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Current Topics.

Surely there is one need to-day, and that is the constant proclaiming and the application to our **The Old Gospel.** whole life as a people of the Old Gospel! It

is still the power of God unto salvation of the individual as well as of the corporate life. And yet we cannot but have misgivings and forebodings at the tendency abroad to adapt the old Gospel to the spirit of the age, to present Christianity as a mere philosophic system, to preach a sort of Christian idealism, and in doing this to put in the background the Gospel of salvation from sin. The Bishop of Madras some time ago made reference to this matter owing to the attitude of some missionaries in India. His testimony is so immensely valuable that we venture to quote a few sentences. They are most useful for us to-day. His lordship said:—

"This Gospel of salvation from sin is the Gospel which the peoples of India—high-caste and low-caste, educated and uneducated, in city and village—imperatively need. And it is the preaching of this simple Gospel which can alone bring them to Christ. When the Oxford Mission first went out to Calcutta, thirty years ago, they were filled with the idea that what the educated Hindus needed was a more philosophic presentation of Christianity, and for many years they tried their best to meet this supposed need. The result was that they seemed at first to get into real contact with the Indian mind. Long and interesting discussions with inquirers went on for years. But they led to nothing more. As time went on it became clear that the real needs of the students are moral, not intellectual. They need first a conviction of sin, and then a Gospel of salvation. That certainly was the conclusion I came to myself, as a result of sixteen years' residence in Calcutta. The same has been the experience of the most successful mission to students held in Calcutta during the last twenty years. The missionaries had crowded meetings of from 700 to 800 students every evening for a week, and at the end a large number pledged themselves to study seriously the claims of Christ. But throughout the whole mission the philosophic aspects of Christianity were studiously ignored. The missionaries simply spoke of sin, and of Jesus Christ as the one Saviour from sin, and then appealed strongly to the hearts of the Calcutta students, and met their moral needs."

"After an experience of twenty-six years in India my own conviction is now far deeper than it was when I first landed, that what the peoples of India need is the old-fashioned Gospel of salvation from sin, and that the highest wisdom of the missionary to educated Indians is, as far as possible, to avoid philosophic discussion and, like St. Paul, at Corinth, to determine to know nothing among them but Christ crucified."

Two items of news in the columns of the English Church papers reveal encouraging progress in

The Extension of the Kingdom in Africa. The first item looks official and uninteresting enough until we scan the names and give a few moments' thought to their significance. It reads thus:—

Ordinations.

"By Bishop Oluwale (for the Bishop of Lagos), on Sunday, December 18, at St. Peter's Church, Aremo, Ibadan:

"Deacons.—Aina, Amos; Alade, Emmanuel; Mof Olorunso; Adeyinka, Simeon; Peter; Gesinde, John Ayokunni; Omideyi, Adolphus; Ayode, Ogunrinde, Samuel Ayanjobi; So-bande, Samuel Adeniji.

"Priests.—Akiola, Michael Oluweye; De-ke, Theodosius Daniel Oluwale, B.A.; Jones, Daniel Famakinwa Adekanmbi; Okun-ribido, Abel Awolaja; Olovede, Samuel Theo-philus; Soremekun, Emmanuel Oluasanya Ladipo; Sodipe, Stephen Akiwumi, B.A."

The latter portion of the extract chronicles the event of an ordination by a negro bishop of seven negro deacons and seven negro priests.

The other item is a report by the Bishop of Lagos to the Home C.M.S. of work in the Ilesha district of his large diocese. The bishop writes:—

"In spite of the fact that I had large Confirmations in the Ilesha district last year, we have already examined over four hundred candidates. I say 'we' for my wife shares in this interesting but exacting work. After I have inquired into the lives of the candidates and marriage questions, and tested their knowledge of the Catechism and their understanding of what the Rite of Confirmation means and implies, and I am satisfied on these points, they pass on to her, and she finds out whether they can read the Bible, and what is more, whether they can understand what they read, for, although the whole Bible has long been translated into the Yoruba language, many have learnt to read in such a mechanical fashion that the meaning of what they read may never dawn upon them. In the case of all our young converts, we insist on their being able to read the Word of God intelligently in their own tongue. This is important in two ways. It is a test of their earnestness, for, if they attend the classes regularly and make sufficient effort, they can all learn to read, and, further, many live in outlying villages, where services and Bible classes are few, and they must read for themselves if they are to feed on the Word of God. It will show how young the Church is in these parts when I mention that of over four hundred candidates examined, less than ten were baptised in infancy."

We publish in another column a very interesting statement of the Church's position in relation to the **An Evangelical Volte Face!** Auricular Confession. In it, Mr. Dale, the writer, gives a well-balanced statement, and, considering the question involved is that of "Doctrinal Unity in the Church of England," is careful to adhere to the Church's statements as elucidated by men not biased by evangelical principles.

The "Church Times" finds tremendous encouragement in the article, and thinks that it reveals the fact that "the wall of partition between Catholic and Evangelicals still stands, but it is thinner than of old."

It says:—
"Mr. Dale's statement of what he believes to be the position of the Church of England on the matter, though it is not complete, since he omits all that is said regarding the confessions of the sick, and though it is not entirely satisfactory to us, goes a great deal farther than would have been tolerated by an earlier generation of Evangelicals. He allows that the ministry of

private confession and absolution has been retained; he allows that an individual may go to confession if he chooses without being a disloyal member of the Church. It is significant that the writers from whom he quotes, as representing the teaching of the Church of England, are Bishop Creighton and Bishop Wilkinson, neither of whom were Evangelicals in the older and narrower sense. If Evangelicalism has already reached the moderately High Church position of those two prelates, there is no saying what further revelation the next thirty years may have in store. Certainly we need not despair. The passage of the years sees the abandonment of one Protestant position after another. Thus it is quite possible that the objection to habitual or frequent confession will disappear as the objection to confession in itself has disappeared."

We fear that in all this criticism "the wish is father to the thought," for, as our readers can easily see, Mr. Dale's quotations from men of Bishop Wilkinson's doctrinal position, is an argument that gets right home. Even the "Church Times" is unable to charge Wilkinson Creighton, and Wilberforce with Protestant bigotry. Consequently they are very good witnesses where-with to show the non-Anglican character of the self-styled Anglo-Catholic.

We confess to some measure of surprise that the "Church Standard" makes quotations from the "Church Times" article on this subject without any qualification.

The Mother State is in the throes of an election, and the issues are considered so serious that **The Church and the Elections.** practically every organ-ised body is taking a hand. The Romans, as ever, are organising politically—they have their own party which, with that egregious effrontery that is so characteristic of that highly autocratic Church, is named "The Democratic Party."

It is, of course, in the highest degree probable that the mere catch-phrase will get a good many votes from a "gullible" public. But as well, dragged into the fight by the trickery of Rome, the Orange Lodge has issued an appeal to Protestants setting out an ominous list of public offices under the control of Roman citizens. Then the Prohibition campaign leaders have issued their manifesto, urging support of those candidates who are democratic enough to pledge themselves to the ordered referendum on the Liquor Question. Of course these are in addition to the multiple organisations of the varied political parties.

In the midst of the opposing cries the Churches are calling to the Church's children to fulfil their duty and to vote. The Churches, apart from Rome's quota, are maintaining on the whole a strict attitude of impartiality so far as parties are concerned, for the Protestant Churches realise their responsibility to their people as a whole, and refuse to let any merely party politics interfere with their primary task to commend to every man and woman the saving power of the Crucified. As

Dr. Radford has put it. "The Church is the home of all men as the sons of God; and no son of God ought to be made to feel out of place in his Father's House. Men opposed to each other in politics . . . ought to hear from the pulpit only the big truths of moral and spiritual responsibility which presumably they are both trying to keep in mind and to put into practice; however widely different may be the policies and programmes for which they are working."

And so the call of the Church at the present time is one unanimous call to discharge of Christian duty in the right use of the vote. From Cathedral and other pulpits, from episcopal pen or typewriter, there has been going out that insistent appeal that the Christian citizen should vote—vote conscientiously and consistently with Christian principle. As the Bishop of Goulburn wrote in his letter to his diocese:—

"But politics and religion cannot be kept altogether apart. Party politics are not the whole of politics. Politics mean practical citizenship—an election is a call to use the vote which is the one talent that every citizen has had entrusted to him. Pioneers and reformers in past generations toiled and suffered to win for every citizen a real and living share in the government of his own country. In the determining of the conditions under which he and his fellow-citizens shall live and work. Every citizen should record his or her vote. It may be hard to decide whether to vote for party or man or policy,—the turn over of votes from one side to the other is not always due to such casual motives as 'give the other side a chance.'—it is due in many cases to honest thinking out of questions on the part of citizens who are not wedded or tied to one party by prejudice or association. But hard as it may be to think honestly, the attempt must be made. And at this point the Church has a word to say; that word is, vote honestly, and vote for honest men. Choose men that can be trusted, and then trust them."

It is hard to bear patiently the inane things that are taught and written in furtherance of "Catholic" foolish practice. Here is a clipping from an article in the W.A. Church News by a writer who takes to himself the illuminating title of "Ignotus." It is as well that he should remain so. Dealing with different parts in the Prayer Book, he says:—

"There are two other titles for the Lord's Own Service, commonly used, yet not to be found in the Prayer Book—(1) THE MASS—a title which some have allowed to become a monopoly of the R.C. Church, although the title in the first Prayer Book was 'The Supper of the Lord, and the Holy Communion, commonly called the Mass.' We still retain the word in the names of two Festivals—'Christmas' and 'Michaelmas.' For many years before the middle ages the name 'Missa,' as Mass, was given to other services besides the Holy Communion. The use of the title Mass is quite legitimate and permissible in the Church of England to-day. It's use is advisable in order to assert our belief that the Anglican Liturgy is quite as valid as the Roman, but it tends to become inadvisable when, and if, people use it flippantly or irreverently, as though they were speaking of a common thing."

We have emphasised the striking reason for the retention of a word of such blessed memory and so insignificant a meaning. By the way, "Ignotus" fails to supply his readers with the meaning—was it also "ignotus" (we apologise for our Latin). Is it possible that he realised that its probable meaning rather cuts the ground from under the feet of men, like himself, who advocate non-communicating attendance at Holy Communion? Is it further possible that he does not realise that the very reason why the term Mass was carefully excluded from the second Prayer Book of Edward VI. and all subsequent editions, was in order to break away altogether from the Roman view of the Holy Communion,

and that a well-known and much-discussed Article of the 39 Articles of Religion calls the sacrifice of the Mass a "dangerous deceit"?

We imagine that most Anglicans care little whether the Anglican Liturgy be quite as valid as the Roman, they probably wonder sometimes at the absence of likeness of a Roman High Mass to the simple and wonderful rite in the upper room in Jerusalem.

From time to time the "Church Times," and indeed other English Church papers get strange accounts of doings in the Australian Church, which are not always in strict line with truth as we understand it. Usually the names of the correspondents are not made known. But the most recent instance of this kind of thing in the "Church Times" reveals the source of the striking information. The paragraph runs as follows:—

MELBOURNE.
"In acknowledging the receipt of £43 7s. 6d. which had been subscribed by some of our readers to the fund for providing the evicted congregation of St. John's, Melbourne, Victoria, with a temporary building to continue their services, the Rev. Cyril C. Barclay (under date December 14, 1921) says that 'We had a wonderful last Sunday at St. John's, over one thousand persons squeezed in at the last service, and £400 were given in the collection for the new church. The people are keeping together splendidly. Over £2000 have been given so far for the new church, and we shall make a start soon. No trace of St. John's is left. A mission hall has been built and a staff of three now work my old parish.' He adds that everything has been given up which appertained to Catholic worship, and the Sunday morning congregation appears to number about 20. Such is the unfortunate result of a peculiarly tyrannical action on the part of a Protestant majority who governed the diocese during the vacancy of the see."

The account of the present regime at St. John's is so diverse from what our own Melbourne correspondent has repeated, and from the recent report concerning it in our contemporary, "The Church Standard," that we venture an emphatic protest, and also venture to hope that the editor of the "Church Times" will have his attention drawn to the "Church Standard's" report, "Fair play is bonny play," and this class of "inspired" news should be so severely censured by our own Church press as to make the English papers more careful of the facts of a case before venturing on publishing reports from irresponsible correspondents.

Sydney unhappily is one of those cities in Australia that has the great misfortune of having Sunday newspapers. Not content with that, and doubtless having in view the twofold object of producing a bigger army of readers in the days ahead and of augmenting dividends—their proprietors are now publishing what are termed "Children's Supplements." It is a development which we venture to say is a most retrograde step. We go further and say that the Sunday newspaper is a blot on Sydney, and has much to do with the Sunday desecration which marks the oldest and largest city in the Commonwealth. As to what ennobling purpose these "Children's Supplements" will afford, it is not difficult to say—they will have no uplifting purpose whatever! More than that, they are so foolish that they are calculated to destroy any taste for good literature, and will undo the finest work of our schools. And what of the Lord's Day and all its holy sanctions and influences? It is a great pity! This is how "The Worker" puts its condemnation:—

"Possibly the thing will work its own cure in the general disgust of the mature readers

who hate to have such stuff foisted on their children; but the control of the child's reading matter is worth serious consideration. The older people can use their judgment as to what they read; the youngsters are often attracted by a bit of bright colour to the most shameless rubbish. And the advertising profiteer smiles approval for bad taste in the home means additional plunder for him."

The Sydney evening and Sunday newspapers are either woefully short of what is considered "news."

A Puerile of trading upon a shallow and empty-headed public, otherwise we would never have had columns devoted to sharks at Coogee beach, and a hundred and one puerile suggestions how they might be caught. The most disquieting feature is to know that vast hordes of people read such stuff and still greater numbers have it as the only topic of conversation. We have a silly sensational press printing photographs of one or two sharks which have been caught, then detailing their measurements and other particulars, and we have vast crowds of superficial people spending Sunday journeying to the beach in question and dwelling upon the matter, as if there were nothing worthier to engage their attention! All this in the midst of an election, perhaps the most momentous in the annals of the State! Grave questions are or ought to be dealt with on the hustings, while graver issues need pondering and deciding upon, and all the while foolish trash with scare headlines, "The Shark Menace" is the one absorbing subject of hosts of people. Are the people mentally deficient, must we take the newspapers seriously, or is it a sensation-loving press and people? Surely these are pertinent questions in a day when the world cries for re-building after the ravages of war and yearns for seriousness and balance of mind and that depth of character which alone go to make a robust people. Once again we fear it is a case of fiddling while Rome burns.

Erratum.

To the Editor "Church Record."

Sir,—In "Our Melbourne Letter" of last issue there is a slight printing error which I would be glad if you will correct. I am made to refer to the Archbishop's "useful" head. While not wishing in the least to deny that Dr. Lee's head is useful, yet I was quoting a poet who says, "dark his youthful head."

Printers have persecuted me without a cause—I am, etc.,

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English Church Notes.

Personalia.

Mr. W. Guy Johnson, secretary of the National Church League, has been returned to the House of Lords. The figures show that he had a clear majority over all the other candidates put together. The great efforts put forth on behalf of the Anglo-Catholic candidate makes the return of the Evangelical candidate as satisfactory as it is significant.

