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SEPTEMBER 8, 1922.

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

We reprint from "The East African Standard" a sermon preached at Nairobi by Archdeacon **Black and White**. Owen, a C.M.S. missionary. The utterance has evidently attracted a great deal of attention and met with some severe criticism. One Nairobi correspondent protests very vigorously. She says:—

"It was intimated in the sermon that we were not doing unto the native as we would have him do to us, and in other words that we were not giving him a square deal. I say it is untrue. He is very well paid for the amount of work he does and in most cases when he richly deserves punishment gets off scot free.

"The black man is not the equal of the white man in any country in the world.

"It is a fallacy to say or believe that because subject races in the past have turned out ruling races that it is bound to happen again. Mind you, never in the history of the world has a black race turned out a white race.

"Preaching of this kind can only lead to discontent and sedition, which in its turn would bring much bloodshed in its train, and leave the native in a far worse position than he is in now.

"If it took 2000 years for us to evolve from a state of savagery, and you give those people half this time—which is a very generous margin—it follows as a natural sequence that this sermon has been preached 1000 years before its time."

The extract is interesting as revealing something of the strange mentality of a section of British residents among such subject races. But we are glad to see that the editorial of the E.A. Standard does not sympathise with this correspondent's point of view. It says:—

"The sermon which we published yesterday was notable for its unusually forcible presentation of a problem with which, as we have constantly affirmed, British Government in Africa is always confronted, though its form and force varies from time to time. Criticism may well and profitably be directed, perhaps, to the Archdeacon's distribution of emphasis on the points of his sermon, the stress he lays on some features and the light touch he gives to others; but we feel that the essential validity of his conclusions is as incontestable as his purpose is worthy of praise. For it must be said at once that in no place does Mr. Owen suggest that British Imperialism here must crash as other Imperialisms have crashed elsewhere in the past. He does not state that the common fate of Imperial Power—servitude to former subject races—is the unavoidable destiny of our race in this continent, but he quotes history, we take it, to point the moral which will give to Britain a closing glory more lovely than that of Wilhelm at Amerongen, Napoleon at St. Helena, or Rome in her farewell to Britain."

In the current issue of "The Churchman" there is a suggestive article by Rev. W. J. L. Sheppard for entitled "The Advantages Thought of non-Churchgoing." It is not an ironic title, but is the text of a discussion of the lessons the Church might well learn from that decrease in church attendance which so characterises the present-day situ-

ation. Mr. Sheppard adduces one cause of the decrease which should provide a tonic to discouraged workers. He says, and we believe rightly, "Churchgoing as a matter of form—as a kind of amiable custom continued in deference to an effete superstition—is rapidly dying out. The Church is found to be all the stronger and better for it. The greater the proportion of really spiritually-minded people in a congregation as compared to the number of formalists, who act as a continual dead weight on the Church's life and work, and cumber her progress at every step, the more keen and earnest will the Church as a whole become."

But towards the end of the article Mr. Sheppard suggests that "the present distress may point equally clearly to wrong methods of work. It is certainly significant that the same period which is marked by the decrease in churchgoing is equally marked by the Church's imitation of the world around her, and her endeavour to win people by providing the world's amusements within her own boundaries. During the last five years scores of parishes have adopted the cry that despite the clear statements of our Lord and His Apostles, the Church must be broad and not narrow, that friendship with the world is quite compatible with friendship with God, that Christians were never meant to be 'not of the world,' and that the right attitude of the Church to the world is not separation but fellowship. Accordingly, in numbers of parishes, the Church has become feverishly active in organising and promoting parochial theatricals, dances, whist drives, apparently believing that these methods would prove avenues to public worship and furnish the adequate material for the building up of spiritual character."

After all it is the aim of the Church that requires rectification. The good seed of the Kingdom, according to Christ's teaching, needs depth of soil and absence of thorns for the production of its fruit. And so the time of "God's fellow-workers" is ill-spent in the provision or nurture of worldly allurements, when it is so urgently needed for the deepening of the life and the nurturing of the seed which, in God's intent, is to be productive of a glorious harvest. Superficial cultivation may cover plenty of ground, but its results are beggarly as compared with the results of an intensive cultivation.

There is a very wholesome provision made in the presentation ordinances of most Australian dioceses that the Congregationalists' various units of Church life shall be reasonably represented on the Board

which considers the appointment of ministers to parishes. First, there is the local unit represented by the parish nominators whose business it is to see that the parochial point of view is adequately considered. Then there are the nominators elected by Synod to guard the wider diocesan interests from being unduly subordinated to the narrower interests of the parish, and to bring to the general consideration their larger outlook and experience. Along with these two bodies goes the diocesan, who is representative of the wider Church life still. These provisions, as we have said, are eminently wholesome in principle, but in practice the objects they are designed to secure are upset either by parishioners taking too little interest in the election of nominators to make them truly representative, or by one section of the presentation board setting up itself as a caucus against the other. Thus it sometimes comes about that what was intended by the ordinance to be a conference of representative churchmen out to secure the best interests both of diocese and parish degenerates, into a battle between opposing sections. If one part of the composite board makes up its mind as to whom it wants before the conference with the other section has taken place, and practically takes up the attitude of refusing to consider any other name, it may imagine that it is showing strength, but it is really defying the mind of the Church. For diocesan nominators to take up this attitude is to rule out the local interests which the ordinance specifically sets out to preserve; for parochial nominators to do so is to cease to be Churchmen at all; it is a mark of the purest congregationalism.

The Metropolitan Mission in Melbourne is gradually getting into its right line of work. Quite recently a Labour Bureau has been inaugurated at the Mission of St. John's, Latrobe St., and some hundreds of men were immediately enrolled. The Labour Bureau is in the hands of the unemployed themselves, and the Missioner's work in connection with it is for the relief of the necessitous and the assistance of men who are seeking for work. It is a joy to find the Church in a city like Melbourne really tackling her problems—problems upon whose right solution depends largely the success of the Church's spiritual ministry of salvation and hope.

At last, after long discussions and attempts, Goulburn seems to have evolved a scheme of insurance which has some prospect of permanence, as it has the backing of an old-established British Company of

reasonable representation on the Board

undoubted stability. That company has entered into an arrangement with the new Ecclesiastical Assurance Company of Australia Ltd., by which it will guarantee each and every policy issued by the new company.

The risks on Church properties are, as a general rule, not so great as on other properties, and it has long been felt that the Church should have some means whereby the large sums paid, year by year, for the insurance of her properties should not be entirely lost to her. The new scheme would appear to give some immediate return both to parishes and dioceses, and at the same time prepare the ground for the formation of an Ecclesiastical Company that would be able to guarantee its own risks. The preliminary circular, just to hand, sets out that in addition to percentages paid to the dioceses involved in the schemes, individuals and parishes insuring will receive a discount on their premiums of 15 per cent. in addition to the usual 10 per cent. bonus.

It is to be hoped that this new development will receive searching criticism and consideration, as it is certainly "a start in the right direction."

Conference of Diocesan Registrars.

Quite accidentally and casually a number of diocesan registrars have visited each other of late, and the mutual help and exchange of ideas resulting has thrown into greater prominence the water-tight compartment in which they all work. At the time of General Synod some attempt was made to arrange a conference, but it was not found possible. At the conclusion of Provincial Synod in Sydney last week, however, a conference was arranged of the provincial registrars, and so useful was it found that there is a likelihood of it being made an annual function in each diocese of the province in turn. Mr. C. R. Walsh (Sydney) presided, and the present Messrs. C. A. Brown (Newcastle), R. T. Watt (Goulburn), and the Revs. S. C. O'Brien (Ballaburra), and Canon Kitchen (Riverina).

First, a comparison was made of the matters for which the registrar is usually responsible. These vary considerably in the different dioceses, in the smaller dioceses as well as the larger.

The following are some of the duties discharged by diocesan registrars:—

By canon law a bishop has to issue and grant licenses, faculties, and many other official documents before any duties can be undertaken. These are issued by the registrar and an official register is kept of these "Acts and Proceedings."

A register (in quaint ecclesiastical parlance called a "ferrier") is kept of all lands and property belonging to the Church in the diocese. A register is also kept of local trustees of Church property.

Generally the registrar is responsible for the proper and methodical keeping of all the accounts of the diocese under the control of Synod.

In several dioceses the registrar manages the business side of and in some cases edits the official organ of the diocese.

A register is kept of fire insurances upon all Church properties controlled by the Bishop or the corporate trustees, and upon all buildings held by way of security. In some dioceses the registrar has undertaken all insurance business in respect to Church property throughout the diocese, pending the formation of the General Synod fund.

The registrar acts in most cases as Chapter Clerk, as secretary to the Cathedral Council, the Council of the Diocese, every sub-committee appointed by Synod, the standing committee of Synod, and any body elected by Synod, and the registry office keeps the books of all these bodies and conducts their correspondence and business; and in some dioceses on behalf of the corporate trustees exercises a general supervision over cemetery matters throughout the diocese.

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

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The diocesan office, as the business office of the diocese, is usually available at all times to the whole diocese for advice and help, rendering many and varied services impossible to enumerate or define.

A comparison of office methods was made which proved of great help. It was suggested that the following should constitute the agenda of the next meeting, viz.: (1) The unification and consolidation of Church work accounts and statistics of Church work throughout Australia. This will involve the synchronisation of balancing days, a matter of some difficulty; (2) the superannuation of lay officers; (3) enquiry into the possibilities of standardisation of the forms and the circulation and exchange of ideas in respect to the formal business of Synods, faculties, licenses, etc.

