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The Church Record**For Australia and New Zealand.****A Paper issued fortnightly in connection with the Church of England.****With which is incorporated "The Victorian Churchman."**

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Post Free.)**Current Topics.**

The European situation is not yet clear of clouds; indeed, at times there is almost to be heard the distant thunder of another gigantic war. Has the Church left off praying to the God of nations that His own Spirit may guide the counsels of the nations in all that yet remains to be done in making a true international peace and service? Will our leaders give the Churches another call to prayer and continuous intercession that we may all reap the fruits of the peace which, by common consent, our God has given?

A tornado of protest and correspondence has been caused in England by the Secretary of the E.C.U.'s New Year's letter in reference to the National Assembly. He urges the reorganisation of the "Catholic" (sic) vote in each electoral area in order to get adequate representation in the Assembly and on other Church bodies. Mr. Pinchard is frankness itself in stating the position and in bringing up to date party organisation for the promotion of his specially "Catholic" influence. He says:

"Broadly speaking, the Church of England to-day is divided into three groups or parties, each of which has much in common with both the others, and yet they are sharply divided on matters which are of fundamental importance. . . . Many people (and one can both understand and sympathise with their feelings) deprecate strongly the use of the word 'party' in this connection. Yet one does not well see how it can be avoided in the circumstances. There is the National Assembly. There is that wide legislative commission which it holds under the Church of England Assembly (Powers) Act. There are in it obvious dangers of the possible misuse of those powers from the point of view of each group to which members of the Assembly may individually belong. 'Parties' in the Assembly, therefore, and 'party' action are simply inevitable. However much we may deprecate this, nothing is to be gained either by pretending that it is not so, or by the avoidance of current terms descriptive of the actual position, however much these may grate upon our ears or offend our sensibilities. We must frankly accept the situation, and that explicitly. To do otherwise is to be guilty of a deliberate camouflage which will really deceive no one, though it may easily prejudice the success of good causes."

The views of representative leaders are interesting. Here are a few: "I think to attempt to work National Assembly elections on 'Party' lines is deplorable." (Bishop of Lichfield). "If they borrow the methods and weapons of party politics, they may win victories for groups, but at a cost. The price will be bitterness within the body and contempt without. . . . Such methods may be inevitable in the State, but are degrading and disastrous to the Church" (Bishop

of St. Edmondsbury and Ipswich). "I hope I am not irreverent, but your letter of the 10th recalls to me a story I heard this week in a Shropshire village—Shrill voice (loudly), 'Oraice, you mustn't take them apples.' Shrill voice (quietly), 'Oraice, bring us one!' I deplore party spirit in the Church, and for that reason I cannot approve of organising the Central Group" (Bishop of Hereford). "I consider the attempt to organise the National Assembly upon party lines is positively wicked." (Bishop of Bristol). But, after all, there are parties in the Church—who are diametrically opposed on some rather important points of doctrine, and the question is whether the criticisms above recorded are not somewhat incandor or shallow.

It seems to us that the Bishop of Durham grips the situation aright when he frankly faces the difficulties of the position, and as frankly states what is the exact truth, that there is a conflict of first principles, and that Mr. Pinchard's policy is not necessarily described correctly as "party tactics." Dr. Henson's letter is as follows:—

"Party tactics" are deplorable, irrelevant, and spiritually lowering, but I doubt the fitness of the expression when applied to the policy advocated by Mr. Arnold Pinchard. The root of division in the Church of England is not partisanship, but a conflict of first principles. Two versions of Christ's religion are being presented within the National Church, and they cannot be reconciled.

Even a "central group" must have some basis agreement, and not all the charity in the world can build common action on contradictory beliefs and objectives. "A kingdom divided against itself cannot stand," and the case is not otherwise with a Church. The Church of England is a Reformed Church, and it cannot repudiate the Reformation without stultifying itself. But Mr. Arnold Pinchard and his fellow "Catholics" repudiate the "Reformation," and are steadily exerting themselves to purge the Church of England of everything which draws from that source.

It is the flimsiest pretence to plead the obsolescence of the Rubrics as the cause of the present anarchy in the Church. Obsolescence carries its own remedy; for the obsolete is also the unpractised and the unwanted; but the law-breaking which matters is that which is dictated by principle, and this is precisely the quality of "Anglo-Catholic" lawlessness. This deliberate, calculated, even conscientious disobedience to authority is the crux of the practical problem now confronting the Church of England.

I regret to be compelled to confess that I can see nothing before us but disruption. Perhaps the "forward movement" of the "Anglo-Catholics" may bring us to our fate.

It is conflicting principles that will prove the great bar in the way of reunion. There are some beliefs which are not essential principles of the faith. Men may, and do, differ as Evangelicals, e.g., in the matter of the Second Coming of Our Lord, although even there there are some who make their own interpretation of the Scripture the

canon of faith for all. But there are other beliefs which are so fundamental that divergence in relation to them necessitates breach of union. These matters require to be faced quite frankly, as all attempts to bridge such gaps are foredoomed to failure. Dr. Henson has quite correctly summed up the position. Sometimes our leaders, and more especially our Evangelical leaders, in their truly fine ambition for large-heartedness and impartiality, seem to lose sight of the true facts of the case, and come to foster a jellyfish species of disciple who has no idea what a conviction means.

From Temora, N.S.W., there comes a righteous criticism of the Christianity that has regard to self first, instead of imitating the Master's way of addressing itself first of all to the needs of others. "It is, to my mind," writes the critic, "a serious blot on our balance sheet that there is no contribution to Missions included in the expenditure of over £800." Surely! It is difficult to understand how such a tragedy is possible in these days. The Church people of that district can have but little idea of what the Church of Jesus Christ stands for. We recommend for this and all similar cases the consideration of Dr. A. H. Strong's

Pertinent Questions.

"What are Churches for but to make missionaries?"

"What is education for, but to train them?"

"What is commerce for, but to carry them?"

"What is life itself for, but to fulfil the purpose of Missions, the enthroning of Jesus Christ in the hearts of men?"

Only a crass ignorance or want of loyalty to the Lord Christ can account for lack of appreciation and pursuit of the very clear will of God in this matter.

The "Puritan" Christian is often accused of manufacturing sins by his abhorrence of or abstention from certain pursuits of business and pleasure. The "Guardian" brings to light the fact that the Anglo-Catholic completely outshines the Puritan in this respect. It says:—

There was once a distinguished Anglican divine who wrote a book called "The Sinfulness of Little Sins." We are now in a state of animated expectancy of a much more up-to-date volume on "The Sinfulness of Imaginary Sins," which, we understand, is being prepared by the Society of St. Peter and St. Paul. We find some slight forecast of its probable contents in a threepenny booklet on "Self-Examination"—for Confession, of course—which has just been issued by this society, chiefly, it would appear, for the use of children. One of the questions there put to the pious infants for whom it is intended is, "Have I let myself say, or think, that I don't like incense?" No longer can it be said that the Church lags behind the times when some at least of its

members display an inventive ingenuity which must needs provoke the wonder and admiration of the Patent Office. Comment is needless!

We welcome the forward movement of the C.E.M.S. The call to prayer to members of the Society C.E.M.S. throughout the world cannot but have a sanctifying and invigorating influence on the membership, and the further practical effort to bring their fellow-men to the House of God on May 21 will foster the spirit of service along the lines of co-operation in the extension of the Great Master's Kingdom amongst men. Probably many parishes in which there is no branch of the Society will join in with this special effort for the bringing in of men.

We have seen a copy of the special issue of the Men's Magazine with the form of intercession and can cordially commend it.

Men's Commonwealth Sunday

May 21.

The Archbishops and Bishops of Australia have been asked to give their sanction and support to the proposal that May 21 may be observed as Men's Sunday. The letter conveying this request, which was signed by the Bishop of Bathurst and Mr. Littleton Groom, says:—

The period from May 21 to May 28 is to be observed as a world-wide week of prayer by all branches and members throughout the world. It is our desire to make a special effort to call to prayer the Churchmen of Australia at the outset of that week.

Briefly put, our purposes are:—
(a) To call men to united prayer.
(b) To endeavor to secure specially large attendances of men on that day in the hope that lapsed or indifferent worshippers may be led to form the habit of regular worship.

We are venturing to suggest that the minds of men may be specially directed to the two subjects, (a) "The Church in National Life," (b) "Fellowship," in the addresses and sermons given on that day. The National Council is prepared to circulate specially prepared pamphlets on these subjects. The Council is also desirous of submitting to your lordships a draft of extra prayers for use during the services of the week of prayer.

It is hoped that many Churches may see their way to make an offering to our National Fund of anything over the average collection on that day which would go towards the State quota for that fund.—Men's Magazine.

World Conference on Faith and Order.

Announcement was made to-day that the next World Conference on Faith and Order, comprising seventy-seven national churches of the world in the movement toward Church Unity, will be held in Washington, D.C., in May, 1925. Group conferences of the many communions represented in the World Conference will be held for preparation and study in the intervening period, according to Robert H. Gardiner, secretary of the World Conference, 174 Water Street, Gardiner, Maine, U.S.A. The work in anticipation of the world gathering will extend both to the clergy and lay men and women, even including thousands of individual congregations.

According to plans just announced, each Commission representing a national church will convene as soon as possible to take steps to promote the conferences in both large and small areas. Then each pastor, priest and rector will organize conferences in his neighbourhood following the organization work of the presiding officer of his territory. A general appeal will be sent to laymen and laywomen to urge their direct co-operation and study in connection with their particular church. Already the World Conference has established contact with many thousand laymen in every part of the world who are desirous of forwarding the movement toward Church Unity.

It is expected that the Continuation Committee of the World Conference will meet in London in 1924. This committee includes representatives of the following communions: Anglican, Armenian, Baptist, Con-

gregational, Czechoslovak, Disciples, Eastern Orthodox, Friends, German Evangelical, Lutheran, Methodist, Moravian, Old Catholic, Presbyterian, Reformed, South India United.

English Church Notes.

Personalia.

The Bishop of Mauritius has arrived in England on a short visit for the purpose of appealing for funds and support for his diocese.

In his diocesan "Magazine," the Bishop of Madras (Dr. Whitehead) announces his resignation of the Bishopric, which he has held since 1899. His present intention was to leave India directly after Easter. "We have now come," he writes, "to the end of a definite stage in the history of India, and many important changes are impending in the Church as well as in the State. As I cannot myself stay long enough in India to see these changes though I think it is much fitter that I should vacate office now, so that the Bishop who starts a new policy in any department of the work may be able to carry it through."

The Rev. Howard West Mowl, who is now on the Professorial staff of Wycliffe College, Toronto, has been nominated by the Archbishop of Canterbury to be Assistant Bishop under Dr. Cassels in the diocese of Western Canada. Mr. Mowl is a graduate of King's College, Cambridge, and was ordained in 1913. From 1913 to 1916 he was a Tutor at Wycliffe College, Toronto, and from 1918 to 1919 an Army chaplain. He was a son of the late Rev. W. R. Mowl.

The Bishop of Coventry, Dr. Yeatman-Biggs, has resigned because of ill health. The Bishop is 77 years of age, and has been in Orders 53 years. He was consecrated as Bishop Suffragan of Southwark in 1891.

News has been received by the China Inland Mission from the Foreign Office that the brigands who were reported to have captured Dr. Howard Taylor some days ago have been attacked by Government troops, and two of their number captured. Negotiations are being carried on for Dr. Taylor's release.

Dr. Howard Taylor is the son of the Rev. Hudson Taylor, founder of the China Inland Mission. He and his wife, who is the daughter of the late Dr. H. Grattan Guinness, collaborated in the biography of Mr. Hudson Taylor, and Mrs. Howard Taylor is also known as the able historian of the China Inland Mission. Dr. and Mrs. Taylor are on a visit to China gathering material for another book. Mrs. Taylor was also captured by the brigands, but released later.

Sir Robert Williams, Bart., treasurer of the National Assembly, and also President of the C.M.S., has undergone an operation. He was progressing favorably according to latest reports.

Church Statistics.

In connection with the Church statistics given in the new issue of the "Official Year Book," published this week, we confess to being a little uneasy over those of Confirmation. The number confirmed in 1921 reached a total of 196,394, but this is considerably below the average (218,941) for the ten years 1898-1907, although from each of these decades the figures for the Church in Wales are excluded, as they are from the returns for 1921. But between the years 1898 and 1921 no fewer than eight new dioceses were created, and one would have expected to see a great increase in the 1921 figures, especially as the population has grown considerably since 1898. The Ordination statistics are beginning to recover from the disastrous set-back caused by the war. Last year 846 deacons were ordained, but it will probably be a few years yet before we get back to the 1913 figure of 610. The number of communicants at Easter was 2,171,619, a goodly total in itself, but considered in relation to a population of more than thirty-three millions the figures give cause for anxious consideration. The total of voluntary offerings reached the magnificent sum of £10,498,716.—"Record."

Progress of Missionary Work.

The Chung Hua Sheng Kung Hui (the Church of China) is the result of nearly eighty years of C.M.S. and fifty years of S.P.G. effort, and of eighty-six and twenty years of work by the American and Canadian Churches, which are both their own missionary societies. It was formally constituted on April 26th, 1912, at Shanghai, by eighty-one representatives of congregations scattered throughout a dozen of the eighteen provinces of China, in over eight

hundred and forty cities and towns. There were present two S.P.G. bishops in North China, three American bishops on the Yangtze Kiang (Mid China), one Canadian bishop a little to the north of that river, four C.M.S. bishops in South China, twenty-four European clergy and three European laymen, fifteen Chinese clergy and twenty-nine Chinese laymen, out of a body of six hundred missionaries and a hundred Chinese clergy. When its constitution and canons had been adopted, the "Te Deum" was sung in Mandarin. It is now ruled by a General Synod, in which Europeans and Chinese are on a footing of absolute equality, and the proportion of Chinese steadily increases. In 1918, it outstripped its Japanese sister Church by gaining a Chinese bishop, Tsae Seng Sing, educated at Trinity College, Ningpo, son of the first Chinaman admitted to the Anglican priesthood.

C.M.S.

A very large and important meeting of the General Committee was held on March 15. The proceedings lasted from 11 a.m. to 4 p.m. The special subject of discussion was a motion put forward by Rev. H. D. C. Bartlett in these terms:—

"Whereas the authority of Holy Scripture as the Word of God necessarily involves the trustworthiness of its historical records and the validity of its teachings; and whereas Holy Scripture claims this authority for itself, and our Lord, Whose utterances are true, endorses that claim; we, the Committee of the C.M.S., because we believe the acceptance of this authority, so endorsed, is necessary to the fulfilment of the missionary ideal hitherto associated with C.M.S., hereby undertake neither to send out as missionaries nor to appoint as teachers or responsible officials any who do not thus whole-heartedly believe and teach."

In connection with this motion a statement of the Secretaries embodying the recently published statement of the Doctrinal position of C.M.S., was also under consideration. The discussion was in an excellent spirit, and the Dean of Canterbury's amendment for postponement of the question "until July in order to gain more time for prayer and mutual consultation," was carried by an overwhelming majority.

The Heathen.