The important living of St. Matthew's, Bayswater, vacant by the appointment of the Rev. F. E. Murphy to Walcot, has been accepted by the Rev. S. Nowell-Rostron, secretary of the British and Foreign Bible Society. Mr. Nowell-Rostron served his only curacy with Canon J. C. Wright (now Archbishop of Sydney) and after three years as Principal of St. John's College, Durham, he held in succession two important livings in Liverpool.

The deaths are announced of Rev. W. A. Bathurst, formerly vicar of Holy Trinity, Eastbourne, at the age of 82, and of Archdeacon Harper, formerly Archdeacon of Timaru and Westland, N.Z., at the age of 87.

In succession to the late Archbishop Parry, the Right Rev. Edward Hutson, D.D., Bishop of Antigua, has been elected Archbishop of the West Indies. The new Archbishop was consecrated Bishop of Antigua in 1911 in the Cathedral of St. Jago de la Vega, Spanish Town, Jamaica. He is a graduate of Cordington College, Barbadoes, and was ordained in 1896.

Lay Churchmen in Conference.

The ninth London Meeting of Lay Churchmen was held on February 18. The following is the letter of invitation by the members of the committee:—

Again it is our privilege to issue an invitation to the London Meeting of Lay Churchmen this year, for the ninth in succession. The meeting will be held as in former years at the Church House, Westminster, on Saturday, February 18, 1922, at 11.15 and at 2.30.

The programme is appended to this letter. The general subject selected is that of "Spiritual Revival: Its Nature and its Expression."

The recognition of the need of Spiritual Revival is, to-day, almost universal. There is prayer for Revival, discussion of methods of Revival, ardent prophecy of the imminence of Revival; and there is great expectancy as to the results of Revival. But Revival does not come. Still the Church struggles on, now in dull acquiescence in, and now in irritated protest against failure; now in timid avoidance of, and now in eager attempts at diagnosis—waiting for the miracle that is to transfigure all things into glory.

Wherefore Cries Thou unto Me? "Spiritual Revival?" Do we know what we are looking for? Are we asking from God the Holy Spirit a gift, an endowment, of our own devising, for our own ends, in our own time, and in accordance with our own preconceptions? Let us take a reckoning with ourselves, in the presence of our Lord. Let us ask ourselves, and, above all, Him, what is the nature of the Revival that we know we need, but know not how to obtain.

And if it please the Lord to send us Revival, how shall it come? Once when the Lord came to His Own, they that were His Own received Him not. Even the great Forerunner, "Knew Him ill," till his eyes were opened. Are we, perhaps, still blind? What is the expression of Spiritual Revival? Where are we looking?

Does not the Church need Revival? The people hunger for it. The ministry feels after it. Marked, indeed, is the contrast of the optimism of public utterances with the pessimism of private confession. "Lord, lift Thou up the Light of Thy countenance upon us."

Will you join us, on Saturday, February 18, at the Church House? God has blessed us in eight past years: let us seek His presence for the ninth year of our meeting.

Five papers were arranged for, On the Source of Revival; The Way of Revival; The Mental Processes of Revival; The Hindrances to Revival; The Hope of Revival.

Professor Beresford Pite was to be chairman of the conference.

Blind School at Fochow.

One of the most interesting personal exhibits at "Africa and the East," in the Royal Agricultural Hall, London (May 17 to June 15), will be the men from the brass band connected with the Boys' Blind School at Fochow who are now on their way to England. They will fit in naturally to the scenes in the Chinese street, and add realism, as well as music, to the Exhibition itself. Later on the Chinese band is to tour

the country, and, as its members can speak English, will tell the romantic story of the Fochow School.

Many of our readers are aware that the Fochow Blind School was commenced over twenty years ago by Mrs. Wilkinson in quite a modest way, but, so urgent was the need and so beneficent the work, that it has grown to such an extent that it has won the recognition of the leading Chinese officials. Mrs. Wilkinson has herself received a high honour from the Chinese Government which is quite unique.

A Gift from Abyssinia.

Through its representative in the Holy Land, Dr. MacInnes, Bishop of Jerusalem, the Church of England has recently come into the possession of an interesting gift from the Empress Zawdit of Abyssinia, who incidentally refuses to drop the traditional title "King of Kings" for its feminine equivalent. The present, which was put into the hands of the Bishop by His Excellency Deitch Gabra Salassi, Governor-General of Abyssinia's Northern Province and Counsellor to the Empress, took the form of a beautifully illuminated manuscript copy of the Gospel in the old Ethiopic script, the whole being bound in brocade-covered leather and enclosed in a fine leather case, and also of a brass Benedictine Cross of the finest Abyssinian workmanship. The interpreter's translation of the Imperial letter which accompanied the Gospel and Cross, read as follows:—

"The prevalent Lion of the Tribe of Judah, the elected by God's grace Empress Zawdit, daughter of Menelik II. of Ethiopia to the Right Reverend the Lord Bishop of Jerusalem of Britannia Church. After we present our respectable salutation and request to God that He may bless your Lordship's function. And we have sent to your Lordship as a memory a Gospel of the Four Apostles in Ethiopic language and a cross for benediction. We hope your Lordship will accept them with pleasure. (Dated) Nehasse 22, 1913 years of grace."

Only two other brass crosses of this nature are known to be in the British Empire, both taken by Lord Napier from Magdala, and now lies unused in Bombay Cathedral, the Bishop feeling it ought not to have been taken away from Magdala, and the other is put to the hardly seemly use of a mess ornament on gala occasions in the mess of a British regiment.

The Heresy Charge.

The Archbishop of Canterbury has given his decision in the allegations of heresy made against the Rev. H. D. A. Major, the Bishop of Oxford has "exercised a discretion which he holds to be his duty," and the Primate holds that he has "neither the right nor the wish to interfere in the matter."

Rev. C. E. Douglas has, we believe, accepted the Primate's decision.

Police at Church.

The rector of Birmingham, Canon E. Grose Hodge, invited the police and special constables to a special service in January last. The Chief Constable heartily supported the effort, with the result that nearly one thousand men turned up on a Sunday afternoon. The attendance was quite voluntary, and the rector, who preached, expressed his great appreciation of the splendid response. Another service was arranged for February 3, for city officials and employees. The Lord Mayor, who is a Hebrew, expressed his intention to be present.

Record S.P.C. Income.

The general fund of the S.P.G. for 1921 has touched a new record, and stands at £218,075, compared with £214,589 in 1920 and £195,647 in 1919. The total income of the society, including many special funds, is £318,465 in 1921, as against £342,540 in 1920; this latter sum, however, included £45,543 subscribed by way of special effort to the Society's "Peace Thankoffering."

Three Bishops Consecrated.

In Westminster Abbey on January 25, in the presence of a large congregation, the Rev. Samuel Healett was consecrated as

Bishop in South Tokyo, Japan; the Rev. Bertram Lashbey, as Bishop of W. Eq. Africa; and the Rev. P. M. Herbert, as Bishop-Suffragan of Kingston-on-Thames, in the diocese of Southwark. The Archbishop of Canterbury officiated, and was assisted in the laying-on of hands by a number of Bishops.

"I Believe in the Forgiveness of Sins."

(By Rev. James Adamson, M.A., B.Sc., St. Aidan's Presbyterian Church of England, Didsbury. Being the first of a series of addresses given by Free Churchmen in the Church of St. Anne, Manchester.)

"Who is this that even forgiveth sins?"—(St. Luke vii. 49).

I do not know how you read this question, which we find in the story of the meeting between our Lord and the penitent in the house of Simon the Pharisee. But what I hear in it is not a tone of mockery, nor a cry of anger, but a gasp of surprise. I think the men who asked it were moved by a sense of awe and wonder.

"Like some watcher of the skies,
When a new planet swims into his ken,
Or, like stout Cortez, when with eagle eyes

He stared at the Pacific and all his men
Looked at each other with a wild surmise,
Silent, upon a peak in Darien."

For they had made an amazing discovery—they had discovered the possibility of forgiveness.

"I believe in the forgiveness of sins." But I found no doctrine of the Christian faith so hard to believe. My studies had been in the realm of nature; and nature, if she did not "shriek against the creed," seemed with a loud voice to deny it. I agreed with Bishop Westcott that "the great mystery of the future is forgiveness," for I could find no indication of it in the present. It seemed to contradict the fundamental law of nature, that an act and its consequences are inseparable. Punishment was a thing I could understand; it was a fact of everyday experience. Nature supplied abundant evidence of punishment; but forgiveness seemed the greatest of all miracles. Now "I believe in the forgiveness of sins." I still regard it as the greatest of all miracles, but I regard it as a miracle that Jesus Christ has wrought. I believe that He, and He alone, has made it possible.

In the natural world there is no such thing as forgiveness. There law reigns supreme. Effect follows cause with unchangeable regularity. There is no return of lost opportunities; there is no oblivion of the past. What is done is done, and there is no recalling it. When we speak of the forgiveness of nature, we are using a poetic phrase. I have a slab of sandstone, on which a shower of rain fell millions of years ago; and you can tell by looking at it how the wind was blowing at the time. That is how nature keeps her books of remembrance. She never forgets, and she never forgives. If you defy her laws, you must endure the consequences. So science, in its study of nature, finds no doctrine of forgiveness. But it finds much to justify the warning of the Bible—"Whatsoever a man soweth, that he shall also reap."

Not a Man's Nature.

Among men it is doubtful whether there be such a thing as forgiveness—until they have learned it from Jesus Christ. It is not a man's nature to forgive. He is not, physically, built that way. His body with its reflex action is adapted for retaliation. His instinct is to return the blow and to revenge the injury. It is true that there is in man a higher nature which bids him subdue the impulse to retaliation and revenge. And

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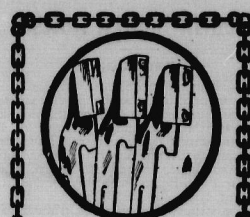
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moral teachers keep insisting on the duty of forgiveness. But while they may tell us what our duty is with regard to injuries that we have suffered, they have no message of forgiveness for wrongs that we have done. They tell us to do better in the future, but there is no word of pardon for the past.

We find no better outlook when we turn to the various religions that have been devised by men, in which men have expressed their thoughts of God and of their relation to Him. Free forgiveness, that will also satisfy the conscience, is a thing of which they have no hope, indeed no conception. There is only an anxious search for something that will serve to atone for sin—or rather to make expiation for it—or for some way of securing the divine favor, so that shortcomings may be overlooked.

In the time of Jesus men held two opinions on this subject. Some held that forgiveness was not needed, and others that it was not possible. Most of them held both opinions, but regarding different people. The righteous had kept the law, and were accepted; the sinners had broken it, and were condemned; and that was the end of it. And these opinions are still held to-day. Some tell us that forgiveness is not needed, and others tell us that it is not possible. And the words of Jesus which so startled those who heard them, may be the very message that we need. To us also they may bring our first glimpse of a country that still waits to be explored, a land full of hopes and possibilities beyond our dreams.

Who is this that even forgives sins? We may well ask the question, for it all turns on that, and it is a matter of grave importance to ourselves. What makes forgiveness so hard to credit? What makes it, instead of being so simple and easy as some people think, so wonderful and marvellous to those who seek to penetrate its secret? It is because nature and conscience speak the truth, and the same truth. Law is universal and supreme. God works by law. And God never breaks His laws, not even to forgive. And is that the end of it? No, that is not the end of it. What if there be a law that provides for forgiveness? Take an illustration, old and true, but there must be something in it, for the Master used it. If a man owes you money, and you forgive him the debt, what happens? You do not undo the fact of the debt—that remains—but you bear the loss yourself. What does it mean? What is the principle behind it? It means that instead of demanding satisfaction you are willing to endure the burden, instead of retaliating you are willing to suffer. And what is the law of forgiveness? If God forgives, it is because He is willing to suffer. That is what solves the mystery of the cross.

Law of Nature Cannot be Broken.

A law of nature cannot be broken, but it can be controlled or suspended by the operation of a higher law. A magnet in some cases overcomes the law of gravity. Chemical attraction is more powerful than physical. And now forgiveness itself ranks as a law of God. You remember how Paul puts it, in words which might be called a scientific statement of the gospel: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." "The law of sin and death"—that is just the kind of law we find in nature; that is the inevitable sequence of cause and effect. "The soul that sinneth, it shall die." But from this a higher law, a law of grace, has set us free. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." "There is therefore now no condemnation to them that are in Christ Jesus." That is why, while still believing in the laws of nature, I believe in the forgiveness of sins.

If this gospel does not sound so startling now, it can only be for the reason that we have grown familiar with it. It has not lost its wonderful significance, but it has lost its novelty for us, and we forget its significance. Yet that old gospel is still "the power of God unto salvation to every one that believeth." There are many things that are old, and yet ever new. The sun is old, but the sunshine is new every morning. The earth is old, but we never tire of the spring flowers. Love is old, but how it thrills the heart to which it comes with its age-long message. And the gospel is old, but to those who come to know it there is nothing in the world so new and glad and wonderful.

Our Watchword To-day.

Our watchword to-day, for the individual and for the race, is progress. But the great hindrance to the progress of the race is the sin of the individual; and the great hindrance to the progress of the individual is the burden of the sinful past. We are little helped by the gospel of the scientists, who find law in nature, but find little trace of love. Their stern creed may satisfy the

strong, but it is very pitiless toward the weak. We are helped, as little by the gospel of the moralists, who speak of duty, but not of deliverance from sin. We burdened men have not the power to reach their high ideals. Our only help and only hope is in the gospel of forgiveness, the gospel that is brought to us by Jesus Christ.

I am not here to-day to discuss the different theories of the Atonement. I am here to say that "I believe in the forgiveness of sins." And I have tried to tell you why. Let me, in closing, try to put it ("longo intervallo") somewhat as John Bunyan might have done: In my dream I found myself in a dark valley. Only on the distant hills a light was breaking, and I saw far off the gates of the City of God. I felt within me a longing to be there, for I was sure that was my soul's true home. But I could not take even a single step, for my feet were chained. Men passed me now and then, to whom I cried for help. Some bade me try to shake the fetters off; some told me that the fetters were imaginary. Some pitied me; some scolded me; some jeered at me; some tried to make the fetters easier; but none could set me free. And then came One upon whose kindly face were marks of suffering, and on his hand held out to me I saw a scar. Hope stirred my heart, and in my eagerness to clasp that hand I struggled forward and fell on my knees before Him. "My son," He said, "I have borne thy sins, and they are all forgiven. Arise and follow Me." And I arose and followed Him.

Personal.

Rev. A. R. Rowell, of Korrumburra (Gippsland), has been appointed assistant chaplain at the Seamen's Mission, Melbourne.

The Metropolitan Missioner (Rev. A. A. Yeates) visited the rural deanery of Geelong at their invitation, and gave an account of the works of the Metropolitan Mission.

An old lady who was present at Archbishop Lee's installation has attended the installation of every previous Bishop of Melbourne, and was present at the opening of old St. Paul's Church, which stood in Flinders Street on the Cathedral site.

Rev. J. L. Dove, who was at one time headmaster of Wanganui Collegiate School, has been appointed Rural Dean of Newport Pagnell, Bucks. For some time past Mr. Dove has been rector of North Crawley.

On 27th January the Rev. Alexander T. Thompson, M.A., B.D., Presbyterian Minister, was licensed to preach in the Diocese of Auckland.