The next conference will be held in Sydney in 1923.

The Control of Industry.

(Continued.)

(Lecture given by Mr. F. A. Bland, Assistant Director of Tutorial Classes, Sydney University, at the Chapter House, on 29/5/22, under auspices of the A.C.S. Union.)

Employers versus Employees.

In fact, we have reached a stage of industrial paralysis. Integration of employers and employees' organisations has proceeded apace, and we may now look forward to such an array of rival forces as will perhaps render industrial disputes less frequent, but they will be more extensive and devastating. The balance of power cannot work otherwise than to the detriment of the common public welfare. In these circumstances the State will have to exert its power more and more. Non-intervention, mere keeping of the ring will be impossible, and unless violence is to be permitted, active and positive measures will have to be adopted by the State to bring about such changes as will permit of the community being continuously served.

Trade Union Narrowness.

Unfortunately neither of the main contending parties show a proper appreciation of their responsibility. The trade unions have, as we have seen, been unable to do more than protect their members by certain restrictive actions, while in times of depression even that protection has been useless against the shafts of the enemy. But what of the community in the struggle? Immersed in the details of the struggle, trade union leaders have contributed singularly little to the solution of fundamental problems. That may be excused in the light of circumstances—in the light of their preoccupation; but it points to the need of a new orientation of labour if it is to control industry. The National Guilds, the Building Guild, the Douglas-Orange Finance Scheme, are all by now outside the trade union movement, though sympathetic to it. Trade union leaders forget that their oratory is apt to be estimated in the light of their past achievements, where it would seem they have forgotten that the ultimate concern of society is not merely with the terms and conditions under which labour works, but with the product of labour and its distribution.

Employers' Selfishness.

And when we turn to the employers it must be recorded that not only have the interests of the community not been considered, but that they have been positively jeopardised. This does not of course include that large number of employers who are mindful not only of the welfare of their employees, but of the public as well, "but good and bad alike are bound by the limits of a system that makes the ability of an industry to earn a competitive profit for the private employer the determining factor." During the war that principle had to be suspended, but it has lamentably failed to meet the crying needs of society in times of peace; witness the "truly staggering discrepancy between real and effective demand, the discrepancy by which at present appalling destitution and unprecedented productive capacity can co-exist in the same community in the same area."

What Actually Happens.

"It is a familiar axiom that the investment of capital under the beneficent incentive of profit naturally flows in the direction where it is most needed. It is interesting to compare this principle with what happened in England in 1921. The total capital applications for the year 1921 amounted to about two hundred and twenty millions. In addition to this, about one hundred and eighty-five millions must be included for British

Government borrowings (Treasury bonds and National War Savings Certificates, taking the excess of sales over encashment). This gives a total capital investment of four hundred and five millions. The sum represents a heavy drop from 1920; but yet, judiciously applied to the most urgent needs, it might be made to go a long way. What happened? Of this sum only about one-ninth was devoted to direct industrial production; 70 per cent. went to Government securities; 5.6 per cent. went to Corporation stocks; 10 per cent. went to "commercial" issues. On the other hand, to iron, coal, steel and engineering went 1.9 per cent. To shipping went 2 per cent. This at a time when the urgent need for concentration on the barest necessary production is inculcated from every platform. It would be difficult to imagine a more senseless application of the precious productive reserves of the community. Here then we have the practical working of the system of unregulated investment according to the incentive of profit, so belauded by the economists. A Socialist administrator of a workers' community, even if he were drunk, could hardly hope to equal its sublime and detailed unreason.

The same story will be found if the direction of production is examined. Houses are generally believed to be desperately needed in this country. Hospitals go begging in the streets. But the money, which tumbles over itself in its thirst for Anglo-Persian oil, is not available for these things. The workers who need them are too poor to furnish a sufficiently high rate of profit; they have no "effective demand" (until such time as they may take it into their heads to show the startled economists a new form of "effective demand"). Again, to take an equally familiar example, Russia stands in urgent need for agricultural machinery; its export to Russia would have brought back a tenfold return in grain production. But in place of the 73,000 tons of agricultural machinery exported in 1913, only 50,000 tons were exported in 1921. On the other hand, where there has been stimulated production, it has been in just those directions which are making for increased effective competition to this country. Textile machinery exports reached a figure nearly equal to 1913, and the working out of this can be seen in the idle spindles of this country. It is significant to note that 60,276 tons of textile machinery went to India in 1921, as against 17,945 the year before, and in India alone of the world all its seven million spindles were working right through 1921. Thus the last feverish pulses of British capitalist production in the "stamp" of 1921 went to the equipping of the new rivals that were outdistancing it. "Labour Monthly," March, 1922.

The Reform Needed.

Is not the case for a change forced up to the hilt? But in what direction? Each industry will of course need to be dealt with specifically. Just as there are infinite varieties of organisation under the present system, individual, partnership, company, trust, State, &c., so there will be after the change. But the change must ensure (1) greater economic efficiency, and (2) greater social responsibility; on the side of efficiency it may be urged that workers will give of their best if the obstacles to that effort are removed. But the removal of those obstacles must not be so catastrophic as seriously to impair the efficient working of the system, for a society suffering privation is likely strongly to discount the merits of a greater measure of freedom obtained by the workers at society's cost. The change must therefore be accomplished gradually, and many of the agencies which are at present despised must be embraced and utilised for the purpose of training the rank and file as well as the leaders of labour in the technique of administration and control. Trade union administration, with its millions of members and vast resources, the Building Guild movement, with its contracts for over 2½ millions, administered by building trade employees, co-partnership schemes in the gas and other industries; above all, the co-operative movement, with its enormous capital, plant, and trade of hundreds of millions a year, evoking not only business ability of a high grade, but social ideals of no mean order—all these must be utilised in the general transition to workers' control. For these provide a surer ground for hope than the reams of print and seas of agitation."

(Continued on page 11.)

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English Church Notes.

Personalia.

Rev. W. T. Hallam, D.D., Professor of New Testament Literature and Exegesis in Wycliffe College, Toronto, since 1908, and editor of the "Canadian Churchman" since 1918, has been appointed Principal of Emmanuel College, Saskatoon.

The Bishop of Sodor and Man (now happily recovered from the serious effects of the accident in London last May) preached to over 15,000 people at Kirk-Braddan, Douglas, on a Sunday morning recently. The vicar (Rev. W. A. Rushworth) conducted the service, and the Bishop preached on the impurity of sin and the sin of impurity from the text, "Lord, make me clean."

Dr. Nairne has been elected to the Regius Professorship of Divinity in the University of Cambridge.

The death is announced of Sir John Sandys, for many years Public Orator at Cambridge.

The Bishop of Melanesia, the Right Rev. J. M. Steward, arrived in London in July.

The Bishop of Winchester has appointed the Rev. Lewis Greenwood Tugwell, LL.D., F.R.G.S., rector of Calbourne, Isle of Wight, and rural dean since 1918, West Wight, to be Archdeacon of the Isle of Wight in succession to the late Bishop Macarthur. Dr. Tugwell is a cousin of the heroic Bishop Tugwell, of Western Equatorial Africa.

Missionary Council.

At a meeting of the Missionary Council of the National Assembly of the Church of England held recently, the Bishop of Salisbury presiding, the Council decided to record its immediate objectives in the following terms:—

I. The extension of the sense of missionary obligation until every individual Churchman is conscious of the claim of Christ upon his life for extension of the Kingdom.

II. To this end it is the work of the Council:—

(1) To stimulate the official action of the Church, functioning through the National Assembly, Diocesan Conferences, Rural Dean Conferences and Parochial Church Councils.

(2) To encourage the Church in prayer for missions both in its normal worship and at special seasons such as St. Andrew's Day.

(3) To promote the necessary training, sending out and receiving back of overseas workers.

(4) To secure in all Schools and Colleges recognition of the obligation to extend the Kingdom of our Lord as an integral part of all teaching and training, both religious and secular.

(5) To foster and endorse such movements or institutions at the home base as the missionary enterprise may from time to time require.

(6) To deal with problems of missionary policy and questions concerning Great Christian movements overseas; and to co-operate and consult in such matters, when desirable, with the Conference of British Missionary Societies.

(7) To be the official channel of communication between the Home Church and the Missionary Boards of the Churches of the Dominion.

III. It is no part of the duty of the Missionary Council to collect money. Individuals so desiring can give money earmarked for missionary purposes to the Central Body of Finance.

The C.M.S. Crisis.

The General Committee meeting of July 12 was one of the most important in the history of the Society. The Rev. D. H. C. Bartlett had given notice of a motion to the following effect:—

"Whereas the character of Holy Scripture as the Word of God involves the trustworthiness of its historical records and the authority of its teachings; and, whereas our Lord, whose utterances are true, endorses that authority and trustworthiness; we, the Committee of the C.M.S., believing that the fulfilment of the missionary ideal entrusted associated with C.M.S., hereby resolve neither to send out as missionaries, nor to appoint as teachers or responsible officials any who do not thus believe and teach. On this basis we are prepared to appoint a sub-committee to devise plans for the promotion of unity and brotherly co-operation in the work of the Society."