"When he saw the multitude, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd."

"Then said He unto His disciples, The harvest truly is plentiful, but the labourers are few." (Matt. ix. 36.)

"My flock wandered upon the mountains, and upon every high hill, ye, my flock was scattered upon all the face of the earth, and none did search after them."

"Neither did my shepherds search for my flock, but the shepherds fed themselves."

"Therefore, O ye shepherds, hear the word of the Lord, Thus saith the Lord, I am against the shepherds and I will require my flock at their hand." (Ezek. xxxiv. 6-10)

"Go out into the highways and hedges and compel them to come in, that My house may be filled." (Luke xiv. 23)

"The heathen perish; day by day Thousands on thousands pass away." The Gospel they have never heard, They never read God's Sacred Word. Who will go forth in God's great name, Who will the word of truth proclaim, And take the Gospel to these souls Whom now the Prince of Night controls? No Church they enter; God's own day In vain pursuits they while away. Close at your door, in parks so fair, On ocean beach—you'll find them there. Oh, shepherd souls, who weak by week Preach to bare seats, why not go seek These straying sheep now wandering far, And take the Gospel where they are? The charge is yours—to highways go, And draw them in. While shepherds sleep The wolves devour. Our God doth keep Account of all. At your own hand He will the blood of all demand. Take them the message—do not wait For them to come, the hour grows late, Go seek the wanderers where they roam, And bring them to their Father's home. Life's little day is passing—wake, O! wake! Ere God shall come your work from you to take.

If the people do not come to the churches, the churches must come to the people.

—Fairlie Thornton.

The Fulness of Personality.

(Sermon preached in St. Paul's Cathedral by the Rev. Lionel G. B. J. Ford Head Master of Repton School.)

"Fight the good fight of faith" (1 Tim. vi. 12); "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh" (Gal. v. 16).

"Christianity," it has been boldly said, "was founded by a young man, and as compared with other religions, it is essentially the faith of the young adult." I think we may take the words as conveying a real truth about our faith. Its appeal is to the vigour and strength that belong to a man in his prime. St. Paul takes his metaphors from the battle and the racecourse and the wrestling ground: "Fight the good fight of faith."

"I therefore so run, not as uncertainly; so fight I, not as one that beatech the air." "This one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press to ward the mark." "So run that ye may obtain." It is just the field of contest and athleticism of which young English manhood so readily appreciates the charm. It is the aspect of Christianity—its manliness, its muscularity, its fighting spirit—that Browning has interpreted to us so faithfully, as one who would have nothing to do with "the slothful, the mawkish, the unmanly," as—"One who never turned his back, but marched breast forward, Never doubted clouds would break; Never dreamed, though right were worsted, wrong would triumph, Held we fall to rise, are baffled to fight better, Sleep to wake."

No doubt Christianity has a quieter language, too, the language of maturer years, when the ideal stretched before us is simply "the way," the straight path along which our feet are to be guided. And this language has its special appropriateness as the brilliant dreams and hopes of youth give place to the chastened sobriety of middle-age, as the pilgrimage which began in stress and storm leads us along plainer lines, and true liberty is found to consist not in wild striving after personal triumphs, but in submission to the guiding will of God. "Walk in the (Divine) Spirit, and ye shall not fulfil the lusts of the flesh." Yet willed submission is itself a conquest, and he who has so walked can see it all in retrospect as a fighting of the good fight of faith—a fight in which, from first to last, our wills are free, our personality our own.

How this is so, how free-will with moral responsibility is possible in a world determined by God; how sin, which is nothing less than defiance of God, found its way into that Creation which God described as very good, is a problem that we have not the means of solving. It will probably be debated long after we are dead. But meanwhile we have to live, and of all temporary solutions the least satisfactory is surely that which destroys the dignity of human personality by robbing us of our moral freedom, and, in the interests of a supposed logical completeness, defies the whole testimony of human experience, which, if it tells us anything tells us this—that in every act of moral choice we make or have made our wills have been free. Our finite parts—the limbs, and nerves, and brain-tissues—may be conditioned by their environment, and subject to all the laws of necessity; but the infinite in us—that of us which, no doubt, has to work through the finite in this life, but that of us, too, which has touch with God, stretching through the crass air and humours of earth into the clear ether beyond—is subject to no such law. It is free to choose, and its choice may be, if so we will, the path of the Divine Spirit. Here is its dignity and glory, that it can move in touch with the Divine.

The dignity of human personality, the value of each individual soul—surely that is the truth which we need in a special way to recognise to-day. See it in the growing boy, and let him see that we see it. Deal lightly with his self-assertiveness, his crude thoughts and layings down of the law, his disrespect for the wisdom of the ancients, his combativeness, and the like—these are the raw material out of which—by guidance, yes, but not by repression—the fulness of a manly personality is to emerge. What can be less conducive to a manly self-respect in a boy than the old idea which suffered him to be seen only and not heard? Or look again at the grown man. Can anything be more de-vitalising to him than that he should think of himself or act as if his will were not free? It is the assent to the doctrine of his moral impotence, and the consequent ceasing to try, that sends him headlong down the hill—tiring this one into a drunkard and that into a sensualist. And it is the same error, in a more refined form, that dictates

acquiescence in our own limitations—the comfortable certainty that whatever is, is right; whatever we have not learned, we cannot learn; whatever habit we have not formed, we cannot form. How the way of progress is barred, for ourselves and for all who might have been helped by us, by the paralyzing acquiescence that we let steal over us and numb the best part of our manhood! The stream of tendency that we were meant to breast sweeps us along with it; it glides smoothly, almost imperceptibly—who knows whither? Perhaps to where the cataract will suddenly plunge us into the abyss.

Brethren, I dare to say that this attitude of mind and will is much more common than is usually recognised. It is atrophy rather than perversity of will that is responsible for many of the wrecks with which the shores of life are strewn. And I am quite sure it is a defective sense of the dignity of their own personality that makes so many men fail to come to the measure of their full stature—either in their individual lives or in their social responsibilities. On the whole it is not the shattered careers that are the saddest things to contemplate; it is the vast mass of respectable and mediocre lives that have never risen, or had any consciousness that they were meant to rise, to the height of their great argument; of people who really imagine that their day's work is done, day after day when they have finished adding up the columns in a ledger and have glanced through the evening paper on the journey home. The number of these imperfect, incomplete lives is, I say, the saddest thing. The great heart of the people which beats so languidly, and yet to which alone appeal can be made, the stolid unimaginativeness of hearts and ears to which the trumpet words of prophet and reformer are mere, so much sounding brass; the many educated minds to which the thought of human brotherhood, of citizenship in its larger sense, means nothing—these are the phenomena which madden a Ruskin and sours a Carlyle. It is they which constitute the dead mass of indifference on which the waves of thought and the winds of reform seem to beat in vain. Will nothing galvanise them into life? Will nothing make us recognise that the fight is our fight, that we matter, that our opinion counts, that our bit of activity and productiveness is wanted to make the tale complete? "Produce, produce"—it is the message that Carlyle preached as a Gospel—"were it but the pitifulest infinitesimal fragment of a novel, produce it in God's Name." 'Tis the utmost thou hast in, God's out with it, then. Up, up! Whatever thy hand findeth to do, do it with thy whole might. Work while it is called to-day, for the night cometh wherein no man can work."

That is it. Christianity is a gospel of work, alive and active. Its distinctive feature, if I may quote once more, "is not the renunciation of self, in the sense in which some Asiatic religions have inculcated renunciation, but the combination of an intense desire for self-expression with the desire for disinterested social service."

And yet this life of strain and activity may be, if so we will, and is meant to be, the treading of the path along which the Divine Spirit is our Guide. "If ye be led by the Spirit, what do the words mean? They imply a surrender of our wills to Him, but it is an active, and not a passive surrender. "Our wills are ours, to make them Thine." We lose ourselves to find ourselves. Surely we can grasp the paradox which tells us that His service is perfect freedom. So may we help to purge human life of its misery by purifying and disciplining our lives in the light of the heavenly vision, and live in that light while we strive to transfigure earth. "Walk in the Spirit." Choose this path, and ye shall live. The promise is all there. "Walk in the Spirit," and what shall follow? "Ye shall in no wise fulfil the lusts of the flesh." All the old fleshly enemies shall be crucified—adultery, fornication, uncleanness, lasciviousness, drunkenness—all the evil passions, hatred, variance, emulations, strife, seditions, heresies, enmities, murders—even superstitions, too, idolatry and witchcraft shall be crucified with them. These will go. So the great St. Paul teaches us, and in their place the fruits of the Spirit shall be ripening, all the things which make human life blessed, which issue in love, and joy, and peace.

It is the life and progress of a pilgrim to which we are called—a life of movement and of danger, with its Sloughs of Despond to wade, its perils by the way, its steep to climb. But it is a life, too, which has the Celestial City as its goal at the end, and as we pass along the road we are conscious of a heavenly guide. Evangelist is not far off. The city is not attained as yet, ah, no! but, though "we count not ourselves to have apprehended," yet, walking in the Spirit, we may securely move forward, stretching out the hand of friendship to those that lag, while for ourselves, forgetting those things which are behind, and reaching forth to those things which are before, we press to-

ward the mark. Let Bunyan's own words be our marching cry:—

"He would valiant be
'Gainst all disaster,
Let him in constancy
Follow the Master.
There's no discouragement
Shall make him once relent
His first avowed intent
To be a pilgrim.

Who so beset him round
With dismal stories,
Do but themselves confound,
His strength the more is.
No foes shall stay his might,
Tho' he with giants fight;
He will make good his right
To be a pilgrim.

Since, Lord, Thou dost defend
Us with Thy Spirit,
We know we at the end
Shall life inherit.
Then fancies flee away!
I'll fear not what men say,
I'll labor night and day
To be a pilgrim."

Personal.

The Bishop of Gippsland has appointed the Rev. A. A. Yeates, M.A., to be his Commissary in Melbourne.

Rev. W. Bullock, until lately Secretary for the C.E.M.S. in New Zealand, has been appointed Vicar of St. Matthew's, Masterton.

A specially interesting collection of Melanesian objects has been presented to the Pitt-Rivers museum at Oxford by the Rev. R. H. Codrington. The collection is the result of many years of missionary work and study, and contains hundreds of valuable articles. The list of curios shows a large assortment from the Islands, including from New Zealand six obsidian flasks from an old Moa hunter's camp, a quantity of flake, five stone adze blades, and two meres.

Rev. G. C. Glanville is due to leave England on May 23rd, and to arrive in Sydney about the end of June or early in July.

Mr. Elsworth, manager of the Diocesan Book Depot, Melbourne, was married on Easter Monday, at Holy Trinity, Coburg, by the Rev. C. Hudson, to Miss Osborne, one of the voluntary helpers in the C.E.M.S. rooms.

Revs. F. Lynch, M.A., B.D. (of Williamstown, Vic.), and S. P. H. Martin (of Ivanhoe), will exchange cures on 1st May. Mr. Lynch has been at Williamstown since 1913, and Mr. Martin came from Tasmania in 1919.

Rev. J. Townsend, of Bethunga, will come in June to take duty as assistant curate to Canon Langley, at St. Mary's, Caulfield.

Rev. A. L. Wright (Seamen's Chaplain at Middlesborough, in Yorkshire) has been appointed by the London Committee to succeed Rev. H. C. Leplastrier at the Sydney Mission to Seamen. Mr. Wright will be arriving shortly. In the meantime the Rev. C. H. Tomlinson is carrying on with the assistance of the Rev. E. C. Madgwick.

Rev. G. E. Lamble, of St. Stephen's, Richmond, has declined the offer made through the Bush Church Aid Society by the Colonial and Continental Church Society to make a lecturing tour through England towards the end of this year. Mr. Lamble felt that, owing to his absence from his parish on war service so recently, he could not at present undertake duties which would call him away again.

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The Archbishop of Melbourne will preach at the Protestant Alliance demonstration in the Melbourne Town Hall on Sunday, 21st May.

Several of our exchanges have the following interesting but striking paragraph in their personal news:—

Rev. Stanley Howard, L.Th., B.A., hon. C.F. of Australia, has now passed his final for the degree of M.A. in the University of Durham, and has joined the Manchester Committee of the National Church League. He and the Rev. Corrie Glanville, B.D., recently addressed a well-attended meeting of the League on Evangelical Churchmanship in Melbourne and Sydney. Both of them hope to sail for their native Australia within the next twelve months.

Evidently the addresses referred to must have been given by wireless telephone.

Rev. D. Creighton has accepted the curacy of St. Stephen's, Newtown, N.S.W.

Rev. C. J. Sumner has been appointed to the curacy of St. Luke's, Concord, N.S.W.

The resignation of the Rev. F. M. Nightingale, rector of All Saints', Wickham Terrace, Brisbane, takes effect on June 21, and that of the Rev. I. S. Needham, rector of St. Andrew's, South Brisbane, takes effect on June 30. The name of Canon Jenkyn, of Ipswich, has been mentioned in connection with the vacancy at South Brisbane.

Miss Barber, who left Sydney 18 months ago for Hongkong, is returning by the Aki Maru, due May 8. She has been forced to give up C.M.S. work for health reasons.

At St. Thomas' Church, Narellan, N.S.W., a memorial window, erected by the parishioners to the memory of the late Mr. David Nott, was unveiled in the presence of a large congregation by Mr. E. Cross, senior churchwarden. Mr. Nott had been a churchwarden of St. Thomas's for over 45 years.

Rev. R. R. Hawkins, Th.L., in charge of the Cobarr Mission, was married at All Saints' Church, Woollahra, to Miss Phyllis M. Gudgeon, daughter of Mrs. Gudgeon, of Waverley, on Saturday last, by the Rev. S. J. Kirby.

A pleasing incident in connection with the ordination of Rev. Stephen Jones, only son of the late Canon Nathaniel Jones, M.A., Principal of Moore College, Sydney; the alumni of Moore College who were trained under his father presented him with a Grimm-Thayer Lexicon as a token of regard and of affectionate remembrance.

The Archbishop of Sydney has appointed the Rev. S. M. Johnstone to the rural deanery of Parramatta, and the Rev. C. A. Stubbin to the rural deanery of North Sydney.

Rev. D. J. Knox will take charge of St. Michael's, Wollongong, early in May.

Rev. F. Maynard has been offered the living of All Saints', Brisbane.

Judge R. S. de Vere has been appointed to succeed Jude Roseby, after a lapse of several years, at Vila, New Hebrides. Mrs. de Vere, who accompanies her husband, is the younger daughter of the late Dr. Handley C.

G. Moule, Bishop of Durham, and is keenly aware of the virtual slave-trade still prevalent so near Australian shores under Franco-British protection. They sailed from Glasgow by the Blue Funnel liner Aeneas, on 18th March, and will call at Melbourne, and spend some days in Sydney on their way to the New Hebrides.

Rev. R. H. Simmonds, vicar of St. George's, Royal Park, Melbourne, is spending a few weeks' holiday in Sydney.

The Archbishop of Melbourne preached in his Cathedral on 23rd ult., at the annual service of the Royal Society of St. George.

Archdeacon Hindley has again been elected Vice-President of the Anti-Liquor League in Victoria.