Miss McInnes left Sydney for New Guinea on March 1st, after a short dismissal service in the office chapel.

Rev. J. E. J. Fisher, accompanied by Mrs. Fisher and their two children, were to leave New Guinea on March 21st, and will spend three weeks in Sydney, before sailing for England by the Berrima.

The Archbishop of Melbourne has been elected a member of the Council of the A.B.M., in place of the Archbishop of Perth, who graciously resigned to make room for Dr. Lees.

Hearty congratulations were offered to the Right Rev. Bishop Mules on St. Matthias' Day (24th February), the thirtieth anniversary of his consecration as Bishop of Nelson.

The Bishop of Melanesia is hoping to reach Australia about the middle of

May. He will stay about ten days before leaving for England.

Miss Forman has arrived in Sydney from New Guinea, to obtain medical treatment. She hopes to spend her furlough in West Australia.

The Very Rev. the Dean of Perth has obtained leave of absence in order to go to England on private business, and will leave after Easter.

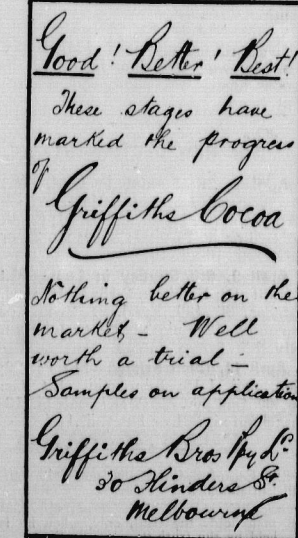
On February 7 the Bishop of Christchurch instituted the Rev. J. A. Julius, Vicar of Timaru, as Archdeacon of Timaru and Westland.

At the February meeting of the Christchurch Diocesan Standing Committee the Rev. F. N. Taylor was appointed Archdeacon of Akaroa. He will not vacate his present position as Vicar of St. Luke's, but will undertake the duties of the Archdeaconate in addition.

By the death of Lady Stone, on Thursday, 9th February, one of the few remaining pioneers of West Australia has gone to her rest. Lady Stone was the widow of the late Sir Edward A. Stone, K.C.M.G., sometime Chief Justice of W.A., and up to the time of his death, nearly two years ago, Lieut.-Governor of the State. Of a retiring disposition in recent years, Lady Stone took very little part in public affairs, and was therefore scarcely known to the present generation. The Archbishop of Perth makes the following sympathetic reference in his monthly letter to his diocese:—

"During last month one more of those who were prominent in the ranks of the Church when I came and who had been a most consistent worshipper at the Cathedral has passed away. Lady Stone, the widow of one to whom the Church and State owed very much, has gone to her rest. She was the sister of my old friend Sir George Shenton, and like so many other cases in which husband and wife lived together for many years, if one goes, the other soon follows. Lady Stone was a very kind, sympathetic lady, and an earnest and devout Christian. Her end came suddenly, but I think very mercifully, for she was spared much hopeless suffering."

The death of the late Mr. G. Page-Hanly has left a blank in Anglican ranks in Brisbane. The deceased was for many years a member of Synod,



and he always took an active part in the debates, particularly on subjects affecting drink, gambling, and moral questions generally.

Rev. E. W. Doulton, of Tanganyika Territory, East Africa, preached at West Maitland last Sunday week and took part in the United Exhibition, which was held by the C.M.S. and A.B.M. on the Wednesday, Thursday, and Friday. The other missionaries who took part in the exhibition were: Mrs. Newby-Fraser, Misses K. Miller, A. Jones, and L. Claydon.

Mr. W. H. Atkinson, of Atkinson and Conway, cathedral architect, has also been appointed diocesan architect for the Brisbane diocese.

Much sympathy is expressed with Rev. A. W. Ethell, rector of St. Saviour's, Laidley (Queensland), upon the death of his wife, after a very lengthy illness. Archdeacon Osborne conducted the funeral.

Rev. John Walker, M.A., has resigned the cure of St. Matthew's, Master-ton, N.Z. He was appointed to the parish in 1915, after being Vicar of Aramoho. At one time he was in charge of the Eketahuna parochial district.

The Rev. A. T. B. Page, who arrived in Wellington on January 13 to take charge of the new parochial district of Miramar, was inducted by Bishop Sprott at St. George's, Newtown.

Rev. H. N. Powys is to be inducted as rector of St. Mark's, Pictou, New South Wales, by the Ven. Archdeacon Martin, on March 30.

Canon Stacy Waddy, of St. George's Cathedral, Jerusalem, has been appointed Archdeacon in Palestine by the Bishop of Jerusalem.

Rev. D. J. Knox, of St. Luke's, Adelaide, has accepted the rectory of Wollongong, N.S.W.

It is officially announced that the Rev. H. Gradwell, rector of St. Mary's, Kangaroo Point, has been appointed an honorary canon of St. John's Cathedral, Brisbane, in place of Canon Beasley, who has resigned from that office consequent upon his permanent departure from Queensland on account of ill-health.

The death is announced of Mr. Hope, a well-known Perth Churchman, whose serious illness was mentioned in a recent issue.

THE NEW LECTIONARY.

April 2, 5th Sunday in Lent.—M.: Ps. 22; Exodus ii. 23-31; Matt. xx. 17-28 or Heb. xiii. 1-21. **E.:** Ps. 51; Exodus. iv. 1-23 or iv. 27-vi. 1; Mark xv. 22 or 2 Cor. xi. 16-xii. 10.

April 9, 6th Sunday in Lent.—M.: Ps. 61, 62; Exodus. vi. 2-13; Matt. xxvi. **E.:** Ps. 86, 130; Exodus. x. 21-xi. or Isaiah lix. 12; Luke xix. 29 or John xii. 1-19.

April 14, Good Friday.—M.: Ps. 22; Gen. xxii. 1-18; John xviii. **E.:** Ps. 40, 69 (om. vv. 23-29); Isaiah lii. 13-14; John xix. 31 or 1 Pet. ii. 11.

"Be Faith-full Christians, not Faith-halt-full Christians."

"A man holds the truth only, when he is held by the truth."

The Home Ministry & Foreign Missions.

(An outline of an Address by the late Rev. R. C. Joynt, M.A., at a S.V.M. Conference.)

In God's plan practically everything depends upon the state of the minister's heart and feeling towards the evangelisation of the world. John Grege advised that the heating-stoves of all churches should be in the pulpit. He meant that it was in the pulpit that the temperature of the feeling of the congregation was made. The pulpit and the study of the pastor are the generating station. His knowledge, prayer, zeal and love are the gauge of the people's. Ten propositions which are absolutely and demonstrably true:—

1. Missionary Work is the Work for which the Church Exists.

It is not the paretagon but the ergon of the Church. Her task—not some subsidiary, subordinate, ancillary, optional thing, but her work. It is amazing that it took 1800 years for the Church to learn that "go," "teach," and "tell" were words which contained literal meanings.

2. Missionary Work is the Condition of Blessing for the Individual and for the Church.

All stagnant waters are deadly. There can be no blessing apart from obedience. The Dead Sea receives and keeps the waters which should run on. There is no conflict between home and foreign missions. Beside the map of his parish on his study walls, the pastor should have a map of the world. Chills are caused by weak circulation at the extremities. When the mill-race is full with torrents upon the "upper strings" it falls with power on the resistant shelves of the wheel, and, besides, overflows into channels which bless the fields far from its proper course.

3. Missionary Work is the Great Christian Evidence.

An age of unfaith and spiritual incoherence is little moved by clever and well-marshalled arguments. The powerful evidence is furnished by service. One ocean liner crowded with out-going missionaries is worth a library of apologetics. And the triumphs of the Gospel abroad reassure faith in the power of Christ to cleanse spiritual lepers and drive out devils.

4. The Minister must know and Teach Others to Know.

It is the tongue of the learner (not the learned) that has a word in season for the weary (Isaiah L.). We must read and read. There is no royal road to missionary knowledge, any more than to Plato or astronomy. Knowledge can answer foolish objections.

5. The Church is the Body of Christ.

What His Body did for Him in the days of His flesh we are to do now. His hands to heal and lift; His lips to soothe and warn and teach; His feet to go—such is His Body now. The mystical body does not mean a vague, impalpable thing, but an organism "fearfully and wonderfully made" and remade to do the will of Him that sent us.

6. The Minister must Encourage the Best to go.

True to his flock and his family. In Acts xiii. in the Church by the Orantes it was the two chiefs who were "separated" by the Holy Ghost, and sent as missionaries.

7. He Must not say: "My People are not Interested in Missions."

The housemaid said to the mistress, "Please, ma'am, the fire won't burn." "But, Mary, it is your business to make it burn." It is our business to make them interested in Missions. There is much damp wood, or hard or knotty wood, in pulpit-teaching on this subject; and often the fire is badly laid.

8. He must have System, and teach System.

In prayer, giving, study. Each department of missionary work must have a place. Medical, educational, technical, evangelistic Missions do not all appeal to the same hearts. The interest of the young must, and can, be won. Confirmation and admission to membership in the Church is a golden opportunity.

9. Missions must be Near at Hand, if not Actually Visible, in all his Preaching.

The mere annual sermon is a deadly device. Draw illustrations for sermons from the Mission field. Some sermons are dull. They want windows. Illustrations are windows which give a wider outlook. "Brethren, pity the poor heathen!" Such an appeal moves nobody. The listener who hears it too often asks for pity for "the poor heathen."

10. The Minister's Interest and his People's Interest in Missions are the Measure of their Spirituality.

What is their relation to Christ? Face Him to-day. He still bears marks of Calvary. They are the marks of their redemption. No man is saved who is not willing and obedient. There are rough times in store for the servant who knew his Lord's will and did it not.

To put more faith in lies and hate Than truth and love, is the true atheism: Upward the soul forever turns her eyes: The next hour always shames the hour before, One beauty, at its highest, prophesies That by whose side it shall seem mean and poor; No Godlike thing knows aught of less and less, But widens to the boundless Perfectness. J. R. Lowell.

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Our Melbourne Letter.

(From our own Correspondent.)

"I am only a humble Presbyterian," said Mr. G. A. Maxwell, M.H.R., in welcoming the Archbishop to South Melbourne. This was regarded by at least one clergyman present as a remarkable statement. "I must turn aside and see this great sight," he was heard to remark sotto voce. But then this cleric was surely unnecessarily sceptical. Who does not know that Scotchmen are humble? Their quiet self-obliteration in every profitable corner of this planet, and their willingness to take whatever they can lawfully get, and make no fuss about it, are proof sufficient. No men can keep the ten commandments, their own counsel, or anything else so well. They have now quietly appropriated Archbishop Harrington Lees. "We feel that he belongs to us equally with the Anglicans," said Mr. Maxwell. "In fact, he belongs not only to the Churches, but to the whole community."

This is a sentiment worth encouraging. Archbishops and clerics generally have in the past been too "churchly."

In fact, we have inherited from many centuries behind us a churchly Christianity. To be saved, people had to hold correct doctrine, and only the Church could teach doctrine that was correct. Christian ethics became churchly ethics. An action was good or bad mainly because the Church said so. It was good always if it served the Church, for the cause of the Church was the cause of God. There was no higher exercise of piety than to build churches or endow monasteries. Avarice was refusal to enrich the Church.

Some sections of the Christian Church are still asquint in their outlook and aims because they make the Church the end instead of the means. The Church exists for man, not man for the Church. She is simply a working organisation to create the Christian life in individuals and the Kingdom of God in human society. She is an agent with large powers, and, like all agents, she is tempted to use her powers for herself. No one who loves her can serve her better than by bringing home to her that by seeking her life she loses it, and that when she loses her life to serve the Kingdom of God, she will gain it.

It is refreshing to know that our Archbishop regards himself as the servant of the whole community, and we look to him to lead the Church in the pathway of service.

Meanwhile, let it be remarked in passing, the Roman Archbishop, so far from regarding himself as the servant of the community, has undertaken to lead a procession of wild Irishmen in defiance of the law which has forbidden the procession.

But I had better get on with my story. The words with which this letter begins were spoken at the laying of the chief corner stone of a new Church at St. Anslem, Middle Park, on Saturday, March 11th.

The Archbishop was conducted to the dais, and welcomed to the parish by the vicar; the Mayor welcomed the Archbishop to the City of South Melbourne, and Mr. G. A. Maxwell, M.H.R., also welcomed him, and, speaking as a son of the manse, referred to him as "our" Archbishop, for he believed he would belong to the whole community. The vicar presented the architect to the Archbishop, who was presented with a perspective plan of the building. After inspecting the plan, the Archbishop formally desired the architect "to proceed to the completion of the work." The vicar then

presented the master builder, who gave to the Archbishop a silver trowel and a mallet with which to lay the stone. The Archbishop then proved the position of the stone with plumb rule, level and square, and gave the stone three knocks with the mallet, and declared it to be well and truly laid. This is the Archbishop's first trowel.

The day following (Sunday, March 12th), the Archbishop officiated at the opening of the new church at Surrey Hills. The building, which is of brick in Gothic style, has been erected at a cost of £3,350, with a further outlay of £600 for furnishings. Of this sum £940 remains to be raised. The church is situated in an excellent position in Union Road, and the new building is an index to the rapid expansion of the district. Attended by Archdeacon Hindley and the Registrar (Mr. A. E. Maclellan), Archbishop Lees officiated at the service, assisted by the vicar (the Rev. C. G. Brazier) and the Revs. C. E. Gayer and R. G. Nicols. The Archbishop dedicated the several memorial gifts included among the furnishings, and consecrated the church. There was a crowded congregation, many being unable to obtain admittance.

The new Church of St. Augustine, Moreland, will be consecrated by the Archbishop on Thursday, March 30th, at 8 p.m., and the evening before that he will hold his first confirmation at St. Jude's, Alphington.

An outline of part of the Archbishop's inspiring talk to the C.E.M.S. is worth transcribing. He had mentioned in another address that it was the effort to climb that was the main thing, even if in achievement it appeared to fail. If the epitaph "He died climbing" could be written upon our tombstones, it was enough, because, after all it was the upward call and the upward look that meant everything in the Christian life. He gave a telling illustration of the great preacher Newman Hall, who was asked by some tourists to climb Snowdon with them to see the sunrise. Though unknown to them individually, and impressed by the glory of the scene, he asked to be allowed to say a few words, and ended with a prayer which was so appropriate and so spiritualised by the emotional suggestiveness of the moment, that twenty of them at the close determined to give their lives to Christ. They had felt the spur of the upward look, and it was this look up that, like the serpent in the wilderness, was to vitalise them and make them truly live. In relation to this need of the upward look, he then proceeded to speak of the five mounts of inspiration in the Bible story in connection with the life of Moses. (1) There was the Mount of Effectual Prayer (Ex. 17), and when Moses held up his hands Israel prevailed over Amalek. (2) The Mount of Sinai (Ex. 19), the Mount of a New Life lived in accordance with God's Law. (3) Mt. Hor (Num. 20), which he termed the pledge of transferred responsibility. When Aaron's robes were taken by Moses and given to Eleazar. Here he referred to the close

parallel to the old men in the audience, who would handover the reins to the young men coming on in their branches. He gave the apothegm, "Old men for wisdom and responsibility; young men for courage and force." Woe betide the hoary heads if they don't "look out" and find young hearts to carry on the warfare. Moses had to give up, but there was the tried and trained young Joshua to lead the ranks onward and upward. (4) Mt. Pisgah (Deut. 34) stands for confession of failure in part, but promise of amendment in future. The promised land was in sight, but from lapses of management and disobedience to command the hoary old patriarch was only destined to see glimpses of the land fertile in milk and honey and all good things. (5) Mt. Hermon (St. Matt. 17), which brings us to the account of the Transfiguration, where Moses and Elijah appeared and talked with our Lord concerning his "exodus" (St. Luke 9: 31) and not His "decease" only.

