he really became a panic among the people, till it became evident, by the immediate stilling of the possessed, that the spirits were overcome. He dealt with some two hundred cases in all. He was in Bombay before he came to us. Here he stayed at our house. His missions were at our church in the mornings, and at St. Matthew's, the C.M.S. Indian Church, in the late afternoons. A very large crowd came together on every occasion. With us some three hundred cases were treated each day, and perhaps even more at St. Matthews for the last day Mr. Hickson had to take two at a time."

C. M. S. Delegation to India.

On February 8, 1921, the Committee of the Church Missionary Society passed the following resolutions:—

"That, inasmuch as a very large part of the work of the Society is carried on in India, and inasmuch as the Christian Church in this country has great responsibility in service to the peoples of India, and inasmuch as the Indian Christian community ought to carry far greater responsibility in the work and extension of the Church of Christ, and the time has come for the Society to take any steps that may be necessary, with a view to this end being attained, this committee recommends that a strong delegation be sent to India during the ensuing winter."

"(1) To consider and advise generally upon the work of the Society in India and Ceylon, and as to the best use of the present existing resources, and more particularly to consider and advise upon

"(a) The relation of the Society and the Society's workers to growing diocesan de-

velopments and to Indian congregations and workers;

"(b) the co-ordination of secondary educational work;

"(c) work in Mass Movement districts and the report of the recent Commission on Village Education;

"(d) status and training of Indian workers, both men and women.

"(2) That the Delegation, during its tour, shall use all possible opportunity for consultation with Indian as well as European opinion."

This resolution was the expression of a desire cherished for some time past. Fundamental and rapid changes have been taking place in India. The share which India is destined to take in the life of the nations is being more and more fully realised.

The deputation will consist of the Bishop of Dornakal, Mr. B. L. Rallia Ram, Miss Kheroti Bose, the Rev. E. F. E. Wigram, Dr. Garfield Williams, Mr. J. Gurney Barclay, Miss D. R. Williams, and Miss E. Baring Gould.

Mission of Help.

The Bishops in India have asked for a "Mission of Help" from England. With the cordial approval of the Archbishop of Canterbury a Committee has been formed, with the Bishop of Stepney as chairman, Canon Hicks as secretary, and the Rev. Cyril Mayne as assistant secretary, to make the necessary arrangements. The Mission will consist of fifteen clergy sent from England working with fifteen chosen for the purpose in India, and is to cover the period of the cold season of 1922-23—more than twelve months ahead—but with wise forethought the Committee are sending out during the ensuing winter three pioneers to prepare the way.

The Name of Jesus.

(By the Very Rev. G. W. Bleken, M.A., Dean of St. Albans.)

"His Name through faith in His Name hath made this man strong."—Acts iii. 16.

If you look at the calendar in the beginning of the Prayer Book, you will notice that August 7 is the Festival of the Name of Jesus. Originally, I believe, it was connected with the Festival of the Circumcision, when the Babe of Bethlehem was enrolled as a member of the Jewish nation and received the name of Jesus. It was quite a common name among the Jews. According to some early copies of the New Testament, it was born even by the robber, Barabbas. Like most Hebrew names, it had a meaning; it meant "deliverer," or "saviour." "Jesus," as you know, is merely the Greek form of the Hebrew "Joshua." That name was borne by the leader who succeeded Moses and triumphantly established the tribes of Israel in their new home in Canaan after the long years of slavery in Egypt, and of the hardships in the desert. It was the name of the patriotic High Priest who led them back to their old home after the exile in Babylon. In both of these cases the name "deliverer" was worthily borne. But never was the name so full of meaning as when our Elder Brother, the eternal Son of God, came to earth to "save His people" from the slavery of sin, and restore them to their inheritance as free-born sons of God. Then

C. M. S. MISSIONARY SERVICE LEAGUE ANNIVERSARY

and
Welcome to Missionaries
and the General Secretary
Tuesday, November 1st

In the CHAPTER HOUSE

4.30—Inspiration and Intercession

Chairman, Rev. H. S. BEGBIE
Address, Rev. M. G. HINSBY

6 p.m.—Tea in Lower Hall, 1/-
(For those staying to Evening Meetings)

6.45—Lime-light Views
"My Trip Through India"

Rev. CANON CLAYDON

7.45—Public Meeting and Welcome

Chairman—C. R. WALSH, Esq.

Speakers—Rev. CANON BURNS (Africa)

Mrs. BURNS, Miss MILLER

Miss R. BACHELOR (China)

Rev. M. G. HINSBY

the Captain of Salvation, our merciful and great High Priest was:

"Humbled for a season,
To receive a Name
From the lips of sinners
Unto whom He came.
Faithfully He bore it
Spitless to the last
Brought it back victorious,
When from death He passed."

Jesus, the name of His humiliation, of His manhood; Jesus, the name by which He was known as the Carpenter of Nazareth; Jesus, the title blazoned on the gallow-tree of the Cross as the title of scorn, is the name by which thousands in every age and every land have learned to call Him blessed.

A Call to Reverence.

But the object of the Festival of the Name of Jesus is not merely to do honour to the particular word "Jesus." Similarly, when St. Paul says that because He who was in the form of God humbled Himself and became obedient unto death, even the death of the Cross, and for that very reason God hath rightly exalted Him, and hath given Him a name that is above every name, that at the Name of Jesus every knee should bow, he was not thinking of the actual name Jesus as distinct from any other titles of our Lord and Saviour. It is certainly a pious and a very proper custom that we should incline our heads with reverence as we take that name upon our lips in the Creed or in hymns. But reverence is equally demanded when we offer our unworthy praises to the Father, Son and Holy Spirit in the "Gloria," or the angels' hymn, "Holy, Holy, Holy, Lord God of Hosts," or when we assert our belief in the mystery of condescending love. "He was incarnate."

Meaning of the Name.

"The Name of Jesus" means all that was included in that perfect life of love. The name of a person or thing sums up to us what we know about him or it. So to the Jews the title "JHVI" meant God as He had revealed Himself, and the more they realised the awful majesty and holiness of God, the more they shrank from uttering the sacred name. Whenever it occurred in Scripture they substituted another word, "Adonai," and the vowels of this—"e," "o," "i"—are those added to form the word "Jehovah" as we use it. But the true pronunciation of "JHVI" was a mystery which no pious Jew dared to penetrate. They did not dare to take it upon their lips. With reverent awe they spoke of "the Name" as summing up all that they owed to the God of their Fathers. So in the New Testament "the Name of Jesus," "the Name of Jesus Christ," or sometimes simply "the Name," summed up the revelation of God in Jesus Christ. The reverence shown for "the Name of Jesus of Nazareth" shows that, consciously or unconsciously, the immediate followers of Jesus placed Him in the same position as was assigned to Jehovah by the Jews. The title "Jehovah," which they constantly employed in speaking of Him, whom they had "seen with their eyes and heard with their ears," is the very word used in the Greek Old Testament to translate the title of "Jehovah." Such language would have been monstrous blasphemy unless they accepted Jesus as Very God of Very God. The "Name of Jesus" stands for the Christian Faith that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should

not perish, but have everlasting life." When, therefore, we read that converts were baptised "in the Name of the Lord Jesus Christ," it does not probably imply any other formula of baptism than that laid down by our Lord: "in the Name of the Father, and of the Son, and of the Holy Ghost," but that they were baptised in the Christian Faith as followers and members of Jesus Christ.

"In His Name."

The Christian Society consisted of the people who "call upon the Name of the Lord Jesus" and "upon whom His Name is called." When they gather together for worship, it is "in His Name." Their prayers are offered "in His Name." In it they live and speak and work. It was "in the Name of Jesus Christ of Nazareth" that St. Peter bade the cripple "Rise up and walk." When they are asked "By what power or by what name have ye done this?" St. Peter unhesitatingly replies, "By the Name of Jesus Christ of Nazareth doth this man stand here before you whole." Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved. "When they are forbidden to speak or teach 'in the Name of Jesus,' they persist in their work and rejoiced that they were 'counted worthy to suffer shame for the Name.' Saul the persecutor journeys to Damascus with a warrant to arrest all who 'call upon the Name of Jesus,' but is himself a chosen vessel to 'bear His Name' before Gentiles and kings, and to 'suffer for His Name.'"

If St. Paul desires to make a special appeal to his readers, he "beseeches them in the Name of the Lord Jesus." He assures them that they are "justified in the Name of the Lord Jesus." If they desire to have a simple rule of life and conduct, he bids them "Whatsoever ye do in word or deed, do all in the Name of the Lord Jesus." St. Peter, writing in a time of growing persecution, counts his readers happy "If they are 'reproached in the Name of Christ.'"

St. John writes his gospel that men may "believe that Jesus is the Son of God, and believing may have life in His Name." In his lonely exile in the rocky isle of Patmos, the message which he gives to the Churches from the Risen and Ascended Lord is one of praise where He can say, "Thou hast held fast My Name, thou has kept My word, and hast not denied My Name." When at last the storm of persecution burst in the reign of Nero, it was "the name of Christian" for which a multitude of men and women joyfully laid down their lives.

Ruling Principle of their Lives.

I might multiply quotations still further, but those that I have given will suffice to show what "the Name of Jesus" meant to the Christians of the first days. It was no mere formula, no "stock phrase" to them. It denoted the ruling principle of their lives, the living power in which all their work was undertaken, the Faith by which they could overcome the world, the cleansing, quickening, liberating power which could give pardon, life and freedom. It was the cause for which they were ready to dare all things, late the title of "Jehovah." Such language would have been monstrous blasphemy unless they accepted Jesus as Very God of Very God. The "Name of Jesus" stands for the Christian Faith that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should

BARKER COLLEGE, HORNSBY

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

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

W. C. CARTER, Headmaster.

THE KING'S SCHOOL PARRAMATTA.

FOUNDED 1831.

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

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

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

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

There are a number of Scholarships attached to the School.

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

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

Phone, Hunter 224.

B. C. MARTYN

ARCHITECT,

Real Estate Agent and Valuator.

North Road, Gladesville.

AGENT FOR

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

Ring up Phone 193.

J. W. LOWN

Old Established

GROCER & PROVISION MERCHANT,
208 Darling St., Balmain.

When requiring your next Grocery order.
All orders receive my personal supervision and early despatch.

Commonwealth Bank of Australia

HEAD OFFICE SYDNEY.

OPEN FOR ALL CLASSES OF

General Banking Business

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

Savings Bank Department

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

3½% Interest on Deposits up to £1,000.

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

JAMES KELL, Deputy Governor
Sir DENISON MILLER, K.C.M.G., Governor
1921

THE GREATER WAR**Warrior's Friend Campaign—Work, Not Charity****WHAT IS IT?**

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

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

WHAT YOU CAN DO—Send donations; employ men from Bureau. £15,000 needed to solve this problem, and become self-supporting. Write to Chaplain G. S. Richmond, 92B Pitt Street.

Phone Redfern 1186.

Make the Church Attractive

Frederick W. Tod & Co.

Are expert craftsmen in Classically Carved Memorial Holy Tables, Reredos, Pulpits, Honour Boards, Prayer Desks, and Church Furniture. Highest recommendations for best work in England and Australia.

Designs and Estimates for all resources. Temporary Phone, Red. 1186.

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

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

The Liverpool and London and Globe Insurance Company Limited

THE GREAT INSURANCE COMPANY OF THE WORLD.

This Company transacts all classes of Fire and Accident Insurance. QUOTATIONS GIVEN AND SURVEYS made Free of Charge.

ASSETS EXCEED £16,000,000.

Head Office for Australasia 62 PITT STREET, SYDNEY.

Paint Protects your Property and Preserves it.

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

"UNITED" HIGH GRADE PAINT

Is the material that will give you faithful service. Will save you money and protect your investment. Is the best Paint that Australia can produce, and will stand the Australian climate.

JAMES SANDY & CO. LTD., 326-328 George Street, Sydney**RYALL'S IS EASILY THE BEST BREAD**

Phone U 7203.

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

E. L. KINGSLEY & SON

MONUMENTAL MASONS,
RAILWAY STREET, LIDCOMBE.

KERBINGS, HEADSTONES, MONUMENTS, Etc. All other branches of the trade executed in any part of the State. Terms Moderate. Work Guaranteed.

Quotations and information re Cemetery matters free.

China & Glassware

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

Nock & Kirby's

Big New Store,

GEORGE ST. (Circular Quay)

Colonial Collegial Church Music System**Country Courses of Study in Sacred Music.**

Specialised Instruction is given in Composition, Organ Choir Training, and General Church Music.

Preparations for all Examinations if desired, all subjects. Syllabuses upon request and full information.

Address—

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

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

CHURCH OF ENGLAND GRAMMAR SCHOOL FOR GIRLS, NEWCASTLE.

(Under a Council elected by Synod.)
Patron: The Right Reverend the Lord Bishop of Newcastle.

Principal: Miss M. E. Lawrance, assisted by a highly qualified staff of Resident and Visiting Teachers.

Thorough Education to Leaving Certificate and Matriculation Standards.

Specialities: Music, Art, Languages, Physical Culture. Sport and Sea Bathing special features.

For Prospectus apply to the Principal.

Telephone U 7150.

CHAS. J. PEGLER

Baker & Pastrycook

HARROW ROAD, AUBURN.

Auburn Road (near Station) Auburn.

H. E. BADMAN

Cash Draper.

Laces, Haberdashery, Hosiery

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

that are tempted." "able to sympathise with our weakneses, able to save to the uttermost." Men and women of every age and every race who have from their hearts "believed on the Name of the Lord Jesus" have found by experience how gloriously true His promises are. Take, for example, David Livingstone, tramping, a solitary white man with heathens and savages, a lonely sick pioneer. On one occasion, in a place of difficulty and great danger, there was a great probability that if he took a certain road he would be killed. For once he wavered as to his course. But he wrote in his diary, "I read that Jesus came and said, 'All power is given unto me—and lo! I am with you always, even unto the end of the world.' It is the word of a gentleman of the most sacred and strictest honour, and there's an end on't. I will not cross furtively by night as I intended."

Standard of what we say and do.

"Through the Name of Jesus and faith in His Name." Yes! the Name of Jesus has still its ancient power; it is only our littleness of faith which bars its power in our own lives and in the world. We sing, glibly enough, "How sweet the Name of Jesus sounds," and say with our lips that it is "the rock on which we build," "our shield and hiding-place." But do we really act upon what we profess? Are we prepared to make any ventures of faith in the Name of Jesus, or is our so-called faith only like thin ice, on which we dare not trust ourselves very far for fear that it may break through and let us in? Can it be said of us, "Thou hast held fast My Name, thou hast not denied My Name"? Are we ready to suffer shame "for the Name" if popular opinion, or the opinion of our own "set" goes against what we feel in our hearts to be the mind of Christ? Do we make "the Name of the Lord Jesus" the standard of what we say and do? or is the Name of Jesus evil spoken of because we who "bear His Name" and claim to be His members fail so miserably to represent Him? Surely "the Name of Jesus" should be no obsolete festival in our calendar; rather, it should be written at the head of every page in the day-book of our lives.

"Forth in Thy Name, O Lord, I go,
My daily labour to pursue;
Thee, only Thee, resolved to know
In all I think and say and do."

Personal.

Rev. L. J. Hobbs, who is known to the Brisbane diocese as Home Mission Secretary and Diocesan Organiser, is going to Gympie as successor to the Rev. A. Maxwell.