Much thought and prayer had been devoted to this subject before the meeting, and the position was recognised as one of great difficulty. The General Committee of the Parent Society is very large, consisting of every clerical member of the Society and a large number of the lay supporters. Consequently the meeting was large, over 1000 members being present, and also thoroughly

representative. The Archbishop of Armagh and eleven other bishops were present. At the beginning of the meeting a number of communications were read, including one from four bishops in China and a telegram from India signed by Rev. W. E. S. Holland, Canon Davies, and Miss Annie Wright for 123 missionaries, begging the committee not to allow divisions and expressing a longing for unity. "If the C.M.S. divides, when will mankind unite?" After a general discussion, during which the Bishop of Truro brought forward an amendment, Bishops Knox and Chevasse proposed and seconded the following amendment, which was carried by a very large majority:—

"That, in accordance with the tradition of the Society which while faithful to the Protestant and Evangelical principles and teachings of its founders, has always respected content with the formularies of the Church as its standard of doctrine, the Committee, for the allaying of widespread unrest as regards the faithfulness of the Society to its fundamental doctrine, places on record its unwavering acceptance of the 39 Articles, especially in their references to Holy Scripture, and it assures the supporters of the Society everywhere of its determination to appoint only those men and women who can subscribe to the aforesaid formularies and hold with conviction the Evangelical interpretation of them to serve on the staff of the Society either at home or abroad."

"Further, the Committee, realising once again with gratitude to Almighty God its sense of fellowship, through Him Who is the Spirit of unity, in loyalty to our Lord Jesus Christ, the divine Saviour, the Way, the Truth and the Life, and in faith in Him as the one and only sufficient Sacrifice for the sins of the whole world, and also in humble reliance and its expression as God's Word written, calls all friends of the Society to an immediate forward movement, both in missionary effort overseas and in spiritual enterprise at home through the agency of converted and spiritually-minded men and women whom God has called to the work."

"And in view of the fact that within the above-named limitations there are certain legitimate differences of opinion amongst us, we hereby resolve that a special sub-committee shall be appointed to secure harmonious co-operation by adequate representation of all such differences of opinion both in administration at home and in service abroad."

The formularies of the Church of England are the standards recognised by the C.M.S., and the bishops' amendment is in line with the continuous policy of the Society refusing to define beyond the limits of the definition of those formularies. Thus the C.M.S. committee by its adoption of this resolution retains that comprehensive character which has ever been its glory.

It is quite probable that many of those who voted against it will be led to see that the course adopted was the best and the truest.

Christianity and its Meaning for the Races.

(A sermon preached on Trinity Sunday by Archdeacon Owen, of Kavirondo, at All Saints' Church, Nairobi, E. Africa.)

"This man perverteth people."—St. Luke, 23, v. 15.

I have been asked to take for my subject to-night "Christianity and Subject Races," and the first thing I want you to note is that it is Christianity we are to consider, not Old Testament Judaism in its relation to subject races.

There is a vast difference between Christianity and Old Testament Judaism, but unfortunately many Christians have so steeped their minds and memories in Old Testament literature as to pervert their conception of the essential message of Christ. I would to God that many passages of Old Testament Scriptures had been truly understood, so fruitful of wrong interpretations of human relationship, which have been inimical to the happiness and well being of vast sections of the human race, conceptions which are operating to-day in many minds to the shame of the Church, to the sorrow of God and of many men, and to the infinite harm of that spirit of brotherhood, of which the world is in so great need to-day.

I find it difficult to use the ordinary language of the pulpit when referring to the damnable doctrines which masquerade under the title of Christianity, but which are really survivals from social systems of remote antiquity. Of such a character is the

doctrine that one people may have a moral right to hold another in slavery.

Ruling and Subject Races.

In one sense we are all subject races, subject to God, and subject to each other. Even those races which are called ruling races can only rule within limitations. For instance we rule in Kenya. But the Economic Committee have had to clip our wings of expenditure, why, because for one reason the subject race cannot pay Fls. 8 tax. Therefore our rule is. In this respect the subject race has ruled us. We said we want to spend so much; they said we cannot give it and we had to be ruled by them in this matter.

Now it is certain that as we are all subject to God (though not wholly subject) and as children are subject to parents (though not wholly subject), and as families are subject to nations (though not wholly subject), so also nations must be subject to other nations (though not wholly subject). The peoples of the world can be classified under two heads, ruling nations, i.e., nations which have attained to full self-control, so far as this is possible, and those which have not attained to this condition.

I want to turn your attention for a few moments to a scene in history, in Palestine, where the Roman race ruled a subject race, the Jewish. There arose One who founded Christianity. He was ultimately accused of perverting the subject nation, subverting the civil authority and stirring up the people, and was killed. He left a band of devoted disciples, and told them to go into all the world and preach the Gospel to every creature. This is in process of being done to-day in India, China, Japan, and Africa, the islands of the South Seas, in fact, everywhere from the Poles to the Equator. Our object this evening is to endeavour to discover what effect this propaganda is going to have upon subject races. Ruling races ought to scrutinise very closely the works of those who propagate Christianity, for it is likely to have unforeseen effects.

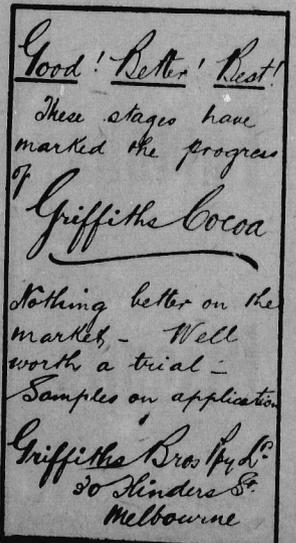
The Golden Rule.

Briefly, this Gospel attempts to regulate conduct in two directions, Godward and Manward. Godward it proclaims that God so loved the world that He gave His only begotten Son that whosoever believes on Him should not perish, but have everlasting life. Manward, it lays down a golden rule of conduct: "Do unto others as you would that they should do unto you."

This Gospel will have an effect upon subject races in two ways. It will affect them through the ruling race, and it will have a direct effect upon the subject race.

Let us take the influence upon the ruling race first. Properly exerted this can be immense, and is bound to have far reaching effects upon subject races. To the ruling race the Gospel says, "Do unto others as you would that they should do unto you," and conversely, "Do not do unto others what you would not that they should do unto you."

Now this means that any nation calling itself Christian is not justified in doing to another nation anything which it is not willing to have that subject nation do to it. This is clearly what the Golden rule means.



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No nation is justified in ruling another nation unless it is willing in its turn to be ruled by the subject nation. I do not mean by this that we are to be willing to let the subject race actually rule us (though if they had the power and we had not, we could not help ourselves), but that we should be willing to allow the subject race so to press its claims that ultimately we allow the subject race's just claim to influence our decisions, and acts of government. To put it plainly, the British are not justified in ruling Africans unless they are willing to be ruled ultimately by Africans. I would like to repeat this, for I want no mistake to be

made with regard to what I say. If we are not willing to allow our policy to be modified by Africans, we have no justification in Christianity in holding Africans as a subject race. I am quite well aware that this may seem to some rank heresy, and the most utter nonsense, and I am quite well aware that some may account me a most dangerous person to be allowed to preach and teach, but I think I can show that my teaching is true. Let me proceed to support it by facts which will argue for me.
 Kings have ruled England. When the people obtained power they wanted to rule the king. That is, they wanted to tell him

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how they would consent to be ruled. When there arose a king who would not consent to be ruled by the people, they sent him to his fate. From that time to the present day the people rule through the King. There is no escape from it.

Take another case. Parents rule their children. When the children grow up the tables are turned. In their childhood days to take a small thing, parents decide what clothing the children shall wear. Later it is the children, now grown up, who decide the fashion in clothing, and if the parents are alive they have to conform to fashions or be jeered at. Some children rule their parents with a rod of iron. The parents who keep their children under subjection too long lose the love and respect of their children, and they come very near to being hated.

Take labour. Capital ruled labour. The time came when labour kicked. As sure as the law of gravity capital will have to accept a certain measure of ruling from labour. Labour already rules supreme in many departments where capital ruled, and there is certain to be a Labour Government sooner or later in our own land. This may or may not be a good thing. The one thing certain is that the tables will be turned and labour will rule, for a time at any rate.

Take history. The Romans ruled the Britons and other nations, and were finally turned out. It took 400 years, but it was done. The Normans conquered England, and were finally absorbed by the English. The Portuguese and Spanish ruled Southern American States. Where are they to-day?

Take the Philippines, take Egypt, take India, take China. In every case the nation which ruled finds itself bound to rule its conduct increasingly by considerations of the subject race. I make bold to say that what success we have had as a ruling race has been due to our willingness to allow our rule to be subject to the representations of the subject race. You cannot get away from it.

Effect on Subject.

Now turn to the other side of our subject. How is Christianity going to affect subject races?

The first effect will be to cement loyalty. The first part of the Gospel message that God so loved the world that He gave His Son to die for it, will draw out the devotion and loyalty of the believers towards those who preach it. They absorb the message, see its benefits and love and respect its agent. It was notorious that the Christian missionaries in Uganda drew out the affection of their Baganda converts towards the white races. So much so, in fact, that the heads of the French and British missions decided on a compromise, so as to avoid embarrassing results from the affection of the respective adherents.

The second effect has been and will be to make the subject race critical of acts of government. Subject races who have been imbued with the high ideals of Christ become impatient of government action which does not live up to those ideals. And herein lies the danger to Governments for the simple fact is that Governments make mistakes sometimes.

Patience as Ballast.

The danger is that we may make them critical without giving them ballast and restraint. Therefore it is the duty of every teacher of Christianity to be on the watch, and to see to it that the critical faculty is not developed without also developing in fullest measure patience and restraint. In this respect we must insist on a careful inculcation of the methods of the disciples in the face of mistakes. Their Lord was killed, but they trusted in God. If you want to get an example of restraint we can turn to the noble history of the patience of the slave of the Southern States.