A FORM OF INTERCESSION FOR CHRISTIAN REUNION.

Let us remember—
God the Father to whom we pray,
God the Son through whom we pray,
God the Spirit in whom we pray,
The whole Body of Christ with whom we pray.

(In congregational use each petition may be followed by the response, "Lord, hear our prayer.")

Let us pray—
For faith in the power of God to fulfil His purpose of fellowship.
For grace to persevere in prayer for the blessing of unity.
For grace to submit our minds to the mind of Christ.
For a fresh outpouring of the one Spirit upon all members of the one Body.

Let us pray—
That the hearts of all Christian people may be fired with an earnest desire for union with all who love the Lord Jesus Christ in sincerity and truth.

That we may be saved from all hasty judgment that might close a door of hope, and from all impatient action that might imperil great truth.

That we may learn to prove the things that differ, and speaking truth in love may all attain unto the unity of the faith, and grow up together in all things into Him which is the Head, even Christ.

That we may always be ready to correct and enlarge our own views by listening to what the Spirit is saying to the Churches.

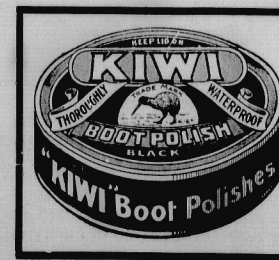
That the treasures of grace and truth held by each communion within the Church of Christ may be brought together in one fellowship for the service of the whole Body.

That in our desire for such reunion as may lie nearest we may always keep in view the reunion of the whole of Christendom.

That we may foster the spirit of fellowship by taking every opportunity of working together for the maintenance of the Christian faith and the building of the Kingdom of God.

Let us pray.

O God of peace, Who through Thy Son Jesus Christ hast set forth one faith for the salvation of mankind, guide and prosper, we beseech Thee, the efforts now being made to bring together the Churches of this Commonwealth in conference for the fulfilment of the hope of reunion. Grant us all true penitence for our divisions, wisdom to know Thy truth, courage to do Thy will, and love to break down the barriers of pride and prejudice and to work and pray together for the restoration of the unity of Thy Church, that the world may believe that Thou hast sent us; through Jesus Christ our Lord. Amen.



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No MS. can be returned to the sender, unless accompanied by a stamped, addressed envelope. The Editor does not necessarily endorse opinions which are expressed in signed articles, or in the letters of Correspondents, or in articles marked "Communicated."

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The Church Record.

MARCH 24, 1922.

Reunion.

In world politics to-day we see at work two movements.

The one movement stands for the principle of self-determination. New nations have arisen claiming their right to self-expression. The claim is right so long as it is recognised that sister nations have the same right to self-expression. There has happened, however, as a result of this movement for self-determination, what is well-called the "Balkanisation" of Europe. The jealousies and feuds common to small states of the Balkans have entered fresh fields in the new States of Europe.

The other movement stands for the principle of brotherhood of the nations. The League of Nations is representative of this movement. Men of good will among the rival nations emphasise the fact that God "made of one every nation of men for to dwell on all the face of the earth." Thus while one movement is attentive to the diversity of peoples and nations, the other is stressing the unity of all nations.

In the Christian Church we see the working of two similar movements. Western Europe has witnessed in the march of history the uprise of national churches claiming for themselves the right of self-determination. Within a national Church again has come partition, and various religious denominations have come into existence in virtue of their claim to self-determination. This process, making for diversity of order and worship, has not worked without strife and bitterness. The result is with us to-day in a "Balkanised" Church.

But happily it is now realised that this "Balkanisation" has reached extreme limits and so a movement for unity is increasingly in favour. This movement for unity does not stand for the old idea of unity existing in a uniform ecclesiastical polity. We have learned that unity does not necessarily include uniformity or exclude diversity, and that the grace of God is not limited to one particular form of Church government. "There are diversities of gifts, but the same spirit. And there are diversities of ministrations, and the same Lord: and there are diversities of workings, but the same God who worketh all things in all."

The slogan is now being repeatedly raised: "Christians of the world, unite!"

Conditions abroad and at home are pressing the Church to seek the unity of its sections. The forces of heathen-

dom and Mohammedanism cannot be successfully attacked with divided Christian forces. Moreover, the continued reproduction of denominational differences in Africa and the East is placing a grievous burden upon young native churches.

Then there is the pressure from social and moral conditions at home. Would evil here in Australia be so insolent, and carry on openly its depredations far and wide if even the Reformed Churches presented to it a united front? It is a fact often lost sight of that the Church is "Christ's Church Militant here on earth." Its chief work is extending the Front of the Kingdom of God against the devil. It is only too evident that this Front can only be held and extended, if at all, with the gravest difficulty when divided forces are employed.

We have learnt by experience that "our unhappy divisions" are a grave peril to the Church. A competent authority has remarked that it is "with nations as with individuals; in the great trials of life they must become better or worse—they cannot stand still. They must learn and profit by experience, and rise to greater heights, or else sink lower, and drop eventually into the abyss." The same is true of denominational churches. Will they profit by their experience of the weakness of disunion, and have the faith and courage to rise to the greater height of unity?

Now, "reunion of the Churches" has been mooted for years, and it seemed a fine ideal for eloquence to deal with in press, pulpit, and prayers. But now that the ideal is making strides towards realisation, a critical situation arises. And for the following reasons, which, though written by Earl Grey with respect to the League of Nations, are peculiarly applicable to the Reunion movement. "It is discovered that what appeared as an ideal to be wholly desirable and amiable cannot be of practical use, unless we are ready to subject ourselves to some limitations or discipline that may be inconvenient, and unless we are prepared to overcome some difficulties that were not at first sight apparent. The ideal is found to have in fact a stern and disagreeable as well as an easy and amiable side to it. Thereupon a storm beats against it; those who never thought it desirable—for there are intellects to which most ideals seem dangerous and temperaments to which they are offensive—and who had previously treated it only with contempt in the abstract, offer the fiercest opposition to it as a practical proposal: many of its supporters are paralysed by the difficult aspects, which they had not previously considered, and the project recedes again into the region of shadows or abstract resolutions."

In the light of the foregoing, it will be seen that the meeting in Sydney of representatives of the various Reformed Churches, under the presidency of Archbishop Wright, on the 28th inst., has its peculiar difficulties.

In view of this meeting, there is need of two things. There is need of earnest prayer that the one Spirit into which we were all baptised will govern those taking part in the discussions. There is need, secondly, to educate Church members generally concerning unity: the fact that the foundation principle of the Church is unity. Our Lord prayed that His people might be one, as the Father and the Son are One. We might even venture to speak of the Church as "the Extension of the Trinity," since the characteristic of unity is the mark of the Church as well as of the Holy Trinity. And this unity of

the Trinity is a real unity, for it is not reached by "confounding the Persons." The unity of the Church is something rooted and grounded in and issuing from the Divine Unity. St. Paul, from a different angle, stresses the unity of the Church in his striking metaphors of the Church as the body and the bride of Christ. And we may here remark that this unity is not something to be unseen and invisible, but seen and visible to the world. Otherwise why should our Lord say in His prayer "That (because of this unity of His people) the world may believe that Thou has sent Me." It is all very well to talk of the spiritual union of true believers in every Church, but such (invisible) union cannot afford visible moral evidence to the world of Christ's mission.

Since, then, unity is the fundamental principle of the Church, its members require to be instructed that disunion is a contravention of this principle. "Balkanisation" is not to be complacently regarded as though it were a normal and necessary condition of the Church here in earth. It is rather something to be removed as a most serious hindrance to the Church's moral witness in the world.

Christian pastors and people do need, in the words of the Prayer for Unity in the Book of Common Prayer, "grace seriously to lay to heart the great dangers we are in by our unhappy divisions." And what we say in this prayer with our lips, we are called upon by the present need and opportunity to believe in our hearts, and to practise in our lives. "Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that as there is but one Body, and one Spirit, and one hope of our calling, one Lord, one faith, one Baptism, one God and Father of us all; so we may henceforth be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity."

REUNION CONFERENCE.

In connection with the Conference to be attended by representatives of the Church of England appointed by General Synod, the Primate has issued the following circular letter to the clergy of his diocese:—

"A Reunion Conference between representatives of the Anglican, Presbyterian, Methodist, and Congregational Churches of Australia will be held in Sydney on March 28th and 29th instant. The Committee entrusted with the arrangements for this Conference is anxious to enlist your help and sympathy. Will you please on next Sunday notify your parishioners of the Conference, and on Sunday, the 26th March, ask the prayers of your congregation in Church?"

"I enclose a form of Intercession which may be used."

The following delegates to the conference have been appointed by the respective denominations:—

Anglican: The Archbishop of Sydney and the Archbishop of Brisbane, the Bishops of Bathurst, Goulburn and Willochra, the Dean of Sydney, Archdeacon Davies, Canons Batty and Hughes, the Rev. P. A. Micklem, Mr. L. E. Groom, M.P., and Mr. C. R. Walsh.

Presbyterian: The Rev. D. A. Cameron, Rev. G. Tait, Rev. Professor D. S. Adam, D.D., the Rev. Professor S. Angus, Ph.D., the Rev. J. Burgess, D.D., the Rev. K. Glaister, D.D., and the Rev. James Gibson, M.A.

Methodist: The Revs. J. E. Carruthers, D.D., W. H. Howard, W. H. Beale,

A. T. Holden, H. Youngman, D.D., and Geo. Hall, and Mr. P. N. Slade and Mr. W. Williams, M.L.C.

Congregational: The Revs. E. Davies, R. B. Reynolds, B.D., A. Deans, B.A., Principal Thatcher, B.D., F. V. Pratt, M.A., W. L. Patison, A. Depledge Sykes and A. P. Campbell, B.A.

Correspondence

Dedication of Churches.

(To the Editor "Church Record.")

Dear Sir,—We are erecting a Soldiers' Memorial Church in our district. What is the idea of calling churches after saints? Are the churches dedicated to the memory of saints? Or is it that they claim the patronage of the particular saint?

A proposal is made to call the church we are erecting "The Church of the Resurrection." Would this be in keeping with Catholic usage?—I am, etc.,

"CABRAMATTA."

The Economic Crisis.

(The Editor, "Church Record.")

Sir,—In your issue of the 10th inst., Mr. Schleicher twists me with having omitted to deal with the land problem when discussing (a) The Industrial Conference, and (b) Unemployment. May I reply that I was dealing with specific problems, and I am quite as conscious as Mr. Schleicher of the omissions from my articles. I am, however, not prepared to admit that given the most perfect land system which could be devised the result would be as he insists, "everyone capable of working could obtain work, and the unemployed problem would be solved." In Australia, which is predominantly a primary producing country, the fact that land is comparatively easy to secure has provided an alternative to those dissatisfied with the industrial conditions of the cities, and has been to some extent the excuse for not dealing with the causes and results of unemployment. But Mr. Schleicher will probably admit that unemployment is quite clearly separated from any system of land tenure, or from any single tax theory. Germany and France are the two countries which are usually quoted as illustrating the desirability of small land proprietors, yet the economic position of these landholders cannot be regarded as wholly satisfactory. The mere possession of land is no prophylactic against all industrial ills, and certainly not against unemployment. Radical improvement in our land system and land taxation are desirable, even though the unemployment only indirectly affected these changes would exist in the base metal industry, the steel works, and other industrial enterprises. Even the Murrumbidgee Irrigation Settlement, with its leasehold tenure, abundant water and good land shows that success depends upon a number of other factors. If land settlement were accompanied by improved agricultural education commencing in the schools, and if a careful survey and classification of all lands suitable for different kinds of settlement were readily accessible, and if generous financial assistance were available to intending settlers, and if central and local government land taxation were intelligently co-ordinated, and if water conservation, road and railway schemes were vigorously pursued according to an approved national design, and if reliable facilities were forthcoming for marketing products both locally and elsewhere, then the land might provide another palliative—not a panacea—to industrial unemployment.

F. ARMAND BLAND.

University, 25/3/22.

Octave of Prayer for Unity.

(The Editor, "Church Record.")

Sir,—I have received from Mr. Gardiner about one hundred copies of "Suggestions for the Octave of Prayer for Unity, during the eight days May 23 to June 4, Whit Sunday." They can be got free from Mr. Gardiner, 174 Water St., Gardiner, Maine, U.S.A., but I fear that there is not time to order them. As far as they go a copy will be sent to any priest sending Id. for postage to the Diocesan Secretary, Box 13 Gladstone, South Australia. One copy will be sufficient for a parish. I regret that they have been sent so late. In view of the efforts for Reunion now being made in Australia it is very important that the week of prayer should be widely observed.

GILBERT, Bishop of Willochra.

Victoria C.M.S.
S.O.S.

To the Editor "Church Record."

Sir,—The Victorian Branch of the C.M.S. Society has not yet recovered from the effects of the adverse rate of exchange on moneys sent to the foreign field. Several drafts have recently come to hand for large amounts for allowances to missionaries, and these, added to the adverse balance (£396) with which we commenced the year, have greatly increased our overdraft at the bank, which now stands at £2,781. The income for the earlier months of the year is usually small, and does not meet this large call on our finances. The requirements for the next four months will be fully £5,000, and the usual income for the period is considerably less. The bank is pressing for a reduction of this immense overdraft. Under the circumstances the Executive feels that it ought to acquaint all friends of C.M.S. with the position, so that they may help by prayer and offerings and effort to meet these pressing demands. The Committee desires to extend its operations, but unless the present deficiency is met speedily it will be reluctantly compelled to call a retreat. We therefore ask every one who reads this letter to come to our help without delay. "The King's business requireth haste." All communications should be addressed to the General Secretary, C.M.S., Cathedral Buildings, Melbourne.

I am, for the Executive of C.M.S., yours faithfully,

A. C. KELLAWAY.



The Archbishop of Melbourne.

The following sympathetic notice appeared in the personal column of the Melbourne "Argus" on Friday, March 10th:—

"Archbishop Harrington Lees was warmly welcomed as president of the Church of England Men's Society at a largely attended meeting of that organisation in the Cathedral Chapter House last night. Mr. W. G. Cramer, Chairman of the Executive Committee, expressed the pleasure felt by all that the presidential chair was at last occupied by the right man. (Applause.) In replying, Archbishop Lees said that the C.E.M.S. stood for all that was best and most dependable in the manhood of the Church. The organisation had a great ideal to work for. The new badge, which comprised not only the cross of sacrifice, but the circle of unity as well, stood for a new lease of life for the Society. He urged all members to wear it as a token that they belonged to a new army which would do credit to the Church of Christ. He exhorted the members to realise that behind the badge stood the Master with the pierced hands. (Applause.)"

Fellowship and Unemployment.