Rev. J. R. Hervey has been appointed vicar of Malvern, N.Z.

Rev. E. Y. P. Lee, formerly curate of one of the churches in Hongkong, has been appointed to the charge of the Anglican Mission to the Chinese in the dioceses of Wellington, Christchurch and Waiapu.

Rev. F. A. Crawshaw has been appointed to the charge of the parish of Hinds, N.Z.

Rev. J. W. Gunning has accepted the rectory of Fremantle.

Rev. S. L. Dolph, B.A., formerly an assistant master at Trinity Grammar School, Dulwich Hill, has passed the examination of Bachelor of Divinity at Durham University. He was recently ordained priest in York Minster by the Archbishop of York.

Rev. F. D. Briscoe has abandoned his intention of returning to New Zealand. He has accepted a position at Bakewell in Derbyshire.

The vacancy on the staff of St. Mary's Cathedral, Wellington, N.Z., has been filled by the appointment of the Rev. H. A. Skelton, M.A. Mr. Skelton, who is 36 years of age, was educated at Felsted School and Keble College, Oxford, and received his final training for the ministry at Bishops' College, Cheshunt.

A memorial stone has been erected by the people of Cobbitty, N.S.W., in memory of their late revered rector, Canon G. H. Allnutt. Mrs. Allnutt and her family were present at the dedication service.

Rev. R. J. Bottrell, rector of Capertee, has been appointed assistant minister at All Saints', Petersham, New South Wales.

Lady Foster opened the G.F.S. fete at "Coonac," Toorak on October 1.

Rev. Canon Burns, of Nairobi, East Africa, will preach in the Cathedral at Mattins on Sunday, 30th inst.

Dr. Floyd, the Cathedral organist, is suffering from an attack of influenza.

Rev. S. Deuchar, Secretary of the Victorian branch of C.M.S., received the following note:—"Your sermon preached at St. Thomas', Essendon, on 'His Word was with power,' has made me resolve to forward you this cheque for the deficit fund (£100)."

We are sure that much sympathy will be extended to Canon and Mrs. Hey Sharp in the death of their youngest son, the Rev. P. J. Sharp, who passed away at Wollstonecraft, Sydney, last Sunday, after an illness extending over some four months. The Rev. P. J. Sharp was a graduate of Sydney University and was ordained in 1913, became curate of St. Thomas', North Sydney, and in 1917 an assistant master of the C.E.G.S., North Sydney. He was deeply interested in the Boy Scout movement. His death is mourned by a wide circle of friends.

Rev. J. T. Phair, late rector of Magill, S.A., has become associated with the Rev. R. B. S. Hammond in the work at St. Barnabas', Sydney.

The death of the Hon. John Storey, Premier of N.S.W., removes a very genial personality. Without any smug hypocrisy, he was frankly honest with his friends and with his political foes. He won the respect of the people of his State, and his death is mourned by all classes in the community. Consistently faithful to his political principles, he always held the confidence of his colleagues. He was a Churchman and lived in the parish of St. John's, Balmain. Our sympathy goes out to his widow and family in their hour of sorrow.

The death of the Ven. Archdeacon W. G. Baker, formerly of Nelson Diocese, N.Z., removes one who has served the Church for a very lengthy period. He was ordained in 1872, laboured in India as a C.M.S. missionary, and came to N.Z. many years ago, being appointed Archdeacon of Waimea in 1894. He gave two sons to the Church, the Right Rev. Donald Baker, Bishop of Bendigo, and the Rev. H. N. Baker, rector of St. Thomas' North Sydney, to whom we extend our heartfelt sympathy, and pray that Divine consolation may be theirs.

The Rev. W. E. and Mrs. Doulton, C.M.S. missionaries in Tanganyika Territory, East Africa, will arrive in Sydney during the first week of January.

Miss R. Bachlor, who for over 20 years has been a C.M.S. missionary in China, arrived in Sydney last Thursday by the s.s. Eastern; while Miss K. Miller, who has been working in Tanganyika Territory, East Africa, arrived

in Sydney on Monday. This will be her third furlough since going out.

Archdeacon Boyce was again elected by the General Synod to be the clerical representative of the clergy of Australia on the Appellate Tribunal. This will be his third term of five years. It is probable that there will be no case of appeal sent up by any diocese, but should there be one the position would be of considerable importance. In this next term the Archbishop of Perth has been chosen to represent the Bishops in the Court, and Sir Albert Gould and Hon. L. E. Groom the laity. The Primate is President.

Correspondence.**Unjust Representation in the General Synod.**

(The Editor, "Church Record.")

Sir—It is not commonly known how unfair the representation is in the General Synod. The question was often a subject of complaint in the recent session. The body is the Federal Parliament of our Church in Australia.

Briefly, I give two out of several illustrations. The Melbourne diocese, which has about half the population of Victoria, is allowed only 12 representatives, while the other half in the other four dioceses are allowed a total of 34. Surely the number of members should be proportionate to the number of souls!

The case is rather worse in this State of New South Wales. The diocese of Sydney has within it, according to the last census figures given us, more than half the Church of England people, yet it is allowed only the 12 representatives. Like Melbourne, no matter how large it may become, there can be no increase under the existing rule. The other six dioceses of this State, though having less than half the people, are allowed no less than 58.

This is the law under a constitution passed about a half a century ago, and even then objected to. I admit that a partial reform, only an instalment, has passed its first stage. It remains to be accepted by two-thirds of the 24 dioceses, and then to be confirmed by a session of the General Synod. It is in the future. That Synod stands to-day, as far as the representation of our church-people is concerned, as undemocratic, very unfair, and most unjust.

F. B. BOYCE.

St. Paul's, Sydney,
October 17, 1921.

Nature gives to every time and season some beauties of its own; and from morning to night, as from the cradle to the grave, is but a succession of changes so gentle and easy that we scarcely mark their progress.

—C. Dickens.

Good! Better! Best!

These stages have
marked the progress
of

Griffiths Cocoa

Nothing better on the
market—Well
worth a trial—

Samples on application
Griffiths Bros. Pty. Ltd.
30 Hinders St.
Melbourne



Secretarial Training for Women

Accountancy for Men

Special Finishing Courses in
Shorthand and
Typewriting

Interviews Daily—9 to 5, 6 to 8

METROPOLITAN

BUSINESS COLLEGE LTD.

44 Teachers—Limited Classes

338 PITT STREET, SYDNEY

The Leading Chemist of Five Dock

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

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

Family and Dispensing Chemist.

Telephone U 2005

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

Chemist

DOUBLE BAY

Phone Edg. 14.

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

"EMOH RUO" PRIVATE HOSPITAL

CORDON ROAD, ROSEVILLE.

OBSTETRIC CASES. Telephone J 2640.

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

If this strikes you, then send along to—

The Australasian White Cross League
58 ELIZABETH STREET, SYDNEY.

D. DUNSTONE

Landscape Gardener, and Nurseryman,
4 Newcastle Street, Rose Bay.

Seedlings, Fruit Trees, Roses, etc.
Agent "Yates' Reliable Seeds." Cut flowers fresh daily

Phone F 7428.

ROSE BAY BAKERY

OLD SOUTH HEAD ROAD.

JAMES BROS.

High-Class Bread Manufacturers.

JOHNSON BROS. Late A.I.F.

Victoria Avenue, Chatswood.

GROCERS AND IRONMONGERS.

Let us attend to your household wants in
Grocery and Hardware. Low Prices.
Phone J 2814. Quick Delivery Guaranteed.

O. GOLKE

BAKER,

CRINAN STREET,

HURLSTONE PARK.

LORD BROS. Late A.I.F.

CASH GROCERS

Cr. Ramsay & Kingston Sts., Haberfield.

And at Great North Rd., Five Dock.

Phone U 2565.

Families waited on for Orders, with despatch

Our Melbourne Letter.

(From our own Correspondent.)

Melbourne is to have a week dedicated to music. The Administrator has signified his approval that clergy should be asked to refer on the Sundays (November 6 and 13) to the subject, and it is intended to hold great musical demonstrations during the week-days. This is all to the good. Music is the hand-maid of religion and is earnest of a heaven, "seeing we know emotions strange by it not else to be revealed." It is indeed too little realised how much music owes to the Church, and the Church to music. Arthur Balfour says:—"It was the liturgies of the Church which supplied the inspiration of all the greatest compositions down to comparatively recent times; it was Church choirs which supplied the musical training; it was Church funds which supplied the necessary endowments. Slight, indeed, would be our musical heritage if all was subtracted from it which had been written by the Church, or by those whom the Church had helped to teach or to support. These benefits to art were due to the positive action of the Church. That Handel devoted himself exclusively in his later years to oratorios is due to its negative action. During Lent operas were discontinued, and it was mainly through the accidental advantage thus given to oratorios that they were able to contend successfully against their more showy rivals." Of course the Church fostered the musical spirit because she could hardly help doing so the music was in her soul and in her message. Christ has given the Church something to sing about. Every revival of evangelical religion has produced a burst of song.

The power of music to move the soul was alluded to by Mr. Lloyd George a few months ago when he said that nothing could lift the nation out of the mud of materialism like sacred song. Why cannot something be done to lower the pitch of many of the chants and tunes to which our psalms and hymns and spiritual songs are set? Most people like to actually sing, as well as to "make melody in their hearts to the Lord," but the pitch forbids them and the service loses immeasurably in fervour.

Let us now descend from the sublime to the ridiculous. "Gallus," in the "Church Messenger," contributes an interesting article on the recent Diocesan Synod, in which, however, he is guilty of an amusing mixture of metaphors. "The Rev. Ainslie Yeates . . . gave one the impression of being, like Job's war-horse, a smeller of the battle from afar, that is of next Synod when his clear, penetrating voice is likely to be heard. This does not imply that he will be necessarily a wrestler with the elements, his voyages may lie through pacific seas." This remarkable word-picture of a wide-nostriled war-horse (propelled by twin-screws?) gliding swiftly from sea to sea while yet his clear, penetrating voice is heard in an (astonished) company of churchmen in Melbourne, is worthy of a permanent place in literature. Let us hope that Mr. Yeates, while he is about it, will take his battle axe in his hand, and, putting his shoulder to the wheel, will plough the mighty deep, till our gallant Synod sails gloriously over the land! At all events let us hope that he will have more to say to Synod than "Job's war-horse" said (see Job. xxxix 25), else he will enhance only his reputation for that form of wit of which brevity is the soul. For all that Job's war-horse is recorded to have said is just this: "Ha, ha!"

Impressions on the Church- women's Conference.

"The vision splendid" was the title chosen for the inspirational meeting on October 7. The speakers were inspired to present their appeal to womanhood and girlhood in such a way that it could not fail to have stirred at least some of that large audience to a desire for service for Christ the King.

Dame Margaret Davidson, as chairwoman of the first session of the conference on Monday, while extending a welcome to the delegates and visitors from town and country, spoke of the great opportunity which the conference gave for consideration of problems, the exchange of ideas and discussion of subjects which are of importance to the life of the community of to-day. The aptness and ability with which the speakers dealt with the wide range of subjects convinced the audience that such a conference should if possible be repeated every three years.

Miss Milner Stephen, introducing the subject of "The Industrial Outlook and what it means to Churchwomen," laid stress upon the fact that we are members of a Church militant, and as such need to follow more closely in the life of Christ, who "went about doing good." What wonderful things women of the Church can do if they only set their minds to it. "Speak unto the children of Israel that they go forward."

In "The upward movement of Industrialism," Miss Duncan—after 22 years' experience as Inspector of Factories—said that the conditions have much improved, yet peace and contentment did not reign. But personal influence by churchwomen should play a greater part in the industrial sphere. While viewing "The Industrial Situation" Miss Blomfield touched on several points which are naturally prominent, and gave for each some suggestive explanations. Unions, she maintained, were necessary to raise the conditions of the people. Were people as loyal to their Church as to their unions, problems would soon vanish. This go-slow policy, was it always deliberate? May it not be that it is due to ill-health, where the workers are of the middle class, living in an over-crowded city? In short, if the industrial problem is to be tackled, begin by looking to the needs of our growing children—better play grounds and better housing system.

The claim that the industrial girl has upon us, Miss Reid said, is for a more sympathetic understanding. Feel that there is something she can give you, as well as something you can pass on to her. The girl will respond if approached in the right way. Get clubs going and seek to fill in what they are lacking, spiritually and intellectually.

In the discussion of the subject which followed, Lady Allen said that home life and its influence were slipping away. "Flat" life has a great deal to do with this. It does not tend to increase one's responsibility and service to others. Women's votes if used aright will materially assist in the industrial world.

At the afternoon session on Monday, Lady David, when dealing with the Prohibition question, urged very strongly a thorough investigation of the whole matter, saying that she herself had studied the prohibition question for two years. The desire for drink was often found to be hereditary, and the wonder is that every one of us does not inherit all the evil traits of our ancestors. But the craving would never be aroused if all if nobody touched drink. Statistics show that 80,000 homes in N.S.W. are suffering from the drink question, and for the year 1900 girls and boys were brought before the courts charged with being drunk.

Mrs. Strank, speaking of Prohibition in America, quoted a New York authority who said, "New York is 75 per cent. 'dry' now and is getting drier every day."

Deaconesses and city missionaries and all who are seeking to promote child welfare in Australia testify that the biggest menace to the happiness and well-being of the child is the drink. Women are urged to read the daily papers, and so get to know what is being done.

One would hardly think that members of a church women's conference needed educating in missionary problems. But the impression left after the missionary session was this: that if only people had known and taken to heart the need of the women of the East, there would have been a far greater offering of gifts and service and lives than there had been in the past for the cause of Christ in foreign lands. More than one speaker quoted these words: "Know and you will feel, know and you will pray, know and you will give."

Mrs. Newby Fraser spoke of the unrelieved physical suffering of the women of the East, illiteracy, and spiritual destitution, as three great tragedies of the East.

The conference, with its wide range of subjects, would not have been complete if it had not brought its members to consider those phases of life of which all present had

October 21, 1921.

THE CHURCH RECORD.

some experience—girlhood and motherhood. The speakers gave their hearers much food for thought. The modern girl, said one, desires authority, her wish is to throw off the yoke of parental authority as well as moral and spiritual restraint—self-restriction some call this. Time must not be spent denigrating the girls' desire for authority, but care should be taken to lead to govern and understand her.

Send your girls out into the world to battle for themselves, said another speaker, but first provide them with the weapons wherewith to fight. Mother is the architect of humanity, this was the kernel of a splendid speech by Nurse Chappell.

The subject of the Ministry of Women was dealt with by those who, though of different schools of thought, were agreed in their opinion that the order of deaconesses already existing be retained and recognised by all dioceses in Australia. The suggestion of women as priests was turned down and rejected. Such a thought does not even enter the minds of those women who are called of God to minister in His Church, and who, in order that they may be well equipped for service, submit themselves for training as deaconesses.

A resolution from the conference was sent up to Synod, asking that on behalf of the churchwomen an earnest effort be made to accept the suggestions made by the Lambeth Conference regarding the ministry of women.

Candidates for Holy Orders.