Mrs. Harrington Lees addressed the Mothers' Union on 26th at St. Saviour's, Collingwood (Vic.).

Canon Snodgrass was married on Wednesday last at his parish church, St. James', E. St. Kilda, to Miss Kiddle.

World Conference on Faith and Order.

Suggestions for an Octave of Prayer for Unity during the Eight Days ending with Pentecost (Whitsunday), namely, May 28 to June 4, 1922.

The Unity of Christendom can be accomplished only by the Church on her knees. Unity in prayer necessitates as well as precedes unity in action. Prayer without action is barren pietism.

It must be the united prayer of all who believe and confess that our Lord Jesus Christ is God and Man—our Saviour and Redeemer. Individual prayer often seems futile. The consciousness of being one of an "innumerable company," praying for the same object at the same time, strengthens one's purpose in prayer. Prayer means immediate and close fellowship with Jesus Christ Who is the Great Intercessor, so that we cease to be lonely the moment we begin to pray. Moreover, when we pray for Unity we pray for that which He purposes and our prayer is certain of answer.

Never in our lifetime has there been such a stirring of mankind toward Unity as now. Men are making bold to take definite steps in the direction of Unity. Therefore our prayer must not be for a vague something which we hope may encompass us without any special plan and effort on our part. We must pray for the prospering of those ventures which the spirit of God has put into our hearts to undertake, and then we can launch out upon them with wisdom and power. Let that bath an ear let him hear who the Spirit saith unto the Churches.

It is Churches that are called to repentance for their corporate faults as well as individuals for their own shortcomings. No Church can rest in the bland contemplation of its special blessings without jeopardising its very existence. It can hope to retain its place in God's favor only so far as it recognises its failures and limitations. Each must set its own house in order for the sake of the well-being of all. And each member of the Church must confess the sins of his own Church as his very own.

Let us then fall to prayer with these principles to guide us.

Sunday, May 28, 1922.

"Other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice."—John 10: 16.

TO be able to speak with one voice, all the Church leaders must awaken to the apocalyptic earnestness of the present time, and must feel like soldiers in different uniforms, but of the same army, marching toward the same goal. All other aims, like increase in welfare of one's own denomination, getting money for new buildings, proselytising in the Church of one's neighbors, sending missions to handfuls of people in the dark corners of the globe—all these ends are trifling games of the blind who do not see their main duty in a night of earthquake. If necessary, therefore, let my denomination

perish, but let Christ be the ruler of the rulers of the world. . . . The voices of many Churches are no voice at all. One united voice of all the Churches will shake the earth.—Bishop Nicholai of Serbia.

O LORD, we thank Thee for Thy patience with us in the midst of our divisions and a waiting world. Hasten the day when we all shall see the truth as it is in Jesus, and increase in us that true loyalty to Thee which shall bind us to all who are in Thy fellowship. Forgive our self-will and teach us how to make every day a time for the offering up of ourselves unto Thee with pure affection and hearty devotion. Lead us by the shadow of the cross until there shall be fulfilled in us all Thy gracious promises. In finding Thee we have found the fellowship that is to break all fellowships until there shall be one flock, whose fellowship shall never be broken, under the lead of the one Shepherd, to whom be glory for ever. Amen.

Monday, May 29, 1922.

That they all may be one; as thou, Father are in me, and I in thee, that they also may be one in us: that the world may believe that Thou hast sent me.—John 17: 21.

WITHOUT laying any undue stress on the words of Jesus in St. John xvii., as the Church exists to win the world for him, it seems obvious that that unity should be in the visible Church, so manifest to the world as to impress and influence the world. The unity professed and exercised in the mutual relations of all Christian communions. A world divided by class, nation, colour, will not receive the message of reconciliation from a church divided about creed, ritual, polity. There are Christians still in different, if not hostile, to any proposals for visible unity, but they cannot read the signs of the times nor hear the call of the hour—Principal A. E. Garvie, New College, London.

O SEARCHER of hearts, thou knowest better than we know ourselves that the divisions in the Church are denials of thy divinity and of thy rule in the hearts of men. That undying yearning for the fellowship with all the saints thou didst implant in us, and thou didst send thine only-begotten Son, whose petition for oneness in the flesh is leading us into forbearance with one another. Make us to be generous in our conduct, gentle in our words, and kind in our thoughts. Teach us to forget when others think unkindly of us, and grant us patience and brotherly kindness, until we shall become so revived that we shall learn to love those whom we have not seen, by loving our brethren, whom we have seen. Through Jesus Christ. Amen.

Tuesday, May 30, 1922.

It hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith I am of Paul; and I am of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptised in the name of Paul? or are ye yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?

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For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase.—1 Cor. I. 11-13; 3: 8-6.

No church, no communion, is free from blame, but if all churches and communions can come together, for we have all sinned. We have stood aloof from each other, as though those of other communions did not belong to our fellowship; we have pursued our courses independently of what others planned to do; we have made our record before thee and the world as though we held special privileges from thee above all other communions, when long ago thou didst teach us that the equality of ownership of us all is in Jesus Christ, our common Lord and Saviour. Then teach us how to be humble and how to be Christian to all other Christians, for Christ's sake. Amen.

Wednesday, May 31, 1922.

There shall be one flock, and one shepherd.—John 10: 16.

We have allowed ourselves to take for granted the necessity of Christian disunion, blind to the fact that oneness is the first, not the last, requirement for God's firm foothold among men. The tinkling ambitions of separation are shocking in the face of a shattered, bewildered world that is looking for leadership and finding none. The performance of the Churches, first and last, individually and collectively, is pitiful, measured by their high-sounding professions and claims. The failure of Christianity—and it has failed—is the inevitable failure of a Kingdom divided against itself. It will go on failing until it manifests unity, and all the privileges and wealth which each enjoys separately are placed at the disposal of all.—Rt. Rev. Charles H. Brent, Buffalo, N.Y.

OPEN our eyes, O Lord, that we may see our failure—failure in that which thou hast commanded us to be; and suffer us to fail no longer but to seek thy face with all our heart and all our soul and all our mind until the spirit of wisdom and holiness be seen in us by those who do not know thee. Cleanse us wholly by thy Spirit, and grant that thy loving-kindness may so rest upon us that we may be able to interpret it in more friendly attitude toward those from whom we differ, until thy thoughts shall become our thoughts and we shall discern that we, who have been brothers in the dark, are henceforth brothers in the light. Only in thy light shall we behold thy beauty in others; and to thee be the glory, through Jesus Christ our Lord. Amen.

Thursday, June 1, 1922.

By this shall all men know that ye are my disciples, if ye have love one to another.—John 13: 35.

AS being baptised we are all on either side brothers and sisters in Christ, we are all at bottom members of the universal Church. In this great garden of God let us shake hands with one another over the confessional hedges, and let us break them down so as to be able to embrace one another altogether. Let us examine, compare, and investigate the matter together, and we shall discover the precious pearl of religious peace and church unity, and then join hands and forces in cleansing and cultivating the garden of the Lord, which is overgrown with weeds.—John I. I. Von Dollinger.

MOST merciful God and Father, we thank thee that in spite of our divisions thou hast loved us and art ever seeking to make thyself so known to us that we may love each other fervently with pure minds and true hearts, thereby proving ourselves to be disciples of the Lord Jesus. Give us fervour of love, shame for our unbrotherliness, sorrow for our schisms, and yearnings for closer walks with thee and with all those who are thine. Lift the clouds that separate us, that we may find the way to each other. Make the path of brotherhood among men as well trodden as is the path of the stars. Forgive us in that we have not found the unland paths of the spirit, but are still stumbling across the earth in search of a path which thou didst make of old and which in our blindness of unlove we have not found. Guide us, O Lord, that our footsteps may honor thee, whose we are, and whom we serve; through Jesus Christ. Amen.

Friday, June 2, 1922.

Walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit of the bond of peace.—Ephesians 4: 1-3.

ASK yourself these questions. Can a united Church find its mind and the mind of Christ better than a divided Church? And the answer is not in doubt.

CAN a united Church find its voice and utter the voice of Christ better than a broken and dismembered Church? And the answer is not in doubt.

CAN one Church—one in its passion, one in its spirit, one in its devotion, one in its opposition to all evil, one in its consecration to all good, be used by Christ, the Head of the Church, in the world's movement more effectively than can the broken and dismembered portions of such a Church? And the answer is not in doubt.—Bishop W. F. McDowell, Washington, D.C.

O GOD, our heavenly Father, we humbly bless thee for what thou art and what thou art striving to make of us. We desire to grow in the grace and knowledge of our Lord and Saviour Jesus Christ. Draw us to thyself by thy own gracious Spirit, and likewise draw all others who have turned their faces toward thee in prayer. May we and they grow in faith toward thee and in abounding love toward one another. Give us that disposition of mind and humility of heart that we may even now begin to show forth the heavenly life to which thou now fitting us, and for which thou art even now fitting us, and for which thy Name; thy Kingdom come; through Jesus Christ, our Lord. Amen.

(To be concluded.)

A Mission of Healing.

(By Canon George Buchanan, vicar of Holy Trinity, Hull.)

Missionaries (like other people) need occasionally a lift up; it is not too often they get it. Lately, however, they and indeed the general Church circles in Egypt, have been stirred by a visit from Mr. Hickson on what he calls a "Mission of Healing." It was my privilege to come in for it both in Cairo and Alexandria, and to hear it discussed pro and con in a dozen different places.

Mr. Hickson comes with the imprimatur of the Archbishop of Canterbury, and has conducted a number of Missions in India and the Far East. The idea is, of course, familiar to all of us at home, and many are members of the "Guild of Health." But one's special interest was to try to estimate its effect on a missionary centre, for here in such a place any false move would have an effect more disturbing than in the stable conditions in England.

The customary method was first to hold a general meeting, at which the idea was described and to which all sorts of residents were invited. At this Mr. Hickson made a detailed statement of what his Mission stood for, both negatively and positively. He was particularly clear on what it was not. It was not in any way connected with Christian Science, a psycho-analysis, or even with faith-healing or mental cures. It was the Lord alone who could heal, it was absolutely divergent from any merely "secular" activity on the mental plane. It was a spiritual work as the result of prayer from beginning to end. Further, it was really the revival of a power which the Early Church held and exercised, and not in any way "some new thing."

A Mission Service.

Here at St. Mary's, Kasr el Doubara, I attended an actual service of healing. It was in the afternoon of a week-day, and yet the church was filled with British (both residents and missionaries), as well as a number of Copts, whose turbans and veils make a striking picture.

Quite a number of people went forward to the rails, where Mr. Hickson laid his hands on their heads and shoulders respectively and offered long and earnest prayer over each. The blessing on each was pronounced by a clergyman who followed him. After a long series of "physical" cases, he called for those who desired "spiritual" cure also, and again numbers went forward. It was all very reverent and quiet; there was complete absence of emotion, but no one could be unmoved at the sight of English ladies leading up their little children, followed by Coptic mothers eager with the same desire, succeeded by men who had obvious ailments, and including Egyptian students whose earnest faces showed that they

sought some very practical cure, physical or spiritual.

The Meaning of it All.

What is one to say about it? This has been the subject of discussion again and again, and really it is not easy to answer. Some missionaries think it is the thing they have been looking for, others are a bit afraid of it. Some point to the fact that it draws residents, "not usually interested in religious things"; others reply that a spiritual result will often draw where a spiritual result would not be sought. On the whole however, I think it is safe to say that religious opinion in Egypt feels that here is a power which, if it be true, is of immense importance not only to individuals but to the Church at large.

My own position is that of cautious sympathy or sympathetic caution. I would like well to push out into the further ranges of the Gospel's power; I cannot but believe that in our Lord Jesus Christ there is power for all phases of life, and that the Incarnation touches life at all points. And yet the dangers of it are obvious, the danger of aiming at physical rather than spiritual results (theoretically, you will say, both are aimed at, but human nature being what it is the physical will more appeal). This danger, too, of seeking a sort of equivalent from "signs," like as many sought "tongues" and lost much of their spirituality thereby. Still in spite of all the dangers, the fact remains that Christ went about healing the body and the soul, often simultaneously; that, as the hymn reminds us, His "touch has still its ancient power," and God forbid that our caution should limit His efficacy.

Two helpful factors were made clear, one that no slight on the medical profession is intended. In conversation on the point Mr. Hickson made it quite clear that doctors are a real part of God's agency for healing, but that if "prayers" are also a part why should they not be used?

The other very hopeful factor is that "prayer groups" are to be formed in every centre whither he has come. The business of these is persistently to follow up specific cases in prayer, and by so doing to provide that sympathetic atmosphere without which all modern science teaches no great work can be done.

Whatever, therefore, be the percentage of direct cures—and I should like six months to investigate these—the fact remains that dozens of earnest missionaries and others are stirred ardent to corporate prayer, and to that earnest expectation of an answer which is so essential to its persistent exercise.

Power dwells with cheerfulness, hope puts us in a working mood, whilst despair is no muse and untunes the active powers.—Emerson.

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22 CASTLE REACH STREET
(2 doors from Hunter Street)
SYDNEY

Memorandum on Movement towards Unity in South India.

(By the Bishop of Madras.)

History of the Movement.

1. The movement towards Church Unity in South India first took definite shape at a Conference of Tamil pastors of different denominations held at Tranquebar in May, 1919, at which Dr. Sherwood Eddy presided. At that Conference the pastors of the Church of England and of the South India United Church (a Federation of Congregational and Presbyterian Mission Churches) passed a resolution strongly advocating unity and suggesting as a basis for negotiations four conditions which were practically identical with what is known as the Lambeth Quadrilateral, namely, a constitutional Episcopate, the Holy Scriptures as the final authority in doctrine, the two creeds, the Apostles' and Nicene, as a sufficient statement of the historic faith of the Church and the two sacraments, Baptism and the Lord's Supper, administered in accordance with Our Lord's commands.

2. This resolution was brought before the General Assembly of the S.I.U.C. in September, 1919, and they passed a resolution in favour of Unity on the basis of a Constitutional Episcopate and appointed a Committee of fifteen members to negotiate with the Anglican Church in India. This resolution was subsequently confirmed by the Councils of the separate Churches included on the Federation.

In February, 1920, this resolution of the General Assembly of the Church of England in India sitting at Calcutta. The Synod welcomed the desire for Unity, and appointed a Committee of fifteen members to negotiate with the Committee of the S.I.U.C., and draw up a statement of its own position as regards Unity.

3. These two Committees have held three joint conferences. The first was in March, 1920, when a preliminary statement of the points of agreement was drawn up and accepted and the representatives of the S.I.U.C. stated their own position with regard to the Ministry and Confirmation; this preliminary statement, together with other documents relating to movements towards Unity in different parts of the Anglican Communion, was in the hands of every Bishop who attended the Lambeth Conference during its discussions on Reunion in July, 1920. The second Conference of the two Committees took place in December, 1920, and the third in June, 1921.

A report of the resolutions passed at these three Conferences has been since published. These resolutions do not, of course, give a definite scheme of Reunion or anything like a Constitution for a United Church of India; but they suggest solutions of some of the most difficult questions at issue between the Church of England and the S.I.U.C.