Finally it will make them unhappy for a time. In January last I was at Tuskegee Institute, in the State of Alabama. It is an institute for the training and educating of some 2000 negro and coloured young men and young women. After being there some days and feeling the atmosphere of the place, I asked one of the heads, a negro, whether the young men and young women were happier after passing through the Institute than they were before entering it. My question made him pause, and after thinking a while he said, "I think that it probably makes them less happy," and when I asked him why he said so, he replied that it was because they became more sensitive to injustices and slights, and felt their lower position in the estimation of the whites more keenly than before. Well then, I said, why not alter the course of training so as to avoid making them more unhappy, and indeed are you doing them a kindness in making them more sensitive? He replied to this that the stage of unhappiness was inevitable, and that it lay full in the path of progress and could not be avoided.

In conclusion, the Archdeacon appealed for loyal and consistent following of the Golden Rule and the careful framing of words and acts in view of their effects on those who watch them.

Personal.

Mr. R. C. Kermode was elected president of the Midland Agricultural Association of Tasmania, at the 85th annual meeting of that body held recently at Campbell Town.

Mr. W. G. Acocks has been re-elected as president of the N.S.W. Society for the Prevention of Cruelty to Animals.

Rev. S. L. Halliday, Th.L., has resigned the curacy of St. Mary's, Waverley, N.S.W.

Rev. C. P. Brown, M.A., has been appointed to the cure of the new district of St. Barnabas', Chatswood, N.S.W.

Rev. T. A. Gair, of Linton, Victoria, has accepted the curacy of St. Thomas', North Sydney.

Bishop Halford, who for some time has been working quietly at West End, Brisbane, will shortly go out on the special mission to which he some time ago decided to devote himself. About the end of October he purposes going to Wowan and Rannes district, and he will devote some months to working amongst the men at the Rannes railway camp and the Baralaba coal mining settlement.

Rev. William Gordon Nisbet, Th.L., vicar of Dorrigo, has been appointed curate of St. Jude's, Randwick.

The following changes have taken place amongst the Gippsland clergy:—Ven. Archdeacon Harvey goes to Melbourne diocese. Rev. L. M. Nancarrow goes from Warragul to Leongatha, Rev. L. Sawtell moves from Loch to Toora, Rev. H. O. Watson from Toora to Lang Lang, and Rev. W. G. Backhouse from Bruthen to Orbost. Rev. A. R. Raymond is also leaving the diocese to take up his new parish at Tatura, in the Bendigo diocese. Rev. P. W. Robinson is to be inducted as rector of Warragul on September 1.

The Bishop of Wangaratta has appointed Rev. G. W. Blanchard to the charge of Longwood.

Dr. Floyd, organist of the Cathedral, Melbourne, lectured at Bairnsdale recently on the subject of "British Music" before a large audience. The lecture was under the auspices of the University Extension Committee.

Mr. E. C. H. Lousada, of Kardella, Gippsland, has been accepted as a missionary for the Roper River Mission to the Aborigines, Northern Territory. He hopes to leave Melbourne at the end of September.

Miss Florence Smith, of the A.B.M., left for the Mitchell River Mission by the Marella yesterday, and Miss Jean Porter sailed for China by the Victoria on September 5.

Dr. J. H. Bateman, formerly of Sydney University, and now on the C.M.S. staff at Old Cairo, is reported to be the first doctor in Egypt to pass the first half of the fifth examination in Arabic.

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Correspondence.

The Title Rector.

(The Editor, "Church Record.")
 Sir,—As the one responsible for introducing the term Rector to this diocese, permit me to say that it is inappropriate and improper to apply it to a clergyman in charge of a Mission or Conventional District. Such gentlemen are not Rectors, nor are their homes rectories.

Cuts, in his Dictionary of the Church of England, says: "Rector—Ruler. The normal title of the incumbent of a parochial benefice, who possesses all the original rights and endowments of the benefice, e.g., the full charge and care of the parish, the whole title, and the chancel of the Church, as contrasted with a vicar, who is the representative of the Rector, and possesses (in theory) only a delegated care of the parish, is not the possessor of the chancel, and has only the small title."
 When I proposed the use of the title Rector here in the Synod of 1897 for a benefited clergyman and it was carried, it supplanted the term incumbent. It did not affect Mission or Conventional Districts. They have greatly grown since in numbers and importance.

It being quite wrong to call gentlemen in charge of such Districts Rectors, it is plain that some suitable designation should be provided. I think the honourable title Vicar might reasonably be given to one in charge of a Mission District, that being authorised by the Synod. He would be acting for the Archbishop. I am not so sure about the title for gentlemen in Conventional Districts not authorised by the Synod and having licenses differently worded from those in Mission Districts.

I suggest that the question be considered. I hope to be able to bring it before our Diocesan Synod next month.

F. B. BOYCE.

St. Paul's Sydney, 5 Sept., 1922.

THE NEW LECTIONARY.

September 17th, 14th Sunday After Trinity.—M: Pss. 75, 76; Ezra 1: 1-8, and iii.; or Zeph. 1; Luke vii. 36, or 1 Cor. xiii. **E:** Pss. 73, 77; Nehem. i. 1-ii. 8, or Dan i. or Zeph. iii.; Matt. xxi. 23 or Ephes. iv. 1-24.

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

219 Years Ago.

The New York "Herald," which was consistently wet during the fight for American prohibition, says that its country-wide inquiry shows that prohibition has reduced the consumption of liquor by 70 per cent. A few years more of such "failure" and old Beelzebub Booze will be so dry that he won't "sizzle" so much!



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The Church Record.

SEPTEMBER 8, 1922.

INTERCHANGE OF PULPITS.

It is indeed gratifying that the Provincial Synod of New South Wales, at its late session, declared unanimesly that the time has arrived when, in view of the prospects and projects of reunion, a Bishop is justified in giving occasional authorisation to ministers not episcopally ordained, who in his judgment are working towards an ideal of union such as is described in the Lambeth Appeal, to preach in Churches within his diocese, and to clergy of the diocese to preach in the churches of such ministers.

It is two years ago since the Lambeth Appeal for Reunion was made, and while much has been done by that appeal in breaking down prejudices towards other denominations, and in setting forth a new basis of reunion, as well as in subsequent conferences, the community as a whole have had no signal instance of the determination of the Church of England to act on the appeal in a way that the ordinary member of the Church can see and understand. The important deliberations of conferences do not reach the people, and so something more is urgently needed to give impetus to the Reunion Movement, something that every one can see, hear about, and know, and this can be found in the occasional interchange of pulpits. Since there are "rich elements of truth, liberty and life" in the great non-episcopal communions," as the Lambeth Appeal states, surely it is our wisdom to seek for them as a step forward in the path to organic unity. Our candidates for the ministry study the books written by scholars of other churches, and it is but an extension of this principle to allow the gift of prophecy to be exercised in our pulpits by leaders of other churches, so that their message may reach not only our students, but all the people of our Church. We are in grave danger of being so timid of leading the way that we shall do nothing. Time and again has the word been given—"we must proceed cautiously," and the whole Reunion movement is threatened by this attitude with annihilation.

It is not sufficient that a few chosen representatives of the churches should be keen on Reunion, the rank-and-file must be keen too, and this can only be as the movement is brought before their notice, and they see some visible expression of the Church's sincerity in the movement, and the reality of it. Even already since the motion as passed in Synod was made public, there have been many expressions of good-

will and pleasure by both clergy and laity at the prospect of interchange of pulpits. The question at issue now is—Will the Bishops act on the resolution, or will the initiative in the matter go from the official leaders of the Church to the clergy in their parishes who are prepared to act. It is by no means an imaginary possibility for the real leadership of a Church to go out of the hands of the official leaders to others simply by the failure of the official leaders to lead. Leadership and daring leadership is what the Church wants badly in these days, and above all in the sphere of fellowship is this leadership needed. Surely the times do call us to get a little speed on in satisfying the craving of the world for fellowship. It was only when the allied forces pooled their resources in leadership that the Great War was won, and as comrades of the still Greater War for the Kingdom of God we are hindering the cause by our contentment to fight as separate units. Unity is strength and every proposal that expresses the spirit of unity and strengthens it in the Church should have the whole-hearted support of all.

Australia is the land of beginnings. Tradition is not deeply set in our life. So we have a special opportunity in this great world movement for Reunion to lead the way. It has often been said that the East is needed to give the true understanding of the Person of Christ, and it might also be extended to include the function of the Church. For a Chinese leader at the recent Shanghai Conference of Christian Churches said that to him the Church of the future must be a "courageous experimenter in co-operation." Be strong and of good courage is the Divine command for every enterprise of the Church, and it is especially applicable to the proposal before us, so that it may not be merely a motion for the archives of lost causes, but a real starting point for the Reunion movement winning the sympathy and support of the people.

On Anzac Day, before United Conferences, in connection with the Australian Christian Social Union, which itself is federal in its scope, in connection with the University Student Movement, which is also inter-denominational, at Missionary Festivals, Children's Days, and on great public occasions, nothing could be more fitting than that invitations should be sent to non-episcopal ministers working towards an ideal of reunion to preach occasionally in our pulpits, and that the invitations should be with the cordial desire of the Bishop. It will be to our everlasting shame if we lag behind in this movement. Lambeth trusts us to go forward, and with the support of its Provincial Synod now expressed, the Church in New South Wales, at any rate, need have no hesitation in graciously and fearlessly acting on the Lambeth resolution in favour of the occasional interchange of pulpits.