The maintenance of the supply of candidates for Holy Orders is one of the most serious problems before the Church at the present time. The "Church Gazette," referring to the condition in England, says:—"The number of ordinands this year is far below that required to fill up vacancies, and is still farther from the number needed to provide an adequate staff for every parish. The various theological colleges have still a supply of men—many of whom are ex-service men—but it is anticipated that the dearth of candidates will be very apparent in the colleges next year. The deficiency is not confined to this country. In the overseas dominions the same difficulty is being experienced. Some of the Bishops of the Protestant Episcopal Church have been drawing attention to the shortage in the United States. 'The Chronicle' recently gave the terms of an advertisement put out by one of the theological seminaries for students and described it as 'pathetic.' Among the reasons given for the decline in numbers is the controversial aggressiveness of Catholic missionaries, the discouragement of Catholic missionaries, the discouragement of young men whose minds are really attracted by the modern values, in Christianity." We have no doubt that the outlook of the medievalists has a similar effect in this country. The poverty of clerical homes, from which the largest number of candidates used to come, and the inadequate incomes of the clergy, are undoubtedly also responsible. Some organised effort will have to be made to secure an adequate ministry. If we believe in vocation, we shall have to begin with prayer that God will bring home to the young men of the rising generation the duty and privilege of serving in Holy Orders. Perhaps the best method may be to pray for a real religious awakening. Canon Simpson reminded us recently that one of the results of the missions of Moody and Sankey in the second half of last century was a large number of recruits to the ranks of the ministry. Many of us have heard of the real sacrifice that numbers of business men, army officers, and others made when the call came to them through the message of Moody, and some of the best work of the Church during the last forty years has been done through the instrumentality of those who were led to enter the ministry in this way. The influence of the lives of fathers and mothers has been the determining factor in many cases. At the present time home life does not seem to produce a desire to engage in Church work on the part of either young men or women, much less to offer for the full service of the Church. While the ministry should not be confined to any one class, we hope to see such a revival of religion as will equip the Church with a clergy who have had the advantages of a public school and university education, and are equipped with the necessary scholarship to present Christianity in the form most suited to convince the best educated and most cultured of the coming generation."

So, let him wait God's instant men call years; Meanwhile hold hard by truth and his great soul. Do out the duty. Through such souls alone God stooping shows sufficient of His light For us in the dark to rise by. And I rise. —R. Browning.

The Glorified Body of our Lord & the Elements.

"Many writers on the Holy Communion have insisted that, if we are to understand its full significance, we must get back to the institution in the Upper Room. It means to-day all that it meant then, both in regard to sacrifice and communion, no more and no less. Professor Kennet has recently drawn attention to this in dealing with the Last Supper: Its Significance in the Upper Room. One of the chief points on which practically the whole of the interpretation turns is the meaning conveyed to His hearers by our Lord when He said: This is My Body, This is My Blood. It is assumed by those who were not understood figuratively, but if this is the case, they are faced with the difficulty that their view compels them to a belief in the actual presence of our Lord's heavenly Body in the bread and wine, while at the time of the institution our Lord was actually present in His earthly Body and the heavenly did not exist until after the Resurrection. This point was raised at the discussion of which an account is given in the little volume entitled 'Reservation.' Bishop Gore there emphasised the importance of going back to the institution, and asked how he related the doctrine of the presence of the glorified humanity of the Lord Jesus Christ in the Sacrament with the first night on which the Sacrament was instituted when our Lord was not glorified. The Bishop's reply was very unsatisfactory, as it avoided the central difficulty of the whole problem, and treated it as if it were of no significance, while, for some of us, it is the crux of the whole matter, and the interpretation of the service depends upon it. The Bishop said: 'This is one of the most difficult and subtle theological questions which you could ask, and it really has no bearing, has it, on this present discussion. I find it an extraordinary difficult question to answer. I have read a certain number of books on it, from which I have got exceedingly little light. As it is not a very relevant question, I think I would rather not answer it. I have been taking the doctrine of the real presence of the glorified humanity of the Lord in the Holy Sacrament for granted.' From this answer it will be seen that even the Bishop is puzzled to give an adequate explanation of the view that he holds."

The Gambling Fever.

There is no doubt that the betting and gambling spirit is dangerously prevalent to-day. It seems like a fever with which all classes of people, men, women and young people, are badly smitten. Like a deadly disease it seems to have infected all ages and sexes. The results, both material and moral, are often deplorable in the extreme. In many cases work is neglected, wages are squandered, want is entailed, and discontent, indolence, imprisonment and even suicide are often caused thereby. One has only to pass down city streets during the recent racing boom, and note the racing fraternity, tipsters, whisperers, book-makers, hangers-on, punters and ne'er-do-wells, and others all batten and fastening on the nefarious business. As an indication of the extent to which it has become a national disease, the following figures give cause for alarm:

"The official estimate of the number of book-makers in the State is 1500. There are no fewer than 468 racing clubs, and the number of betting tickets issued during the year ended June 30 was 15,171,580, which is irrespective of starting-price, betting and totalisator tickets. Credit bets with book-makers for the half-year ended June 30 (as far as could be ascertained), numbered £446,559, and the revenue derived by the Government from horse-racing and betting during the year ended June 30, was £602,900."

Add to this the hordes of "unofficials" and private sweeps and betting connected with the game—and the total amount of money spent on horse-racing must be something enormous.

Notes on Books.

The Vision and the Task, by Horace Crotty, Dean of Newcastle, with a Foreword by the Bishop of Bathurst (published by the Australian National Council of C.E.M.S., price 2/6; our copy from the publishers). We congratulate the C.E.M.S. Council upon their enterprise, for this book was written to their order to serve as a study book for C.E.M.S. study circles. The very title contains an inspirational thought, for it is only as men gain the vision that they will in any faithful way discharge the task, for the vision makes clearer the nature of achievement. As the Bishop of Bathurst says in his "Foreword," "This little book is designed to help to take away the veils in order that we may see. Vision is our first need; love and service follow after." The Bishop is right in his description of the book as "a fine contribution," for there is very much in it that will provide inspiration and guidance for the great tasks to which God bids the men of the Church to put their hands. The book contains eight chapters, the first of which, "On the Mount," strikes the keynote. "We shall only get these things from God in prayer upon our knees. Only in contemplation of the Risen Lord, only on the Mount of Transfiguration, seeing no man save Jesus only, shall we idealise the actual and actualise the ideal, and trace the kingdom through the cloud and see the rainbow through the rain to-day." The dean indicates the tasks in the chapter entitled "Before." We need a new social gospel, a new educational ideal, and a new moral uplift and dynamic. The Church must stand as a witness of power and love in order to impress the world and allure it to the feet of God. "The Church must find her heart, and the Men's Society must help her, building up within her life a new brotherhood, broad, loving, and ardent, a living Church with the love of Christ within her heart and the truth of Christ upon her lips." The two closing chapters, entitled "Thoughts from the War," give a fine testimony to the spirit of our Australian soldiers and contains very rich food for reflection. The returned soldier is both a difficult problem and a rare potentiality. The Church must seek to understand.

The Quest of Nations, by Theodore R. W. Lunt. A study in National and International Ideals (published by the C.M.S., London, price 3/3), just to hand.

Handbook on the C.M.S. Cycle of Prayer (published by C.M.S., London, price 1/3). This cycle, arranged for one month, is a new edition of the well-known C.M.S. Cycle, which has been always found so helpful in missionary intercessions. All lands, peoples and organisations appear to be remembered.

N.B.—All the above books are on sale at the C.M.S. Bookroom, 192 Castlereagh St., Sydney.

The Australian Mandate in relation to our duty to Native Races, by J. W. Burton, M.A. (published by the Australian Student Christian Movement, 182 Collins-st., Melbourne, price 6d; our copy from the publishers). The pamphlet contains the substance of an address given in the Town Hall, Melbourne under the auspices of the League of Nations Union. The writer of this singularly illuminating address emphasises the responsibility of the Mandatory "to promote to the utmost the material and moral well-being, and the social progress of the inhabitants of the territory," and indicates the danger that threatens under commercialism. Mr. Burton pays a high tribute to the work of the missionary in relation to the social and material uplift of the natives. He also marshals his facts well to show that the native treated as a man is capable of far more reproductive work than under the old semi-slavery of the hire system. The booklet contains a very strong appeal for a sympathetic and unselfish administration of the special territory mandated to us in Australia by the League of Nations.

KIWI Boot Polish is the acknowledged standard of quality. Once people use it they will use no other. They appreciate its waterproofness and lasting brilliance, and find it most economical.

EDITORIAL NOTES.

All literary matter, news, etc., should be addressed, "The Editor, 'Church Record,' 84 Pitt Street, Sydney. Nothing can be inserted in the current issue, which reaches the Editor later than Tuesday morning. No. 15. can be returned to the sender, unless accompanied by a stamped, addressed envelope.

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

BUSINESS NOTES.

Subscriptions, and all business communications should be sent to the Manager, Mr. L. Lepistrier, 84 Pitt Street, Sydney. Telephone B.1538.

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

TERMS OF SUBSCRIPTION (in advance).
10s. per annum (post free).

ADVERTISEMENTS.

Small Advertisements (prepaid).
Per insertion—18 words, 1s. One penny for each additional word.

Standing Advertisements.
Rates will be quoted by the Manager on application.

The Church Record.

OCTOBER 21, 1921

HAS GENERAL SYNOD MISSED AN OPPORTUNITY?

There is no gainsaying the fact that the proceedings of the General Synod will have, in certain directions, far-reaching effect upon the life and work of the Church in Australia. Such an assembly of church leaders and representatives gathered from the length and breadth of our land, and for which much prayer had been offered, cannot but be fraught with large issues. That much interest has been taken in the different sessions is clearly evident, from the reports given in the daily press and in the well-filled galleries of the Chapter House. The nexus debate proved a strong magnet, and, say what we will, the great rank and file of people are deeply concerned with the Church's connection with the Mother Church, and hence the discussions bearing upon the legal nexus were anxiously followed. We may think that the constitutional position of the Church in Australia and the method of representation of the several dioceses, are academic questions, fit only for statesmen and other leaders to discuss and determine upon, but the people in general are quick to seize hold of the practical and sentimental sides of these questions, and doubtless will yet make themselves heard!

There is no doubt that questions such as Reunion, the place of women in the councils and work of the Church, the industrial situation, are matters of grave and vital consideration and upon which we look to members of General Synod to make some pronouncement. This they have done! The Primate's charge was indeed excellent and inspiring on the ground which it covered, while Archbishop Donaldson's speech on peace and the League of Nations was most timely, but are we quite sure that certain reactionary forces were not at work? Indeed, there is a widespread feeling abroad that General Synod has missed a great opportunity. It is strongly felt by many that a big venturesome spiritual lead ought to have been given, and especially with regard to the lethargic spiritual conditions prevailing both within and without the Church, as also with regard to the dark blots and stains which besmirch our civic and national life to-day. The grave tendency with so many of our leaders in the Church is to get swallowed up in the political aspect of the Church's life. We are told that politics are the "religion" of Australia, and there is a fear that in the Church we are gripped with the same complaint. In saying this, we would not for one minute state that only spirituality matters,

for this would be setting up an entirely false contrast between organisation and spirituality—but we do contend that the institutional and organisation side of the Church's life is looming all too largely and at the expense of salvation from sin and growth in grace. The answer, of course, may be given, that this session of General Synod was of set purpose largely a business one, and that even then, time was given in it to reflect upon the missionary work of the Church, while in any case, the matters which came up for discussion bore directly upon the work and witness of the Church! Let this be granted, and still, there is a strong consensus of opinion that General Synod of 1921 has missed a golden opportunity of sounding just the note Australia needs at the present time.

For example, we feel that General Synod might have spoken very emphatically with regard to functions of the State. We would never have had the Government of Western Australia passing its Lottery Bill, and New South Wales trying to do the same, if the pagan, non-moral view of the State was not held. There are those who hold that the State has no soul. Under the influence of the deadening materialism and determinism of Karl Marx, there are men in our political life who regard the State as possessing an absolute sovereignty, that it owes nothing either to God or man. In fact, it appears that propositions which when laid down for an individual would be branded as unsound and morally wrong, are laid down as a matter of course for the State. In a word, pagan theories of the State hold sway over many politicians' minds to-day, with the result that things inimical to the best interests of our life are permitted, while those individuals here and there who raise their voice in protest, are styled fanatics. Has the Church, speaking through the General Synod, no word of warning, or exhortation, has she no strong pronouncement to make when such ideas seem to prevail?

Then again, what of society as a whole to-day? Turbulent forces are at work in our life. Much that is subversive to the best interests of our nation, seems to dominate. We all know and feel the tragedy and turmoil of these days, hence we need not labour it. But has the Church, through her big Synod, no utterance for society? Surely society needs to-day the harmony of wills and depends for its future development upon the consecrated brotherly activities of men; as the Archbishops' report on "Christianity and Industrial Problems" says: "For Christianity regards society, not as a machine, but as an association of men, the ultimate object of which is to promote the development of the human spirit, and its preparation for the Kingdom of God." In other words, the problem of Society to-day in its essence is a moral and religious one. It calls or shouts out to those who have ears to hear, one positive need, and that is Jesus Christ. He alone can supply the upbuilding, redemptive, vitalising power that will save human society. Surely some message to society was demanded from our Synod last week, for, say, what we will, there is something terribly amiss with our so-called Christian civilisation as we see it to-day.

Then we venture to say that some pronouncement was called for, bearing upon the family. Surely it is our most fundamental social institution. Indeed the welfare and good order of the State rest upon the purity and sacredness of the family, and further the family is the nursery of the Church. Weakness here means weakness everywhere—fatal weakness and ruin

both to Church and State. The family rests upon marriage. What, then, of our over-flooded divorce courts? What of the lack of discipline in the homes? Is there family religion? Or what of other graver problems in our home life—the impurity rampant in our midst. Is there, as there ought to be, the inculcation of obedience, love, wisdom, and piety in our homes? There is no substitute for the Christian home. And we believe the time was ripe for wise and noble words in this matter from our leaders assembled together.

Then there is the problem of class hatred. It is being revived to-day through the spread of the Marxian philosophy of society—that man's existence can only be interpreted in terms of the law of the struggle of the classes. Class war is preached and proclaimed as a holy crusade. Class consciousness has become markedly noticeable on all sides. But we cannot have domination in our land, either by a clique or class. If so, it means disaster. Surely if the task of religion is to see life singly and to see it whole, the task of the Church is to see the community singly and to see it, influence it and enrich it as a whole. The Church has a great and splendid task in exhibiting social unity and social harmony, in witnessing to the reconciliation of class and class in the unity of a living faith and in loyalty to a common Lord. We have got to cleanse our class consciousness by the love of God in Christ and the love of man, and our leaders are called upon to state this in season and out of season and surely just now. Have we then, had a message on this most vital subject?

But this brings us to the individual. After all national sins are only individual sins become popular. Leading statesmen and writers are telling us again and again, that before things will come right amongst us, the change must come first from within—there must be a change of heart. And the only power which can bring about this change is the Holy Spirit of God, manifested because of the proclamation of the gospel of God's redeeming grace. The preaching of the Cross is the power of God unto salvation, and that appears to us as the one superlative need of to-day. Would that our leaders sounded this note in Synod. Does not the Archbishops' "Report on the Evangelical work of the Church" tell us that "to evangelise is so to present Christ Jesus in the power of the Holy Spirit, that men shall come to put their trust in God through Him, to accept Him as their Saviour, and serve Him as their King in the fellowship of His Church." Is the Church seeking to win men and women to Christ? not merely saying that people should have a chance to evolve, or to reform, but are we preaching the message of regeneration through living faith in Christ and His atoning death? We believe that the one paramount need of to-day is Evangelism—the preaching of the good news, the call to conversion and regeneration in Christ. Is that note being sounded. We can't plaster over the old man, for the terrible record of 1914-1918 has surely revealed to us something terrifying and lurid in human nature. Beneath the surface there lurks something reckless, selfish, terrible in the human heart. "Ye must be born again," that is the supreme need of mankind in Australia as elsewhere. Does not that fact need stating? And when could it have been stated, or ought to have been stated, for Australia to hear, but by and at General Synod! Our religious life has become all too formal and dead. It is the old, old gospel we need and what we want to see is

changed hearts. There is declension all round. We need to get back to the old paths. Synod should have called us back, for it is the work of the Church to press home upon people with compelling earnestness and persistence, Christ's call and claim to allegiance over men's regenerated hearts, and for us all, to be dead in earnest in prayer that God the Holy Spirit will lead men to listen, and, listening, make true response.