This report was submitted to the General Assembly of the S.I.U.C. last September and the following resolutions were passed with reference to it:—

The Resolutions on Union.

Passed by the General Assembly of the S.I.U.C. in September, 1921.

Recommendations.—In presenting its recommendations to the General Assembly the Committee on Union wishes to record its very high appreciation of the spirit that animated the representatives of the Anglican Church with whom they have carried on these negotiations. Every meeting that was held was full of inspiration to all that was highest and best. Every one present made a very sincere and earnest attempt to effect a real union and the spirit that prevailed was one of love for the brethren and faith in the leadership of the Spirit.

We Therefore Recommend.

1. That the General Assembly place on record its opinion that the S.I.U.C. should be willing for the sake of doing what it can to forward the cause of union in Christendom, to accept a Constitutional Episcopate as defined in its resolution of September, 1919 ("in which the Bishops shall be elected by and be responsible to the General Assembly") and at the same time that it express its position that the S.I.U.C. cannot enter a union which will cut it off from those Churches with which it is now in full communion. It treasures its present catholicity too highly to take any step that would diminish or destroy the fellowship which it enjoys with Evangelical Christendom.

These resolutions will have to be submitted to the Council of each separate Church included in the Federation before they are confirmed and become effective. The report of the three Conferences will also be submitted to our Episcopal Synod next January and the Synod will decide what action is to be taken with regard to it.

I need only now call attention to two points in the report; first, that it is recommended that the Union shall be for the present limited to Churches in South India; and second, that what is aimed at is not a Province of the Church of England in South India, but an autonomous Church of South India independent of the State and not controlled by any foreign Church or Missionary Society.

Future Procedure.

It is well for us to realise that there are many stages to be gone through before any definite steps can be taken for the establishment of a united Church.

(a) Even if the recommendations of the Report are accepted as the stand by both sides, the two Committees will have to continue their Conferences in order to arrive at an agreement on various questions that still remain unsettled, and their final report will have to be presented to the General Assembly of the S.I.U.C. and to the Episcopal Synod or Provincial Council of the Church of England in India. When the complete Report is accepted by both parties in India, it will have to be submitted to the Consultative Committee of the Lambeth Conference and also to the Committees of the different missionary societies in Great Britain and America, in order to find out whether the Church of South India with a constitution framed on those general lines could be in communion with the Anglican Churches throughout the world and also continue to receive support in men and money from the foreign missionary societies. If both these points are assured, it will then be necessary for the four dioceses of the Church of England in South India and the churches included in the S.I.U.C. to confer in order to draw up a detailed Constitution for the Church of South India, and that constitution will in turn have to be submitted to the General Assembly of the S.I.U.C., to an Assembly fully representing the Bishops, Clergy and Laity of the four South Indian Dioceses, to the Provincial Council of the Church of England in India, Burma and Ceylon, and then again to the Consultative Committee of the Lambeth Conference and the Committees of the British and American Missionary Societies. All this procedure will obviously take much time.

I have described this procedure fully because I am anxious that you should be assured that there is no possibility of any scheme for Reunion being rushed through without adequate discussion or without giving to all persons concerned ample time and opportunity carefully to consider it and express their opinions about it.

The Evangelical.

Bishop of Chelmsford's View.

A large audience of clergy assembled at C.M.S. House, London, on March 6, to hear an address from the Bishop of Chelmsford on "The Evangelical—his Doctrine and Mission." St. Paul was the first great Evangelical—for the Cross was the keynote of St. Paul's teaching, and those who follow in his steps are called Evangelical. Erasmus was the first to make use of the word in a distinctive sense as descriptive of those who followed Scripture rather than tradition. He did this ten years before the word "protestant"—of which we must never be ashamed—was used. The contrast was between the teaching of the Scripture and the doctrine of the papacy. The Reformers had as their motto, "The word of the Lord abideth for ever," and appealed to Holy Scripture alone as the final authority in all matters of doctrine.

Fundamental Principles.

The fundamental principles of Evangelical Theology are: (1) Sin forgiven by faith alone, without necessity of any priestly absolution; (2) the reality of sin, pardon and sufficiency of the grace of the Lord Jesus Christ to meet every human need.

Looking back, it will be seen that revivals of true religion have all been based on these central facts. The men who led others to the Cross with the blessing of God believed in the truth of the Scriptures, loved the Word of God and based all their teaching upon it. The centrality of the Cross in Evangelical theology must be maintained at all costs. We hear a great deal of the need of adapting our message to the age, but the message of the Gospel, the fact of redemption through the Cross was from the first century until now a stumbling-block to many men.

Ministry of the Holy Ghost.

Many people nowadays imagine that they must be content with seeing two or three souls won to God as the fruit of years of parol work. It is too often forgotten that we live in the day of the ministry of the Holy Ghost. Our Lord's ministry did not succeed in gathering more than one hundred and twenty souls in Jerusalem; when the Holy Ghost fell at Pentecost thousands were added to the Church, and the power that did that is in the Church to-day. In his experience the Church to-day thinks far too little of God the Father. He is even more neglected than God the Holy Spirit, with the result that we see the teaching of the New Testament in wrong perspective. We hear a great deal of the wrongfulness of vicarious suffering. "Why," said the bishop, "the world is full of vicarious suffering and sacrifice. Can anyone look back on the years from 1914 to 1918 without recognising that their history is one long red record of suffering for others?" Paganism knows little of reconciliation with God, and Christianity differs from Buddhism and Mohammedanism by its emphasis on the duty of praise and thanksgiving to God for the freedom granted by the sacrifice of the Cross.

Full Salvation.

The Evangelical, if he is true to his message, must proclaim a full salvation here and now. Wherever we turn in the New Testament we find this taught. St. Paul may speak of justification and sanctification, St. Peter of pardon and holiness and St. John of forgiveness and cleansing, but all mean the same thing fundamentally. Is assurance of the forgiveness of sins preached as it ought to be? Do our pulpits ring with the triumphant "We know" so characteristic of the Epistles of St. John. Unless Evangelicals realise that they are preaching a Gospel of present power that is accompanied by real blessing, they will fail. The Bishop went on to say that as he grows older he is becoming more and more tolerant of what he does not personally like. But one intolerance remains and grows stronger than ever it was. He is intolerant of any Gospel save that which proclaims Christ to be the only Saviour, and of any teaching that points men to God by any other pathway than that of the Cross. The Cross has its mission to the greatest and feeblest minds; it meets the cravings of human nature wherever man is found, and if they make the Cross central in their sermons they will discover them to have a new power and freshness which will be accompanied by rich blessing.

THE NEW LECTIONARY.

May 14, 4th Sunday after Easter.—M.: Pss. 128, 129, 130, 131; Deut. iv. 1-24 or Isa. lx.; Luke xvi. 19 or Acts iii. E.: Pss. 145, 146; Deut. iv. 25-40 or v. or Isa. lxi.; Luke vii. 1-35 or Rev. ii. 18-iii. 6.

May 21, 5th Sunday after Easter.—M.: Pss. 132-134; Deut. vi. or Isa. lxvii.; Luke xx. 27-xxi. 4 or Acts iv. 1-33. E.: Ps. 107; Deut. viii. or x. 12-xi. 1 or Isa. lxvii. 7; John vi. 47-69 or Rev. iii. 7.

May 25, Ascension Day.—M.: Pss. 8, 21; 2 Kings ii. 1-15; Eph. iv. 1-16. E.: Pss. 24, 47, 110; Dan. vii. 9-10, 13-14; Hebrews i.



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The Church Record.

MAY 5, 1922.

THE PRIME MINISTER'S CHALLENGE.

(From the Bishop of Gippsland's Synod Charge.)

I now go a step further and propose, in this charge, to set before you some part of which I conceive to be the duty of the whole Church in attacking this problem of the drift away from God that is to be seen everywhere as well as here. In doing so I am reminded that next year the Diocese of Gippsland will be twenty-one years of age. I am not without the hope, therefore, that if this Synod feels that there is anything in my words by way of an appeal for the rescue of the unchurched multitude, anything that commends itself as a call to action, it will take such steps as are necessary to signalise the year of our coming of age by initiating such a movement of missionary zeal, such a campaign of sane and self-sacrificing evangelistic effort, as shall begin to bring about the great change in attitude and action that is to be desired. I am persuaded that the battalions of Satan are so strong today that nothing less than this will meet the need. But, my brethren, I am persuaded also that the power of Almighty God is the same to-day as ever it was, and absolutely at the disposal of all who will obey Him by forgetting self and remembering that all must be laid at His feet—even life itself.

On February 27th last the Prime Minister of Australia addressed the N.S.W. Methodist Conference in Sydney. In doing so he uttered a stirring appeal to the Christian Church definitely to seek to influence the world of politics, industry and commerce. At the same time Mr. Hughes threw down a challenge to the Church of God in this country, which, in his opinion, is face to face with a great opportunity to bring order and peace out of all the turmoil, unrest and doubt that exists. Now, whatever opinions we may hold about Mr. Hughes as a politician, when so representative a person as the Prime Minister speaks like this the Church cannot turn a deaf ear. After pointing out in his vivid way that the Bolsheviks and revolutionaries of to-day are exactly like all their forerunners in other days, in that they begin by attempting to destroy religion, which, Mr. Hughes is convinced, is "the hope of man," he affirmed that the world could never be saved by material means alone, that man needs faith and hope, that to-day the world lacks faith, and that without believing it cannot be saved. And then he de-

clared that it is not the Church's province to stand aloof as though this were a matter outside its functions, and that if it adopted such a programme it would, so far as it is a human institution, undoubtedly perish. What then is the Church to do if it is to be the natural and proper leader of men and secure that commanding position it deserves? "It must go down into the arena," says the Prime Minister, and it must show itself before all things to be concerned with the uplifting of the whole of the people regardless of class and section." And then comes his challenge. "If all the churches were alive, we should hear less of the gospel of hate, less of this abysmal gulf which separates employer from employee. The Church these days has a task of great responsibility and great opportunities."

Churchless Men.

I have no doubt at all that the Church of England in Australia is ready and longing to do her share and more than her share of what the Prime Minister asks. But she is hindered and manacled by several things. One of the great drags upon her usefulness is the fact that a very large number of her laymen who occupy positions of influence and leadership in the community have rendered themselves almost churchless by their own act. And their continued absence from the fellowship weakens terribly the effectiveness and witness of the whole body. Now, there can be no doubt that the large proportion of men who never go to church have no real antagonism to religion, the Bible, or the Church of England. In many cases it is sheer indifference that often comes perilously near to being selfishness. And in many cases, alas, one of the causes of that indifference is the unintentional indifference of large numbers of clerical and active lay members of the Church. Do not mistake me in this. I am quite willing to bear my own share of guilt in the matter. We are not truly in earnest. We are not really at work. We are not making serious effort to visit, to speak, to welcome, to encourage; we permit our time and strength to be used up far too much by other less urgent activities. The visitation of laymen by laymen is rarely seen, and yet not one of us could overestimate its value. I question, too, whether the clerical visitation of laymen, as distinguished from laywomen, is seriously attempted on any large scale. On the other hand, many of our leading Churchmen forget the tremendous force of example. If they go out in the motor on Sunday, or to the golf club, that very example discourages others from Church attendance. The man who puts a Sunday newspaper, golf, motoring, or business first, and excludes worship on the Lord's Day, may possibly be able to preserve his own faith, but he is deliberately undermining the faith of his children, the young with whom he may come into contact, and other men who naturally take their cue from him. You cannot substitute these things for worship without teaching your children that God is not a reality, and that these things are. There was a day when the churches were filled with working men. To-day they are not, and I am convinced that one of the great reasons is the force of the example that has been set them by thousands of moneyed men. Who can estimate the far-reaching effect in the United States of President Harding's announcement: "The President does not play golf on Sunday!"

But what a splendid hour this is in

the history of Australia! What a glorious open door lies before us amidst the welter of pleasure rushing and money-worshipping; through the noisy voices of frivolity, and trifling, and shallow dreams. There is discernible a deeper longing in thousands who are beginning to feel that life is real and earnest, and that the way they are living is vain and unsatisfying. Many men to-day are lonely, they long for fellowship, they are restless for God. Here is an arena into which the Church must go. Now is the time for men who have not lost their love for God, to go out and touch those who know not of life. What a moment this is for men whose hearts God has touched to live and speak at all times and in all places for the Lord Who bought them! Rarely has such a call to service been heard in our Church's history; and it is for the Churchmen of Australia to rise up, in loyalty to Christ and love for His name, to answer.

The Church and the World.

Another manacle that threatens to bind the hands of the Church to-day is the demand made so constantly now that she shall help to provide amusements for the people. Now, I believe with all my heart that Churchmen, clerical and lay, are called upon in the name of all that is friendly, to throw themselves into and share in all that is innocent and recreating in pleasures and amusements. I do not doubt that our Lord did this in the days of His incarnation. And I am the last to agree that a typical Christian can ever be a "kill-joy." But that is very different from the demand to which I have just referred. For when we look that in the face we are bound to conclude that the Church always fails when she attempts to amuse the world, and always triumphs when she gives men the riches not of the world. To quote the words of Dr. Watson (Jan Maclaren): "If it comes to competition between the Church and the world in furnishing people with secular amusements, is there any sane person who thinks that the Church can win? If the gay, clever world understands anything, it is how to amuse; the power and glory of the Church has been to inspire, to comfort, to save. Like Caesar, the world offers her magnificent shows; the Church, like Christ, ought to present the victorious Cross." Why should the Church leave her high place and come down to the world's level, where she will lose her strength, be put to shame, and earn the sneers of men? "Do men come to church for petty pleasures, fit only for children? or for the satisfaction of their souls and the confirmation of their faith? Would Christianity have begun to exist if the Apostles had been 'pleasing preachers' and 'bright men', and had given themselves to 'socials' and 'sales', and 'talks'? The Church triumphed by her faith, her holiness, her sympathy, her courage, and by these high virtues she must stand in this age also."

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The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Havilah Home.

Oswald Watt Memorial.

The weather seemed to have little effect on the attendance at the Havilah Home, Wahroonga, where the foundation stone of the Oswald Watt wing was laid on Anzac Day by Mrs. Ernest A. S. Watt, sister-in-law of the late Colonel Oswald Watt. The wing is the contribution of a number of friends, who conceived this to be the most fitting tribute to the memory of the late colonel. The service was conducted by Archdeacon D'Arcy-Irvine, assisted by Rev. Stephen Taylor, hon. chaplain of the Home.

Mr. Ernest Watt, in the course of an address, said there was no one prouder of Australia than his deceased brother, and he was also proud of being a member of the British Empire. Being uncertain whether Great Britain would enter the war, he offered his services to the French, and they accepted them. For 19 months he did good work for France, for which he was awarded the Croix de Guerre. He was a pilot in the French Army, but when his transfer was effected he became a major in the Australian Flying Corps. Mr. Watt spoke sympathetically of the generosity and gentleness that characterised his brother's life.