A story illustrating what bush life means to many is told by the Bishop of North Queensland. "At 9 o'clock on a Saturday morning near Police Creek," he says, "we came up with a teamster's family getting ready for their day's journey. The mother at once asked us to christen the two youngest children, observing that she had been teaching the elder ones the Catechism as they travelled the day before. Opportunely the teamster came riding up with 40 horses who work 25 at a time drawing the load of 10 tons. We had the christening in the middle of the track, followed by tea and lollies. The family spends eight months of each year on the road. I promised to send the mother a book to assist her in the noble effort she is making to teach her children the Faith."

The Adelaide Synod.

The third session of the eleventh Synod of Adelaide met on Tuesday. The Bishop, in his Pastoral Address, reviewed the various changes and activities in the diocese during the past year. The major portion of his charge was devoted to a consideration of the spiritual condition of the diocese. Dr. Thomas disarmed criticism of what was a very frank discussion by these opening words:—

"As Peter and James and John ascended the Mount of the Transfiguration with their Lord, and came down again to their ordinary work strengthened and inspired; so I ask that we should ascend into the Mount today, and, free from the distractions of the world and lifted above the mists of the plain, take an extended survey of our diocese and its condition. We cannot see far unless we get up high, therefore it is well that we look out from the highest point of view (in every sense): but of set purpose to-day I shall not ask you to look at the distant horizon, but to concentrate your gaze upon our own diocese, its condition, and its needs. If I speak with frankness, I ask you to believe that I speak in love, and with the earnest desire to discover our deficiencies, and to find the right remedies."

His lordship later in his address said:—

Our Spiritual Condition.

"I have thought it well to dwell more fully than usual upon the condition of our diocese. We are assembled to take counsel about those things which make for 'the maintenance, well-being, and extension of Christ's holy Church.' It is therefore right that you, the clergy and representative laity, should have accurate knowledge of our position. In material things and in outward activities I have tried to set it before you. But of our spiritual condition who can speak? That is known to God alone, though we may think from time to time that we can see indications of advance or retrogression.

"One trouble I feel has for long held us back, and impaired the spiritual unity of the diocese. I refer to the ritual case, and I speak of it now, not with the view of making any controversial defence of the position I have taken up (this I have consistently refrained from doing), but in order to beseech you all to forget those things which are behind and reach forward into those things which are before; to desist from saying all doubtful and dangerous and provocative actions, the things that do hurt, and rather be ready to deny self, and strive once again to work together for the welfare of the whole diocese. It is the spirit that makes all the difference, whether a dispute be political or industrial or theological or ecclesiastical. I think if we will make David's prayer our own, 'Create in me a clean heart, O God, and renew a right spirit within me,' it will not be long before a real spiritual advance is visible."

What is Progress?

"But after all you may say to me, 'We are all doing our best, clergy and laity; it may or be possible to get more priests; and, after all, you have shown us in your report that substantial progress has been and is being made.' What shall I say to this?"

"It is recorded of Florence Nightingale in a recent biographical sketch that on a certain occasion 'one of her Indian admirers, Aga Khan, came to visit her. She expatiated on the marvellous advances she had lived to see in the management of hospitals, in drainage, in ventilation, in sanitary work of every kind. There was a pause, and then 'Do you think you are improving?' asked the Aga Khan. She was a little taken aback, and said, 'What do you mean by improving?' He replied, 'Believing more in God.' She said that he had a view of God, which was different from hers. 'A most interesting man,' she noted after the interview, 'but you could never teach him sanitation!'"

"But the Indian's point of view is a right one. Does any progress that I have recorded, or that we think we have made, mean more belief in God? If not, why not? Where are we failing? Is it in our methods? or our men? or our spirit? These are the questions I propose now to face."

A New Spirit.

"I come to my third question. Is it in our spirit that we fail? Are we regarding the progress of the Church of God by the spirit that we display (I speak to the laity as to the clergy)—the secular spirit, the grasping spirit, the niggardly spirit, the contentious spirit, the cavilling spirit? It is not, we know well, in such atmosphere as this that belief in God will grow, and the Church advance. And yet the spirit in which we labour is more important far than the methods we adopt, and even than

The Joys of Deputation Work.

(By a Travelling Secretary.)

the men we employ. What is then the spirit at which we, as followers of the Lord Jesus Christ and members of His Church, should aim?

(1) I appeal for a new spirit of reverence. It is no hypocritical display of piety that I have in mind or want to see, but a realisation of the Presence of God in the world and of His nearness to each of us. As the number of church-goers relatively decreases, as the custom of family prayers drops out, and of saying Grace at meals grows less, as generations grow up of those who, trained in the public schools of this State, have never heard a prayer, or read the Bible or learned that there is a God, it is not to be wondered at if God is less and less acknowledged in our midst. It is for us by our own spirit—call it reverence, or what you will—to help to restore belief in God, and to bring back the realisation of His Presence.

(2) I appeal for a new spirit of expectation and of faith. Mr. Hickson comes to hold a Healing Mission in this diocese in July: it will be held in one centre only, and last probably for three days. He works with the bishop and clergy, and he ministers to the sick in fullest sympathy and co-operation with the doctors. He is a devout Churchman, and regards himself as but an instrument of the Church of Jesus Christ for this purpose. His mission is in no way connected with so-called Christian Science; it is a spiritual mission, and while it cannot be claimed that in every case physical healing has followed, yet almost invariably there has been a spiritual awakening and blessing for the sufferer. Let us expect great things: let us ask God to increase our faith. It may be that through this means God will again vindicate His power, and that we shall find in this mission a tremendous stimulus to the spiritual revival of the Church and of all earnest-minded folk.

(3) I appeal for a spirit of enthusiasm. Let us not be ashamed to show a real enthusiasm in the cause of Christ, to put into our work for God something of the intensity of keenness that we are capable of putting into our sports or our business. Enthusiasm uplifts self and inspires others.

(4) I appeal for a spirit of determination and of perseverance. It is the people who have 'a mind to work' who carry things through. It is those who persevere who arrive. Sir Ross Smith is an enduring example to us of determination and of perseverance. We are to adopt an idea, a scheme, a movement, with keenness for a time, and then to let it drop. We need to persevere.

(5) And finally I appeal for a spirit of generous love and of loving generosity, which shall display itself in ready co-operation, in ready self-sacrifice, in ready service.

"It is then I suggest by the improvement of our methods and of our personnel, but most of all by the renewal of our own spirits that we shall most really help to bring about in our diocese that progress we all desire—a progress to be measured by what the Indian called 'believing more in God.' I have not mentioned finance, and I shall only mention it now to say that I include it under the category not of 'method' but of 'spirit.' I find myself in entire accord with the Bishop of St. Alban's when he says: 'The more I have to do with Church finance, the more convinced do I become that the whole business is primarily not a material but a spiritual matter. The secret lies, surely, in getting the right spirit at work in the hearts and consciences and minds and wills of individuals, and throughout the body of church-people as a whole.'"

"I ask you, then, to co-operate with me in making next year's report a report of greater and more enduring progress, seeking with me the improvement of our methods, the better equipment and training and informing of our clergy and our laity, and the creating within us all of a new spirit—a spirit of reverence, of expectation and faith, of enthusiasm, determination and perseverance, of generous love and loving generosity."

NEW ZEALAND.

CHRISTCHURCH.

Good News.

Church-going is one of the most striking characteristics of Timaru people according to a Christchurch lady visiting Timaru. On arriving at one of the most central churches on a Sunday morning the lady found great difficulty in securing a good seat, an occurrence that she said was very rare in the Cathedral City. "The stream of people leaving the churches after morning service reminded me of the picture theatre crowds in Cathedral Square on Saturday nights."—Exchange.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Sunday Observance.

"Of business relegated to us by the Provincial Synod we shall need to consider how far we may be willing to open our pulpits in accordance with the resolutions of the Bishops at Lambeth, and also what steps it shall take, if any, to extend the scope of woman's work in the services of the Church. "We have also received a very useful lead in protest against organised sport on Sundays. This is a social change of mischievous portent, and in dealing with it we feel how keenly we need some definite Christian organisation through which the voice of the Christian conscience of our whole community can make itself felt. Modern life is so complicated to-day with new influences that are not Christian, and some are definitely anti-Christian, and too much Christianity is only nominal that the old Christian sanctions of life are easily overwhelmed. But the Christian Sunday has played so large a part in building the character of the British race that we ought to guard it with jealousy. It is remarkable that the Scottish regiments, whose sterling grit on more than one occasion in the Great War solidified the British line, were bred in surroundings where the Sabbath is honored with especial strictness. The Sunday, with its enforced rest, is essential to the health of the human body. But the Sunday of pleasure is not a Sunday of rest. Cessation of work does not give the tired nerves the rest without which they jangle, and rebel if they are kept on the strain by a round of excitement. Neurotic illnesses have increased as reverence for Sunday and use of Sunday worship has decreased. Very soon the theatres and picture show will obliterate themselves on Sunday in their craze for making money unless Christian sentiment makes itself felt in stimulating the action of authorities. I hope that we may take our share in prohibiting the bad heritage of the past."—The Archbishop's Letter.

St. Stephen's, Kurrajong.