General Synod.

The Nexus.

The determination was carried through its second reading, but was not allowed to go further, as the Bishop of Bathurst asked the Synod to agree to the following motion, that—

1. The determination and the report of the committee, together with the resolution, shall be remitted to each of the dioceses, comprised in General Synod, with the request that they shall:—(a) appoint diocesan committees to consider the documents remitted and report to their diocesan synods thereupon; (b) forward to central committee to be appointed hereunder the suggestions, if any, for amendment of the proposals which any such diocese may desire to make not later than January 1, 1923.

2. The several provinces and the dioceses in South Australia and Tasmania are hereby requested to submit to the central committee a preliminary draft of the legal enactment they recommend for submission to their respective State Legislatures in order to make provision for the variation of trusts in accordance with the changed basis of the Constitution not later than January 1, 1923.

3. General Synod hereby appoints a central committee whose duty it shall be to receive the suggestions from the respective dioceses and provinces, to correspond with such dioceses and to correlate and codify such proposals as may be received, and finally submit to the diocese a uniform document which, in its judgment, most nearly expresses the common mind of the Church in Australia. This uniform document shall be remitted to the several dioceses not later than September 1, 1924, as embodying the proposals which shall be submitted for final approval by General Synod at its ordinary session in 1926.

4. Upon General Synod giving its approval to this uniform document in 1926, application shall forthwith be made to the various State Legislatures for the passing of enactments permitting the variation of trusts with the consenting dioceses in accordance with the changed basis of constitution.

This was finally carried after a long debate, so that now the matter is referred to the various diocesan synods for discussion.

Contested Elections.

The following were elected the Standing Committee of General Synod:—Canon Archdall, Dean Hart, Dean Crotty, Archdeacon Ward, Canon Batty, Canon Portus, Canon Hughes, Archdeacon Woodd, Archdeacon Johnstone, Mr. Justice Harcourt, Sir Albert Gould, Mr. F. C. Purbrick, Mr. A. E. Pratt, Mr. E. C. Rigby, Mr. C. A. Brown, Mr. G. L. Kendall, Mr. H. L. Tress and Mr. J. A. I. Perry.

Other elections resulted:—Australian Board of Missions.—Bishops elected, Archbishop-elect of Brisbane, Bishop of Willochra, Bishop of Bathurst, Bishop of Goulburn; Province of Victoria, Canons Hughes and Baglin, Messrs. Homan and Radcliff; Province of New South Wales, Rev. P. A. Micklem, Rev. A. H. Garney, Rev. E. Howard Lea, Messrs. C. A. Brown and L. S. Donaldson; Province of Queensland, Rev. J. S. Needham, Mr. J. Allen; Province of Western Australia, Mr. E. H. T. Russell; Diocese of South Australia, Rev. W. B. Docker; Diocese of Tasmania, Mr. A. Yates. Committee of Appeal, Episcopal member, Archbishop of Perth; clerical representative, Bishop of Bathurst; representative of laity, Sir A. Gould; representative of the Synod, Mr. L. E. Groom; Clergy Provident Fund, chairman of Central Board; Bishop of Warragamba.

The Ministry of Women.

The Bishop of Goulburn's motion for the wider recognition of the Order of Deaconesses and for a more extended ministry was warmly debated. In the end the Bishop of Newcastle's amendment that clause 2 of the motion, which recommended that the Order of Deaconesses be recognised and used in all dioceses in Australia on the lines laid down in resolutions of the Lambeth Conference, and clause 3, which provided for the adoption by the General Synod of the resolution of the Lambeth Conference that "op-

portunity should be given to women as to men (duly qualified and approved by the Bishop) to speak in consecrated or unconsecrated buildings, and to lead in prayer at other than the regular and appointed services of the Church, and recommends that the Provincial Synods take the necessary steps to secure general uniformity of conditions in such diocesan arrangements," be postponed for consideration by the Provincial and Diocesan Synods, was carried.

World Conference on Faith and Order.

Bishop White, appropriately, submitted a motion dealing with the World Conference on Faith and Order. The Synod recommended the Australian Church to contribute £300 per annum for three years towards the conference expenses. Dr. White was re-elected as delegate.

Social Work.

Resolutions were carried, at the instance of Mr. Homan (Melbourne), commending to the manhood of the Church the Church of England Men's Society in its efforts to secure the more adequate expression of the principles of the Christian faith in the life of the nation; on the motion of Bishop Stephen, commending the objects of the Australian Christian Social Union, and advising the establishment of branches throughout Australia; on the motion of the Rev. C. H. D. Grimes, urging the appointment of a paid organising secretary to co-ordinate the work of the various committees in the different dioceses working for social reform; and at the instance of Bishop Wilson, and as amended by Synod, recommending to the clergy that, on the Sunday in the year, the work of the Missions to Seamen be brought before the congregations.

The General Synod, on the motion of Dean Talbot, welcomed the resolutions of the Lambeth Conference of 1920 on social and industrial questions. "Convinced that there can be no satisfactory solution of the social problem apart from the full recognition and application of the Christian principles of justice, brotherhood, and the equal and infinite value of every human personality," the Synod called upon all members of the Church to study the practical bearing of these principles upon the present industrial and social situation, and to pray and work for a change in the spirit and working of our economic life by the substitution of co-operation and service for the common good in place of the pursuit of mere private and sectional advantage.

The League of Nations.

The Archbishop of Brisbane made a great speech on his motion regarding the League of Nations. The Synod agreed to Dr. Donaldson's motion—"That, whereas, the promotion of peace is the duty of all Christian people, and whereas the establishment of a world-wide peace depends upon the awakening of a spirit of righteousness, goodwill, and charity among the peoples of the earth, and whereas the League of Nations, however imperfect at present, is the only instrument of peace ready to our hands, this Synod calls upon all churchmen to support the League of Nations, and to promote by prayer, by study, and by active propaganda, that spirit of righteousness, goodwill and charity whereby alone our Lord's Kingdom of Peace can be established in the earth."

The Archbishop urged the Church's responsibility in this matter, and said until Christian people were alive to its importance and sought to mould the public opinion of the world the League would not be able to function.

NEW LECTIONARY.

October 30, 23rd Sunday after Trinity.—M.: Pss. 110, 135; Prov. i. 20 or 1 Mac. ii. 1-28; Luke xvi. or 1 Cor. i. 1-25. E.: Pss. 137 (om. vv. 7-9), 138, 139 (om. vv. 19-22); Prov. ii. or iii. or 1 Mac. ii. 29-48; John ix. or 1 Cor. xiii.

November 6, 24th Sunday after Trinity.—M.: Ps. 136; Prov. viii. 1-21 or 1 Mac. ii. 49; Luke xvii. 1-19 or 1 Cor. i. 26-ii. end. E.: Pss. 140 (om. vv. 9 and 10), 141, 142; Prov. viii. 1 and 22-end or ix. or 1 Mac. iii. 1-26; John x. or James iii.

Give scope to your feeling of the beautiful, great within yourself; conceive that every new idea you get does actually exalt you as a thinking being, every new branch of knowledge you master does in very truth make you richer, though there were no other being but yourself in the universe to judge you.—T. Carlyle.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Annual Seafarers' Service.

The Annual Seafarers' Service will be held at the Cathedral on Sunday, October 23, at 3.15 p.m. The preacher will be the Rev. Canon Langley, rector of All Saints', Woollahra. The service will be an official and representative one. The Navy and Merchant Service will both be represented by detachments of officers and men. It is earnestly hoped that many will make an effort to attend. In view of all the sailor has done for the Empire it is surely our duty as Churchpeople to attend and thus make the service a large and inspiring one.

This service is held annually on the Sunday nearest Trafalgar Day in all the great cities of the Empire.

Mission at St. James's.

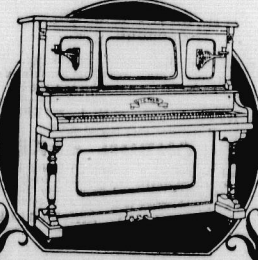
A mission of Faith and Fellowship began at St. James's Church, Sydney, on Friday, October 14. The missioner is the Bishop of North Queensland, and will be assisted by Rev. L. J. McKeown, rector of Berridale, N.S.W. The purpose of the mission is the strengthening of Church-life and fellowship within and without the parish. There will be daily services for men at 1.30 p.m., concluding at 1.50 p.m., at which the missioner will give short addresses on the following subjects:—Home, Friendship, Marriage, the Church, and Humanity. On the two Sunday afternoons of the mission there will also be a conference held in St. James's Hall (4.30 p.m.), at which open questioning and discussion will be invited on religious subjects. The mission concludes on October 23.

VICTORIA.

MELBOURNE.

Nurse Edith Cavill.

"In memory of Edith Cavill, an English Military Nurse, martyred in Belgium, October 11, 1915. Presented by Members of the Australasian Saloon." A tablet bearing this inscription beneath a bas-relief of Nurse Cavill was unveiled by Her Excellency Lady Forster in St. Paul's Cathedral on September 16. Before the unveiling a brief evensong service was held, and the choir sang "The



The name

"VICTOR"

on a piano is a guarantee of quality. It has proved itself the most reliable and dependable piano in Australia.

Write for Catalogue.
Sold on Easy Terms.

PALING'S

338 GEORGE STREET
SYDNEY

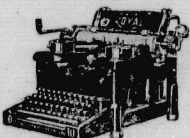


"The Type That Tells"
There are Real Reasons
why the
ROYAL

stands first in quality typing. There is the new Royal way of sending direct force from the fingertips to the type—at every powerful hammerstroke of its accelerating type-bars of carbon steel!

And there is a rigid carriage that meets the millions of blows of the type—the "business end of the typewriter."

The Royal way is "better business," for its beautiful presswork adds the foretelling stamp of quality to every letter you sign.



Australasian Agents—
Sydney Pincombe Ltd.
40-45 HUNTER STREET, SYDNEY

Householders, please note address—

A. E. STEPHENS

CASH STORES,

21 JOHN STREET, LIDCOMBE.

A New and Up-to-date Provision Store.
All Goods are of the Best Quality.

Rookdale Baking Establishment

A. CROFT & SONS,

CATERERS, ETC.

Tea Meetings and Ball Suppers a speciality. Wedding Cakes a speciality. Wedding Breakfasts and Picnic parties provided on the shortest notice.

F. H. REED **H. L. STEPHENS**

Proprietors both late of A.I.F.

THE LONDON BAKERY

We shall be pleased to supply YOU with Bread. Specially appointed Agents to the Child's Study Association. Our carts deliver daily in every Suburb. Phone your orders to M 1567 or U 4178.

11, 13, 15 WELLS ST., ANNANDALE.

A. J. GREEN & SONS

OPTOMETRIST AND EYESIGHT

SPECIALISTS.

AUBURN ROAD, AUBURN.

THE CHURCH MISSIONARY SOCIETY

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

Harvard House, Castlereagh Street, Sydney.

"NO RETREAT"

1920-1921

To Avert Withdrawal of Missionaries

Proposals for Wiping Out Deficit.

Amounts to be contributed by Parishes or Individuals for this specific purpose.

10 Parishes or Individuals at £100 £1000

15 " " " £50 750

35 " " " £20 700

50 " " " £10 500

100 " " " £5 500

1000 " " " £1/1/- 1050

1000 " " " 10/6 525

5025

Will you make one of the required number of Subscribers?

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

Souls of the Righteous" (Floyd). During the collection in aid of the starving children of Europe, Dr. A. E. Floyd played Guilmant's "Funeral March and Hymn of Seraphs."

Church Missionary Society.

The C.M.S. in Victoria will hold a missionary congress at the Chapter House, Melbourne, from October 25 to 30 inclusive. Questions concerning home organisation, missionary candidates, and work overseas will be discussed.

General Synod Representation.

The Melbourne "C. of E. Messenger" states:—

"There is grave doubt that this Diocese was not regularly represented, and that doubt is based upon two matters of concern to Melbourne churchmen. The number of representatives from Melbourne were less than they would have legally been had not the General Synod muddled somehow over the representation. It will be seen that this has now been set right, but too late for Melbourne to enjoy a proper proportion of representation with other dioceses."

The Archbishop-Elect.

The Rev. Harrington C. Lees, Archbishop-elect, will arrive in Melbourne about February 11. A welcome committee has been appointed to make arrangements for the reception of the new Archbishop of Melbourne—Archdeacon Hayman, the Rev. F. A. Ray, and Mr. R. J. Alcock. It is certain that everyone will desire that the welcome should be representative of the whole diocese, and that it will also be of a general public nature. The Archbishop is coming with the goodwill of every denomination in Melbourne. It is to be hoped that there will be opportunity for expression of welcome to be made by all who wish to join with the official welcome.

Ridley College.

Mrs. Fairweather, of Heidelberg, has very kindly donated the sum of £50 to the College, by means of which an annual prize may be given to the student gaining the best pass at the Th.L. examination. It is to be named the Frank Fairweather Prize, in memory of her son Frank, who laid down his life for his country in the war. We trust that the prize will be the means of stirring to emulation and friendly rivalry the men in College each year, and that it will be highly esteemed not only for the sake of one of Australia's most gallant sons whom it commemorates, but for the distinction that it carries.

St. Luke's, Brighton.

On Saturday afternoon, October 8, Bishop Green, assisted by the incumbent, Rev. Perry Martin, conducted a service of dedication of the chancel, sanctuaries, vestries and organ chamber, which have recently been added to St. Luke's Church, North Brighton, at a cost of £2000. At the conclusion of the dedication service Brigadier-General Foot unveiled a tablet inserted in the western wall of the church, and bearing the inscription: "To the glory of God. In memory of the men who fell in the Great War, 1914-1918."

"An Eastern Wonderland."

The great Missionary Exhibition which the Church Missionary Society is planning to hold in St. Matthew's School Hall, Prahran, in November, 1921 inclusive, promises to arouse general interest throughout the parish and surrounding district. Every organisation connected with the Church and Sunday School has undertaken to give active help.

The aims of the Exhibition are:—

1. To increase the efficiency of every Missionary Organisation in this parish.

2. To increase the number of box-holders, subscribers to Missionary literature, O.O.M.s, etc.

3. To render financial assistance to C.M.S.

4. To widen the practical sympathy of many, and work for recruits for the Foreign Mission Field.

Missions to Seamen.

"The 'Norla' Gymnasium is proving a most acceptable acquisition to the Central Institute. We still require some more equipment; but the committee consider that the official opening should take place at once. It is therefore arranged for that function to take place on Wednesday evening, October 19 (after the half-yearly intercession service), when Lady Fraser, to whom we are so much indebted already, has kindly promised to perform the ceremony."