We are exceedingly glad to say that the work of caring for C.E.M.S. men who are out of employment is being effectively taken up by our State Executives. Several men have already been helped to get work in Sydney and in Melbourne. The National Executive, at a meeting presided over by Mr. Littleton Groom, held in Melbourne on March 7, passed the following resolution:—"The National Executive of the C.E.M.S. earnestly commends to our brethren throughout Australia the good work of helping our members who are unemployed to obtain work as a practical proof of the spirit of fellowship embodied in our Rule of Life."

Capital and Labor.

Churchmen and others will be glad to know that small group conferences of Christian men, employers and employed, are being organised throughout Australia by the National Secretary of the Society. The National Executive on March 7th made the following recommendation:—

"The National Executive of the C.E.M.S. is of opinion that much good may be done by Christian employers and Christian employees (especially when members of our Society) being brought together in small conference groups for the purpose of seeking to promote harmony and goodwill in industrial circles."

The movements of the Rev. A. R. Eboas, the National Secretary, are as follows:—Barrat Diocese (Western District), March 15 to 21; South Australia, from March 22 to April 7.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

C.P.U.

The annual meeting of the Sydney Clerical Prayer Union was held at St. Stephen's Rectory, Newtown, on Monday, March 6. After lunch, the Rev. R. A. Pollard gave a most interesting address upon the progress of the Christian Church in the Province of Fu Kien, China. The best wishes of the brethren were conveyed to the retiring secretary, the Rev. H. J. Noble, who leaves for England at an early date. The Rev. W. E. Maltby, of Burwood East, was appointed hon. secretary in his stead.

A Wedding Breakfast.

On Wednesday, February 22, a wedding breakfast took place in the C.M.S. Luncheon Rooms. The occasion was the marriage of Miss Daisy Jones, daughter of a well-known Churchman, who was for many years Hon. Secretary of the Lay Readers' Association. This is the second time the C.M.S. Luncheon Rooms have been called upon for the provision of a wedding breakfast, and the results have been so satisfactory to all concerned that the devoted depot secretary, Mrs. E. Bragg, will gladly accept responsibility for any similar function. We imagine that many Church people will find the rooms very convenient for such occasions.

Board of Education.

Three courses of lectures on subjects prescribed for the Diploma of Associate of Theology (Th.A.) of the Australian College of Theology, will be given in the Choir School, St. Andrew's Cathedral, Sydney, on Tuesday evenings, at 8.

Rev. E. F. N. Cash, M.A., B.D., will lecture on Church Doctrine—the doctrines of the Person of Christ and the Person of the Holy Spirit—from April 4 to May 23. Mr. F. H. Archer, M.A., Dip.Ed., will lecture on the Life of Christ from June 6 to July 25.

Rev. J. V. Patton, M.A., B.Litt., Dip.Ed., will lecture on English Church History—the Puritan Revolution to the Lambeth Conference Resolutions on Reunion, 1920—from August 1 to September 19.

The above lectures will be a continuation of those given last year. They are intended for Sunday School teachers, Lay Readers, and others who desire to increase their knowledge of sacred subjects. They are open to any who desire to attend them, whether or

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not they purpose to take the Th.A. Examination. The fee for attendance at the lectures is 3/-.

Applications for enrolment should be sent, if possible, before the date, Tuesday, April 4, of the first lecture, to the Hon. Secretary, Board of Education, Diocesan Church House, George St., Sydney.

Memorial Fountain at the Gates.

The Memorial Fountain which is being erected by the women of N.S.W. at the Wharf Gates, Woolloomooloo, to mark the spot where the last good-byes were said, will be unveiled by His Excellency the Governor-General and Lady Forster on Anzac Day. Contributions to the Fountain fund are invited to be sent to Miss E. A. Booth or Miss Brenda Mitchell, c/o Centre for Soldiers' Wives and Mothers, 426 George-st., Sydney. His Grace the Archbishop dedicated the site for the memorial last Anzac Day.

NEWCASTLE.

Missionary Exhibition.

(By one who was there.)

"March we forth in the strength of God with the banner of Christ untired, That the light of the glorious Gospel of truth may shine throughout the world; Fight we the fight with sorrow and sin, to set their captives free, That the earth may be filled with the glory of God as the waters cover the sea."

The old historic town of Maitland, bright with electric illuminations which had just been installed, was the centre chosen for a united missionary exhibition by the combined forces of C.M.S., A.B.M., and British and Foreign Bible Society, as a result of which it is hoped that the light of the Gospel will more brilliantly illuminate some of the dark corners of the earth.

The Lord Bishop of Newcastle opened the first session after a few preliminary words from the secretaries of each Society, Rev. M. G. Hinsby and Rev. H. Linton. The Bishop said he had never seen such a large crowd at the beginning of such an exhibition, but that it just served to show that there were some very keen missionary-hearted people in Maitland. Exhibitions, he said, wonderfully developed the missionary spirit, and he added that we in Australia had a special interest in missions, especially those in the Pacific Islands, the civilisation and Christianisation of whose people was Australia's responsibility.

The Church Missionary Society and Australian Board of Missions each had four courts, and the British and Foreign Bible Society one. The courts of the Church Missionary Society were representative of China (which embraced Japan), India and Ceylon, Africa and Palestine. In charge of the courts were Rev. M. G. Hinsby, secretary of the C.M.S. in N.S.W., and with him were Rev. E. W. Doulton and Miss Miller, of the Tanfanyika (Africa) Mission, Mrs. Newby-Frazer, and Miss Claydon from India, and Miss Annie Jones, whose station is in the west of China, 2000 miles from the coast. The courts represented in the A.B.M. section were China and Japan, New Guinea, Melanesia, and the Australian Aborigines' Mission (Mitchell River, Yarrabah, and Torres Straits). The secretary, Rev. H. Linton, was in charge, and with him were Rev. E. R. Harrison from Japan, Miss Quinan, from Torres Straits and Mitchell River, Rev. J. Done, pioneer of the Anglican Mission in Torres Straits. All these missionaries are at present on furlough from their various stations, and during the exhibition delivered short addresses on the work being done there. The background to each court was a large scene depicting a phase of life in the country represented, and in themselves presented a striking picture. There were also displayed great collections of curios of all kinds from the countries abovenamed, and these attracted a great deal of attention.

The schools of Maitland, with their teachers, visited the courts in the mornings of the three days during which the exhibition lasted, March 8th, 9th, and 10th. An appreciative remark of one of the school principals sums up the value of these visits: "The children learn more," he said, "by listening to short addresses from the missionaries in the courts than I could teach them in a month." The children of St. Mary's Church, West Maitland, trained by Rev. H. R. Holmes, contributed largely to the life of the exhibition in the evenings by their rendering of the Missionary Pagan Hymn, "Come, Come, Yes, We Are," St. Mary's, St. Peter's, and St. Paul's Women's Guilds in turn took charge of the refreshment stall, which was much appreciated by all who tried to forget the scorching heat of that week. Lantern lectures in the evenings were given by A.B.M., B. and F.B.S., and C.M.S., describing the

work of each Society very graphically. A Chinese feast was arranged one afternoon, and youngsters, and grown-ups too thoroughly enjoyed watching three Chinese ladies devouring vermicelli and slugs with chop-sticks, their conversation during the meal referred to the "foreign debils", and the impression they and their religion are making on China.

The stewards helping in the courts, who gave their services freely, were abundantly rewarded in the fund of information they gained from hearing the missionaries' lecture, and they in their turn passed on what they had received to others. The Singleton Exhibition followed on the same lines as that in Maitland. Each of the three days, March 14th, 15th, and 16th, saw the Central Hall well filled with large crowds of interested folk who had gathered there to see, to hear and to be influenced—perhaps; but whatever their motive in coming may have been, one thing was quite certain, one and all went away with a very much clearer idea of what missionaries are doing in foreign lands, and not a few went home armed with missionary books and missionary boxes with this object before them, to learn more, to give more, to help more, in the extension of Christ's Kingdom to the uttermost parts of the earth.

BATHURST.

A Girls' Hostel.

Arrangements have been completed for opening a Church of England Hostel for girls at Bathurst. A Bathurst Churchman has purchased a large two-storey house, with ample ground, situated in Durham Street, near Hope Street. The house contains twenty rooms, with a fine balcony overlooking the Macquarie River Valley. It was designed and equipped as a hospital, and is admirably suited for the purposes of a Hostel. The rooms are large and airy, one measuring 28ft. x 16ft., and the whole property is extensively sewered. The purchaser will hold the property expressly for hostel purposes, and will ask the managers for interest on his outlay until they are able to take over the property from him upon the favorable terms under which he has effected the purchase.

The people of Bathurst are now being asked to raise the funds for any necessary adaptations and for furnishing.

There are some seventy young girls who come to the Bathurst schools for educational purposes, and there can be little doubt that a large proportion of parents will very gladly avail themselves of the opportunity of placing their girls under the careful control of a responsible and capable matron and staff.

All the diocesan hostels are progressing rapidly. The two Dubbo hostels now have about eighty boarders, the later ones at Mudgee over thirty, and Orange and Forbes are quickly filling. Bathurst, with its fine climate and great educational advantages, together with the fine home that will be available after Easter, should soon take a leading place in the hostel movement.

VICTORIA.

MELBOURNE.

St. Mary's, Caulfield.

At the annual meeting recently held an excellent report was presented of the work of the past year. Each of the various organisations showed a healthy condition. The total revenue for the Church was given at £1832, of which £632 was devoted to outside objects, £324 being given to the C.M.S. The annual meeting was well attended and a resolution of thankfulness to God for His goodness, and appreciation of the work of the vicar, Canon H. T. Langley, and Mrs. Langley, was enthusiastically carried.

Church Missionary Society Notes.

Miss Fanny Moller, of Glengarry, sails from Melbourne by the Ceramic in April to take up missionary work under the Church Missionary Society in Uganda, Central Africa.

Miss G. L. Bendelack, who was invalided to England from St. Hilda's Church Missionary Society will take place at 3.30 p.m. making a good recovery.

The annual reunion in connection with the Gleamers' Union of the Church Missionary Society will take place at 3.30 p.m. on Saturday, 25th March, at the residence of the President, Mr. E. Lee Neil, "Mornington," Adeney Avenue, East Kew.

The annual meeting of the Victorian Branch of the Church Missionary Society will be held in St. Paul's Chapter House, Melbourne, at 7.45 p.m. on Tuesday, 4th April.

The Sowers Band in connection with the Church Missionary Society will hold a service in St. Paul's Cathedral, Melbourne, at 3 p.m. on Saturday, the 8th of April.

Baptism of an African King.—The King of Ithangiro and his wife were recently baptised by the Bishop of Uganda. The church was far too small for the crowd which gathered to witness the ceremony, and so the service was held on the top of a mound in the king's courtyard. More than 2000 heathen saw their king received into the Christian Church, and witnessed him hand to the Bishop a valued charm selected from a number collected from the royal houses and thrown away prior to the service. The royal candidates were prepared for baptism by the Rev. Sedulaka Kibuka, an African clergyman of the Church Missionary Society.

Quiet Day.

A Day Apart for Evangelical Clergy was held on Monday, March 13th, at St. Hilary's, East Kew, Melbourne. The agenda included intercessions and devotional address by the Rev. C. W. T. Rogers; "The Inspiration of the Bible in the light of modern research," by the Rev. M. J. B. Bennett, B.A., B.D., and "India from the Missionary Standpoint." It was resolved to hold a special session to consider at greater length the question of the authority of the Holy Scriptures.

QUEENSLAND.

BRISBANE.

A special ordination service was held at St. John's Cathedral on Sunday, March 12, with the Revs. G. Gillman and T. Bird ordained priests, and Messrs. E. Eglinton and H. Glazier were ordained deacons. There was a large congregation, and the sermon was preached by the Rev. F. Maynard (vice-chancellor of St. John's College), who took as his text "Fear God and honour His Priests." The candidates for ordination were presented to the Archbishop by Bishop Le Fanu, and the Archbishop was assisted in the "laying-on of hands" by Canon Batty, Minor Canon Simmons, and the Revs. G. S. Hanbury, H. Brown-Reesford and F. Maynard.

Mission to Men.

The Church of England Men's Society is feeling the quickening of the Spirit, and much good is sure to result from the approaching visit of Archdeacon Martin of Marrickville, N.S.W. An organisation of 200 men pledged to attend each of the mission meetings is already well under way.

In connection with the Mission in May, Archdeacon Martin has asked us to secure a body of not less than 300 men who will form the permanent nucleus of a congregation at all the services of the Mission, and out of these 200 to form four committees who will undertake to advertise the Mission amongst working men, business men, clerks and professional men respectively.

W. and E. Hall Trust.

At last week's meeting of the Diocesan Council the following grants were received from the Walter and Eliza Hall Trust: £100 for the Church of England Grammar School, for development purposes; £300 for bursaries for the sons and daughters of clergy; £250 for St. John's College; £200 for the Clergy Sustentation Fund; £100 for St. Francis Theological College, Nundah; and £100 for the Clergy Widows and Orphans' Fund.

School Chapel.

The movement for the erection of a chapel at the C.E. Grammar School is being galvanised into life by a new committee. The chapel is to form a memorial to the late Canon Tom Jones. The Walter and Eliza Hall trustees have promised to provide the last £250 of the first £2000. The progress of the school under the fostering care of the Headmaster, Rev. W. P. Morris, has accentuated the need of "speeding up" the provision of so necessary a portion of a Church school's equipment.

Missionary Exhibition.

The Archbishop opened a Missionary Exhibition in the Bulimba School of Arts on Saturday, March 11th, at 2.30 p.m. The Exhibition was open on Sunday from 2 p.m. to 6 p.m. The countries represented at the various courts, and the Missionaries from those lands who spoke, included the Archbishop and Rev. P. C. and Mrs. Shaw for New Guinea; Rev. Mr. and Mrs. Powell, for China Inland Mission; Rev. W. G. Pope, for Africa; Rev. Caulfield, for South Seas; Rev. W. H. Lembruggen, for Fiji; Rev. Canon Garland, for Palestine Exploration; Rev. J. Done, for Torres Straits; Rev. J. S. Newham, for Australian Aborigines.

Other speakers included the owner of the Exhibition, Mr. Murphy, of Brisbane; Canon Batty, and Rev. J. H. Steer. Nearly 1600 exhibits were on show.

Soldiers' Settlements.

The Archbishop is directing special attention to the needs of the Soldiers' Settlements. His Grace has appointed Rev. Alan Thompson and Canon Garland as chaplains, and is appealing for £1000 for the provision of Church huts for religious and social purposes. Already some £300 has been donated or promised.

WEST AUSTRALIA.

PERTH.

The Provincial Synod.

His Grace the Archbishop of Perth proposes to summon a meeting of Provincial Synod for Wednesday, April 26. The date is dependent upon the Bishop of the North-West's ability to reach Perth, but ample notice will be given of any postponement.

TASMANIA.