Archdeacon D'Arcy-Irvine said that, as Colonel Watt had loved little children, it was fitting that the wing to the Havilah Home should be erected as a memorial to the distinguished aviator. He had only reached his 44th year, but what a lot of work had been crowded into that young life!

Complimentary references to Colonel Watt were also made by Mr. W. Harrington Palmer and Dr. Clarence Read. The latter intimated that £2700 had been subscribed by Colonel Watt's friends towards the memorial, the contract price for which was £3000. One gentleman had undertaken to provide 20 beds and bedding. There would still be £1000 required to complete the memorial and enable it to be opened free of debt.

There are at present 32 children (boys and girls) in the home. The new wing, which will consist of dormitories, two day nurseries, and staff dining-room, in addition to the necessary accommodation, will hold 20 children.

Messrs. Burcham Clamp and Mackellar are the honorarium architects, and the builder is Mr. Garrett Finley.

Among those present were Revs. A. L. Wade, R. J. Cameron, H. E. Taylor, Sir Denison Miller, Dr. A. J. Brady, Mr. F. C. Kemmis (treasurer of the home), Mr. G. M. Merivale, Captain H. J. Feakes (representing the Navy), Dr. George Watt, and Captain G. B. Williams. The Aero Club, of which the late Colonel Watt was president, was represented by Major Barton Adams, Captain L. H. Holden, Major T. M. Scott, Captain J. W. Wright, Mr. E. J. Hart (founder) and Major M. H. Moller (secretary to the house committee of the club).

St. Chad's, Cremorne.

Easter Day was memorable for its large congregations, and number of communicants. The Rector preached in the morning and Canon Charlton in the afternoon and evening. The Lenten Self-denial offerings were dedicated to God's service in the afternoon. £20 were donated to the A.B.M. and C.M.S. The following Sunday was observed as "Anzac" Sunday, Archdeacon Martin preaching in the morning and the Rector in the evening. There were large congregations. Tuesday (St. Mark's Day) was also observed. At the 11 o'clock service the church was crowded. The annual vestry meeting was held on Wednesday, April 26th, at the Cremorne Hall, the Archbishop and Mrs. Wright being present. The Archbishop gave a stirring address to the large gathering of parishioners. The churchwardens' balance sheet was received, and office-bearers for the ensuing year were elected.

White Cross League.

The White Cross League are appealing for special gifts to support their travelling lecturer. The hon. secretary, Mr. W. E. Wilson, has received an encouraging letter from the headmaster of a school in Wanganui, N.Z., to the following effect:—"I have reorganised the branch of the League in this school to-day, and have used up all the membership cards you sent me some time ago. Please send me another good supply."

The school numbers over 500, and I hope to enrol a good percentage as mem-

bers. We reached 190 last year, and will get more this year I think.

"You will notice the White Cross figures in our school crest (top of this letter) as typical of the moral development we look for in our pupils, and I feel sure it is making our play-ground a place where no parent need hesitate to send his child."

Garden Party.

By the kind invitation of Mrs. E. Vickery a number of clergy and their wives and some members of the laity were present at a garden party at Berachah, Darling Point, to meet the Archbishop and Mrs. Wright. The guests were received by Mrs. Vickery and Mrs. Wright and the Archbishop. An enjoyable afternoon was spent in happy fellowship and the guests were regaled with afternoon tea and excellent music supplied by one of the city bands.

All Saints', Woollahra.

The Easter vestry meeting was held on Wednesday week. Excellent reports were made of the various parochial organisations, and the rector and his assistant each received a substantial Easter gift.

COULBURN.

New Church for Tarago.

That a new church is necessary, and must be built as soon as possible, and that a fund be started at once, was the unanimous decision of a large meeting held at Tarago recently. It was decided to build of concrete, and to carry on as funds are available, and as far as possible with voluntary labour. Between two and three hundred pounds has already been promised, and some of our splendid men have volunteered to cart all the material required as soon as a site for the building has been decided upon. The present suggestion is to employ a man expert in concrete work and to assist him with voluntary labour for the building of the walls. This will mean a great saving in the cost of construction.

A meeting of the committee is to be held to deal with plans and specifications, and the matter of a building site will also be gone into. It is hoped to make a start in two or three months' time from now, and our people are determined that the church will be finished and paid for early in the new year. They are also determined to make the building an adornment to their town, and no pains will be spared to carry this out. Messrs. Turner and Son, Goulburn, have kindly donated the foundation stone, to be suitably inscribed. Mrs. C. Croker, Windellama, has also given the marble for the soldiers' memorial to be placed in the church. There are some people who have declared that the Tarago folk could never build a new church; but the Tarago folk are going to show them how to do it!—Gazette.

Holy Week and Easter at the Cathedral.

Holy Week and Good Friday were well kept. A daily celebration, Monday to Thursday inclusive, and evenings, with an address Monday to Wednesday. On Maundy Thursday evening the choir gave "Olivet to Calvary." On Good Friday the Litany was said at 7.30 a.m., Matins and address at 11 a.m. The Three Hours' Devotion was conducted by the Rev. A. S. Homersham, of the Community of the Ascension. In the evening there were two short mission services: one at 6.45 p.m. for children and another at 8 p.m. for adults. At both of these services the Pathe film "The Life of Christ" was shown in the Cathedral. It is estimated that upwards of two thousand people were present at these services. The collections at all the Holy Week and Good Friday services were for missions. The Good Friday evening collections amounted to £18.

On Easter Day the Communicants numbered over six hundred. Archdeacon Bartlett preached at the 11 o'clock celebration. In the afternoon the children brought their (H.K.) Lenten offerings (£11) to a missionary service conducted by the Rev. A. S. Homersham. The collections, exclusive of the children's offering on Easter Day, amounted to £45.

VICTORIA.

MELBOURNE.

Christ Church, Murchison.

An impressive Anzac service was held in this church on Tuesday, 25th ult., when an Honor Roll was unveiled.

Although extra seating accommodation had been provided, the Church was crowded, many people being unable to gain ad-

mission to the building. The Rev. H. S. Legge (Presbyterian) read the lessons. Captain Moss, M.C. (an old Murchison boy who has risen from the ranks) unveiled the Honor Roll, the Rev. W. H. Batten preaching the memorial sermon.

Suitable hymns were sung, also Kipling's Recessional Hymn. The Honor Roll, which was designed by the Church Stores in Sydney, is of carved oak, with brass plates, and bears the names of 92 men, eleven of whom paid the supreme sacrifice. The inscription is: "This tablet was erected in Christ Church, Murchison, in the memory of the following who voluntarily left their homes to fight in the Great War, 1914-1919." The Honor Roll bears the name of Canon Wray, who was in charge of the Rushworth district when he left for the war.

College of Divinity.

At a meeting of the council of the College of Divinity, held on Wednesday week, the Archbishop of Melbourne was unanimously elected president for the next two years. The new president took the chair at the annual graduation ceremony, which was held in the Chapter House, Cathedral Buildings, on Thursday, May 4, at 8 o'clock, when the following degrees were conferred:—

D.D.—Rev. Michael Scott, Fletcher, M.A., B.D. (with honours), principal of Wesley College, University of Sydney.

B.D. (ad eundem)—Rev. Principal J. S. Griffith, M.A., Oxon., Congregational College, Melbourne; Rev. C. M. Gordon, M.A., B.D. (Harvard), Melbourne.

B.D. (after examination)—Rev. A. E. Albiston, M.A., Queen's College, Melbourne; Rev. Karl Forster, M.A., Ormond College, Melbourne; Rev. J. E. Robertson, B.A., Ormond College Melbourne; Rev. J. A. Ford, B.A., Ormond College, Melbourne; Rev. J. Mundie, M.A. (St. And.), Coraki, New South Wales; Rev. H. R. Fell, M.A., Te Kuiti, New Zealand.

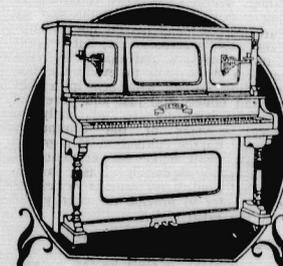
L.Th. (after examination)—Rev. A. C. Jones, Ipswich, Queensland.

The meeting was open to the public.

GIPPSLAND.

(From Our Own Correspondent.)

Gippsland has been experiencing an unusually dry spell, and the outlook is none too promising, particularly in some of the dairying districts. Synod meets this week (April 26th). The time of meeting has been changed from November to suit the convenience of our farmer lay representatives. The order of procedure is being reversed this year, Synod Sunday (April 30th) and



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PALING'S

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the Quiet Day (Monday, May 1st) coming at the end instead of the beginning of Synod. The Rev. Roscoe Wilson, M.A., will preach, and also conduct the Quiet Day. A feature of the Synod week will be a clerical conference for the best part of two days. Seven papers will be read dealing with various aspects of the main topic, "The Task Before the Church," and it will doubtless prove helpful and stimulating, and will provide many practical suggestions.

On Thursday, the 27th inst., a big Diocesan Festival will be held in the Victoria Hall, Sale. It will be a "frilly" of loyal Anglican Church people over a radius of fifty miles. A special train is being run to tap the parishes of Traralgon, Heyfield, Maffra, and Stratford. The festival will also take the form of a welcome to Dr. Lees, Metropolitan and Archbishop of the Province. It will be his first visit to the Diocese of Gippsland, and he will be the principal speaker. It is expected there will be a very large gathering.

There were large congregations at the Cathedral on Good Friday and Easter Day. The Rev. Principal Wade, B.D., conducted the Three Hours' Service, and preached in the evening on Easter Sunday.

The Bishop of the Diocese conducted the Three Hours' Service, and preached both times on Easter Day at St. John's Church, Maffra. He is to open a new church at Munro, in the parish of Stratford, on Sunday, the 23rd. A "Back to Bainsdale" movement takes place next week. Two former vicars of St. John's will be amongst the pilgrims. The Ven. Archdeacon Hindley, B.D., will preach on Sunday, the 30th, and the Rev. E. G. Veal, of Dandenong, on May 7th.

A residence has been purchased in Bainsdale for £1400 to be converted into an Anglican Girls' Hostel. The parish is to be congratulated upon this venture.

Synod.

The Synod was opened on Thursday, April 25. The Bishop, in an important charge, dealt at length with the Challenge to the Churches recently uttered by the Prime Minister of the Commonwealth, and urged Gippsland churchmen to respond to it by a great evangelistic effort. His lordship emphasised the need of a disciplined Church and Christian life, and closed with a recall to the first principles of the Gospel message. Dr. Cranswick said:—

The Message in the Arena.

If then the Church is called to go down into the arena to live a disciplined life amidst the indiscipline of the times; to extend the hand of fellowship and sympathy to the men whose Churchless condition is becoming a positive menace to the race of the future; to commend herself not by supplying the world's amusements, but by providing its inspiration and uplift; to meet the prevalent evils of the day by the law permeating society with principles that are true and honest and just and pure and lovely and of good report; and, lastly, to counteract the sins of the community against itself by the cultivation of a public opinion that shall make the existence of open social sores impossible—I ask, in conclusion, what kind of message is to be proclaimed in order to provide the energy and spirit for the great task?

The Message of the Evangelist.

In the first place, it must be the message of the evangelist, and that is one, the beginning, the centre and the end of which is Christ. The preacher who leaves Christ out of his sermon degrades his office and betrays his trust. Clergy and people alike must make their great objective not the number of services, but the number of conversions won by hard work in the homes and resorts of men. There is only one true test of successful work, and that is the test of conversions by which eyes are opened and men are turned "from darkness to light and from the power of Satan unto God, so that they may receive forgiveness of sins and inheritance among them which are sanctified by faith in Christ." There is a dearth of conversions in these modern days. But if all is well with the Church, and her ministry there should not be. I sometimes wonder if we are content with proclaiming a non-miraculous Christianity, or one that, at all events, approaches it. If we are, our preaching will never produce the greatest of all miracles, and will not enable men either to see or to enter the Kingdom of God. Let us remember, then, that before all things we are meant to be witnesses of the power of Christ to change lives, and that we must be continually looking for miraculous results to our testimony.

A Message Based on Eternal Verities.

In the second place, we live in an age when it has become the custom to question

the truth and credibility of almost everything, including the foundations of the Bible and of Christianity itself. But it is well that we should remember that while we continue to be credal Christians there are certain facts of revelation which cannot be brought into question. Some of these facts are, the Godhead of Christ; His Eternal and Divine Personality, His work during His incarnation; His Character as sinless, His uniqueness as a Teacher, His Death as a Sacrifice, His Resurrection as a Victory over death. The first two follow from the last five, which are facts of history, and they must always be of absolute confirmation. Hence it is that Christianity stands upon the unique claim to be the absolute and final religion—at once "primitive and modern, ancient and recent, steadfast to the past and suitable for the present. Progress and development (in doctrine) are inevitable, but they must always be in essential harmony with the faith once for all delivered." For instance, Christ's work of Redemption has been considered and explored from various points of view, and as a consequence has been realised, received, and enjoyed with a variety and fulness of meaning which was not at first contemplated by the early believers—yet it remains a true and component part of the "faith once for all delivered." I stress this, the essential position of the Church of England, not only because it has survived all the attacks, ancient and recent, levelled against it, but also because it indicates the one and only source of all preaching which has in it a message for this or any age. It is the pure Gospel of Christ as found in the four Evangelists that men need to-day, with its revelation of God as the great Father Who is all love and yet all holiness, so that men must fear His wrath as well as rejoice in His love. It is the teaching of Christ in regard to men, their equality of value and of opportunity, their infinitely greater preciousness than property and possession, that the world is ungrateful for to-day. It is the insistence of Christ upon the tremendous possibilities of man if he puts God first, upon the fact that death cannot destroy personality, and that God supplies the deepest needs of men, especially the salvation of the complete man, that will hold the crowd of the twentieth century. There is no other basis for a message that must be proclaimed to-day. You are bound to go back to the eternal verities of the Bible, to steep yourself in them, to find Christ in and through them, and, in unveiling Him to men, to bring forth things new and old from the one and only storehouse that will never fail you.

A New Missionary.

On March 31st a unique service was held in the Cathedral, when, with the ancient rite of the laying on of hands, we sent forth on foreign service Miss Fanny Moller. The service was at once primitive in character and deeply touching in its simple reality, and was closely modelled on the scene pictured in the third verse of the thirteenth chapter of the Acts of the Apostles. Miss Moller is a Gippslander born and bred, the daughter of a farmer, and was a valued worker in the Parish of Traralgon. She is now on her way across the ocean to represent us in the Diocese of British East Africa, and the prayers of her home church follow her.—Synod Charge.

QUEENSLAND.

BRISBANE.

Easter Services.

(From our own Correspondent.)

Good Friday has been well observed throughout the diocese and a goodly sum will augment the needed funds for Foreign Missions. It is our custom to allocate all collections on that day for this purpose. A goodly procession of surpliced men and boys passed through the main streets of the metropolis at night, when appropriate addresses were given by the Archbishop and others. A crowded lantern service at the Empire Theatre brought the witness for the day to a close. Easter services were well responded to, the Archbishop preaching at the Cathedral at evensong.