"The Service for Seamen in commemoration of 'Nelson Day' will lose one of its particular features, owing to the Naval Base having been removed from Williamstown to Flinders. But we hope to have a good number of Naval trainees and others. The ser-

vices will be held in St. Paul's Cathedral at 10.45 on Sunday, November 6. The sermon will be preached by Canon Hughes.

"Will our friends at Williamstown please take note of the concert to be given by the 'Forget-me-Not' at the Institute in Thompson street on Wednesday, November 9, to which allusion is made above. We want to raise about £100 for the Williamstown Institute, and this concert will, we hope, materially assist us."—Jottings from our Log.

C.M.S. Congress.

This congress is to be held in Melbourne from October 25 to 30. The enrolment fee is 1/-, which should be sent with name and address to the Congress committee, C.M.S., Cathedral Buildings, Swanston St., Melbourne.

BENDIGO.

On relinquishing recently the parish of Kangaroo Flat, Bendigo, to take up duties directly under the bishop in diocesan work, the Rev. W. M. Madgwick and Mrs. Madgwick were royally entertained by the parishioners at a sit-down banquet. The expressions of affection and esteem were many, accompanying which was a wallet of notes. The members of the G.F.S. presented Mrs. Drevett (nee Miss Madgwick) with a handsome vase, in recognition of her services as pianist at the physical culture class. The Sunday School and teachers at Lockwood gave Mr. Madgwick a valuable pulpit Bible, replacing one presented to him at Enmore, Sydney, 14 years ago, and which has done that many years' service and much travel.

GIPPSLAND.

Bishop Pain Memorial.

Rev. A. E. Adeney, of Stratford, who has been appointed to organise the Bishop Pain Memorial Fund, launched the appeal at St. Paul's Cathedral, Sale (Gippsland), on 15th inst. The amount aimed at is £2000. It is proposed to spend £100 in placing a memorial in the Cathedral and to devote the balance to sending a Gippsland student to one of the Anglican theological colleges and the University.

WANGARATTA.

A successful A.B.M. Missionary Exhibition on September 28-30 gave an opportunity to various missionaries and workers of explaining methods of work at different centres of missionary activities. A realistic New Guinea hut and an aboriginal mia mia, a hospital court filled up by the matron of the local hospital, with demonstrations by the hospital nurses, and the courts representing Melanesia, China, Japan, and New Guinea, attracted large gatherings, who listened to the addresses at the courts with deep attention. A special appeal for the Southern Cross fund brought offerings which amounted to £10, and the total receipts were over £28, of which over £28 will be cleared for the fund. The education value of the exhibition was considerable, and some seventy workers gathered together a week later to discuss the question of organising missionary work in the parish. It was resolved to adopt a missionary and raise £75 a year for his support, and Mr. W. F. Chapman, of the Mitchell River Mission to the Aborigines, was unanimously selected as "our own missionary." It was further resolved to recommend the parochial missionary council to allot wards of the parish to each parochial organisation for increasing the number of missionary boxes and securing regular contributions.

QUEENSLAND.

CARPENTARIA.

Coming of Age.

The Diocese of Carpentaria reached the age of twenty-one years on August 24, 1921. It was on the Feast of St. Bartholomew, 1900, that the first Bishop, the Right Rev. Gilbert White, now Bishop of Willochra, was consecrated in St. Andrew's Cathedral, Sydney. Bishop White occupied the See of Carpentaria for 15 years.

St. Peter's, Nornanton.

The people of Nornanton held a bazaar during the race week in July, and over £150 was raised by the effort. The financial result was due partly to raffling and, as it is against the regulations of the diocese that money should be raised by such means, the churchwardens have agreed at the suggestion of the Bishop, that so much of the money as can be estimated as having been raised by raffles shall be put to a separate account in the bank, and not to the credit of the church funds. The disposal of the money will be decided later on.

NEW ZEALAND.

WELLINGTON.

A Generous Gift to the Diocese.

At the Standing Committee, held on August 30, the Bishop of Wellington announced that a generous gift had been made, which would in the future greatly benefit the diocese of Wellington. The donor is Frederick William Arundell Sanders, living in England, but holding property in New Zealand to the estimated value of £17,000. This New Zealand property he is giving away. The Colonial and Continental Society will receive about £10,000, and the Wellington diocese about £7,000. This generous gift will be used for the augmentation of stipends in the poorer outlying districts of the diocese, and also for enabling the division of unwieldy back-block districts into smaller and more workable districts.

AUCKLAND.

Synod.

The Synod opened last Friday. It was preceded by a Quiet Day for the clergy and laity in the Cathedral conducted by Canon Forster. The business paper included Lambeth questions and the matter of the centralisation of the Primacy.

Annual Meeting of C.M.S.

Interesting accounts of the work of the N.Z. Church Missionary Society in foreign lands were given at the annual meeting in Auckland. The Bishop of Auckland, who presided over a large attendance, explained the Constitution of the Society, and spoke of its responsibility as an organisation formed to carry out the great primary work of the Christian Church, that of delivering the message of Christ to other nations.

"We want to make disciples not only in, but of, all nations," he declared, "and in so doing we must take care not to try to reproduce our national Church in China, or India, or Japan, but to convey to the people there the principles of the Christian faith, allowing them to assimilate them and into their national religious life. We must not think for a moment that the Church of England Prayer Book is the only liturgical standard there is in the world. We must not attempt to force it upon other peoples; so long as they absorb its principles, they can clothe its outward form as they like."

Referring to missionary work in the East, the Bishop continued:—"I am fully convinced that God's Church will never be what it was intended to be until it embraces the great peoples of the East. People talk about bringing Western civilisation to the East; but I say we have more to learn from the East than it has to learn from us, for the East represents not only the world's greatest and oldest civilisation, but is the cradle of Christianity itself."

Mr. C. E. G. Tisdall gave an interesting address upon missionary work by New Zealanders in foreign fields. Men and women had gone from this country to Africa, China, India, Persia, Japan, Ceylon, and Melanesia, and had rendered most faithful and valuable work in the cause of Christianity.

AN APPEAL.

A brother clergyman is urgently needed to assist in the religious instruction at the Boys' Shelter in connection with the Children's Court.

Rev. W. E. Godson has kindly assisted each Monday morning at the Court for some past three months, but he has now left for the country. The Rev. F. Mullens, who takes the class on Fridays, is at present ill. The work is purely extra-parochial, and of a special character. The religious instruction class is on Mondays and Fridays—but a class is also needed on Wednesdays—hours from 10.30 to 11.30 a.m. Surely there will be found two or three of the clergy who for the love of Christ and the faith for the Church would gladly offer themselves for one hour per week. The work is most important, as we might not have a chance, so opportunely, to touch the delinquent lad. Please offer yourself. Full particulars from Rev. Alan Whitehorn, Moore Theological College Newtown.

"NOT FIT FOR EITHER."

A correspondent writes:—"The story attributed to Archbishop Magee belongs to his predecessor, Archbishop Thomson, who had much more rapid promotion, and, after eighteen months as Bishop of Gloucester, became, in 1863, Archbishop of York at the age of 44. I have read somewhere that it was Bishop Samuel Wilberforce more fitted for the position himself—who told him: 'There are only two more promotions possible, Canterbury and Heaven, and you are not yet fit for either.'"

THE CHURCH RECORD.

Alcohol and the Brain.

"Alcohol and the Brain" was the title of a lecture recently delivered by Dr. J. F. Mackenzie at the Assembly Hall, Melbourne. Speaking from a large practical experience of nervous disorders, the lecturer vividly sketched a number of specific cases of nervous pathology induced by alcoholism. It was astounding, he said, to find in the files of any acute mental hospital, how much alcohol was responsible for, and drink seemed to "grease the skids" of every road to human perdition. The juvenile departments of hospitals showed the same state; 10 per cent. of epileptics were caused entirely and absolutely by alcohol. Inextricably joined up with the higher nervous system were qualities of conduct and character, and three parts of mental obliquity originated in the central nervous system, so that it was an easy passage from disease of brain cells to disease of these higher faculties. It was almost incredible that 70 per cent. of crime was directly or indirectly due to alcohol. To the central nerve system, every drop of alcohol was poison and where the sympathetic nervous system was disordered, the administration of drink was mere poison. Scientifically-conducted tests had shown that incomparably better results were obtained with workers who were non-drinkers than with drinkers. Similarly with athletes, it was the central nervous system that carried them through, and alcohol would never "tone" their nervous system and confer that fineness of quality that brought victory. An unbiased examination of the great men of the world caused astonishment that so many practised abstinence and self-denial. Many famous men had condemned wine and alcoholic liquors as incompatible with intellectual achievement. Helmholtz, just before the close of his life, told a gathering of friends that whenever he indulged in alcohol in any form, the subsequent period was invariably barren of the best things by which he had enriched humanity. Dr. Johnson, of dictionary fame, had declared that "wine gives you words instead of thought." The poetic flights of Tennyson, the wizardry of Dickens and Scott, the eloquence and force of mind of Gladstone and Bright, owed nothing to alcohol or alcoholic inspiration. Were the mild compulsion of prohibition adopted in Australia it would be the biggest inheritance for a "white Australia," and there was no limit to the heights to which abstinence and self-control could lift a nation.

ANSWERED QUESTIONS.

We give the following as a specimen of the kind of instruction that is given in some Parish Magazines.

"O. Why do you have 'Incense' at your Church?"

"A. Because God ordered it of old; because God Incarnate confirmed the order by attending the Temple Services; because His Inspired Apostle, St. Paul, referred to it as typical of that which is well-pleasing to God; because St. John beheld it in use in the worship of heaven; because the Church Catholic (East and West), has used it from time immemorial; and, not least, because the Church of England orders it in 'the Ornaments Rubric.' Censer for incense' were amongst the 'Ornaments' to be retained and be in use. For the Scriptural references to Incense, see the December Parish Paper."

This is only one example of the peculiar type of teaching that is supplied in some quarters to members of our Church. It seems to take for granted an extraordinary lack of intelligence in those for whom it is provided. We say nothing as to the degree of veracity that is exhibited in some of the statements, nor of the method of Scriptural interpretation that is adopted. The logic of the reason—"Because God ordered it of old"—is puzzling. If everything that God ordered of old is to be continued to-day, there will be a startling variety of rites and ceremonies to which we question if even the most ardent "Catholic" would submit. We have heard that a very sensible reason for the use of incense in olden days was to

counteract unpleasant smells. We also recall Bishop Creighton's reply to the clergyman who defended it use on the ground that he had "the cure of souls."—"And you think that souls, like herrings, cannot be cured without smoke." He ought not, perhaps, to have said it; but as he himself remarked—"it was irresistible."

AN UNEXPECTED ANSWER.

Appropos of the subject of Sacramental doctrine, we may mention that in Allsop's "Letters, Conversations and Recollections of S. T. Coleridge," the following is recorded:—

"I have somewhere read a story of a Turk who, when in Paris, was prevailed upon to turn Christian, having been promised plenty of wine in this life, and a Paradise of eternal delights in the next. He was regularly instructed in the doctrine of the Church of Rome, and after a time had the Sacrament administered to him. The next day, when his instructor was interrogating him, he asked how many gods there were?"

"None at all," said Mustapha.

"Now, none at all?" said the priest.

"No," replied the sincere believer, "you have always taught that there was only one God, and yesterday I eat him."

Verily there is no absurdity, how glaring soever in theology, that has not had at one time or other believers and supporters among the men of the great powers and most cultivated minds.

SYDNEY CHURCH OF ENGLAND GRAMMAR SCHOOL.

The Annual Scholarship Examination will be held on Thursday and Friday, December 1st and 2nd, commencing at 9 o'clock each day. There will be offered for competition:—

- One Council's Open Entrance Scholarship.
- One Church Primary Schools Scholarship, candidates for which must be Church Primary School boys of at least two years' standing.
- Two Council's Junior Scholarships, Candidates for which must be under fourteen on December 1st. For one of these scholarships candidates must not yet have undergone the school at the date of the examination; but the other is also open to boys who have been not less than one year in the school by the end of the present term.
- One Exhibition for sons of clergy in the province of New South Wales; candidates must obtain a nomination from the Lord Archbishop of Sydney.
- One Walter and Eliza Hall Exhibition of £10 per annum, open to the sons of country clergy in the Province of New South Wales.

With the exception of the Walter and Eliza Hall Exhibition, all the above are of the same value as the total annual fees for day boys. Preference will be given in all cases to sons of soldiers who either fell or were totally incapacitated in the War. Applications stating age, date and year of birth, and accompanied by commendation from present school, should reach the Headmaster before the end of October.

WANTED AN ORGANIST for an American Pedal Organ, Sunday Services and Choir Practice. Salary £20 per annum. Apply Rev. H. N. Powys, 9 Albert St., Strathfield.

BELMORE-LAKEMBA wants earnest Curate. The district is high, healthy, and the most rapidly growing of the suburbs. The co-operation of a large band of enthusiastic church-workers is assured. Full particulars to Rev. P. W. Dove, Dennis-st., Lakemba.

WANTED TO HIRE OR PURCHASE second-hand Church Seats. Apply the Rector, Auburn.

WANTED A YOUNG GIRL for C.M.S. office. Apply, The Secretary, C.M.S., 192 Castlereagh-st.

T. J. HOSKINS & SON
Centennial Motor, Coach and Buggy Works
New Canterbury Road, Dulwich Hill
Call, write or ring
TELEPHONE 36 PETERSHAM
For Motor Bodies, Repairs, Painting, etc.

Wood, Coffill Ltd. The Leading
Funeral Directors
Carriage and Drag Proprietors of the Commonwealth.
Head Office—510 GEORGE STREET, SYDNEY (next to Christ Church)
Phone City 9226 (four lines)

Telephone—Head Office, W 1223.

The F. PILCHER BAKING CO. LTD.
MACHINE-MADE BREAD FACTORY
BALMAIN ROAD, LEIGHARDY.
And 60 Evans Street, Balmain

GLENGARRY HOSPITAL

MEDICAL SURGICAL AND OBSTETRIC.

OFF BRADLEY'S HEAD ROAD, MOSMAN

Telephone Y 1163.

CRANBROOK SCHOOL, EDGECLIFF, SYDNEY.

Church of England Boarding and Day School for Boys.

Chairman of Council: THE HON. MR. JUSTICE HARVEY.
Headmaster: REV. F. T. PERKINS, M.A.
Cranbrook was formerly the State Government House (N.S.W.), and is beautifully situated on Bellevue Hill, overlooking Sydney Harbour. Excellent facilities for games and recreation. A thorough education in Classical, Commercial and Science subjects is provided, as well as a sound religious training. The school was opened in July, 1915, and has now about 200 boys enrolled. A Junior House (Residential) for boys from 9 to 13 years of age has been established at "Wings," in close proximity to "Cranbrook." Particulars may be obtained from Secretary or Headmaster at Sch. O.

STRATFORD SCHOOL FOR GIRLS.

Resident Boarders and Day Pupils.

Lawson, Blue Mountains.

Principal—MISS WILES.

Assisted by a Competent Staff of Teachers.

The School's Scope of Study embraces the usual English Subjects. Pupils are prepared for MUSICAL EXAMS. also for the INTERMEDIATE LEAVING CERTIFICATE and Matric. Exams.
Physical Culture is Compulsory.

The School's great aim is to develop Christian Gentlewomen.

Prospectus on Application.