Many besides our own Churchfolk will be glad to hear news of Bishop Mercer, whose brilliance and versatility will never be forgotten in Tasmania. From a copy of the "Cheshire Observer" we learn that the celebrated Charles Kingsley founded "The Chester Society of Natural Science, Literature, and Art," and when Canon Kingsley died the Society established a memorial fund which provides for the awarding of medals to residents in Chester and its neighbourhood who attain distinction in the department of learning which the Society is designed to foster. The trustees unanimously decided that the medal for 1920 should be bestowed upon Bishop Mercer in recognition of his distinguished literary contributions to Natural Science, and it was presented at a crowded gathering in Cheshire Town Hall last October by the Countess of Beauchamp, a member of the noble Cheshire family of Grosvenor, and the wife of a former Governor of New South Wales. Bishop Mercer is also president of the Y.M.C.A. in Chester, and has been taking an active part in the scheme for buying the episcopal palace, at a cost of £15,000, and transferring it into the "Red Triangle" headquarters for the town. He is a canon of Chester Cathedral, and also Archdeacon of Macclesfield.—"Tasmanian Church News.")

Appointments and Changes.

Rev. Minor Canon Hooker has accepted the temporary charge of Hagley parish. He will be succeeded, temporarily, on the Cathedral staff by the Rev. Cyril M. P. Heath, B.A. (Oxon.), from Armidale diocese, and formerly of the diocese of Brisbane.

Rev. T. J. Gibson is expected to return to Tasmania about the middle of March. The Rev. W. P. Langmaid, Th. L., locum tenens at St. Michael's, West Hobart, has been appointed by the Bishop as the first rector of the new parish of Ellendale, and Mr. E. H. Peppercorn, who has been catechist at Ellendale, goes to the Lakes District, to work under the rector of Bothwell.

Rev. A. E. Biggs, who resigned Zeelan parish on account of ill-health, has been appointed by the Bishop to the rectory of Kempton, and the Rev. T. Moore-Campbell, Th. L., has accepted the cure of Zeelan.

Rev. J. A. Cloudsdale, vicar of King Island, has been appointed by the Bishop to Port Cygnet, which the Rev. C. Allen recently resigned for health reasons. The Rev. H. W. Gowing, from Sydney diocese, succeeds to the charge of King Island.

The Rev. G. Wilfred Schofield (Leichfield Theol. Coll.), from the Diocese of Adelaide, has accepted the curacy of Holy Trinity, Launceston.

NEW ZEALAND.

WELLINGTON.

Bible House.

During the recent visit to New Zealand of Mr. Axel Welin, a member of the Parent Committee of the B. and F.B. Society, there was held at the new Bible House, Wellington, a most successful reception of the Society's friends and workers, when Mr. Welin unveiled a brass tablet commemorating the establishment of the Bible House and its freedom from debt.

"God worketh in you, not outside, but in."

Notes on Books.

PUBLICATIONS.

"How the Church Came to Us in Australia" (by Rev. A. Law, B.D., Th.Schol.). This is a new and enlarged edition of the Booklet, which has now attained its fifth edition. Its 200 pages contain a bird's eye view of the history of the Church of England in the Old Land and in the New. There is advantage in joining the record of both lands in one study. The booklet is illustrated, and is printed on good paper, with a stiff toned cover. This new edition is dedicated to Archbishop Lees. The Diocesan Book Depot, Melbourne, have the booklet on sale, the price being 6d, which is very reasonable when comparison is made with similar publications.

Inter-Church Unity.—We have pleasure in informing our readers that the *Hymns for Unity*, set to music by Dr. A. E. Floyd, and sung at the recent enthronement of the Archbishop of Melbourne, has just been published by the Diocesan Book Society, Melbourne. Whatever opinion or conviction individuals may hold with regard to Re-Union, we are all agreed that *Unity* is a thing to be earnestly desired, and worked for, and sung about. Here is an inspiring hymn set to a melodious and easily-learned tune; it might well be sung in all our Churches, and the price at which it is published (1d each, or 4s per 100) brings it within the reach of all.

The Quest of Nations.—Six study papers have been received from the C.M.S. Book-room, 192 Castlereagh-street, Sydney. They are well arranged, and will form a valuable and suggestive assistance to the study of that most interesting book, "The Quest of Nations" is written with a view to emphasise the paramount importance of the principles of Christ for the reconstruction of the world with a view to true progress and lasting peace. It is a book well worth reading and studying.

A New Africa.—The study book in course of publication for Secondary Schools, published by the Victorian C.M.S., and adopted by the Women's Executive of the N.S.W. Branch. We have received the proof sheets of this excellent publication. It gives a fairly complete view of the regenerating influences of the Christian Gospel in Equatorial Africa within the C.M.S. sphere of influence. The first chapter gives a resume of the labours of pioneers like Krap and Keblman, Burton and Speke, Livingstone and Grenfell. Chapter II, deals with Uganda and its wonderful story. Chapters 3 and 3 recall the story of the Niger Mission, with its Bishop Crowther and Mary Slessor. Chapter 5 describes the wonders of the Uganda railway. We cannot help regretting the omission to tell of Bishop Hannington's discovery of the route and his heroic words to the King. Chapter 6 introduces the reader to the destiny of Central Africa and its possibilities. Chapter 7, "Since the War," shows the problems caused by increase of knowledge amongst the natives, and the missionary work, and problems in that relation. The book will be found most useful for its special purpose of introducing the young people of to-day to that vast land, no longer "unknown," and the greatness of the opportunity of the Christian Church.

THE OPENING OF JAPAN.

The modern history of Japan dates from the Revolution of 1868. Prior to that year she had done her utmost for nearly three centuries to exclude foreigners from her shores and to prevent her own people leaving the islands. In the 16th century, that intrepid missionary, Francis Xavier, had visited "the land of the Rising Sun," and stayed two years. Other Roman Catholic missionaries followed, and they had an abundance of converts. Unfortunately, the results introduced the spirit of the inquisition, and a reaction followed. They were

accused also of plotting against the Government. Their expulsion was ordered, and for fifty years there was civil war and horrible persecution of the Christians. In 1637 thirty-seven thousand were massacred, and the open profession of Christianity was finally suppressed. A notice was placarded in public places threatening death to any Christian who set foot on Japanese soil. These notices were not removed until 1872. All the early missionaries of last century had to do their work privately. The first to land were from America. In 1868, the Church Missionary Society received an anonymous gift of £4000 for work in Japan. The first missionary to go from England was the Rev. George Ensor, who arrived at Nagasaki, on January 23rd, 1869. To-day the whole country is open, and a large body of Japanese are themselves proclaiming "the unsearchable riches of Christ."

AN UNUSUAL CHRISTENING.

The following item of interest appears in the "N.Z. Churchman":—

An unusual christening occurred at the Christchurch Magistrate's Court on January 15. With Mr. S. E. McCarthy, S.M., and Miss A. Edwards, matron of the Christchurch Receiving Home, as sponsors, a girl aged two months, who had been left unclaimed on the doorstep of the Rev. H. R. Williams, was given the name of Patricia Mary Opawa.

Mr. McCarthy: Of what religion is Mr. Williams?

Witness: Church of England.

Mr. McCarthy: I have the power to fix a name for the child.

Miss Edwards: I would like it to be called Patricia Mary if that could be done.

Mr. McCarthy: Certainly, and as a surname it shall be called after the locality in which it was found—Opawa. The baby's name is Patricia Mary Opawa. I do not want to give it a name that will cause a euphonious name.

As the Court cleared a witness was heard to remark that the child should be grateful in years to come that it had not been found in Waipukurau.—Daily Press.

No-body questions the Magistrate's powers to call Miss Opawa anything—even Paekakarekia, but where did the christening come in? One always understood that a child was made a Christian in church. Apparently if I call my little boy Carlo or Ponto, or my little girl Icilma or Vinolia, she is christened. Opawa in future days will be a mark for Mary Patricia—someone will ask if she is a half-caste, others will want to know her real name. In England they called babies after noble families—Beresford, Cavendish, etc.—but the results were so embarrassing that it was abruptly stopped: verb sap.—Ed.)

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Next Term commences Feb. 7, 1922. Full Particulars may be obtained from Secretary or Headmaster at School.

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**The Reunion Question.****ECCLÉSIA ANGLICANA**

No one who seriously studies the Prayer Book of our Church can help admiring the noble restraint of those responsible for its compilation and authorship. The "Wisdom of the Church of England" is splendidly manifested in the extreme care that has been taken and the holy boldness that is evidenced in stating the positive truths according to the witness of Holy Writ and the history of the Church of God. And it is certainly reassuring to a true Anglican in the midst of the confused noise of a warfare whose echoes reach us from across the seas to listen again for instruction to the only recognised voice of the Church of England. What does our Church teach about Episcopacy? Does she teach that it is so essential to a Church's existence that without Bishops you can have no Church, and no assured validity of ordination and sacrament? Or does she teach that Episcopacy is desirable for the well being of a Church as a mark of Apostolicity, a centre of unity, and an instrument of good government. The answer will be found in the Preface to the Ordinal. There it is stated:

"It is evident unto all men diligently reading holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church—Bishops, Priests, and Deacons. Which Offices were evermore had in such reverence, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public Prayer, with Imposition of Hands, were approved and admitted thereto by lawful Authority. And therefore, to the intent that these Orders may be continued, and reverently used and esteemed, in the Church of England; no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the Church of England, or suffered to execute any of the said Functions, except he be called, tried, examined, and admitted thereto, according to the Form hereafter following, or hath had formerly Episcopal Consecration, or Ordination."

It is interesting to note that the last clause, "No man shall be accounted, etc.," was inserted in 1662, in place of the words, "It is requisite that no man (not being at this present Bishop, Priest, nor Deacon) shall execute any of them except he be called, etc.," for up to 1662 the validity of Presbyterian orders was so recognised that men thus ordained were admitted to livings in the Church of England. To quote Bishop John Cosin (1595-1671), who was a great prelate, if ever there was one, in the English Church (Overton):—"Therefore, if at any time a minister so ordained in these French Churches, came to incorporate himself in ours, and to receive a public charge or cure of souls among us, in the Church of England (as I have known some of them to have done of late, and can instance in many others before my time), our Bishops did not re-ordain him before they admitted him to his charge, as they must have done if his former ordination here in France had been void."

The clear statement of the Prayer Book consists in a claim that our form of ministry is Apostolic in character, and a declaration that only those who have episcopal ordination shall be accounted lawful ministers "in the Church of England." The limitation is important and far reaching, for although our Church demands episcopal ordination for the administration of her own ordinances, she makes here no pronouncement regarding the validity of the Ministries and ordinances of other Churches; nor are we at all justified in inferring from her silence that she regards such non-episcopal ordinations as invalid.

Now in support of the claim that the Ministry of the Church of England is Apostolic in origin we may quote from the late Bishop Lightfoot's "Essay on the Christian Ministry" which is a classic on the subject. "The object of the essay was an investigation into the origin of the Christian Ministry; the result has been a confirmation of Professor Gwatkin, one of the greatest authorities on early Christian History of recent years, writes in Hasting's Dictionary of the Bible: "Episcopacy must have originated before the Apostles had all passed away, and its early strength in Asia cannot be explained without some encouragement from St. John."

The inference which in more modern times has been drawn against the validity of the order of non-episcopal Churches has no real support in the history of the Church of England. Even Laud, who first raised the cry in our Church, "nullus episcopus, nulla ecclesia," found it convenient in his controversy with Fisher the Jesuit, to deny the necessity of a continued visible succession. And Bishop Andrews, whom Laud called

"the great light of the Christian World," never denied to non-episcopal bodies the attributes of a Church. Archbishop Bramhall (died 1663) indignantly protested that "Episcopal divines do not deny these Churches to be true Churches." "Episcopal divines will readily subscribe to the determination of the learned Bishop of Winchester (Andrewes), 'Nevertheless, if our form be of Divine right, it does not follow from thence that there is no Salvation without it, or that a Church cannot stand without it.' Bishop John Cosin (died 1671) actually communicated with the French Protestants and 'expressly declared his opinion for communicating with Geneva rather than with Rome.' (Overton).

In 1724 Archbishop Wake, "a most able and excellent prelate, a good scholar and divine, and a more distinct and decided Churchman than his predecessor" (Perry), writes, "Very many there are among us who are zealous for episcopacy yet dare not go so far as to annul the ordinances of God performed by any other Ministry. . . . or with certain insane writers among us, assert that they (the Reformed Churches) have no true and valid sacraments."

Coming down another hundred years. Dr. Sumner, Archbishop of Canterbury, is found saying: "I hardly imagine that there are two Bishops on the Bench, or one Clergyman in fifty throughout our Church who would deny the validity of the ordination of those pastors, solely on account of their wanting episcopacy or episcopal hands."

"This monstrous error," says the late Archdeacon Hare, "which would restrict the power of Christ's mediatorial sacrifice and the efficacy of His sacraments within the limit of Episcopal Churches is still confined, I trust, to some of our weaker brethren, who stake their position on positive peremptory assertions; and we may add, in the case of spurious Catholicity which cuts out three centuries of the most learned and most vigorous life of the English Church."

We see then how the great fathers of our Church were enabled to keep the golden mean of truth. On the one hand they held tenaciously to that episcopacy which had been brought to their shores in the early years of Christianity, because they valued its Apostolic origin and its practical utility for the great work committed to the Church of God; but, on the other hand, they refused to give their sanction to a view of that Ministry which would appear to tie up the gift of salvation in Christ with ecclesiastical ordinances, and disallow or question the manifest operations of God the Holy Spirit in other Christian bodies.

An Important Report.

A movement has been initiated in America by the Protestant Episcopal Church, which has been widely taken up by the Christian Churches in the United States, to prepare for a world-wide conference on Faith and Order with the view of promoting the visible unity of the Body of Christ on earth. In response to an appeal from those who are co-operating in America a Committee was appointed by the Archbishops of Canterbury and York and commissions by the Free Churches to promote the same Movement in England.

This Joint Conference issued in 1918 its Second Interim Report under the direction of the Conference as a whole, but on the understanding that the members of the Subcommittee alone were to be held responsible for the substance of the document.

The Reports was as follows:—

"In issuing our Second Interim Report we desire to prevent possible misconceptions regarding our intentions. We are engaged, not in formulating any basis of reunion for Christendom, but in preparing for the consideration of such a basis at the projected Conference on Faith and Order. We are exploring the ground in order to discover the ways of approach to the questions to be considered that seem most promising and hopeful. In our first Report we were not attempting to draw up a creed for subscription, but desired to affirm our agreement upon certain foundation truths as the basis of a spiritual and rational creed and life for all mankind in Christ Jesus the Lord. It was a matter of profound gratitude to God that we found ourselves so far in agreement. No less grateful were we that even as regards matters relating to Order we were able to hold certain common convictions, though in regard to these we were forced to recognise differences of interpretation. We felt deeply, however, that we could not let the matter rest there; but that we must in conference seek to understand one another better, in order to discover if even on the questions on which we seemed to differ most we might not come nearer to one another."

1. In all our discussions we were guided by two convictions from which we could not escape, and would not, even if we could. It is the purpose of our Lord that be-

lievers in Him should be one visible society, and this unity is essential to the purpose of Christ for His Church and for its effective witness and work in the world. The conflict among Christian nations has brought home to us with a greater poignancy the disastrous results of the divisions which prevail among Christians, inasmuch as they have hindered that growth of mutual understanding which it should be the function of the Church to foster, and because a Church which is itself divided cannot speak effectively to a divided world.