The parish hall here, which is some two years ago was destroyed by fire, is to be rebuilt. The Parish Council employed a brickmaker in making 50,000 bricks, which were removed from the kiln to the site by voluntary labour, and the parishioners are now offering to carry all the sand and water

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necessary for building. A commencement is to be made very shortly.

Farewell to Missionaries.

The Chapter House was the scene of a most interesting and enthusiastic meeting on Wednesday fortnight, the occasion being the valedictory to Canon and Mrs. Burns, who are returning to Nairobi, E. Africa; Miss Lora Claydon, who is returning to India; and Miss Annie Jones, who returns to West China. Rev. H. S. Bergie presided and Mr. C. R. Walsh read the committee's instructions to the outgoing missionaries. The Rev. J. S. Needham, chairman of the A.B.M., was also present on the platform.

Each of the candidates gave a brief address full of inspiration and appeal. Mrs. Burns stressed the need of faith in God and the invincibility of faith, because with God nothing is impossible. Miss Claydon, basing her words on Numb. xvii. the budding and fruiting of Aaron's rod, spoke of the "budding of the Cross" in India. There was a deep undertone of joy in her address as she pictured the "fruiting" that was being revealed. Miss Jones referred to the isolation of the post to which she was going, and drew out the sympathy, and we trust, sympathetic prayers of those present. Of course the address of the evening was from Canon Burns—a burning and a shining light," whose addresses everywhere compel attention and interest in the great work. He spoke from St. John 21, the words of the Master to Peter, "Feed my sheep." He was one of those who realised the Master's commission to "feed the sheep" in Africa, but they, his hearers, must help in the feeding. The veteran missionary made a strong appeal for lives to assist in the feeding, and rightly drew the attention of Christ's followers to the Master's claim on our obedience to His call. He Himself always providing the means for fulfilling the call, and pointed out that so often the supplies were only seen as the call was obeyed. This was really an emphasis of the old C.M.S. "Policy of Faith." The Chapter House was well filled for this memorable meeting. We understand that Canon Burns has £1300 in hand in answer to his special appeal.

Varia.

The Diocesan Synod is to meet on Monday, October 9.

At the annual meeting of the association of Cranbrook School held recently, Mr. Justice Harvey elected president, and Sir Samuel Horden acting-president. In response to Mr. Halloran's appeal for the endowment of a prize fund, Mr. Chard gave £100 as an endowment for a mathematical prize.

At the invitation of the Archbishop and Mrs. Wright, the members of the Lay Readers' Association of the Diocese of Sydney will hold their annual conference at Bishops-court on Saturday next. Service in St. Mark's, Darling Point, will be followed by afternoon tea and conference at Bishops-court.

At the annual meeting of the Deaconess' Institute, held at the Deaconess House, St. Paul's Road, Newtown, on Wednesday week, the following were elected to constitute the council for the current year, with Archbishop Wright as president:—Canon Charlton, Revs. S. Taylor, W. G. Hilliard, C. Hughesdon, J. W. Ferrier; Mrs. J. C. Wright, Mrs. J. M. Sandy, Mrs. R. Taylor, Mrs. W. E. Shaw, Mrs. G. E. Wise, Mrs. L. C. Russell Jones, Mrs. M'Iroy, Mrs. Chambers, Dr. Kate Knowles, Miss Starling, and Mrs. E. H. T. Russell (hon. secretary). Archdeacon Boyce, Canon Langley, Rev. Archdeacon and Messrs. W. R. Beaver and W. E. Shaw were elected trustees.

The C.M.S. sale, under the auspices of the Women's Auxiliary, was opened last week by Mrs. E. Vickery, Mrs. Wright presided, and Miss French proposed a vote of thanks to the kind opener. The proceeds were a record, amounting to £435.

A farewell communion service was held on Monday in the Cathedral in connection with the departure for their respective mission fields of Misses Lora Claydon and Annie Jones and Canon and Mrs. Burns. There were several hundred communicants. Rev. P. J. Beazley preached on the subject of Christ's Last Supper, stressing the great triumph to which the Holy Feast ever points and of which it is the constant pledge.

The annual sale of work in connection with the Ladies' Home Mission Union for the work of the Home Mission Society and its kindred organisations, is to be held on September 20 in the Town Hall, Sydney. Lady Cullen will officially open the sale at 2.30 p.m. The sale will be open from 12 noon to 9.30 p.m.

BATHURST.

Appointments.

Rev. W. Conran, Th.L., rector of the new parish of Kandos-Capertee.

Rev. R. C. Johnston, Th.L., rector of Wyalong.
Rev. J. E. Beasley rector of Warren.
Rev. F. Berry rector of Peak Hill.

VICTORIA.

MELBOURNE.

"Years of Discretion."

"I desire to say a few words about the instructions as to the age of confirmation candidates. My reason for fixing the age at thirteen as a minimum, except under special permission, is based not only on the general opinion and experience of Bishops to whom I have spoken upon this subject for years, but upon my own observation, and upon the verdict of psychologists. It is obvious to anyone conducting a confirmation service that when the age gets much below 13 the attention of the children wanders, their real grip upon the meaning of the service is only with difficulty maintained, and either the service must be adapted from its plain purpose, and turned into a mere children's instruction, or go on leaving their most obvious and arresting needs passed over. The Prayer Book prescribes no age, but it does say "years of discretion," and it must be evident that even in cases of precocity, years of discretion are not attained until the entry to the "teens." It is not a case of denying grace to those who need it; whatever view we hold as to grace in baptism, we surely all believe that the power of Christ can give, and does give, victory over sin, as well as pardon, to the penitent children of the Church. In confirmation we find the budding powers of will and understanding reinforced just at the right psychological moment. And we shall mar, if we are not careful in this matter, the plain purpose for which the confirmation service stands in the polity and the spiritual effectiveness of the Church. More than that, we shall weaken the power of the whole Church ultimately by lowering our standard of mature communicant individuality, and that will react upon collective Communicant power. I am very anxious in this matter not to discourage any earnest and faithful clergy, but I do want to place the matter in its true perspective as a real opportunity of either deepening the usefulness and power of a great and most moving service, or the possible shallowing effect of too premature a presentation for the full adolescent spirituality of our members."—The Archbishop's Letter.

Appointments.

Rev. James Townsend, curate St. Mary's, Caulfield.
Rev. H. W. R. Topp, assistant chaplain, Victoria Missions to Seamen.
Rev. A. W. Tonce, assistant chaplain, Ivanhoe Grammar School.
Rev. Edward Schweiger, Th.L., incumbent Christ Church, Geelong.
Rev. C. W. Wood, incumbent Christ Church, Essendon.
Rev. J. H. Thaverty, Th.L., incumbent Holy Trinity, Thornbury.
Rev. H. G. Mathews, minister of the parochial district of Gisborne.
Rev. Robert Hamilton, incumbent St. Michael's, North Carlton.
Rev. J. A. Peck, minister of the parochial district of Eltham.
Rev. F. E. Lewin, Th.L., minister of the parochial district of Sunbury.
Rev. H. J. Harvey, minister of the parochial district of Cranbourne.
Rev. J. H. Richardson, minister of the parochial district of Sunshine.

Church Progress at Yallourn.

Victoria's latest, and very promising, township, is Yallourn (Gippsland), the centre of the mammoth electrical generating works which will mean so much to Victoria's industrial life. The Rev. R. H. Dicker, M.A., Dip.Ed., after concluding a very fine academic course at the University, was placed in charge. He is breaking up new ground, and the work is full of wonderful promise. With great zeal and greater faith Mr. Dicker is planning to erect a £3000 Church Hall, for which £1000 is now in sight. Yallourn is a strategic industrial centre, and untold possibilities are hidden in the billions of tons of brown coal which await to be transformed into electrical energy.

Varia.

The Social Questions Committee has arranged a conference for to-night in the Town Hall at 8 p.m. for the discussion of "Unemployment—Causes and Remedies." The viceroy of St. Mary's, Ivanhoe, has assumed the responsibility of carrying on "Cooverwall" as a Church school for girls. The school property, which consists of a spacious residence and sleep-out accommo-

dation for boarders, tennis court and basketball ground, was transferred to the vestry for the sum of £3000. The parish hall and kindergarten room belonging to the church, which adjoins the school property, will provide classroom accommodation for about 160 girls. The new principal will be Miss Bevington, B.A., who did a brilliant course as a student of the Sydney and Brisbane Universities. The provisional council of the school consists of the following:—President, Rev. Frank Lynch; secretary, Mr. Sutton; treasurer, Mr. Sharwood; members, Miss Gilman Jones, Mrs. Reginald Raymond, Rev. S. Buckley, Messrs. Penrose, Hammett, Ball and Griffith. As a result of the missionary exhibition held recently in connection with the Geelong branch of the Church Missionary Society, approximately £380 was raised. The expenditure was £380/19/3, and the society will benefit by £330.

TASMANIA.

The Launceston Trouble.

A meeting of parishioners of Holy Trinity Church, Launceston, discussed matters in connection with the dispute between the rector, Rev. E. G. Muschamp, the people's wardens, and the Sunday School teachers. A motion was carried calling upon the Bishop of Tasmania to appoint three commissioners to obtain a report as to the expediency of removing Mr. Muschamp from Holy Trinity Church, and give effect to such report when obtained.

NEW ZEALAND.

NELSON.

Marsden Church Home.

The foundation stone of the new Church House was laid on May 31, by Mr. J. W. Marsden, the brother of the late Frances Charters Marsden, to whose magnificent bequest of £6000 the erection of the building is due. The Primate dedicated the stone and gave an address.