St. Leonard's Grammar School

Facing North Sydney Oval (Alfred St.)

A BOARDING AND DAY SCHOOL FOR BOYS

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

Tel. 264 North.

T. A. LAPPIN, B.A.

CAULFIELD GRAMMAR SCHOOL

MELBOURNE.

DAY AND BOARDING SCHOOL FOR BOYS.

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

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

LINDFIELD COLLEGE,**DAY AND BOARDING SCHOOL FOR GIRLS.**

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

The General Course of Instruction includes English Language and Literature, Geography (Physical and Political), Ancient and Modern History, Latin, French, Mathematics, Needlework and Class Singing.
Students not attending the School may receive instruction in any of these subjects, or be prepared for the Sydney University Examinations after School hours.
Resident Pupils will receive the advantages of a liberal education, combined with the comforts of a home.
Reference kindly permitted to Professor and Mrs. MacCallum, Professor and Mrs. David.

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

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

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

TRINITY GRAMMAR SCHOOL

DULWICH HILL,

A Day & Boarding School for Boys.

Registered as a High School under the
Bursary Endowment Fund.

Visitor: The Archbishop of Sydney,
Warden:
Rev. G. A. Chambers, M.A., B.Sc.

HEADMASTER:

Mr. F. H. J. ARDNER, M.A., Dip. Ed.



For the Big work of the Church in the Big Land of Australia

The Bush Church Aid Society

Needs YOUNG MEN to enter a specialized Bush Ministry,
And YOUNG WOMEN for the office of Bush Deaconesses and Nurses.

The Society is prepared to train and support accepted candidates.

Applications may be directed to—

Rev. S. J. KIRKBY, B.A.,
Bush Church Aid Society,
Diocesan Church House,
George Street, Sydney.

Your Prayers
Interest
Donations
are invited for
this enterprise

Subscribe to the "REAL AUSTRALIAN,"
a Quarterly Journal.

The Home Mission Society**and MISSION ZONE FUND**

The Extension of Christ's Kingdom in our own Home Land!
President—The Most Rev. the Lord Archbishop of Sydney

Are you a member? If not, why not join?

What shall be our Limit?

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

There need be NO LIMIT if we have you

Personal, Prayerful, Practical Support

Donations will be gratefully acknowledged by—
CANON CHARLTON, Gen. Sec.,
Diocesan Church House, George St., Sydney.

L. T. INGRAM

(Late A.I.F.)

DENTAL SURGEON

Forest Road, Hurstville (Opp. Station).

Crown and Bridge Work. Artificial Teeth.

Painless Extractions.

A. R. BALL & CO.

Pharmaceutical Chemists,

WARDELL ROAD,

Opposite Railway Station,

MARRICKVILLE.

Tel. J.2892.

J. STUART SINCLAIR, M.P.S.
(Gt. Brit.)

Pharmaceutical Chemist,

Victoria Avenue,

Chatswood.

If you want Seeds of Quality, visit

C. J. MACKEY

The Gladesville Mercers and Hatters
Tram Terminus, Gladesville

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

**The Roman Catholic Congress on the Bible**

(By the Dean of Canterbury.)

The Roman Catholic Congress on the Bible, which has just been held at Cambridge, offers many points of interest. It is, in the first place, a somewhat startling phenomenon that the Roman Church should come to Cambridge to proclaim the importance of the Bible, and to assist Englishmen to understand it. Much was made, of course, in Roman Catholic circles, of the fact that the great Foundations of Cambridge, as of Oxford, were established by the Church of the Middle Ages. It is certainly one of the great honours of the Middle Ages that not only our great Churches, but our great educational institutions, in Schools and Colleges, are due to the devotion and the intelligence of the Church of that day. But that Church had not yet been hardened into the unscriptural system of the Council of Trent, and fixed for ever in that system by the assumption of the Pope's infallibility; and, since the Reformation, Cambridge has been associated, far more than Oxford, with the Reformation and the study of the Bible. Macaulay, I think, says, in one of his Essays, that "Cambridge had the honour of educating those eminent Protestant Bishops whom Oxford had the honour of burning"; and during the latter half of the last century, Cambridge was the home of one of the greatest Schools of Bible Study and Interpretation ever known. The light thrown upon the New Testament by Lightfoot, Westcott, and Hort will be a permanent illumination to the Church; and they effectually prevented the crazes of the Tubingen School from finding a foothold in this country.

It is a sad contrast that is presented by the present school of Old Testament criticism at Cambridge, which is not only welcoming the theories of the Wellhausen School in Germany, but going beyond them. It cannot be said that the Cambridge Professoriate at the present day is promoting the authority of the Bible, and it is a strange incongruity that Roman Catholic scholars should be visiting the great Protestant University to support that authority against its own Professors. It is a just claim which the Roman scholars of the Congress make that they are reversing, in some measure, the old relations in controversy, and are supporting the Bible against Protestants. The claim would have been still stronger ten years ago, but happily in Germany itself some of the most eminent Hebrew scholars, such as Konig of Bonn, Strack and Kittel, are reasserting more or less conservative views; and Protestant scholars in Switzerland and France are, on historical grounds, reasserting the old beliefs still more strongly. But it should be gratefully recognised that the Roman Church has been steadily maintaining, in the face of recent criticism, positions which are closely akin to those held by two other great Cambridge scholars contemporary with Lightfoot and Westcott, Canon Cook, the Editor of the "Speaker's Commentary," and Bishop Harold Browne. The answers of the Biblical Commission of the Vatican to questions addressed to them on critical problems are singularly sober and reasonably elastic. It may be worth while to mention that they are to be found in the Roman Catholic Introduction to the "Old Testament" by Father Pope, one of the readers of Papers at the Catholic Congress. It is a very useful Manual, though rendered inconvenient to Protestant students by its use of the Roman Catholic nomenclature for the sacred books. But it is, on the whole, a very valuable Introduction from the point of view of a reasonable conservatism.

On points of criticism, in fact, the papers read at the Congress were all interesting and instructive, and I am glad to see that they have already been published in one volume. The Professor of Holy Scripture at Oscott made the important point that the building of Solomon's Temple is a recognised landmark in the History of Israel. "Yet this Temple, with its organised Priesthood, its Sacrificial cult, its furniture, etc., was not a new creation, but the result of development, the origins of which could only be found in the Pentateuchal legislation." He further urged that "in the history after the conquest of Canaan, the break-up of the central authority, the milieu in which the Jews found themselves, the power of the State in matters of religion, and other causes, acted against the proper operation of the Law. Yet in spite of all, the Law remained." It is a grave fact for the critical School to bear in mind that the whole of the Roman Catholic Church throughout the whole is thrown upon the side of a moderate assertion of the traditional belief on this subject. It might have been imagined that its reliance on its own independent authority would have enabled it to view with more indifference than Protestant Churches the removal by criticism of the old historic foundations of the Jewish and Christian Faith. But it has felt by a true instinct, which Evangelical scholars ought to have

shared more than they have, that the main traditions of the Jewish and Christian Church are indissolubly united, and that a criticism which reduces to chaos the whole exegetical teaching of the ancient Church is fatal to its historic position. There is, indeed, one almost inevitable misunderstanding which runs through the papers of the Congress. "The Catholic Church" is a phrase which, in their minds, means the Roman Catholic Church, and they claim all the services of the Church to the Bible as so much honour to the present Roman Church. "The Catholic Church," said Dr. Arendzen, "settled the Canon both of the Old and New Testaments, and she handed these books as inspired to her children. As soon as she obtained freedom, the great patristic period of interpretation began. But she was a faithful guardian of these books, not merely in early centuries. But it was by the Primitive Church, not by the Roman, that these vital services were rendered to Holy Scripture, and it is by a sort of trick of language that the speakers at the Congress appropriated the merit of them for their own Church. The work of St. Jerome, which the Congress was more particularly celebrating, was that of a giant, and the benefit conferred and still Roman Church, on the Church and the world, through the creation of the Vulgate, is immeasurable. He created both the Bible of the Western Church for more than a thousand years, and a Latin which was really the vulgar tongue of the Hebrew; and his version is still of the highest critical value. As to the texts, both in the Old and in the New Testament, more ancient than any we now possess. But the Church failed to turn to account one of the greatest gifts he offered her by refusing to replace the old Latin Psalter by the new version which he made direct from the Hebrew. That was one of the irreparable errors of the infallible Church, for the language of the old Psalter is now even more deeply embedded in the literature and thought of the Latin Church than is that of our Authorised Version in English literature and life, and to attempt to replace it now would be to break the continuity of religious thought. But the Roman Church did nothing of consequence for the Bible throughout the Middle Ages, and it was the Reformation and the Renaissance which in Luther and Erasmus brought new light and life to bear on it. It was stated in the Second Paper read at the Congress, by Dr. Arendzen, that "the Church restricted the use of Vernacular Scripture locally and for a time, it was her very concern for the true interpretation of the Bible which forced this course of action upon her." That is an ingenious "confession and avoidance." It was her concern for her own interpretation of the Bible, which forced her to keep it from the eyes of those who placed a truer interpretation upon it. "At the same time," continued Dr. Arendzen, "her medieval priests and scholars were saturated with the texts of the Scriptures, and the laity knew the substance of the Scriptures surprisingly well. At the rise of Protestantism, Pius IV. restrained the devotion of the Scriptures by the laity without any special permission; yet even during those years vernacular versions for their use appeared in English, Dutch, German, and French, and Benedict XIV. sanctioned the custom of reading by the laity as long as the version itself was authorised, and since then Popes have repeatedly urged the devotion of the laity to the Word of God." These statements of a leading speaker at the Congress are practically an admission of the hesitation and suspicion with which the Roman Church has always regarded "an open Bible." It was not the Roman Church which opened the Bible to the world at large. It was the Bible itself which proved too strong and living for its guardians, and which impelled Wycliffe, Luther, and Tyndale to open a free course for it before the hearts of all Christian people.

One is often reminded, in fact, in reading the addresses at this Congress, of "the lady doth protest too much, methinks"; and the opening sermon, by the Roman Bishop of Clifton, frankly proclaimed the real position of his Church and the Bible, and its radical opposition to the Protestant position. "It is not for me," said the Bishop, "here and before such an audience, to explain how, in accepting the Divine authority of Holy Writ from a Church, already shown to be Divine, we fall into no vicious circle. Let them answer the objection who believe not in an infallible Church, to whom the Bible is the begin-all and end-all of their religion. With us the Bible gets its hall-mark from the Church, not the Church from the Bible." Precisely. That last sentence expresses very neatly the contrast between the Roman and the Protestant view of the Bible, and makes it plain that, in spite of all they occupied in it at the Congress, it really occupied in the Roman view, an entirely secondary place. If the Congress was intended, as was said, to enlighten others, besides Roman Catholics, about the Bible, it seems a pity the Bishop did not answer the old objection of the "vicious circle" to which he referred.

The ultimate grounds for our belief respecting the Church are the facts recorded in the Bible, and particularly the teaching of our Lord and His Apostles; and it is so, for practical purposes, the Bible is the guarantee of the Church and not the Church of the Bible. The effect of the Bishop's principle is, as he explains, that "in understanding the Scriptures, we rely not so much upon the unaided light of reason as upon the unchanging traditions and teaching of an infallible Church, and upon that other light . . . the light shed on us by Him, the author of all light, who, as He will, can open our mind that we may understand the Scriptures." Does the Bishop really suppose that Protestants rely on "the unaided light of reason," or that they fail to look, at least as much as he does, for the light shed on us by the Holy Spirit? But we are content to rely on the light of that Spirit, and do not put it in a secondary place after the teaching of the Church. In short, this sermon and the Congress as a whole bring out vividly the fact that to the Roman Catholic, the authority of the Bible is subordinate to the authority of the Church, while to the Protestant the Bible was, and remains, supreme. That question of authority was the occasion of some illuminating observations in connection with Canon Barry's interesting suggestion, that the Roman Church would offer an engaging concession to Protestants if it would allow the use of an amended edition of the Authorised Version, in place of the Douay Version. It was strongly asserted, on the other side, that questions in dealing with possible converts. Monsignor Barton Brown said that "it was his lot, when either a Clergyman or a Minister of the Nonconformist Churches sought for admission to the Church to give him instruction. . . . Therefore he might claim to be an expert in what was on the minds of those men who sacrificed all in order that they might come into the Church of Christ. And also he knew from those who came to him what was being said by their brethren who still remained outside of the Church. Every convert he had received had come into the Church because he wanted authority. He was like the African in the Sacred Scripture who said 'I shall I know unless there is any man to explain to me the words of the Sacred Scripture.' He knew hundreds of men who were waiting for a sign; and if the sign to them was that they, the Holy Catholic and Roman Church, were going to adopt the Protestant Version of the Bible, those men would all say at once: 'Rome is beginning to give way. Let us just wait a little longer, we shall get much better terms.' That frank statement throws a clear light upon the crucial point in the struggle between Rome and ourselves. Human nature, in its sin and weakness, craves for "authority"—authority for its guidance in this world, and authority respecting its hopes in the future. The power of the Roman position lies in its unhesitating offer of that authority in an infallible Church; and men are often so eager for it that they are ready to accept the most fallacious arguments in assurance of it. The only effectual answer lies in the assertion of a superior authority, which can only be found in the Bible. It is found in the Bible because the Bible records, under inspiration, the words of God Himself, and especially those of the Son of God and His Apostles. If those words are duly brought before the heart and mind, in due submission to the influence of the Holy Spirit, the soul realises in them an authority superior to any priestly assurances, an authority which penetrates to the depth of its being, and assures it of a Divine Support. It is this which gives such supreme practical importance to the current critical controversies respecting the Bible. If it does not contain the inspired words of God, then it is not the "authority" for which men crave; and we would meet the doubts of our day, and revive the influence of religion among us, we must revive men's faith in the Bible, and bring it home to their hearts as the living word of God Himself, supreme above "all understanding."—"The Record."

The Waste-Paper Man.

(From "Public Opinion.")

"I Inferred That They Loved Me Not."

"Three women came to my habitation, and they sat them down and spake unto me," says Saffed the Sage in another Parable. "And they asked me saying, When thou art sick, dost thou call upon God or the doctor?"
"And I answered, I am never sick."
"And they asked, What never?"
"And I said, Well, hardly ever. It is more than forty years since I have lost the labour of a day through illness."
"And they said, But peradventure thou shouldst be ill, wouldst thou call on God or on the doctor?"

"And I said, I would call on both.
"And I said, Wonderful and Mysterious is this human body, and no man knoweth much about it, but the Physician knoweth a little more than I do. If I have need of his knowledge, I shall not forget that God hath distributed his gifts; neither shall I forget that God hath caused healing herbs to grow out of the earth for the good of such as be sick.

"And they said, Thou canst not trust at once in both God and these Material things.
"And I considered how each of them did trust in Material Things as well as in God.

"And I said unto the first, Thy teeth are false.
"And she said, Thou art no gentleman.
"And I said unto the second, Thy sight faileth and thou putteth thy trust in Spectacles.

"And she said, That is none of thy business.
"And I said unto the third, Thy hair is Not Indigenous.

"And she said, Thou art a brute.

"Then spake I again unto them, and I said, Come not to me to rebuke me for my trust in Material Things. And I spake unto the first, saying, Go thou and trust in God till thy teeth grow out again. And I spake unto the second, saying, Go thou and come not back till thou comest with undimmed eyes. And I spake unto the third, Go thou and return to me when thy hair is grown.