When Archbishop Donaldson left us we were sadly bereft, but his friend and successor is winning his way into all our hearts, not least by his earnest evangelical sermons and the kind thoughtfulness and gentleness of his bearing to all his people. Yes, we may well thank God for our Archbishop.

A Handsome Hymn Board.

The beauty of the furnishings at St. Mary's Church, Kangaroo Point, has been

increased by the addition of a fine hymn board. The completed board stands over 4ft. in height by 2ft. 6in., and is entirely of English oak. The design is Gothic (decorative period). The panel containing the numbers is framed with a curved arch, with carved crockets above, and surmounted by a carved finial. There is an encircling frame of carved Eucharistic lilies. The board was dedicated in April, by Canon Gradwell, at a special celebration of Holy Communion.

Procession and Lantern Service.

The outdoor procession and lantern service on the Passion, organised by the Church of England Men's Society, were held on Good Friday evening. A number of the clergy and members of the choirs of the city churches, as well as large numbers of the laity, assembled outside the Empire Theatre, and led by the Church Mission Band, under the conductorship of Mr. Charles Kitchen, proceeded to the corner of Queen and George-streets, where the Rev. C. Dunn (All Saints' Church) gave a brief address. The members of the procession, singing hymns, then went to Albert Square, where the Archbishop of Brisbane was the speaker. On the procession reaching the Strand corner an address was given by the Rev. S. Watkins, of Holy Trinity Church, Fortitude Valley. The service at the Empire Theatre commenced at 8 o'clock, when slides depicting the Passion were shown. The lecturer was the Rev. George Green (Sherwood), who, in a very interesting manner, told the story of the crucifixion and the resurrection. The program consisted of about 120 laymen, with 30 clergy, and the Church Mission banners were carried. The arrangements were supervised by Mr. W. P. B. Miles.

St. John's Cathedral.

The annual dinner in connection with St. John's Cathedral was held in the rooms of St. Martin's League, last week when some 50 guests accepted the invitation of the sub-dean (Canon Batty). The guests included the Archbishop of Brisbane, Bishop Le Fanu, the clerical and lay members of the Cathedral Chapter, the members of the choir, the Cathedral sidesmen, servers and bell-ringers. Canon Batty presided.

After the toast of the King had been honoured, Mr. C. Elliott (ex-treasurer of Synod) proposed the health of the Archbishop, who, in responding, said that he felt it one of his greatest privileges to be the chief minister of the most beautiful church in Australia. Minor Canon Simmons proposed the toast of the Cathedral Chapter, to which response was made by Bishop Le Fanu. The Archbishop proposed the health of the choir and its master (Mr. George Sampson), who paid a generous tribute to the work of the choir. Several other toasts were honoured, including "The Cathedral Staff" and "The Ladies of St. Martin's League."

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A New Australian Industry.

"Our little Cathedral has had the good fortune to secure some old stones from great and ancient Cathedrals in England which are of much historic interest, and which will be built into the walls of the church at its completion. Westminster Abbey Gloucester, Salisbury, Southwark, St. Paul's, Canterbury, has sent each a stone, mostly wrought in Centuries XIII to XV. The oldest of the relics is a brick, made by the Romans in Britain, at the site of St. Alban's martyrdom, and used afterwards in the old foundations of St. Alban's Abbey.

"The Customs Department has performed the difficult feat of excelling itself; the stones above referred to were charged import duty, on the grounds that these relics could be manufactured in Australia!"—From the Carpentarian.

TASMANIA.

St. John's, Launceston.

It was a notable Eastertide at St. John's this year. On the Wednesday in Holy Week the City Choir rendered Stainer's "Crucifixion." The Church was thronged, the galleries of the old part of the church that are so rarely used being requisitioned, the congregation being estimated at about 1200 people. A collection for the choir funds produced £22 7s 6d. On Good Friday the Rector conducted morning prayer at 10, and also a three hours' service later in the day. The offertory was £10 for the "House of Mercy," Hobart.

On Easter Day Archdeacon Beresford assisted the Rector at the celebrations at 6, 7, 8, 10, and 11 a.m. The number of communicants was just under 400. The church was beautifully decorated by a band of ladies under the direction of Mrs. Ross Hewton, the wife of the Rector. The lady choristers were robed for the first time in the history of Tasmania. A special offering on behalf of the Church Building Debt Fund totalled £2000 for the day, £100 of which was allocated for the organ, which, like the church building, is still incomplete.

ERRATUM.

With reference to the Church Stores advertisement regarding On His Service Stamps which appeared in our last issue, we regret the omission of the word "not" in the third paragraph entirely altered the line of argument and made the advert read in direct contradiction to what was intended. The paragraph should have read thus:—

"The Child is Father to the Man, and may not these empty Churches, with the contrasting crowded beaches, be due to the boy NOT being trained to attend Church Services, and early acquiring the Church-going habit?"

A SCOTTISH LASSIE'S FAITH.

One evening, some years ago, a young girl in Leith was quietly singing a well-known hymn as she hurried to her work. A gentleman overtook her, and, recognising the hymn, said, "You seem to be very fond of singing, lassie. Which hymn do you like best?" "Sir," she replied, "I like that one best. 'Safe in the arms of Jesus.'" Trying to prove her faith, he continued: "But what if Jesus should let you slip?" Looking up with a peculiar intensity of expression, she answered: "Eh, no! He has got over firm a grip 'o' me for that."

CHURCH CONGRESS.

THE RECTOR CAUGHT.

The programme for this year's Church Congress, to be held at Sheffield from October 10th to 13th, has now been settled, although all the speakers have not been finally arranged. The general subject is "The Eternal Gospel." This is somewhat off the usual Congress lines, but in these days there is no more vital subject for church-folk and it is gratifying to find the Congress Committee giving a definite spiritual lead. The following is the outlined programme:—

The Gospel in Practice.

Tuesday, Oct. 10th—3—4 p.m., Presidential Address. 4—6 p.m., Lord Mayor's Reception: Introductory Address on The Eternal Gospel. 7.30—9.30 p.m., The Gospel in History (a) The Conversion of the Northern Races; (b) The Venture of the Reformation; (c) Three Revivals.

Wednesday, Oct. 11th—10.30—1 p.m., The Gospel and Conversion (a) The Meaning and Psychology of Conversion; (b) The Ministry of Conversion. 7.30—9.30 p.m., The Gospel and Spiritual Life (I); (a) An Ideal Church; (b) An Ideal Life.

Thursday, Oct. 12th—10.30—1 p.m., The Gospel and Spiritual Life (II); (a) The Way of Prayer and Sacrament; (b) The Way of Bible Study. 3.5—5 p.m., The Gospel and Society (I); Home Life—(a) Parents and Children; (b) Husbands and Wives. 7.30—9.30 p.m., The Gospel and Society (II); Citizenship—(a) The Gospel and Business; (b) The Gospel and Politics.

Friday, Oct. 13th—10.30—1 p.m., The Coming of the Kingdom.

The Gospel in Theory.

Tuesday, Oct. 10th—7.30—9.30 p.m., The Natural and the Supernatural.

Wednesday, Oct. 11th—7.30—9.30 p.m., The Gospel and the Person of our Lord.

Thursday, Oct. 12th—3—5 p.m., The Gospel and the Bible. 7.30—9.30 p.m., The Gospel and the Creeds.

The opening sermons on the Tuesday morning will be preached in the Cathedral by the Archbishop of York, in St. Paul's by the Bishop of St. Edmundsbury and Ipswich, and at the Choral Eucharist in St. Peter's Abbeydale by the Bishop of Lichfield.

The President is the Bishop of Sheffield.

Correspondence

Week of Prayer for Reunion.

Dear Sir,—May I through your columns ask all the clergy in issuing their May notices to note that the week of Prayer for Reunion asked for by the World Conference on Faith and Order, begins on the Sunday after Ascension, May 28, and includes Whit-Sunday, June 4. The very remarkable success of the Reunion Conference lately held in Sydney, and the most important work to be done by the Continuation Committees meeting in June, and probably in September, form an additional reason for earnest prayer for God's guidance this year in particular.—Yours truly,

GILBERT, Bishop of Willochra.
Convener of the Continuation Committee on Ordination.

MORE APT THAN HE KNEW.

Miss Alice Werther, writing in the "Daily News," on the centenary of the birth of Bishop Colenso (who was born at St. Austell, in Cornwall on January 24, 1814), recalls an amusing incident which occurred when Colenso arrived in Durban after his visit to England in connection with the native question which stirred such depths of bitterness forty years ago. He was warned not to preach in his own church, St. Paul's, but persisted, and the only "demonstration" which took place was the rising of the late Sir Walter Pease to leave the church as Bishop Colenso entered the pulpit. In trying to open the door of his pew, Sir Walter dropped his hat and heavy stick. "Amid the clatter the Bishop, all unconscious gave out his text, 'Peace, be still!'" and the astonished Pease hit as it were between the eyes, sank back into his seat and remained there."

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THE BRITISH AND FOREIGN BIBLE SOCIETY.

The Annual meeting will be held in Pitt Street Congregational Church, Tuesday, 9th May, 1922, at 7.45 p.m. Chairman, His Grace the Archbishop of Sydney. Speakers: Revs. F. W. Boreham (of Melbourne) and Canon Burns (of British East Africa).

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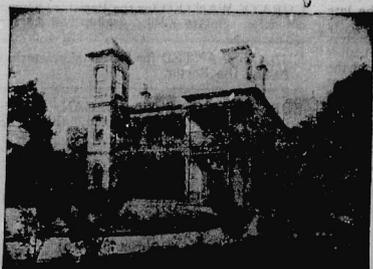
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(From our own Correspondent.)

I warn all readers that this letter is going to bear a suspicious resemblance to a sermon! After the approved fashion it will have a text, or at least a subject, and, of course, three heads. A well-known Canon of older days in this diocese used to seriously insist that every sermon should have three heads, and every head three sub-heads! As systematic as a country cemetery!

As the essence of oratory is to get to the point, and keep moving, I hasten to state my subject. St. George and three Dragons. St. George's Day was observed in all the churches of that name, and in the Cathedral where the Archbishop preached to a large congregation on the words, "The dragon shalt thou trample under feet." "That great dragon was cast down, the deceiver of the whole world." His three points were: There is always a battle to be waged. There is always a champion to be found. There is always the ideal to be preserved.

St. George's Day was given greater prominence in the Melbourne press than ever I remember before. Why not? The Irish do not let any man forget the day of their national saint; though he was a Scotsman; why should the English forget the day of their national saint—even if he was an Italian? But now I must come to the three dragons. They have all shown their heads in some special way during the past fortnight. That is why I produce them here.

The first is the wine shop. A huge deputation waited on the Premier on April 20th in reference to the conduct of these sinks of iniquity. The evil of these places has had lurid light thrown on it by a recent notorious murder case. But the deputation was more than a protest against that particular wine shop. It was an endeavour to shake the authorities out of their pleasant dream, that Melbourne is a paradise compared with other great cities.

One of the speakers drew a contrast between Melbourne and San Francisco, and it was not to our advantage. Yet we have always been told that San Francisco is the plague spot of U.S.A. At any rate it is high time we ceased to address this city, after the manner of Shakespeare, as "the most peerless piece of earth, I think, that e'er the sun shone bright on." Civic pride, when it assumes the attitude of, "God I thank Thee that we are not as other cities," is holding its head so high that it fails to see the need of reform. (Didn't I tell you this was going to be very like a sermon?)

The second dragon is Sectarianism. Dr. Mannix "holds out the hand of friendship to all who will take it," and says that he wants "all the old sores healed." Think of that, Master Brook! The Rev. T. E. Ruth, minister of the Collins Street Baptist Church, writes to the "Church of England Messenger," and wants to know on what terms Protestants and patriots can grasp the hand stretched out by Dr. Mannix. He answers his own question by saying—on terms of equal Churchmanship and citizenship. We worship the same God. We agree as to the main axioms of the Christian religion. We cling to a common creed. And, moreover we live under a common flag, under the folds of which we share a common security. Life and property—Roman Catholic and Protestant—are protected by common laws. Why then is there not sectarian peace? Be-

cause Rome does not acknowledge our Churchmanship, and has added to ecclesiastical aloofness a social segregation which has given her certain advantages of organisation. There has been, in other words, a denial of common Churchmanship, and a departure from common citizenship.

And the third dragon is Anglican exclusiveness. "Jay Pen," who, we are assured by the Editor of the "Messenger," is a man whose words carry great weight, has written on open letter "to an Anglican" in the columns of that paper. The burden of his song is that, just as the old ugly spiked railing around St. Paul's Cathedral has been removed, and its place taken by a garden, so should Anglicans drop their exclusiveness, round off unnecessary fences, and down all awkward corners with gardens.

"Unless I am much mistaken, the ministry of your newly-arrived Archbishop will prove to be a practical exposition of the parable. He is the kind of man to repudiate railings. He is not in love with labels. He isn't likely to mistake the sectarian school for the sky. He won't call one camp the whole Church. He'll make a great contribution to the unity of your Church and to the general Christian community of the Commonwealth.

"What separates Churchmen to-day is not so much conviction as 'cussedness,' the 'cussedness' of personal precedence, pride, prejudice, patronage. That's so, Anglic. It isn't Christianity that drives us into opposing camps. It isn't love of the truth. It isn't love of the community. It is ecclesiasticism, masterfulness, the domineering spirit. You find it in high places and in low, in pulpits and on platforms, in bishops' palaces, and in villa parlours. The ecclesiastically-minded laymen are as exclusive as the priests, and ecclesiastically-minded women are worse.

"Your Church, Anglic, has in Australia a chance, it seems to have missed in England. It can become national. It has prestige. It has power. And the Commonwealth provides a wonderful opportunity for a Church really catholic and comprehensive. In a very real sense St. Paul's Cathedral, without its fences, could become the natural religious home of the community. Of course, you'd have to recognise the actual Churchmanship of other Christians. You ought not to be content with a credal catholicism that isn't catholic, nor with a traditional Apostolic succession which ignores the Apostolic virtue of comprehension. I think other clergymen and Churchmen would welcome inter-communion and common fellowship in the evangelisation of the Commonwealth and the reconstruction of Australian society on the basis of brotherhood.

"Keep the railings down, Anglic."

There are, of course, plenty of people within our Church who would be afraid to take the fences down and to abandon claims which cannot be sustained by an unprejudiced reading of history. They have built their little theory in the great tree of the Church, and loud are their cries if any unruly hand touches their comfortable nest. They really appear to think that the tree could not stand if the sticks, straws, and feathers that shelter the wrong were swept from the boughs they have cumbered.

Confirmation is not a mere "corridor to the Holy Communion," it is a great occasion, nothing less than the candidate's ordination to service; and the one and only objective of this service must ever be that of winning souls for Christ.—Dr. Cranswick.