The visible unity of believers which answers to our Lord's purpose must have its source and sanction, not in any human arrangements, but in the will of the One Father, manifested in the Son, and effected through the operation of the Spirit; and it must express and maintain the fellowship of His people with one another in Him. Thus the visible unity of the Body of Christ is not adequately expressed in the co-operation of the Christian Churches for moral influence and social service, though such co-operation might with great advantage be carried much further than it is at present; it could only be fully realised through community of worship, faith and order, including common participation in the Lord's Supper. This would be quite compatible with a rich diversity in life and worship.

2. In suggesting the conditions under which this visible unity might be realised we desire to set aside for the present the abstract discussion of the origin of the Episcopate historically, or its authority doctrinally; and to secure for that discussion when it comes, as it must come, at the Conference, an atmosphere congenial not to controversy, but to agreement. This can be done only by facing the actual situation in order to discover if any practical proposals could be made that would bring the Episcopal and Non-Episcopal Communions nearer to one another. Further, the proposals are offered not as a basis for immediate action, but for the sympathetic and generous consideration of all the Churches.

The first fact which we agree to acknowledge is that the position of Episcopacy in the greater part of Christendom as the recognised organ of the unity and continuity of the Church is such that the members of the Episcopal Churches ought not to be expected to abandon it in assenting to any basis of reunion.

The second fact which we agree to acknowledge is that there are a number of Christian Churches not accepting the Episcopal order which have been used by the Holy Spirit in His work of enlightening the world, converting sinners, and perfecting saints. They came into being through reaction from grave abuses in the Church at the time of their origin, and were led in response to fresh apprehensions of divine truth to give expression to certain types of Christian experience, aspiration and fellowship, and to secure rights of the Christian people which had been neglected or denied. In view of these two facts, if the visible unity so much desired within the Church and so necessary for the testimony and influence of the Church in the world is ever to be realised, it is imperative that the Episcopal and Non-Episcopal Communions shall approach one another not by the method of human compromise, but in accordance with God's own way of reconciling differences in Christ Jesus. What we desire to see is not grudging concession, but a willing acceptance for the common enrichment of the united Church of the wealth distinctive of each.

Looking as frankly and as widely as possible at the whole situation, we desire with a due sense of responsibility to submit for the serious consideration of all the parts of a divided Christendom what seem to us the necessary conditions of any possibility of reunion:—

1. That continuity with the historic Episcopate should be effectively preserved.
2. That in order that rights and responsibilities of the whole Christian community in the government of the Church may be adequately recognised, the Episcopate should reassume a constitutional form, both as regards the method of the election of the bishop as by clergy and people, and the method of government after election. It is perhaps necessary that we should call to mind that such was the primitive ideal and practice of Episcopacy and it so remains in many Episcopal communions to-day.

3. That acceptance of the fact of Episcopacy and not any theory as to its character should be all that is asked for. We think that this may be the more easily taken for granted as the acceptance of any such theory is not now required of ministers of the Church of England. It would no doubt be necessary before any arrangement for corporate reunion could be made to discuss the exact functions which it may be agreed to recognise as belonging

to the Episcopate, but we think this can be left to the future.

The acceptance of Episcopacy on these terms should not involve any Christian community in the necessity of disowning its past, but should enable all to maintain the continuity of their witness and influence as heirs and trustees of types of Christian thought, life and order, not only of value to themselves, but of value to the Church as a whole. Accordingly we hope and desire that each of these Communions would bring its own distinctive contribution, not only to the common life of the Church, but also to its methods of organisation, and that all that is true in the experience and testimony of the uniting Communions would be conserved to the Church. Within such a recovered unity we should agree in claiming that the legitimate freedom of prophetic ministry should be carefully preserved; and in anticipating that many customs and institutions which have been developed in separate communities may be preserved within the larger unity of which they have come to form a part.

We have carefully avoided any discussion of the merits of any polity, or any advocacy of one form in preference to another. All we have attempted is to show how reunion might be brought about, the conditions of the existing Churches, and the convictions held regarding these questions by their members being what they are. As we are persuaded that it is on these lines and these alone that the subject can be approached with any prospect of success, we earnestly ask the members of the Churches to which we belong to examine carefully our conclusions and the facts on which they are based, and to give them all the weight that they deserve.

In putting forward these proposals we do so because it must be felt by all good-hearted Christians as an intolerable burden to find themselves permanently separated in respect of religious worship and communion from those in whose characters and lives they recognise the surest evidences of the indwelling Spirit; and because, as becomes increasingly evident, it is only as a body, praying, taking counsel, and acting together, that the Church can hope to appeal to men as the Body of Christ, that is Christ's visible organ and instrument in the world, in which the Spirit of brotherhood and of love as wide as humanity finds effective expression.

(Signed)

G. W. BATH; AND WELL: (Chairman).

E. WINTON:

C. OXON:

W. T. DAVISON.

A. E. GARVIE.

H. L. GOUDGE.

I. SCOTT LIDGETT.

W. B. SELBIE.

I. H. SHAKESPEARE.

EUGENE STOCK.

WILLIAM TEMPLE.

TISSINGTON TATLOW (Hon. Sec.).

H. G. WOOD.

March 1918.

The Bishop of Willochra is the official

delegate and secretary of this movement for

the Church of England in Australia.

The Church and Confession.

Canon Underhill quite recently contributed an article to the "English Record" on "The Problem of Doctrinal Unity Within the Church of England;" and in the course of it instanced two points of doctrine upon which there were serious differences of view in the Church—"the belief in the Deity of our Lord, and the practice of Confession in the presence of a priest."

Canon Underhill saw no possibility of doctrinal unity between those who held different opinions on these subjects.

A strong reply dealing with Auricular Confession in the Church of England has been made by Rev. H. M. Dale, B.D., in which the writer shows very plainly the real mind of the Church of England upon this subject. It is as follows:—

The Practice of Confession.

It may be well first to state the position of the Church of England on the matter, as expressed in the Prayer Book, then to compare with this position that desired by Anglo-Catholics, and finally to ask whether modern psychology tends to support either view.

The present position of the Church of England cannot, I think, be better stated than in the words of the late Bishop Creighton. "The practice of confession can only become habitual if it is required as a necessary preliminary for the reception of the Holy Communion. This it can never be in the Church of England." "The teaching of the Church of England about pre-

paration for Holy Communion is clear. It prescribes—(1) self-examination, (2) confession to God, (3) restitution and satisfaction to man. This is universal, but if anyone cannot quiet his conscience he may come for advice and absolution. The important point is that the last course should be left to the individual who chooses to use it. No clergyman in preparing candidates for confirmation may teach that the exceptional method is normal" ("Life and Letters of Mandell Creighton," Vol. II., p. 365).

The late Bishop Wilkinson in a sermon said, "He considered himself instructed by his Church to offer this means of grace as an exceptional help, and not as a part of the ordinary life of the Christian soul. . . and—mark the end of my sentence—only to continue its use till the health of the patient is re-established" ("Memoir of George Howard Wilkinson," p. 160). (See also Sweete, "The Forgiveness of Sins," p. 172. "The ministry of private confession and absolution has been retained . . . as an exceptional remedy rather than as an ordinary means of grace.")

I do not think that anyone, whatever his own views may be, or whatever he may wish the Church of England to do, is at all at variance with these fair statements of the position of the Church of England.

Contrast with this the belief and the wish of Anglo-Catholics as expressed by Canon Underhill. "Anglo-Catholics believe that confession to a priest—or, to speak more correctly, confession to God in the presence of a priest of God's Church—is a spiritual practice of the highest value. It is not only that confession thus understood includes normally the counsel and advice of one who should be an expert in the art of helping souls to find their Lord, though that in itself is a thought which demands the most serious consideration; much greater than the wisest counsel is the benefit of Sacramental absolution by which, as we believe, our Lord's message of forgiveness is conveyed unmistakably to the simplest penitent, not by the priest himself in his own power, but as the instrument of the Lord Himself. This being so, Anglo-Catholics are necessarily of the opinion that the largest possible number of English men and women, boys and girls, should avail themselves of this splendid means of satisfaction."

If those quoted represent the mind of the Church of England as expressed in the Prayer Book, Anglo-Catholics represent something else. If Bishop Creighton was right in saying "I consider that its general adoption would show a weakening of the moral fibre of the English character," then Anglo-Catholics must be wrong in wishing that the largest possible number should avail themselves of it. Has any new knowledge become available to help us to decide whether we ought to desire the Church of England to change its views or not?

The Teaching of Psychology.

The penitent before making his confession is in a similar position to a patient about to consult a doctor. The patient recalls all the symptoms of which he can think, and tries to carry in his mind all the facts about himself, both in the past and in the present, so that he may be able to assist the doctor in arriving at a correct diagnosis. The true penitent likewise thinks over the past; it may be the far past or the immediate past; certain sins or habits are kept in mind—are in fact dwelt upon until the confession is made.

Now the physician would take note of all the symptoms which he thought valuable for his diagnosis, but he would insist that the patient should get out of the habit of constantly taking his temperature and of feeling his pulse, and should try to fix his mind on other things; he would, further, seek to make the patient independent of his help as soon as possible. The physician recognises the influence of the mind over the body and the part it plays in restoring the body to health and in keeping it well. I remember a patient in a military hospital of whom I had charge whose temperature rose regularly at a certain hour every day without any apparent reason; it was noticed that he was lying facing the clock; he was placed where he could not see the clock, and his temperature ceased to rise. His mind apparently anticipating the rise in temperature, produced it. I cannot but think that the person who habitually goes to confession is obliged so to keep his sins in mind, so to dwell on them, that there is real danger of his sins strengthening their hold upon him. It is a law of psychology that what gains and holds the attention will determine the action.

How utterly at variance with this law is the teaching of modern manuals and the advice, e.g., of Dr. Pusey: "I recommend persons who have in any grievous way sinned or neglected God never to forget that they have sinned. . . I recommend them to go and make their sinful hearts fresh to do so, and to confess them to God again and again with

great shame, and to entreat His pardon." Dr. Pusey might well have doubts as to the soundness of the advice he was giving. He was unconsciously advising people to take the very steps which we know would lead to further sin; and where this result did not follow it can only have been because those who listened to his advice must have chosen to follow a better psychologist and director, whose advice was, "Whatever things are true, whatever things are honest, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report; if there be any praise, think on these things" (Phil. iv. 8).

I know it is sometimes said, the knowledge that the sin must be confessed before a priest acts as a deterrent—I will not stay to question the value of this as a motive—it may be so, but it is a fact that it also leads to much prevarication—indeed, in children it has been known to lead to invention—the knowledge that some sin has to be confessed has been a suggestion to the young mind that it must do something wrong in order to have something to confess. Is not the person who believes that he can immediately confess his sin to God and have the sense of immediate forgiveness, so that the sin is banished from his mind, is he not according to the testimony of psychology in a much safer position, less likely to repeat his sin?

We are only just beginning to recognise the power which suggestion exercises over us. It is always at work—spontaneously through the environment; it may voluntarily be made use of by ourselves or we may choose to receive suggestions from another. What is to be said of the practice of suggesting sins which may possibly have been committed? The suggestion may be made at the time of the confession or previously through some written or printed form. The intention, of course, is good, but what is the actual effect? Is it not possible that some of these suggestions may find a place in the sub-conscious mind, and "when an idea imposes itself in the mind to such an extent as to give rise to a suggestion, all the conscious efforts which the subject makes in order to counteract this suggestion are not merely without the desired effect, but they actually run counter to the subject's conscious wishes and tend to intensify the suggestion." ("Suggestion and Auto-Suggestion" (Baudouin, p. 116).

The Confessional box is to me as suggestive of sin as a coffin is suggestive of death. We know that we shall die, but our health is not likely to be improved by having the suggestion of death constantly before us. We know that we may fall into sin, but to have the reminder perpetually before us is as harmful as it is helpful to have in mind the suggestion "I can do all things through Christ, Who is the Power within me."

Psycho-analysis may be extremely useful in discovering in the mind the cause of bodily weakness or of a bad habit; and by right suggestion either may be removed, but it is the object of the psycho-analyst to make the person who consults him independent of his help as soon as possible. The practitioner's ideal must be that of every genuine teacher, which is to render the pupil capable in the end of doing without the teacher." ("Suggestion and Auto-Suggestion" (Baudouin, p. 269).

"No medical psycho-therapist would ask for the confessions of the healthy or would count his work for the diseased successful if the patient needed to come to him frequently all his lifetime. Such dependence would indicate and perpetuate mental and moral weakness, unless it became a mere form, in which case it would be worse than useless. Unless psycho-therapy produce in morbid characters a new freedom in which they can develop a healthy initiative inspired from within, it must necessarily tend to weaken the moral fibre. Likewise, from the mental and moral point of view, compulsory confession for the healthy, or frequent confession throughout a lifetime for any, has no justification." ("The Spirit," Essay VII., p. 265).

Bishop Wilberforce was once asked by a clergyman of the Oxford diocese to receive his confession. To this he consented. Six months after the clergyman came and repeated his request. This time he was met with a flat refusal. Years after he wrote to the Bishop, "I do not know which to thank you most for—receiving my confession or refusing me; but I think I owe all my happiness to the latter." ("Leaders of the Church," Bishop Wilberforce, p. 57.)

The real question, then, is, "Which of two ideals of religious and spiritual character is desirable to foster—the habit of direct dependence on God in Christ, or the habit and tendency of dependence on a priesthood? Modern psychology gives no uncertain answer: it confirms the wisdom of the Church of England in regarding private confession and absolution as an exceptional help, and not as a part of the ordinary life of the Christian soul. It thus condemns the wish and practice of the Anglo-Catholic.

Canon Aitken's Statement.

The veteran missionary, Canon Hby Aitken, of Norwich, has sent to the "Record" a further contribution on the same subject, in which he says:—

I cannot help recalling in this connection a conversation that I had with Archbishop Temple in my last interview with him, more than twenty years ago. I had undertaken a mission at Tunbridge Wells and he made it a rule to demand an interview with all who undertook such work in his diocese. He asked me about my method of dealing with those who were impressed, and spoke in very strong terms of his distrust of the confessional. "I was having a conversation," he said, "some little time ago with a lady birth at St. Dunstan-in-the-East, for a number who had the enterprise to leave the country when he was young, seeking a sphere for his abilities, who, by strength of character, real grit and disciplined intellect, shows himself capable of climbing to a position of highest honour and responsibility in the new world, is worthy of admiration. His example may prove the truest incentive to thousands who must envy his success."

The Dean of St. Paul's is more sought after as speaker and writer on matters theological and social than any of his contemporaries. His interest in the future of the British race and in the Colonies has been clearly enough shown, and it was therefore not surprising that at this critical stage he should give of his insight and knowledge to guide the States of Australia. Yet there is something eminently striking in seeing representatives of a country only 130 years old, meet to celebrate the birth of a nation, in a church which was already old before the Norman Conquest, and which has been deeply concerned with English history ever since. Men who had governed New South Wales and Victoria, Adelaide and Queensland, men who had served their time as bush-parsons, in the back mixed with the agents-general and timber merchants, owners of sheep-runs and sugar plantations and coal-mines, officers of the young Australian Navy, and its older Army, civil servants and insurance agents, all alike in their love for the land in which sunshine compels English blood to do its best. London knows little of how the eyes of all the English-speaking world are fastened upon her—she is solidly based on her centuries of growth. It is not without its effect on the far-away and scattered sons of the race that in one London church, year by year, prayers and thanksgivings go up, and comradeship is deepened with men who, for all their longings, will never see the island they call "home!"