"And from the manner of their going, I inferred that they loved me not."



The report of the National Secretary for the first six months, from April 1, 1921, to September 30, 1921, was presented to the meeting of the National Council held in Sydney during meeting of General Synod, October 7, 1921.

In viewing the whole of the society's work throughout the world during this period of reconstruction, we may well thank God and take courage. The latest reports from England state that there are approximately 1700 branches with a total effective membership of about 45,000. The recent annual conference held in Bournemouth was an inspiring gathering; the spiritual standing of the society was strongly emphasised.

The status of our national council and our relation to the society elsewhere was defined in the following resolution, which was unanimously passed at the Bournemouth conference:—

"That any number of dioceses outside of England may—subject to the necessary Church authority—unite together and constitute a provincial or national council of the Men's Society within its area and may become an affiliated society upon such terms as may be mutually agreed between the home council and the provincial or national council."

The Position in the Commonwealth.

We may, I believe, on the whole be very thankful for the deep, sure progress which is being made throughout Australia. I am of opinion that the outstanding feature of the situation is the presence of the Holy Spirit of God Who Himself is leading men to desire to express themselves through the fellowship of the society. Our chief difficulties are that we are engaged in the task of reconstruction at a time when the spiritual standard in the Church is not at its best, when there is a great deal of indifference towards eternal things, and when clergy and laity are hesitant, because of past experience, as to the future of the society. Allow me, however, to say that if our spiritual influence increases, and our national programmes are gradually carried into effect, there is a great future for the society in Australia—as the only men's organisation which, comprehending bishops, clergy and laity, overlaps all those things that might and do separate, and brings us together into one big constructive brotherhood for witness for worship and service.

Our numerical strength is somewhat as follows:—New South Wales, 50 branches, 750 members; Victoria, 51 branches, 960 members; South Australia, 27 branches, 275 members; Queensland, 30 branches, 450 members; Western Australia, 12 branches, 200 members; Tasmania 16 branches, 251 members, total 186 branches, 2886 members. Some 50 to 60 branches have been revived, or formed, during the past six months.

The principles of our work are gradually emerging. The main one is that the C.E.M.S. is a distinctly spiritual body, and that each member and every branch thereof is pledged to make his or its primary con-

tribution towards the development of spiritual interests. From this vantage ground the men are reaching out to all kinds of work—to Sunday Schools, men's and boys' clubs, social matters to some extent, and corporate and individual participation in municipal and national affairs.

The National Programme.

It is a great thing to the whole Church that the society is honouring all those resolutions which were passed by the national conference in June by incorporating them in one nation-wide programme. I am exceedingly glad to be able to report that the whole programme has been most favourably received, and that portions of it are being carried into effect. For example, three or four centres are endeavouring to establish homes for destitute and orphaned children, several are projecting self-supporting hostels for young men, the subjects recommended for study are being increasingly taken up, and the Melbourne executive has launched a fine municipal programme. Two laymen have already made liberal suggestions as to their part in our construction work. The work of advocacy has been splendidly done by several of our laymen, notably by Mr. Littleton Groom and Mr. L. V. Biggs. I am glad to report that an increasing number of young, strong laymen are being discovered in every State who will be able to assist in this all-important department.

On the directly spiritual side I have to report that retreats have been held, such as at Perth and Adelaide, and corporate communions being increasingly arranged for. An intercessors' guild for men and women has been formed and already upwards of 30 people have undertaken to buttress the movement by intercession.

The Church papers have been most helpful and are always ready to do anything they can to promote our interests.

Literature.

The report of the literature committee will be presented in detail. I wish to say that the small monthly magazine has been most gladly welcomed and is eagerly sought for as a means of linking up all our brethren scattered through the Commonwealth. I hope it may be possible for us to continue to issue it without charge, as I am convinced that the men in due course will so appreciate it as to fully reimburse the council for its outlay thereon.

The whole of the society is deeply indebted to the Dean of Newcastle for his fine contribution of our first book to be published, "The Vision and the Task."

Finance.

The period has been an anxious one for the national executive. It has been hard to win money owing to the depression, and to some extent because of our past want of success. The total expenditure for the six months amounted to £317, whilst the receipts were £306. It is quite evident that increased financial backing will be forthcoming as we make a larger spiritual contribution to the life of the Church as a whole, and as we enter upon such works as will prove to men that the society is really out to get great things done.

I have now visited the States of New South Wales, Victoria, South and West Australia and Tasmania. We have a splendid body of men in the society in Australia; the executives in each State are becoming increasingly effective; archbishops and bishops of our Church are most sympathetic; there are hundreds of men willing to join a strong, spiritual, progressive society. Let us by Divine Grace make it such, and so fulfil the primary purpose of our fellowship—the manifestation of the glory of God in the Church and throughout this land wherein we live.

A. R. EBBS, National Secretary.

On His Service.

(Communicated.)

The new set of On His Service Stamps (and album) is a really delightful series, and the Church Stores is to be congratulated on this artistic Australian production, while the price is quite 50 per cent. less than for the highly-tariffed imported ones.

The introduction of these stamps for regular Church and Sunday School attendance by the children has had wonderful results, so that they are now almost universally used, and a handsome first and second grade certificate is presented to the little collector of 48 or 53 stamps.

Teachers find the lesson books relative to the Biblical incidents illustrated on the stamps in colours of great assistance; it presents the stories in a lucid interesting fashion and is written specially for the young Australian by an Australian.

A City with a Mighty Past.

EXCAVATIONS AT ASKALON.

Excavations of absorbing interest to students and many others are going forward at Askalon, which is one of the only four harbour cities of Palestine that have risen of themselves to fame—the other three are Dora, Caesaria and Joppa. Askalon is now the single survivor of the four. Askalon is mentioned somewhere about a dozen times in the Bible. That it was the enemy of Israel is certain. "Publish it not in the streets of Askalon," said David in his beautiful lament over the death of Saul and Jonathan. The disheartening news was brought by an Amalekite, who was slain by David's orders on the ground, that "thy mouth hath testified against thee, saying, I have slain the Lord's anointed." The reason why they were not to publish it in the streets of Askalon was "lest the daughters of the Philistines rejoice." It is quite obvious from the directness and emphasis of the command that David understood the necessity of a censorship. "There is nothing new under the sun," Askalon was the scene of one of Samson's exploits, for it is recorded in Judges xiv that he slew thirty of the Askalonites. The prophet Zephaniah says Askalon shall be a desolation. The place has a wonderful history, extending from about 1870 B.C. to A.D. 1270. It preserved its name during the whole of that period. As an authority rightly says, "There are few cities which rival a record such as this." "There are few," goes on the same authority, "which can show such a pageant of conquerors or friends: Ramesses and Mernepah, Samson, Sargon and Sennacherib, Maccabaeus, Herod the Great, Omar, Baldwin, Saladin and Richard Coeur de Lion—all these have played their part in the long-drawn destinies of Askalon. To-day, under the moonlight, she lies sand-encircled and empty, and the jackals call to one another over the dust of her departed glories."

Some Excavation Results.

Professor Garstang is now at work digging and superintending the excavations. The work is being carried on under the auspices of the Palestine Exploration Fund, which has a splendid record of activity and achievement. At this moment the Fund is in need of financial aid, and it should quickly get it, for its needs will surely only require to be mentioned to meet with an adequate response. Discoveries already made at Askalon include a statue of Fortune (Tyche) and a fine architectural statue of a victory (Nike) poised on a globe which is upheld by Atlas.

THE TWO BIG NOVEMBER EVENTS

ON HIS SERVICE STAMPS

Will be procurable in the New Edition This ninth series has a completely new illustration for each of the 53 stamps, depicting, in colours, Biblical episodes.

They are an ALL-YEAR-ROUND STAMP, and decrease by 100 per cent. the problem of incessantly devising schemes to attract the children to Sunday Service, and keep them keen to attend.

The introduction of this system—one attendance stamp—has met with astonishing success, and since its inauguration resulted in many hundreds and thousands of young people going to the House of Prayer. Thus the practice of Church attendance is fostered and religious principles ingrained in the young minds—how far reaching may be the result!

53 Stamps and Album for 6d. A handsome certificate given to the collector of 48 or 53 Stamps FREE.

50 per cent. Cheaper than imported ones.

"LEARNING TO SERVE" LESSON BOOK

Written by a popular teacher, will be obtainable relative to the stamps. It attractively relates the stories of the pictures, and the author's wide experience with children enables her to sustain the interest of the Australian child, and "answer the questions before they are asked." Price, 2/6.

An Australian Production for Australian Children in Australian Churches.

CHURCH DAKING HOUSE SYDNEY STORES RAWSON PLACE

Investigation has been made of a Byzantine church supposed to be of the seventh century. A trench parallel with the church has disclosed some stout foundations which may prove to be of Hellenistic origin. In the field, south-east of the Byzantine church, are remains of a Crusaders' church. Specimens have been secured of local ceramics of every period from post-Neolithic up to Roman. It has been possible to assign approximately certain painted wares to pre-Hellenistic and Philistine periods. There seem also to be indications of Canaanitish civilisation corresponding to the XVIIIth dynasty and earlier. Of special interest is a tank which apparently represents the "Well of Peace," known to Antoninus Martyr in the sixth century A.D., and the discovery of a potsherd representing a man fishing, raises the question whether the Peace Pool is not really the site of a far older fish-pond and sanctuary of Darco, or Atargatis. Remains of a giant statue in marble have been discovered, the foot of which, from heel to toe, measures a little over a yard.

Where Herod Built a Palace.

After Askalon came under the rule of the Philistines, its history was a period of profound darkness, and it is the object of the present mission to seek to bring light to bear upon that period. It is interesting to note, too, that the occupation of Palestine by the Philistines gave the country its name, for Palestine is another word for Philistia—the land of the Philistines. With reference to the goddess Darco, or Atargatis, she is supposed by some to be the same as Astarte. She was represented as a beautiful woman about the waist and the lower part terminated in a fish's tail. As she was chiefly worshipped in Syria, and represented like a fish, the Syrians and Syrians abstained from fishes. Herod the Great was born at Askalon. He endowed it with baths and costly fountains and cloisters round a copt, which were admirable for their workmanship and largeness. He also built a palace which, at his death, was given by Augustus to his sister Salome. The city became a centre of Hellenic learning. Coming for the year A.D. 361, there was an outbreak of Christian persecution in the city, the adherents of the older worship seeking by barbarous atrocities to stifle the development of the hated and uncompromising Christian creed. At that time the Roman Emperor was Julian the Apostate, who, although brought up a Christian, had turned pagan. However, Christianity went forward in Askalon, as in other places, and in the same century it became a bishopric. Another point of interest is that the name "Askalon" seems to be derived from a characteristic product of the neighbourhood—a kind of onion which grew there called shallot or escallot, when "Askalon."

The Sunday School by Post.

This organisation, founded and maintained by the Colonial and Continental Church Society, England, has its home in the Society's Teachers' Hostel, Saskatoon, Western Canada. The names of children on the prairie homesteads, far away from any Sunday School or Church services, are given to Miss Henley, the superintendent, by visiting clergy and others. The authorised Church Sunday School lessons are sent out to the children by mail, and their replies to the question are similarly received. That over 2000 isolated children should thus be reached is surely a spiritual effort of the highest value.

The following is Miss Henley's latest report:—

The story of the past year is very similar to that of 1919-1920, except that each department of the Sunday School by post has increased. Thanks to Miss Bashford's visits to England and Eastern Canada, we have gained many new friends and are being generously supplied with magazines, papers and books for the library. Of these, however, we can never have enough for our growing family, and we shall feel very grateful to friends who will interest others in sending magazines, missionary and other kinds. We need more books for our library, too, good, up-to-date books for children and adults, adventure stories and stories of other countries.

Miss Godby has again been very successful with her candidates for the diocesan examinations, eleven out of twelve passing, four with first-class honours. The Teacher Training results are not out yet. She also has a large class of confirmation candidates, who are taken by her through a thorough course of preparation through the mail. This week, together with the correction of the papers sent in answer to questions on the lessons, fills her time entirely, so that with her lies the main part of the actual teaching. We have been fortunate in having a good deal of extra help this year, but even so, we have found it difficult to keep up with the correspondence and other clerical work nec-

essary for an accurate and detailed knowledge of each family. Several new districts have been added to our list, and with the touring of the diocesan van, and also as a result of Miss Plumtre's lengthened itinerary, we are looking forward to a very large increase in our numbers this summer; at present they stand at 2155.

Increased numbers and the development of the various branches of our work are necessitating enlarged quarters, and we feel that it is impossible to manage any longer in our present office. We are hoping that the enlargement of the Teachers' Hostel in the near future will be the means of providing us with a large space for our equipment. At present much valuable time is lost through undue cramping. We should like to issue an appeal for funds towards this great need.

When in Winnipeg last Fall we were able to arrange with Mr. Walter Burd, Dominion Organizer of the Brotherhood of St. Andrew, for a Scattered Members' Branch of the Brotherhood to be started in the S.S. by post, and now are able to report thirteen members. The Scattered Members' Branch of the Women's Auxiliary too has increased in membership, but the numbers are not good yet, although there are hundreds of S.S. by post members who are helping by their prayers and by practical interest; if these would only join up we should have a really strong branch.

The libraries have done good work and the sending of bales of second-hand clothing to distressed families was carried on briskly through the winter.

We are expecting larger accommodation and an extra helper before the winter work begins, and then we hope to reorganise much of our work and to put ahead with renewed zeal. There are hundreds of families who are still receiving no religious education, and whom we are anxious to reach, and there are scores of districts where as yet no service is ever held. We want them to very greatly increase every branch of our work this year, and ask for the hearty cooperation of all our friends.

Departmental Roll.—Bible Class, 155 members; Senior, 270 members; Junior, 485 members; Elementary, 1111 members; Font Roll, 115 members; Scripture Union, 136 members; Women's Auxiliary, 62 members; Brotherhood of St. Andrew, 13 members.

Young People's Corner.

THE LITTLE CHIMNEY-SWEEPS.

In the days when boys were employed to climb and sweep chimneys, there lived in France a master-sweep named Verne, who used boys in this way. He hired the children for the winter season from their poor peasant parents. Verne was a hard-hearted person, who did not overfeed his boys. Sometimes kind people gave them food, but often they went supperless to bed.

At the time of our story Verne employed two boys: Charlie, aged eleven years, and Johnny, aged nine. Charlie, being the elder and more experienced of the two, was expected to look after Johnny and keep him up to his work.

Ah! what rough work it was! And how the poor child's hands and knees suffered as he clambered up those black chimneys! And Charlie, to whom Verne had not set an example of kindness, showed the younger lad little compassion. Besides, Johnny seemed to him a rival.

One winter's morning, the two boys awoke to a white world. There had been a heavy fall of snow during the night, and in the early morning had come a frost, which quickly hardened the snow and made it slippery.

Verne had come to the barn to arouse the boys. "Get up, sluggards!" he said. "There are ten chimneys to be swept at the 'Golden Lion' to-day."

This hotel was the tallest house in the town. It had four stories, with a high attic under a sloping roof almost as steep as a church spire. Verne, having set his boys to work, went off to attend to other matters.

Each boy had five chimneys to sweep. Johnny had already reached the top of his fifth chimney, when Charlie appeared at the summit of his fourth. The elder lad was mad with jealousy. The boys were within a few feet of each other, separated by the ridge of the sloping, snow-covered roof. Johnny, perched on the corner of his chimney, began to sing cheerfully.