**Men's Commonwealth Sunday, May 21, and C.E.M.S. Worldwide Week of Prayer, May 21 to 28.**

National interest is being evinced in this movement. For instance the dioceses of Bunbury in the South of West Australia, and Rockhampton in the North of Queensland, are heartily entering into it. The two outstanding purposes are (1) to call the manhood of the Church to prayer; (2) to seek for large attendances of men at services on May 21 in the hopes that many who now only come occasionally may be won to regular participation in our worship. A special 10 page issue of the magazine is being sent to every clergyman and to every honorary reader in Australia during the first week of May. This magazine contains special prayers and outline services suitable for May 21 and for the week of prayer. Here also two outline addresses on the subjects which are suggested as being suitable for sermons, etc., namely, "Fellowship," and "The Church in National Life." The National President, the Bishop of Bathurst, thinks that this publication will be of great assistance to our brethren throughout the Commonwealth and commends it to them. The cost of extra copies will be 1s. for 50 plus postage, 2s. for 100 plus postage, and so on. Orders can be sent to the Diocesan or State secretaries or to Church House, George-street, Sydney. It will greatly help if orders can be sent as early as possible. It is hoped that many parishes will see their way to arrange that surplus offerings on May 21, over the ordinary average, may be given towards the State quota of the National Fund.

Economic Conference of Christian Men.

In pursuance of a resolution recently passed by the National Executive approving of small group Conferences of Christian employers and Christian employees, the first of such gatherings was recently held in Melbourne with encouraging results. It was decided to meet monthly, and that the decisions arrived at should be communicated to the other groups. It was agreed that (a) the wide application of Christian principles, (b) to encourage all churchmen employees to take an active interest in the affairs of their respective unions. Group conferences are now being arranged for in Adelaide and in Sydney. The prayers of church people are asked for this movement, which, under God, may exercise far-reaching influence on the whole industrial problem of Australia.

Branches Recently Revived or Formed.

In New South Wales: Wagga (Diocese of Goulburn), and Lismore (Diocese of Grafton).

In Victoria: Emerald (Diocese of Melbourne), Wonthaggi, Kormubarra, Yarram, Leongatha, Traralgon, Maffra, Bairnsdale, and probably Sale (in the Diocese of Gippsland), Colac, Camperdown, Terang, Warrnambool, Port Fairy, and Hamilton (in the Diocese of Ballarat).

In South Australia: Mount Gambier, Millicent, Naracoote, and Port Pirie (in the Diocese of Adelaide).

Increasing Confidence.

Two evidences of growing faith in the C.E.M.S. are supplied in (a) the invitation of the Standing Committee of General Synod to the National Council to co-operate in all the immigration work of the Commonwealth; (b) in the allocation of £50 by the Walter and Eliza Hall Trust for the society's work.

The engagements of the National Secretary are: In Sydney, to May 9; Goulburn Diocese, May 10 to 17; in Victoria, May 18 to June 5; Queensland, June 11 till towards end of July.

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

If this strikes you, then send along to—

The Australasian White Cross League

56 ELIZABETH STREET, SYDNEY,

Meeting of the National Council.

The National Council will hold its next meeting in Melbourne on Friday, June 2, and Saturday, June 3. The annual Corporate Communion of the Melbourne Diocese will be held in St. Paul's Cathedral on Monday, June 5, at which it is expected that the Archbishop of Melbourne and some of the Bishops of the Province will be present. A Provincial Conference is being held on Monday, June 5, from 1.30 to 3.30.

The enlarged and illustrated booklet, "How the Church Came to Us in Australia," has been adopted by C.E.M.S. by the following resolution: "This booklet has been accepted by the National Executive of the C.E. Men's Society, and is included in their list of publications recommended to their members and other churches." The booklet is commended by the Archbishop of Melbourne, and is published at 1s. and 6d. The C.E.M.S. are to receive the profits of all future sales.

The Church Lads' Brigade.

A Distinguished Visitor.

The first occasion on which the members of the New South Wales Church Lads' Brigade had the privilege and pleasure of meeting a leading Church Lads' Brigade Officer and a member of the Governing Body will be considered by the members of the organisation here as a red letter day.

The visitor is Colonel Bartholomew, O.B.E., who commands the London Division of the Church Lads' Brigade, and who is also a member of the Governing Body of that extensive organisation, which has under its control over two thousand companies of Church Lads, with a membership of about 70,000, and whose membership extends over many parts of the Empire.

The Colonel had landed in Australia without our knowledge, and when he communicated with me from Melbourne, we felt that here was somebody right in our midst whose knowledge and experience in the matters pertaining to the Organisation might perhaps lead him to consider our efforts and results as rather negligible. However, at least, we are doing something in this State, and considered that this would be in our favour, so we determined to put up a bold front, and demonstrate that although the Organisation is small in number here, we have at least enthusiasm for the work.

Difficulties exist here which are somewhat similar to those in the Home land, and the principal one is, a lack of suitable officers for the work. A number of companies could be formed in this State if the right class of men would only come forward to assist, and to those of us who are engaged in and love the work, it is inexplicable why Churchmen do not come forward to assist our young brethren. Numerous Churchpeople are, I fear, apathetic and regard to making any provision in connection with the work of our young Church people. They are quite content to let such a matter of serious importance as the religious training of lads be carried on for ought they know in an incapable and inefficient manner. They probably know that Sunday schools exist, and the devoted men and women who carry on the work to the best of their ability and the means at their disposal do so without thanks, encouragement or recognition. But this apathy does not exist in connection with the Public School system, which of course is advisable to a certain extent, whereas the training in these schools fits only for life, and religious training prepares both for life and eternity. Should we desire our Church to become a power for good, we must build up the lives of our young Church people on a sound religious basis, and we must grasp them and keep them. The Church Lads' Brigade is a sound additional means for doing this, and the desire of the members of the Organisation therefore is to extend its operations slowly and surely.

But to return to the Colonel's visit. During his short stay in Sydney we desired to see as much of him as we could. On the 11th March he was entertained to dinner by the members of the Council of the Association for New South Wales, and the officers of the various units, and after dinner an adjournment was made to a room at the Young Men's Christian Association Building, and we had the privilege of hearing from him a sound practical address with regard to the organisation work and methods, and also information with regard to various matters on which we desired information. His experience of the work in London will be in many respects of much value to us here in this large city of Sydney.

On the following day (Sunday, 12th March) a Church parade was held at Hurstville, the local company turning out in good

form. The Colonel occupied the pulpit by the courtesy of the Rector, the Reverend Dixon Hudson, who is also chaplain of the company, and who also is a keen worker on behalf of the Organisation. Colonel Bartholomew is a Lay Reader in the Diocese of London.

On Monday, the 13th March, the Colonel inspected the three North Shore companies, who are based at the commodious School Hall of Christ Church, Lavender Bay. There was a good muster present, over one hundred officers and lads on parade, which was under the command of Major Hewison, with Captain Alchin, adjutant. The Colonel inspected the parade critically, and saw each company exercised in platoon and physical drill. Before parade was dismissed he gave an interesting address to the lads, pointing out the benefits of the Organisation, and reminded them of their duty to one another, to their Church and Empire. He told them that, although 13,000 miles divided them from the Homeland, they were yet of one people and Empire, and that, looking at them and comparing them with his London lads, they did not differ materially in appearance, as their features were similar, only browner, and they were somewhat larger in physical build. Three hearty cheers were given for the Colonel before the parade was dismissed. The Colonel and other visitors were then entertained to supper by the local officers, assisted by several ladies. Lieutenant-Colonel Watson, who some years ago commanded the Sydney Regiment of the Church Lads' Brigade, was also present, and we were pleased to have him with us. Several of the company chaplains were also present, and the Acting Rector the Reverend Mr. Turner, of Christ Church, took an active part in making the occasion a success.

There are six companies working in New South Wales—five in Sydney and one in the inland city of Goulburn. The Goulburn Company showed its enthusiasm by sending its captain and three other representatives to Sydney to meet the Colonel, who hopes that he may be able to visit this company before his departure from Australia.

We have found the Colonel to be a good and practical friend, and we know that on his return to England our existence on this side of the world will not be forgotten, and that we can look to him for future guidance and encouragement. The Organisation has gained much from his visit, and amongst other matters impresses on our minds the concrete fact that we are members of a great Empire and Church Brotherhood, and that to take a worthy part we must get on with the work.

Colonel Bartholomew is expected in Sydney from New Zealand in the course of a few days. Rectors and others who desire to meet him with a view to extending the work of the Church Lads' Brigade should communicate with undersigned.

JAMES J. McCULLAGH.

Secretary New South Wales Council of the Church Lads' Brigade, Meeks Street, South Randwick.

Unemployment and its Causes.

By B. Schleicher, M.A.

Unemployment! How the word, and not only the word, but, alas! also the thing itself, haunts us at the present time. Wherever we turn it confronts us; we cannot take up the daily paper without our eye falling on several references to it; it is the most burning question in politics; and we not seldom have it brought home to us personally by an appeal from some unfortunate man to give him work, or to help him to "get a job." How much bitterness and discontent would disappear, how greatly our social problems would be simplified, if this blot on our civilisation could be removed; if it could be ensured that every man who was able and willing to earn his living by honest work could do so. For the problem of unemployment, as we all know, does not only concern the unemployable, those who have not learnt a trade, or who are physically or mentally incapable of working. It is the fact that many who are perfectly capable of working can find no work to do that is so puzzling and menacing. As for the unemployables, we may safely say of a large proportion of them that they have fallen into that condition through inability to obtain regular work and the resulting physical, mental and spiritual degeneration. If it were not for unemployment there would be comparatively few unemployables.

To what is unemployment due? Why are men who wish to work unable to do so? If we put this question to the orthodox economists, we seem to obtain only vague and unsatisfying answers. In effect we are told that unemployment is inevitable, that per-

haps by suitable means it may be reduced or regulated, but that it can never be abolished. We are told of schemes for spreading the available amount of employment out as evenly as possible; it is urged that the State should start public works in times of severe unemployment and so absorb as many as possible on such "useful public undertakings," and so on. I need not enumerate all the schemes and suggestions put forward, but they all appear to involve the same assumption. They all take for granted that the amount of employment available is a fixed quantity and cannot be increased. Some men are out of work, the economic authorities tell us in effect, simply because there is no demand for their services. If one points out that there is their own demand, and asks why they cannot set to work to produce the things that they themselves need, it is replied that their demand is not an effective one, because being out of work they do not possess the necessary purchasing power to make it effective. But surely this is an argument in a circle. The unemployed, we are told, are in that condition because an effective demand for their services has not arisen, and on the other hand an effective demand does not exist because they are unemployed. Obviously that is an explanation that explains nothing. These two things, unemployment and the absence of an effective demand, are in fact merely two sides of the same phenomenon, its cause and effect, and the cause of both must be something else. If that thing, whatever it may be, could be detected and removed, perhaps unemployment would disappear completely. But any such suggestion as this always draws from the orthodox economists contemptuous references to "panaceas" and "cure-alls." However, let us not be intimidated by the scorn of those who sit in the seats of the learned. Let us venture to ask the question, "Is unemployment really inevitable? Is there really no complete cure for it?" Surely this is not an utterly absurd or foolish question, for unemployment is in fact a most unnatural and monstrous thing. It is only our familiarity with it that makes us take it for granted or acquiesce in it as inevitable and part of the nature of things, for to do so is really tantamount to accusing God of clumsiness or carelessness or deliberate cruelty in bringing more men into existence than can earn their own living or provide for themselves or those dependent on them.

It may be replied that this is part of the mysterious and insoluble problem of reconciling the existence of evil in the world with the goodness and love of God, that we know that God allows many evils to exist which we cannot cure, and that perhaps this is one of them. But we must be very careful indeed not to use this argument in reference to any evil until we are quite certain that it is not as a matter of fact caused entirely by human folly and ignorance, and cannot be removed by men themselves.

We are aware how the terrible and destructive pestilences of the Middle Ages were at that time ascribed to the will of God, and looked on as something inevitable and incapable of being prevented. But, as we know now, that was not true; they were entirely due to men's ignorance of medical and sanitary science, and at the present time, since the necessary knowledge has been gained and the proper precautions taken, such pestilences have in civilised countries become completely unknown.

Is it not possible that the belief that unemployment is inevitable, that it may perhaps be alleviated but can never be entirely removed, may in fact be as erroneous as the medieval belief that pestilences were inevitable? We may eventually discover that it is due, not to the nature of things, and therefore incurable, but merely to bad social adjustments, to the fact that our laws and institutions are out of harmony with the eternal principles of justice and righteousness that should govern the social relations of men. If we desire prosperity and contentment to exist among us we must discover and obey those principles. I repeat that we must discover them, for we cannot, as some appear to think, evolve a set of social principles out of our inner consciousness and then construct a society in accordance with them, any more than we can invent new laws of bodily health or of chemical action. In the one case as in the other, all we can do is to discover the laws of nature (or rather of God) that already exist, and then choose whether we will obey them and prosper or disregard them and suffer for doing so. But we cannot either alter or evade them.

In the succeeding articles of this series I shall endeavour to show, firstly, that unemployment can be traced directly to historical adjustments caused by laws that infringe the essential principles of justice and equity, and, secondly, how such changes can be effected as will make involuntary unemployment impossible.

World's Sunday School Association

Word has arrived in Australia of the projected visit of one of the leaders in Church life in the United States, Mr. W. C. Pearce, M.A. He is at present on a world tour, and will arrive in Sydney to spend some eight weeks in Australia and New Zealand.

No man in America is better known in the organised Sunday school work than Mr. W. C. Pearce of New York City. For eighteen years he was a leader in the International Sunday School Association, and was the Acting General Secretary of the World's Sunday School Association. When with the International Association, he was associated with Marion Lawrence, Litt.D., and now he is closely related to Frank L. Brown, LL.D., of the World's Sunday School Association, 216 Metropolitan Tower, New York City.

Mr. Pearce sailed from New York on February 18th, and expects to return next October. He will help in the existing Sunday school work and learn the needs in the countries visited, that the World's Sunday School Association may co-operate in every way that is possible in giving the Sunday school to the more than 400,000,000 children now unreached. His itinerary includes Italy, Greece, Constantinople, Egypt, India, Burma, Singapore, Australia, New Zealand, the Philippines, Japan, China, Korea, and Japan. This is his fifth journey to Europe in the interests of Sunday school work. Upon his return to the Pacific Coast Mr. Pearce will hold a series of inspirational and informational meetings in a number of the larger cities in the United States. He hopes to reach New York City in time to report to the Executive Committee of the World's Sunday School Association, which meets on October 26th. Last fall Mr. Pearce was in Europe with Mr. James W. Kincaid, chairman of the World's Association, who was a delegate to the Ecumenical Conference of the Methodist Church. He visited thirteen countries and conferred with Sunday school leaders in Great Britain and on the Continent. National Sunday School Associations were organised in a number of countries and where organisations existed the work was strengthened.

Mr. Pearce is a platform speaker of unusual ability. He has spoken repeatedly at all the State and Provincial Sunday School Conventions in the United States and Canada, as well as the International Conventions, Rotary Clubs, Chambers of Commerce, and men's clubs are constantly seeking him as a most practical speaker. In the interest of Sunday school work Mr. Pearce visited Cuba in 1916, and attended the Jerusalem, Rome and Zurich Conventions of the World's Association, as well as the two which were held in the United States.

The great campaign for organised men's classes in America was developed by Mr. Pearce. He toured America for the Men's Religion Movement, and has written or edited numerous technical Sunday school books.