It is obvious that where this is the case its influence as a deterrent must be a negligible quantity; but even if it were not, surely this is not a motive that should influence a real Christian. To abstain from sin, not because it grieves the heart of God, and robs the sinner of all communion with Him, but because we shrink from having to confess it to our fellow men is surely a barren victory, and not one that can give any satisfaction to the heart of God.

The Confessional has been tried for some hundreds of years, and the history of the Roman Church has been the record of its failure. It has not produced a high type of morality, to say nothing of spirituality; it has not prevented our Irish neighbours from perpetrating the most appalling crimes before our eyes, while still professing to be Christians, and complying with the custom of their Church in this respect; and why should it be any more successful in the case of those who are endeavouring to revive a practice which has little to show in its practice, but which is surely a barren victory, and not one that can give any satisfaction to the heart of God.

Australia Day.

The following appreciative and interesting account of the religious part of the Australia Day proceedings appeared in the Church Family Newspaper. It reads as follows:—

It is 134 years since the British Flag was first formally hoisted in what is now the capital city of Australia, and it is fitting that the young commonwealth should mark the annual return of that date with solemnity and gratitude. For thirteen years now, at the City Church of St. Dunstan-in-the-East, a service has been held on the day, and the occasion is used to draw together many who for a large part of their lives, took part in the taming of the New World, and have returned to the Homeland. There are not a few bishops and clergy in England who, after giving the best years of their life to work in Australia, feel that they can never forget the kindness and promise of that land. And they know that the strength of British Christianity and culture leans largely on intimate friendly touch between the extremes of the Empire. The war has, at all events, made the world smaller by increasing our knowledge of its widest parts. Problems are more insistent for solution than ever in the history of mankind, and not least among them is the problem of peopling waste lands which are under the flag.

Potential Strength.

In spite of its great efforts from 1914 to 1918 on behalf of the freedom of the world, Australia has recovered financial stability more quickly than almost any region of the earth. It is a token of her splendid potential strength, a proof of the virile ability of that Continent, and not less a warning that hungry eyes will covet her possession. The solution of her great immigration needs will best come from the patient working of men like Sir Joseph Cook, the new High Commissioner, with the goodwill of English men and women. And it was doubtless in admiration of his qualities that so many Australians were anxious to meet him and give him sound welcome to the land of his birth at St. Dunstan-in-the-East, and to the workers' Hall on January 26. For a man who had the enterprise to leave the country when he was young, seeking a sphere for his abilities, who, by strength of character, real grit and disciplined intellect, shows himself capable of climbing to a position of highest honour and responsibility in the new world, is worthy of admiration. His example may prove the truest incentive to thousands who must envy his success."

The Dean of St. Paul's is more sought after as speaker and writer on matters theological and social than any of his contemporaries. His interest in the future of the British race and in the Colonies has been clearly enough shown, and it was therefore not surprising that at this critical stage he should give of his insight and knowledge to guide the States of Australia. Yet there is something eminently striking in seeing representatives of a country only 130 years old, meet to celebrate the birth of a nation, in a church which was already old before the Norman Conquest, and which has been deeply concerned with English history ever since. Men who had governed New South Wales and Victoria, Adelaide and Queensland, men who had served their time as bush-parsons, in the back mixed with the agents-general and timber merchants, owners of sheep-runs and sugar plantations and coal-mines, officers of the young Australian Navy, and its older Army, civil servants and insurance agents, all alike in their love for the land in which sunshine compels English blood to do its best. London knows little of how the eyes of all the English-speaking world are fastened upon her—she is solidly based on her centuries of growth. It is not without its effect on the far-away and scattered sons of the race that in one London church, year by year, prayers and thanksgivings go up, and comradeship is deepened with men who, for all their longings, will never see the island they call "home!"

An Anzac Memorial.

St. George's Cathedral at Jerusalem was crowded with a very representative congregation on Sunday, December 18th, to witness the unveiling of a two-light memorial window to a young New Zealand flying officer, Second-Lieutenant Thomas Lancaster Steels, M.C. The General Officer Commanding the Palestine General War, was unable to attend, but Colonel Commandant Colville was present, and the men of the 2nd Prince of Wales' Volunteers (Loyal South Lancers), under Colonel Ritchie. The Governor of Jerusalem was present, and read the lesson. The sermon was preached by Canon Stacy Waddy, the late senior chaplain of the Anzac Division. He pointed out that the Cathedral at Jerusalem was full of memorials associating it with all parts of the Empire, including one to an Australian bishop; but none would be of more interest than this memorial of a heroic young New Zealander. Just before the great "push" which finally crumpled the resistance of the Turk, Lieut. Steels flew out over Nabulus over the enemy's front, searching for the intelligence needed by General Allenby's wonderful plans. He was never seen again. Doubtless he faced great risks to get the intelligence that would be so valuable. It was a pathetic case. After the war, Lieut. Steels's parents came to Palestine and spent many months of his resting-place, but without result. They had given this window as a sign of their pride in their brave son, to keep alive his memory in the historic land for the deliverance of which he died. Palestine had seen many heroic lives, but there could not be higher or more cheerful courage than that of which the young flying man was the type. Canon Waddy spoke of the loyalty and courage which the British comrades of the Anzacs had so readily and generously ascribed to them, and he said, "If you men of the great fighting regiments of Great Britain say that of us, we are humbly ready to believe it, for you know what brave men we are."

The window was unveiled by an officer of the R.A.F. in Palestine, Captain Routh, R.A.F.; it was dedicated by the Bishop of Jerusalem. The "Dead March" was played

amidst impressive silence, followed by the National Anthem. The window is by Powell and Sons, London, and represents David and Joshua. It stands in the Baptistry, immediately overlooking the font, which was the gift of Queen Victoria.

Young People's Corner.

THE TRUE CROSS.

Since the war began we have heard and read a good deal about Constantinople. Now Constantinople means "the city of Constantine," and it took its name from its founder, Constantine was the first Roman Emperor who professed himself a Christian. According to an old legend, his mother Helena was a British princess, and one chronicler declares that Constantine was born at York— which, as some of you may recollect, was also the birthplace of Robinson Crusoe.

After her son became Emperor of the Roman world, Helena, who was herself a Christian, made a pilgrimage to Jerusalem. There, it is said, she discovered the Holy Sepulchre in which our Lord was once buried, and the actual Cross on which He had been crucified nearly three hundred years before. This certainly sounds strange and unlikely. But good people can easily persuade themselves to believe a story which pleases their imagination; and so Christians in those days, and for long centuries afterwards, devoutly believed that the original wood of Christ's Cross had been actually dug up in Jerusalem by the mother of Constantine.

People naturally felt that no relic could be so sacred and precious as this; and so it came to pass that in great many countries bits of wood were preserved in churches, and treasured as being fragments of the True Cross. Gradually these relics came to be held in such reverence, that they were almost worshipped. Moreover, such relics multiplied until at the Reformation it was said that there were enough pieces of the True Cross to build a ship of war. Helena herself was canonised as a Saint, and a yearly festival was established in honour of her discovery, which is commemorated on the map of the world in a very curious way. The chief seaport in Mexico is still known as Vera Cruz—which means "True Cross"—the name given to the place by the Spanish sailors who first landed there. There are a good many other towns and islands which bear the name of Santa Cruz, or "Holy Cross." Away in the South Pacific, for example, you will find a group of seven small volcanic islands, lying on the outskirts of the New Hebrides, which are called Santa Cruz, or "Holy Cross" Islands. You may judge what the savages who live on those islands are like, for nearly fifty years ago a noble missionary, Bishop Coleridge Patterson, was murdered by the Holy Cross islanders, to whom he was trying to teach the Gospel.

After all, what does the True Cross really mean? An ancient relic, it is genuine, may be immensely interesting. But we need not believe that virtue can cling to any relic, or that it would keep you safe if you were to carry it about in your pocket. The True Cross is something far more sacred and wonderful than a piece of wood. It stands for the suffering and dying of Jesus Christ. It represents that Love which made Him lay down His life for the sins of the whole world.

Most of you are too young to grasp the full meaning of those solemn words. You cannot measure the deep things of Satan, or the deep things of God. You cannot understand how the Son of God put away sin by the sacrifice of Himself. But already you have begun to enter into part of the heavenly secret. For you know already what love means. You know how love makes us glad to give up pleasant things, and to endure hard things, for the people we are fond of. You knew already how to take pains in order to help the people you love most. And this is the root of the whole matter.

Whenever you deny yourself for the sake of doing your duty—whenever you fight against your own selfishness and laziness so that you may bear one else's burden—whenever you conquer your own cardice so that you may protect someone else who is being bullied—whenever you are kind to someone, who has been unkind to you—whenever you do what you dislike doing in order to help anybody who needs helping—when you are doing over again one tiny piece of what our Lord Himself did when He died for the whole world. You are carrying a fragment of the True Cross in your own heart.—T.H.D., in "The Bible in the World."

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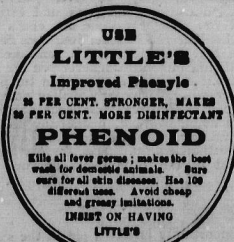
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GOOD FRIDAY.

O My Saviour, lifted
From the earth for me,
Draw me, in Thy mercy,
Nearer unto Thee.

Lord, Thine Arms are stretching
Ever far and wide,
To enfold Thy children
To Thy loving Side.



EASTER DAY.

That Easter morn, at break of day,
The faithful women went their way
To seek the tomb where Jesus lay.
Alleluia!

An Angel clad in white they see,
Who sat, and spake unto the three,
"Your Lord doth go to Galilee."
Alleluia!

Current Topics.

The solemn time of Lent draws on to those most sacred days in which it ends, and next week will be Holy Week, whose days lead up to the annual corporate commemoration of the death-day of our Lord. The man whose personal experience of Jesus and His love is real will not easily forget the sacrifice that saved him; every time that Christians meet together around the Holy Table they proclaim the Lord's death till He come; but there is a special value nonetheless attaching to the setting aside of one day in the year, when Christian observance everywhere may impress upon the general mind, if not upon the general conscience, the great central fact on which our faith is built. Who can fully estimate the good effects on community and individual alike if such an observance were welcomed by all Christians and respected by all public bodies? How much harder it would be for men to sin if they realised the cost of sin to God, and what a new sense of the value and dignity of human nature would come from a contemplation of that stupendous act which expresses God's assessment of its worth!

It is, therefore, very gratifying to note how the solitary annual protest of the Archbishop of Sydney against the opening of the Sydney Show is gathering sympathy among Christians of other communions. We welcome the brotherly co-operation expressed in the following extract from a recent issue of the "Methodist":—

GOOD FRIDAY.

"We wish to say that we are in entire accord with the Archbishop of Sydney in his persistent efforts to get the recognition of

the sacredness of that one day of all days on which we commemorate the death of our Lord and Saviour, and trust that notwithstanding the firm stand taken by the Royal Agricultural Society, that he and his Church will continue to protest until wise councils prevail and due respect and deference be paid to the views of a very large proportion of the community. If only Protestants would make a definite boycott of the grounds for that day, the influence would be felt and it would be a great demonstration for our holy religion."

Surely by His agony and bloody sweat, by His cross and passion, by His precious death and burial, Jesus Christ has made the day His own! We are somewhat puzzled by the fact that none of the Bishops of the Province of New South Wales, with the solitary exception of the Archbishop of Sydney, made any protest to the Council of the Royal Agricultural Society against this affront to the Christian conscience. The Show is held in Sydney, it is true, but its supporters come from all over the State, and we should like to hear of all the Bishops in the Province supporting and reinforcing their Metropolitan's witness in a matter which is their responsibility as well as his. We know that they are very busy men, and doubtless they have overlooked this aspect of the question; but we respectfully draw their attention to it, and trust that they may see their way to act upon our suggestion next year.

In a recent issue we commented on the Prime Minister's challenge and appeal to the Church "to come forward and out of chaos to bring order." We suggested that the appeal, coming from the leader of the Government of the Commonwealth, was one that demanded a serious hearing and response, and further, that the leaders of the Church might well take up the challenge by organising for a mission of prayer and witness for the evangelising of the people of the Commonwealth. We earnestly hope that some such step will be taken. The need is clamant and the opportunity seems to be ripe. Just the same need is being voiced in the home Church. The Bishop of Truro has recently written:—

"I believe that the day needs a new campaign of evangelism. What Paul did for sin-tainted Asia Minor, what Savonarola did for self-seeking Florence, that Wesley did for many an indifferent and almost pagan countryside, we must do again for the men and women of the twentieth century. We have the machinery and the organisation, and we are ever engaged in making it perfect. We have the Church and the Ministry and the Sacraments, and we value them never more highly than now. What we need is the inspiration of the Spirit, an enthusiasm for the souls of men, and determination to preach in a fresh power, and not only to preach it, but to appropriate it for ourselves, the life-giving Gospel of Jesus, crucified, risen, victorious. It is 'the power of God unto salvation' still."

Dare we, in these days of the conventional, make some arresting adventure for God?

In his letter on Lenten Observance, the Bishop of North Queensland makes some trenchant criticism concerning the selfish tendency of our social life. Dr. Feetham writes:—

"I can only point to the things that are most obvious. The famine in Eastern Europe is more awful than ever. Lady Forster and H.E. Sir Matthew Nathan have issued appeals to us to get to work again at once for the 'Save the Children' Fund. Our Missions are starved and our own Diocese £250 behind in its quota for the year for A.B.M. Here are reasons for self-denial strong enough. But independently of that, the first reason for Lenten self-denial is that we may gain self-mastery. Does not Queensland need it? Our State revenue is now dependent on our appetite for gambling. The Judges in open Court have asked why, in that case they should punish any form of gambling. In a 'ten-pub' town the dirtiest little shanty is taking £30,000 a year. More and more of our population is leaving the healthy, strenuous country life and coming into towns for their 'attractions.' Our cinematograph shows, even when they are not vicious, seldom rise above fifth-rate melodrama. We read less and less of anything serious. To judge by the Press, our chief interests lie in whisky, murders and patent medicines. But denouncing public sins is only too easy. Let us think of our private ones, and pray God that our flesh and blood which fails in Adam may triumph in Christ, through the means which He Himself has shown us. He needs very sorely in Queensland more men and women who will take up the Cross. Don't try and do too much, but do something."

Without any doubt the question of Reunion is a live question to-day in the Home Church because of the very grave difficulties the present dis-united state of the Christian Church presents to the work of Foreign Missions. In the older Christian lands Christians have got used to a condition of things which really constitutes a scandal to our common faith; converts of our missionary work are puzzled and hindered in their life and work by these divisions. In several countries the question of union has been seriously discussed; but in Africa matters have been brought to an issue, and only the consent of the Societies represented is necessary in order to make the Kikuyu proposals operative. News has just come to hand direct from our missionaries in Africa to the effect that at a further session of the Kikuyu Conference, held at the end of January, a resolution was adopted providing for future ordination of native clergy at united services, at which the presiding presbyters of all the Churches will join in the laying-on of hands for the setting apart of a ministry of "The African Church of Christ." We trust that there will be complete unanimity in our own Church's missions in Africa in this hopeful step, and that even the Bishop of Zanzibar may be led to assent to the arrangement. The Home Church should make the Kikuyu movement a matter of urgent and earnest