This exasperated Charlie. "I'll soon end

your noise, Master Nightingale!" he exclaimed. "They can hear it down there," he added, pointing to the street below where some passers-by, attracted by the sound of singing in the air, were gazing upward. "I'll drive you back into your chimney, my fine singing-bird!"

So saying, Charlie, who was sitting on his chimney with his legs outside and his feet resting on the snow, stooped to find a loose tile which he might fling at Johnny. In doing this, his foot slipped on the frozen snow; he lost his balance and, with a scream of terror, fell head foremost on to the roof. Thence he would instantly have been hurled into the street, had not his hands, as he caught frantically at the roof, fortunately found a hold in the interstices between some projecting tiles.

He made a desperate effort to climb up, but felt the tiles giving way beneath his hands.

Charlie realised that another movement would cost him his life. "Help!" he cried, in a choking voice.

"Don't stir, Charlie!" called Johnny. "I'm coming to you!"

The people in the street had seen Charlie's tumble, and ran to fetch ropes and ladders. But it was evidently impossible for the boy to hold on until such help came. His freezing hands would soon become quite powerless, when he must fall to the ground.

Then the onlookers saw little Johnny cautiously descend from his perch and seat himself astride, as though on horseback, upon the ridge of the roof. In silence they watched the brave boy as he wriggled towards Charlie, thus risking his own life.

Johnny himself never thought of his own danger, so intent was he on the rescue of his companion.

"Oh, I can't hold on any longer!" murmured Charlie.

"Courage, Charlie—I'm here!" said Johnny.

In less than three minutes he had got there. Now unfastening his leathern belt, and partially supported by the chimney from which Charlie had fallen, he bent down very carefully, and in some wonderful way succeeded in attaching the belt to the similar one worn by Charlie.

Just in time! Charlie's hands relaxed their hold—he had fainted. But Johnny held on firmly. Happily the belts were very strong. With one hand the boy clung to the chimney; with the other he grasped the belt, and so supported Charlie.

Five minutes passed. Johnny's strength was ebbing fast. The belt cut his wrist, his fingers were freezing, and he felt horribly dizzy. He knew that he could hold out only a few moments longer.

Then there was a little eruption of snow on the roof, a skylight was opened, and a man crept through. He had come to the rescue, and first Charlie, then Johnny, was lowered in safety to the ground.

Charlie was ill for some time after his terrible experience. "How kind you are to me, Johnny," he would often say, "although I have been so unkind to you!"

Then Johnny would order the invalid to "shut up!" "I have forgotten all that, Charlie," he said, "but I never shall forget how one night, long, long ago, when I first came here, and when I was dying of hunger, you gave me your own piece of bread."

—E. DYKE.

They who bring sunshine to the hearts of others cannot keep it from themselves.—J. M. Barrie.

Men die, but sorrow never dies:
The corroding years divide in vain,
And the wide world is knit with ties
Of common brotherhood in man.
—S. Coolidge.

Telephone B 2660

Hours 9 to 6
Saturdays 9 to 1

Wilfred I. Wenborn
(Established 20 years)

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

Glengarren Private Hospital

LYTTON STREET, NORTH SYDNEY.

The above Hospital has been purchased by Sisters Barkas, Frank and Saxter, A.T.N.A.

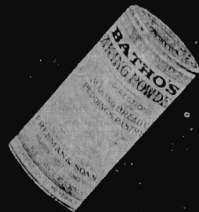
MEDICAL, SURGICAL, OBSTETRIC and INFECTIOUS.

Telephone 2 North.

Diocesan Book Society

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

BATHO'S



BAKING POWDER

PREPARED BY
S. FREE & SONS LTD.
HARRIS STREET, ULTIMO, SYDNEY.

40 YEARS' RECORD
NOTHING BETTER
A Pure Baking Powder.

Telephone No. 7 North Sydney.

Great Northern Bread Factory

W. G. HUNTER—Baker and Confectioner

Vienna, Malt, Brown, Hovis and Milk Bread.
WEST AND ERNEST STREETS, NORTH SYDNEY.

Householders, please note address— Phone Edgecliffe 532.

MORTIMER'S

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

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

We are preparing for CHRISTMAS TRADE, and we want your help
to make it greater than ever with us.

Start straight away by leaving your Christmas order for
Cakes and Puddings, and leave a deposit, then pay, say,
1/- or 2/- per week until Dec. 17th, and the balance on
receipt of goods. DON'T DELAY, but ACT NOW!—The
opportunity is yours, the pleasure is ours.

L. WAY & CO.

WHERE QUALITY COUNTS
417 Parramatta Road
Leichhardt
PHONE PET. 650

Wedding Cakes, Birthday Cakes, Butter-made Puff
Pastry. High-class Hand-made Fancy Biscuits.

OGSTON'S

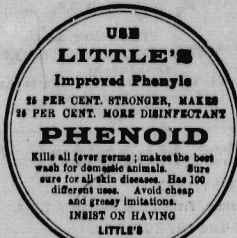
High-Class Pastrycooks,

143 RAMSAY ST., HABERFIELD.
Telephone U 2881. Tram Section.

Irvine's CARRAMALT

The Speedy Remedy for Coughs
Carrageen (or Irish Moss) combined with Extract of Malt
2s.; posted 2s. 6d.

IRVINE LTD., DISPENSING CHEMISTS
Drummoyle
Country Orders despatched next mail.



ANTHONY HORDERN'S CATALOGUE of the SEASON'S FASHIONS

This authoritative Review of
the Season's smartest styles
and Guide to wise Economy
in Dress, will be posted you
Free on request. The Illus-
trations give Ideal Expres-
sion of Fashion in her most
Charming mood, and the
moderate Prices emphasise
the Splendid Value always
Offered at the HOUSE of
ECONOMY. Write To-day.

ANTHONY HORDERN & SONS LTD.
Brickfield Hill, Sydney.

E. WEBBER & CO.

The Leading Drapers
Clothiers and House Furnishers

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

at
WEBBER'S
as in Town

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

at the ONE BIG STORE
Opposite Town Hall, Auburn.

DOUGLAS H. BARNWELL

Ironmonger,
Great North Road, Five Dock.
Phone W 3171.
All Crockery and Hardware at City Prices

J. GRANGER & SON

BAKERS & PASTRYCOOKS,
239 CHURCH STREET, PARRAMATTA.
The Oldest Established Bakery in Australia.
Phone U 8027.

Phone Petersham 209.

WILLIAM H. OSGOOD, LTD.

Licensed Plumbers, Gasfitters and Drainers
Estimates for all kinds of House Repairs.
204 Marriokville Road, Marriokville.

Try

J. HENLEY

For your Groceries and Provisions.
(The very best for the very least.)
187 Bridge Street, Drummoyle.
Telephone Drum. 96.

The Guildford Bakery

Railway Crescent, Guildford.

H. C. COLEMAN

BAKER & PASTRYCOOK.
Orders Collected and promptly Delivered daily.
Wedding and Birthday Cakes made to order.
Small Goods a Specialty.

Phone Drum. 840.

J. SPOONER

CASH GROCER,
LYONS ROAD, DRUMMOYLE.
(Orders Delivered Daily.)

STAINED GLASS MEMORIAL WINDOWS

Specialty Selected Subjects for
Soldier Memorial Windows.
References as to work executed in Australia and
Great Britain.
F. J. TARRANT, 24 & 26 Taylor St.,
off Flinders St., Darlinghurst, Sydney

ARTHUR DANDO

BAKER, CONFECTIONER, Etc.
Machine Bread Factory,
597 Darling Street, Balmain West
and 91 Lord Street, Newtown.
Wholesale Bread a Specialty. Cakes in all Suburbs
Daily. Telephones—W.1064; L.1746.

The Church Record

For Australia and New Zealand.

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

With which is incorporated "The Victorian Churchman."

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

VOL. VIII, No. 22

NOVEMBER 4, 1921.

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

Current Topics.

The Council of Christian Congrega-
tions in Church, N.Z., have recently

Relics of
Barbarism.

The report of their ex-
periences comes as a
shock to those to whom "distance lends
enchantment to the view," and who have
heard only of the beauty of the noted
and important islands. We hope that a
similar shock was experienced by those
responsible for the guardianship of the
city's health.

The Ven. Archdeacon Haggitt said he
could only describe the conditions as ap-
palling. They reminded him of the slums
of London, only the cases were more iso-
lated. All the houses were small, having
no more than four or five rooms. In one
such small house there were nineteen
people living, and in others the numbers
of occupants were twenty-two, fourteen
and twelve. It was found that five or six
persons slept in one bed, and growing
girls and boys occupied the same rooms.
In many houses most of the windows
would not open. The filth of the back
yards was horrible—open drains, rubbish
and slush providing absolutely plague-
spots. The rent in nearly all cases was
inexorably high—25/- a week being
charged for a shack not worth £100.

The Archdeacon said that he did not
want "to make any condemnation," but
the very description of the foul condi-
tions prevailing was a sufficient condem-
nation of the city authorities. We trust
that the churches will not allow the mat-
ter to rest until they have got their city
cleansed of such a disgraceful state of
things. We would also like to suggest
that the municipal council might, with
advantage, be cleansed of men who have
been guilty of so grave a dereliction of
duty as to allow such conditions of life
to remain.

The news item in the English columns
relating the Pilgrimage of the Bishop
of Peterborough will be
An Inspired
Visitation.
is some approach in the
bishop's action to the
true ideal of a bishop's profession as
a father-in-God to his clergy and
people. Says the "Guardian":—

"There is something very human and at-
tractive in the Bishop of Peterborough's
progress through the rural deanery of
Rutland. Clad in purple cassock and bearing
his episcopal staff, the Bishop walked from
village to village in the small country. The
incumbent of each parish received the Dio-
cesan at the border of his parish, escorting
him to his confines, there to be met by the
neighbouring vicar or rector when the visit
was over, in most instances, accompanied by
thronges of villagers. Bishops are such far-
away people to the majority of country folk
that one wishes some of them would follow
Dr. Woods's example. Your own bishop
walking into your village, preaching to you
on your own green, and talking to you
about your village affairs, proves more than
anything else, if you are a countryman, that
he is a Father in God. But then few of our

bishops have the muscles or the inches of
the Bishop of Peterborough. Dr. Woods, I
think, has established a record in making
such a visitation—a most happily inspired
visitation—on foot."

The same simplicity of a bishop's
approach to his people is not unknown
in our Australian Church, though the
manner of entertainment in the case of
our Australian bishops has probably
been much simpler.

We congratulate the Venerable Arch-
deacon Boyce on his candid criticism
of the racing carnival in
A Scathing
Criticism. Melbourne. The race for
wealth under the evil con-
ditions of the turf is to
be deplored by all right-thinking citi-
zens.

Archdeacon Boyce, preaching at St.
Paul's, Redfern, last Sunday, said:—
"A crowd of reputable people have gone
over to Melbourne, and probably a million
of money will be spent in this temporary ca-
pital for accommodation and among shop-
keepers."

"I do not envy Melbourne in a matter of
this kind, for it has gathered to it not only
the respectable but the worst in Australia.
"Gambling appears to reach its highest
mark on Cup Day. I love manly and honest
sport. It has done much to form the British
character, and on right lines should be gen-
erously encouraged. But betting dishonours
and degrades it."

"The man who takes money from another
and gives him nothing in return is adopting
a dangerous principle that no high-minded
person should for a moment countenance.
"Gambling is either right or wrong. I
have never heard a logical defence of a
wager. Unfortunately, it has been the ruin
of thousands, and especially of our young
men."

"I protest with all my heart against it,
and call upon all God-fearing people who
desire the uplift of this country to keep their
hands clean, and try to purify racing and
all other sports from such contamination
with its train of attendant evils."

"At this time let everyone be upon his
guard and stand like a rock against the
temptation. Mr. Gladstone once said, 'Duty
is a power which rises with us in the morn-
ing, and goes to bed with us in the evening.'
To oppose the prevailing gambling spirit of
to-day, emphasised by the Melbourne car-
nival, is an ever-present duty to our God,
to the Commonwealth, and to ourselves."

We cannot understand how men of
Christian character placed in respon-
sible public positions can lend approval
to so degenerate and demoralising a
"sport" as horse-racing has become
under the evil influences of the gam-
bling craze.

Labour and Loyalty are not neces-
sarily opposed to one another. Unfor-
tunately Labour is often

represented by anti-British
spokesmen and influ-
enced for ill by revolutionaries who
would be revolutionaries under any or
every kind of government. We were
sorry to see that a Labour Party in
New Zealand takes exception to the
oath of allegiance that is to be re-
quired of teachers in State Schools.
We are a part of the British Empire
and in all public concerns loyalty to
the Throne is so obvious a duty that
we decline to admit the right of public
servants, occupying positions of re-
sponsibility and influence to flaunt a

personal disloyalty or exert their influ-
ence in that direction on the children
of the Empire who are placed under
their control. Parents have a right to
demand that no taint of disloyalty
shall come into contact with the chil-
dren while under the government super-
vision, least of all through the medi-
um of men and women holding such
a key position of influence as is held
by the day school teacher.

Melbourne Church-people awake to
find themselves notorious. They are
the most progressive Pro-
testants the world has
known—progressive in
practice of the art of

persecuting the poor, ill-used, uncom-
plaining "Catholic." At least that is
the opinion of the "Church Times,"
and of course that reputable organ of
the Anglo-Catholic party must be cor-
rect. We confess to some degree of
surprise when we read the following
editorial note in that periodical, but
perhaps our Melbourne friends will
understand and appreciate it more
than we do. It is always useful to
know ourselves from other people's
point of view, sometimes it is amusing!
The note we refer to reads as fol-
lows:—

"In the worst days of Protestant persecu-
tion in England there is no parallel to what
has recently happened in Melbourne, Aus-
tralia. St. John's Church in that city has
for some time been a centre of Catholic
teaching and worship; it has a large con-
gregation, mainly composed of converts and
emigrants from such well-known Catholic
centres in England as All Saints', Margaret-
street, St. Michael's, Beckenham, St. Cuth-
bert's, Philbeach-gardens, St. Silas', Kentish
Town, and others. Formerly, for sixty years
the parish, which contains twenty-two thou-
sand souls, was in Protestant hands. Six
years ago the church was nearly empty and
the parish slumbering in indifference. To-
day—or rather yesterday—there was a well-
attended daily Mass, the Blessed Sacrament
reserved, over seven hundred children in the
Sunday Schools and three hundred on the
Catechism and kindergarten rolls. But all
this splendid work, which has the whole-
hearted support of the parishioners, is being
brought summarily to an end. It appears
that the parish priest, Rev. Cyril C. Bar-
clay, who was formerly of the North Queens-
land Bush Brotherhood, returned from fur-
lough, spent in England to attend the Anglo-
Catholic Congress, to find that advantage
had been taken to the vacancy in the Arch-
bishopric of Melbourne to sell the church
and land to a city merchant for £35,000!
This outrage was the act of the diocesan
authorities, and was carried through in the
face of protests of the vestry and congrega-
tion."

Side by side with the sessions of
the General Synod there was held in
Sydney an important con-
ference of Churchwomen.
Some of the Church's
finest women thinkers ad-
dressed this conference

on matters that were related in various
ways to woman's life. We are glad
to be able to publish some of the
papers which were read at the conference,
so as to enable Australian
Churchwomen generally to have a
share in the information and inspira-
tion that the conference supplied. In