A meeting in Sydney of representatives of the various Protestant Churches was held on Thursday, 27th April, and a committee was formed to make all arrangements for Mr. Pearce's visit. In the past the Youth Work of the Churches has received a stimulus from such men as Mr. Archibald, and now that an opportunity has come to Australia of seeing what is being done in America, the best use will be made of it.

A committee has been appointed of all delegates from the Sunday School Department of each Church, with the Rev. H. Whelan as president, and the Revs. J. V. Patton, M.A., B.Litt., Dip.Ed., and N. H. Joughin, M.A., B.D., conveners.

It is hoped that a series of conferences will be arranged in centres around Sydney, and that these will end with a big central meeting in the city itself.

It will also be possible for Mr. Pearce to visit Newcastle, but the details of his itinerary will be made known in a few weeks.

Anzac Day in Goulburn.

Anzac Day was well observed. The day commenced with a celebration of Holy Communion at 7.30 a.m. on the Cathedral. A united service of commemoration was held in the evening. Just the right note seemed to be struck throughout the service. It started with the penitential ring of even-song, conducted by Archdeacon Ward, the one lesson between the Canticles being read by the Methodist minister, Rev. C. P. Walkden Brown. At the conclusion of the office Archdeacon Bartlett gave a short address, and seldom have more suitable words been spoken on such an occasion.

The Archdeacon took as his main theme the deepening sense of brotherhood as a result of the war, expressed in various ways

during the day, and in no more solemn manner than the preceding service. Their hopes for a brotherhood of nations depended upon a real brotherhood of men in State and religion. He made most fitting reference to the men commemorated.

"The Supreme Sacrifice" was then sung in a way that must have moved the most reserved, and the intercessory and commemorative portion of the service was then taken by the Rev. Geo. Tulloch, of St. Andrew's Presbyterian Church.

After a few minutes of silent prayer Mr. Howard Ussher rendered the Dead March in "Saul." The Last Post was sounded from the old organ loft by Trumpeter Onions, and the choir and clergy retired in silence. So terminated a service that will not be soon forgotten, as one of the most beautiful such an occasion.

Following their usual custom of the last four years, Archdeacon and Mrs. Bartlett yesterday entertained at luncheon the returned soldiers and veterans, bandsmen and clergymen who took part in the commemorative service, 400 in all. The function provided a most enjoyable re-union, and must promote a good influence amongst the men.

Young People's Corner.

ALOLO.

(By Mrs. S. A. Hensley.)

In a town called Igibodo, in West Africa, there is a large mud house, much grander than any other in the town. It was the dwelling of a big medicine man when I first knew it. He was always ready to welcome us as his guests and give us ample room to stay while in the town. As we had to pass by Igibodo to reach other towns in our district, we often accepted his hospitality. He was known far and wide as a medicine man; he had several wives and a great position. He did not care about the Gospel. He seemed never to want to hear it but he always received us kindly when we went. Let me tell you the story of one of his wives.

She was a young, nice-looking woman—always clean, though most other women looked dirty; and, instead of having the sleepy, "don't care" look usual among the women, her face was striking in its intelligence. Her name was Aलो, there are women who do the work of medicine men and she was one of these, and was as clever in the native sorcery as her husband. She had the usual medicine man's charms and a small house of her own in which all her personal idols were kept. The Gospel was not quite new to Aलो. She had heard of the Lord Jesus from Yoruba and Sierra Leone traders, and she wanted to know more. Quite quietly, from our first visit, she attached herself to us whenever we went. She was known and respected everywhere. The kings of the different towns would listen with some respect to what she said, and she always received the honour given to a medicine man or chief.

In 1905, God gave her another little son (she already had a son and a daughter). How proud and happy she was! She set her face like a flint against every heathen custom; she offered no sacrifice in thanks to her idols, and would not allow the little one's face to be cut with the tribal marks. To God alone she gave thanks. It had been said that she would have no more children because she had neglected her idols, and now she could laugh at those who scoffed. If ever a Christian mother gave her little one to God, Aलो did. She rejoiced, she exulted, she laughed all day, and no one could mock her.

But, alas! when her baby began to cut his teeth he sickened and became ill. She did all she could for him; she appealed for help to her fellow wives and her husband, but they were like stone. They told her it was because she had left her idols and their customs, and they would give her neither advice nor help. So she started out with her dear baby to come to me at Idumuje Igiboko for her. I was away and my house was to tramp the six miles back again. A kind woman called her in to rest, and as by the flickering light of the palm oil lamp, they together looked at the little face, they saw the child was dead. The pitying Saviour was with that poor woman as she carried her dear dead baby that night along the winding bush path through the forest to her home. Her dear, dear baby, God's own gift to her! And she had loved him and he had broken. She and now her heart was nearly broken. She was met with most cruel reproaches from her husband, and with mocking laughter from her fellow women. She went out into the bush and made a little grave there, and buried her baby herself.

About two months later she came to me with the request that we would visit Igibodo soon, as she wished to destroy her idols. She said they had been nothing to her for many months. She grieved that she had given them a place in her house. She would have destroyed them privately, but thought it might teach some of the Igibodo people if they saw them burnt. A few days later we went. Her husband knew the reason of our visit, and, when spoken to about it, ways did as she pleased. He carefully attended himself early in the morning, and remained away till the deed was done. There was a remarkable collection of idols for a woman to possess, quite a heap all together in the yard of the house. A crowd of people gathered, and we sang a hymn, "Come to Jesus, just now," and spoke a few words to the crowd. Then Aलो got fire and set the heap alight.

I can only describe one other incident in her life.

Twins had always been thrown away in Igibodo as soon as born. Alone, single-handed, Aलो fought against this custom. One day she heard of twins being born, and before the parents had a chance to get them away to the bush she was at the house, and amidst a storm of angry protest she carried the twins off to her house. Her husband was indignant. The other women tore their hair with anger and superstitious fear. The whole town gathered before her door, but she withstood them all. She was left at last, cut off from every one, with the entrance to her house strewn with "medicine" to cause her death. The babies had been treated too badly, and she could not save them. Before many hours they were both dead. Then she was seized by a crowd and taken to a town some distance away where a Government official was staying while on a tour of his district. She was charged with upsetting the peace of the town, a charge which has sometimes been effectual in getting a Christian punished. But in this case the truth was found out.

Her husband died about four years ago, and she is now married to a Christian man and has been baptised together with her children. Without doubt Aलो has been the instrument used by God to bring into existence the Church which is in Igibodo.

What does a story such as this say to us? Does it not fill us with pity for the heathen who are living in darkness and the shadow of death? And does it not also show us official men staying while on a tour of his district. She was charged with upsetting the peace of the town, a charge which has sometimes been effectual in getting a Christian punished. But in this case the truth was found out.

Does it not fill us with pity for the heathen who are living in darkness and the shadow of death? And does it not also show us official men staying while on a tour of his district. She was charged with upsetting the peace of the town, a charge which has sometimes been effectual in getting a Christian punished. But in this case the truth was found out.

BRITAIN'S SONS.

(By the Bishop of Willochra.)

"The ebb sets fair by the harbour stair,
Oh, who will away with me
Through the whistling breeze to the whitening seas

"Where the whale and the walrus be?"
"Here, here are we! Away to sea!
Where the nights are long and the icepacks strong
For England and fame go we!"

"The great ship strains at the tightening chains,
Oh! who will away to sea,
To win a new land and with axe in hand
Rear the cabin's rude roof tree?"
"Here, here are we! Away to sea!
To plough and to reap, breed cattle and sheep;
For England and bread go we!"

"The transports ride on the humming tide,
Oh, who will away to sea,
To the land that is red with the brave blood shed;
And death waits for you and me?"
"Here, here are we! Away to sea!
With main and might, to suffer and fight
For England and right go we!"

"The schooner rolls under creaking poles,
Oh, who will away to sea,
Where black murder walks, and the fever stalks,
And the reefs roar white on the lee?"
"Here, here are we! Away to sea!
To barter and sell, to the gates of hell,
For England and gain go we!"

But hark, a cry from heaven on high,
Oh, who will away with me—
The world to win from death and sin,
"Here, here are we! Away to sea!
To trumpet abroad the news of the Lord,
For England and God go we!"

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The Church Record

For Australia and New Zealand.

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Price 3d. (10s. per Year
Post Free.)**Current Topics.**Ascension Day and Empire Day
practically synchronise this year. They

are, each of them, an appeal to the imperial instinct—a challenge to think and work imperial-ly. True patriotism is no

selfish sentiment, for, just as it commands the individual's utmost of service and sacrifice for the common weal, so it realises that the Empire itself is charged with a world-wide responsibility, and that a world power is called upon to be a world servant. The will to power divorced from the will to serve in every case will cause a debacle such as we have Germany for sad example. It has ever been the glory of Britishers the world over that our Empire's policy in exercising dominion over other races has for long been one of consistent thought for the good of the governed and not for the aggrandisement of the governing.

And in our political relations with other nations there has been no subtle dealing in order to gain an advantage that would mean loss to others, but always the desire that a mutual trust should characterise all such relations. How infinitely truer will all this be of the Greater Empire of which our Ascension Day is a reminder. The King of Kings and Lord of Lords became the Saviour of the World, that to a sin-sick and sorrowing world He might bring about harmony and joyful fellowship not merely with itself, but with its God and Father. The world was in the heart of God when the Son of God came to redeem it; and that world is always in the heart of God. The Kingdoms of the World are one day to be His Kingdom; and the Christian Church, and individual, is urged to be big in its thought and purpose, as it sets itself with no unwilling and parsimonious hand to its great world-wide task.

"Jesus shall reign" sings the Church in its worshipping assemblies; but How shall Jesus reign if that Church does not give itself in utter abandonment and adventure to the world ministry to which its Lord called it?

The Primate of Australia has issued a circular to the clergy of his own diocese, urging a call to prayer for the Peace of the World. Archbishop Wright says:—

I also at this momentous juncture in the world's history would remind you all of our responsibility for moving our people to prayer for the Peace of the World. We must all of us be possessed by the conviction so expressively enunciated by Marshal Foch, the great French soldier, when he said, "Without faith peace cannot come to the world. We must fight on our knees as well as in the trenches." It is not strange that the bitterness and exasperations of the years of war survive in human hearts. Men have

suffered wounds which it is hard to forgive and forget. The temptation is great to look for signs of new offence, and to permit these repeated aggravations to feed the flame. But that is contrary to the Christian ideal, and although it is in human nature to re-act, and although it is by the grace of God we are enabled to overcome evil with good if we seek His help. This should be the burden of our prayer. In no other way can this world sickness be healed. I hope that we may be able to organise United Prayer for this purpose, but in the meanwhile we must each do what we can."

We understand that the Primate is convening a meeting of the leaders of the other Churches in Sydney in order to co-operate in mutual intercession for this object. We trust that the other bishops of the Commonwealth will see their way to some action of a similar nature in this important and urgent crisis. We are glad to note that the intercession arranged by the C.E.M.S. for their Week of Prayer includes prayer for the League of Nations and also for Peace.

The Lambeth Appeal was well discussed by the Congregational Conference held in Sydney last week. The proposals of the bishops were well explained by various speakers.

Rev. A. Depledge Sykes made a powerful speech. He said (we quote from the S.M. Herald):—

The Lambeth appeal indicated one of the most remarkable spiritual movements of the century. It was remarkable when they considered the past history of the Anglican communion, and the attitude which that communion had taken at times towards non-Anglican Churches. It was equally remarkable, as the recent conference on reunion showed in the changed outlook which non-Anglican Churches were taking up towards Anglicanism. Estrangements were being interpreted in the light of clamant and world-wide spiritual needs. The spirit which had so deeply moved the bishops at Lambeth was written large on the proposals themselves. It was only in that same spirit that the appeal could be judged. The appeal was addressed to all Christian people. It included Rome and Constantinople—the great Churches of the historic West and East. The truly Catholic conception of the Church did not mean simply the Protestant conception; it was profoundly Christian, and also nobly Catholic. It sought to embrace the strength and good of each in the larger organic whole. It was idle to look at these proposals from a merely crude denominational standpoint. The question of ordination was fundamentally critical. The bishops affirmed their readiness to receive what ever commission non-Anglicans deemed desirable. They asked non-Anglicans to accept a commission through episcopal ordination. In either case there was no repudiation of the past. No particular theory of ordination was insisted upon. Reordination was impossible in many cases, but a second ordination regarded as regularising orders already accepted as valid so that they might function in a wider Church they surely could accept. A wider sphere of jurisdiction demanded wider powers and authorisation. If ordination were not sacramental, it was nothing, or, at the best, a mere recognition, as though the Church were simply a fraternity or association. Instead of which it was the body of Christ. Then there was the question of creeds. The difficulties here were not great. Some creed was necessary.

No, this is not meant for the title of that organisation sprung on the Church in Adelaide with a title, which is so utterly belied by the aims of that misnamed society—a society that openly defies all order and discipline, and which knows no law except its own sweet will, which is disingenuously described as "Catholic custom and usage." We trust that Churchmen generally will refrain from any support of what is only a disintegrating force, tending more and more to the complete disunion of Christendom. But the title is that of a note in a New Zealand Church paper referring to "the most hopeful of all inter-denominational conferences," which met recently in Sydney to discuss the matter of Reunion. That subject is right at the front to-day, and we

In being asked to regard the Nicene Creed as a sufficient statement of the Christian faith, it was less as demanding specific theories and more as enshrining central historical facts. Creeds might be abused, but the man who was creedless was ineane. And the Church that was creedless was useless. The speaker concluded: "The Lambeth appeal enshrines one of the most moving visions that the Church of to-day has expressed. Is it to be that this vision is evil? We may stand on our rights, forgetting the larger right lying behind all our local rights—the right inherent in the unity of a common faith and a common bond. We may stand on our denominational rights, but what are these against a world menace which demands a corporate faith and a corporate endeavour. To achieve solidarity calls the nations together in Geneva. Is the Church, then, to lag behind the State? The religious equivalent of internationalism in politics is catholicism in the Church, and its natural basis is the needs and hopes which make all men one. Christ is the adequate answer; but that answer waits on a Church that is one—a corporate personality."

Another speaker showed his understanding of the Lambeth vision when he said that he was willing to give up the "restricted and meagre" ministry of the Congregational Church and to minister in a larger and greater sphere. There was a greater theory of unity in reunion than in Church union. He hoped some day to have a "father in God" like some of the wonderful men of the Anglican Church he had been privileged to meet. Most of the speeches showed an entire absence of narrow-mindedness and sectarianism, and the following motion was carried unanimously:—

"That this assembly receives with thankfulness the report of the conference on the Lambeth appeal, and expresses its appreciation of the largeness of vision and the singleness of purpose both of the appeal and of the spirit in which it was presented and discussed. The assembly welcomes the decision of the conference on the question of episcopacy, with the prayer that, led by the spirit of God, further deliberations will reveal a way whereby problems which yet remain may be solved so that (in the words of the appeal) 'all may unite in a new and great endeavour to recover and to manifest to the world the unity of the Body of Christ for which he prayed.'"

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