The House is to be completed in nine months, and will accommodate in the main hall an assembly of 800 people.

The Tasmanian Controversy.

The Bishop and Holy Trinity, Launceston.

The following is the full text of the letter by the Bishop of Tasmania to the rector, churchwardens, and parishioners of Holy Trinity, Launceston, as read to the parishioners' meeting, held recent at the church:—
Brethren,—Having received from the Archdeacon of Launceston, and also from the churchwardens, reports of the prevailing unrest in Holy Trinity parish, Launceston, I considered it my duty to make a special visit, not in a judicial capacity, but in order that I might learn how matters really stood. It was my desire to help to create a calmer atmosphere, and to allay the distrust and unrest that had evidently arisen. While there I received my first official report from the wardens of the parish. This report emphasised the seriousness of the position.

I regret to say that certain things were done by some of the churchwardens, and certain public action taken by some of the Sunday-school teachers, the serious nature of which was contrary to recognised authority, church order and discipline. Two of the churchwardens when dealing with a situation to which they took strong exception exceeded the powers pertaining to their office by taking drastic personal action on their own initiative. I have reason to believe that this interference with the rights of the clergy was due to strong excitement, and to an imperfect knowledge of the powers which as officers of the Church they legitimately might exercise. The proper course for them would have been to refrain from personal interference and formally to report any irregularity to the Bishop. In justice to the wardens, I may say that they afterwards recognised this, and acted in a constitutional manner, showing a readiness loyally to abide by the advice given them.

The public action of some of the teachers was taken in an official capacity, and in my judgment was improper. It assumed an authority which they did not possess, so long as they remained workers under the charge and direction of the rector. I am sure that it aggravated the trouble, and added difficulties to an already difficult situation, just at a time when a correct and constitutional attitude was being adopted by the wardens. I felt it my duty to express my strong disapproval and censure of this action. In discussing the matter with the

teachers, I think I was able to satisfy them on this point, and they expressed a sense of their error to me. I also gathered the impression that they would acknowledge their mistake to the rector, as I directed them to do. I learn that the rector and teachers afterwards had a conference, but it would seem that recent events appeared to have been so present to the mind of those attending that a calm and dispassionate discussion of the position was not then possible. The teachers do not seem to have realised the effect of their actions on the rector's mind, and that he resented the attitude of suspicion, with which he was met, and, further, that he was led to believe that his rights as rector were being attacked. It is also conceivable that the rector in this state of mind would not make sufficient allowances for the serious concern and excess of zeal on the part of the teachers, whose long association with the school must have added much to their interest in it, and affection for it. Of course, it will be understood that a rector, whilst he remains a rector, is responsible for the control of his Sunday-schools.

I formed an opinion as to the main cause of the trouble, and I think it has since proved to be correct. I informed the rector and the wardens that in my judgment it would be necessary to relieve the assistant curate of his duties. I considered that the best course was for the rector to induce the curate to resign or to terminate his agreement. In the event of this advice not being followed, I was prepared to exercise the power vested in me.

Under the procedure which we were adopting, I had not the power, nor, as I viewed the whole aspect in all its bearings, had I the desire, to effect or even advise any other immediate change of a drastic nature affecting the charge of the parish.

In order that I might satisfy myself as to the soundness of the course I had decided to take, I recently convened a special meeting of the Cathedral chapter to consider the position which had arisen. You will notice that in the Acts of Synod, "in accordance with the primary intent of the canonical institutions as attached to cathedral churches, the dean and canons shall be a council of spiritual persons upon whom the bishop may depend for advice and co-operation in matters concerning the welfare of the diocese." Before the chapter met I was informed of the serious nature of the assistant curate's sickness, and the development was such as to convince us that, as far as he was concerned, his case was one for compassion and sympathy, and not for discussion. And I am certain that you all will recognise this, and feel a like sympathy.

The mission seems to have been attended with undue excitement, aggravated by the actions of the assistant curate, acting under mental conditions for which he cannot be held responsible. This appears to have affected not only the congregation, but also the rector and missionaries in various ways, and to have caused the latter to allow the proceedings to a certain extent to get out of their control. I must ask you in your considered thought to remember this, and therefore not to pass hasty judgment on the actions complained of, which the missionaries themselves and the rector misinterpreted, and they did also the cause giving rise to them, and which under other surrounding circumstances undoubtedly would have been restrained.

The missioner in his report says with regard to his instructions on confessions:—"I explained it as shown in the Holy Bible, and showed from the Prayer Book that the Church of England allows three kinds of confession—(1) Confession in church at the services of morning and evening prayer and Holy Communion; (2) at home, when the soul pours out its sin to God; (3) to God, in the presence of the priest. I laid great stress on the fact that if the sorrow for sin is true, real, and great, the confession made is not of sinfulness, but of sins, and of amendment of life, forgiveness was undoubtedly given. Then I laid stress on the fact that the third method of confession allowed by the Church of England was undoubtedly the hardest way, but if the hardest, it had this compensation, that the assurance of forgiveness was greatest. Of course I laid great stress upon the fact that unless the purpose of amendment was genuine, the priest might pronounce the words of absolution, but there would be no forgiveness. I showed the way the Prayer Book indicates, and then left it to the individual consciences in the hope that, seeing the act of forgiveness was so great, that they would not choose the way of least pain to themselves. I wanted them to be able to say that she hath done all she could."

It cannot be said from this that the missioner taught compulsory confession, but it appears that his teaching easily may have left the impression or the interpretation that he was urging the practice of habitual confession as the one to be adopted by the people. I wish on this point to refer to the answer given recently by the Archbishop of Canterbury to a deputation. The Archbis-

hop is reported to have said that "the memorial spoke of a systematic discipline of private confession as a condition precedent to absolution and communion. He has never had one case of that kind brought before him that he had not peremptorily and absolutely demanded private absolution, if such a request for private absolution, if such there were, he owned he should want to know a little of what he was to absolve from. But as to public absolution, he would endeavour to put down without a moment's or a day's delay any case of confession enforced as a condition precedent." He further said (speaking of modernism and the other tendencies complained of) "that they would get unanimity of opinion with regard to those matters the deputation would be the last to expect in the life of the Church to-day, with the activities of thought and varieties of mind and temperament which characterised both the clergy and laity. They were not living in an age when rigid acquiescence was possible, whether in ecclesiastical or political life."

I need not enlarge upon what already has been said with regard to the attitude our Church takes on the question of confession. There are the general confession and absolution in the morning and evening prayer, and in the service of Holy Communion. In each case the absolution is pronounced by the priest. Though corporate acts they have an individual significance, which sometimes may be lost sight of. In one of the exhortations in the communion service, in which emphasis is laid upon the necessity of self-examination and of confessing ourselves to Almighty God with full purpose and amendment of life, there is this provision, "And because it is requisite that no man should come to the Holy Communion but with a full trust in God's mercy, and with a quiet conscience, therefore if there be any of you who by this means cannot quiet his own conscience herein, but require further comfort or counsel, let him come to me, or to some other discreet and learned minister of God's Word, and open his grief; that by the ministry of God's Holy Word he may receive advice to the quieting of his conscience and avoiding of all scruple and doubtfulness."

In the visitation of the sick there is a rubric as follows:—"Here shall the sick person be moved to make a special confession of his sins if he feels his conscience troubled with any weighty matter. After which confession the priest shall absolve him (if he humbly and heartily desire it) after this sort." Then follow the words of absolution.

It will be seen from this that the Prayer Book does not teach that private confession to a priest should be habitual, still less that it is essential, or to be looked upon as a condition of attaining to the higher spiritual life. It is for the individual conscience to decide whether the need arises for the provision to be made use of. There can be no arbitrary interference which would limit by any definite rules the spiritual relationship of the clergy with their parishioners. The preaching of the Prayer Book should be the guide, and regard should be paid to that its comprehensiveness is not narrowed, nor its limits exceeded. If any assurance is needed I think I may say that the clergy will be the first to recognise that they are not entitled to teach resort to private confession as obligatory.

Whatever reasons there may have been to justify the charges being made of familiarising young children with the practice of private confession to a priest, I am glad to note that the churchwardens' report expressly contains the denial of the rector that he knew of any such practice, and the rector this week has confirmed this statement to me personally. It ought not to be necessary to say so, but I do not think that fear should be entertained that any teaching or training is given by our clergy in Sunday-school or elsewhere with the idea of familiarising them with habitual confession. It is alien to the child nature that it should be in such a state of abnormal, I may even add unhealthy development, as to need the provision made in the Prayer Book for those who cannot quiet their own conscience.

I regret to say that in the strained relationship which arose at times between him and the wardens, the rector, resenting what he doubtless thought undue interference, treated the situation in a way which tended to an unfavourable construction being given to his words and actions. This impression was not calculated to allay the prevailing unrest and suspicion, and I reluctantly must confess to the feeling that I was unable to induce him to give me that measure of sup-

port and help which I naturally expected. Allowance must be made, however, because, in my opinion:—

(1) He misinterpreted the cause of the assistant curate's sayings and actions.

(2) He had a pardonable idea of his duty and loyalty to his colleague.

(3) He evidently failed to grip the seriousness of the situation.

(4) Perhaps sufficient information with regard to the parish was not given to the missionaries for their guidance before they were entrusted with its complete charge during the mission.

In conclusion, I wish parishioners to bear in mind that to err is human, and the position in which the rector, the missionaries, and churchwardens suddenly were placed required exceptional capacity and judgment, both for sizing up and for satisfactorily coping with the situation on the spur of the moment. I desire therefore that hasty judgment be revised after due consideration. And I wish this to be remembered in a case where mistakes have been made all round.

In conclusion, I hope that rector, officers, and parishioners generally will co-operate by prayer and mutual service to restore the previous church life for which Holy Trinity Parish has been noted in the diocese.

It is my earnest prayer that by God's blessing all may come to a better understanding, "as 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."—Believe me, your Bishop and Friend,
R. S. TASMANIA.

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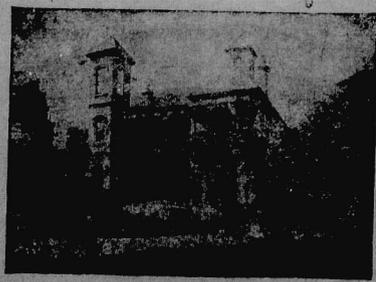
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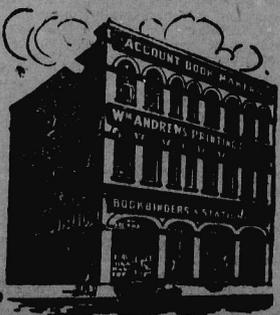
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THE CONTROL OF INDUSTRY.

(Continued from page 2)

Social Responsibility.

And finally, there is the question of social responsibility. If the admission of the principle of democratic control is necessary in the interests of efficiency, it is surely necessary from the standpoint of social responsibility. The arguments which were adduced on behalf of political democracy apply here, although the analogy between political and industrial democracy is not quite valid. So long as the workers are confined to struggling for a better distribution of the loaves and fishes, and the owners of capital alone are held responsible for the organisation and management of industry, so long will the great majority of the nation be unable to play any positive and constructive part in industry and be indifferent to the social responsibility which their members and organisations entail. Unless we intend to complicate the whole problem of readjustment, that sense must be inculcated and evoked as soon as possible.

What is justifiable when political consciousness is immature, is monstrous in the face of a developed political capacity. Absolute government becomes irrational in so far as self-government becomes possible, but self-government depends upon the preparation of men's minds adequately for the task involved. It is vital, therefore, that all who are concerned with industry should put aside all preconceptions, and approach the subject with open minds, and with a lively desire to serve the community instead of their own selfish or party ends.

Implications in Workers' Control.

If we commit ourselves to the principle of democratic control we must not sacrifice ourselves to a blind adherence to theory, but must examine with infinite care all the aspects and implications of the change. When one approached these implications one is upon more uncertain ground. According to various writers it will involve the modification of the wage system, by providing for continuous pay for involuntary idleness (i.e., the abolition of the commodity theory of labour); it will involve the abdication of or deposition of the private proprietor or shareholder from his right to receive the residual profits after interest and wages of management have been paid; it will further involve the rejection of the right of the private shareholder to direct and control the policy of the business; his right will be restricted to that of receiving interest on his capital. It will involve a considerable measure of national ownership of public utilities, coal, transport, electricity, shipping, and managed jointly by the nominees of the workers and of the State. This will involve a new conception of civil servants and of the relation of Parliament both to industry and to industrial administration (see Webb on, cit.). It will carry with it deconcentration and the local bodies will be constituted similarly to the central, i.e., representative of the workers and the community. It will involve new ideas with regard to appointment and promotion of managers and overseers. Where technical qualifications alone are required, technicians and the joint Council will probably appoint. Where management (i.e., direction of men) is the main duty, then the acquiescence of the men, or even election by the men, will be the plan. But this does not mean that leadership or discipline will be imperilled. It will only mean direction by the consent of the directed, although the real initiative and direction still will remain in the leaders. For industry cannot any more than any other organisation be directed by a committee.

Alternatives.

This is only an outline, and the precise structure will be subject to many modifications in the light of the particular circumstances of the time. One thing is clear. We cannot alter the facts by ignoring them. Our only choice lies between the risks involved in abandoning ourselves passively to the forces of change and the effort required to harness them for our own ends.

To avoid chaos is much, of itself it would be worth no small sacrifice and effort on the part of all. The gain which might accrue to any class from conflict is shadowy and uncertain; the loss and suffering to every class alike are certain and heavy. But to avoid danger is not all. It seems probable that we stand to-day at one of those definite turning points in human history, where a generation of men has it in its power, by the exercise of faith and wisdom, by facing the problems of the moment without passion and without shrinking, to determine the course of the future for many years. If we can rise to the height of our opportunity we may hope not merely to pass safely through the immediate crisis, but to contribute largely to the future welfare of the nation. (Garton Memorandum.)

Notes on Books.

Parables for Little People, fifty-two sermons, by Rev. J. W. J. Ward, with an introduction by Rev. G. Campbell Morgan, D.D.

The author is the successful minister of New Court Church, London, of which Richard Baxter was among its early ministers. Dr. Morgan Campbell says:—

"In these Parables we discover something of the secret of Mr. Ward's success. Here he is with the children in the great world of romance, imagination, make-believe; and it is all so child-like that a child might have written it. That is the greatest charm of the book. Very cleverly, too, he gets in his moral, his quiet hint at a lesson to be drawn, without ever seeming to preach. I believe that mothers everywhere will welcome these Parables for their children; and I am sure the children will get genuine delight in reading them."

We heartily endorse this commendation. It is just the kind of book teachers of the young will find useful; it abounds in helpful illustration simply told, and skilfully applied.

The chapter headings indicate the interest and suggestiveness of the contents. Here are some of them:—"A Chat about the Clock," in which "clock-goodness" is explained by the position of the hands as explained Righteousness, Reverence, and Readiness; "A Tale of a Toy Shop," "The Pirates," "The Holy Grail," "The League of Light-givers," and "A Strange Noel"—a little scene of a story of a kindness done "for His sake Who had Himself once been homeless and in need."

"If only people believed that to serve one another brings them happiness, and shows their love to Me!"

(Published by Hodder and Stoughton, London. Our copy from Messrs. Angus and Robertson, Castlereagh-st., Sydney, price 6/-.)

Mothers in Australia.—The M.U. magazine for September. This excellent periodical has entered upon the sixth year of its life and chronicles the fact that it has doubled its circulation. The present issue contains a long, unsigned article on Birth Control, containing a useful discussion of an admittedly difficult question. The only point we would question is what is termed "A Christian method of birth-control—that of abstinence by mutual agreement," and the indication of a careful choice of those "times of abstinence" in order to avoid the probability of conception. If St. Paul's advice be in the writer's mind, there would seem to be a complete misunderstanding of that Apostle's meaning. We are sorry that the fine criticism of the economic reasons has been thus qualified. Probably a great many more men, women and children are suffering to-day from such control than ever will be suffering from a non-interference with the natural consequences of the marriage union.

The Bible study on "True and False Friendship" is distinctly good and helpful.

Cheplaghan, for July, 1922, the magazine of St. John's Coll., Armidale, "Cheplaghan" intends to live on, having finished its vol. 1 and commenced vol. 2. In the present number it amply justifies the intention, inasmuch as it is replete with articles on varied subjects, well written and full of interest. The Warden's letter is devoted to the need of more and better theological education training in order to send out men expert in the handling of souls. There is also a fine article on the Cathedral at Adelaide.

The Church Missionary Review for June, 1922. A quarterly magazine (price 1/3 net) of the C.M.S. The number contains a timely article from the pen of Dr. Eugene Stock, "Some Lessons from Past Times," in which he states the C.M.S. policy of stressing "the great fundamental doctrines of the Christian Faith: The Triune God, the Incarnation of the Son of God, the Atonement of the Cross as a fact apart from individual theories, the Resurrection and Ascension, the Second Advent (again apart from individual theories), and all these truths as set forth by divine inspiration in the Scriptures." In view of the present crisis in the C.M.S. circle, Dr. Stock pertinently points to crises of other days, seemingly as full of import as the present one, but seen in true perspective, trivial as compared with the great work the Society stands for. Mr. Wigram has an informative article on the trend of things in India, and shows the necessity of granting a full self-determination to the Indian Church as apart from its European leaders and missionaries. Other articles set out the "Policy of the Christian Church in Egypt," the "Financial Position of C.M.S.," and the ideals and yearnings of "College Girls in Modern Japan." There are still more riches in the volume, stimulating and instructive, that make the review a

desideratum for every clerical study as well as for the laity.

Parish Bookstall Publications.

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Young People's Corner.

CHRYSANTHEMUMS.

Once upon a time, ages and ages ago, the sprites had finished their work and they retired to Wonderland. They had been busy from the beginning of spring, tending the flowers that gladdened the earth. Now that winter was at hand, they felt they deserved a rest. One of the sprites, however, was very sad. She loved the flowers, and she knew how dark and bare the earth would look without them. She loved the people too, and felt that they would miss the blooms she had secretly tended. Yet, was it any use being sorry? What could she do?

It is very little use just saying we are sorry for people unless we try to do something to help them. So the sprites formed a little plan.

During the summer days she had become acquainted with a very old man, who loved every flower in his garden. He would totter out with the aid of his stick, and point to the beds, he would say to himself, "They seem to remind us about God, these flowers, I dread the days when they are all over."

It was really this old man of whom the fairy was thinking. "He may think that God has forgotten him," she said. "I must do something."

You know that in far-off Wonderland glorious fragrant flowers bloom all the year round. There is neither autumn nor winter there. So one night the sprite took a number of plants, and slipping swiftly down a moon beam she came to earth. Then she sped to the old man's garden, and there in secret she planted the new kind of flower in the beds.

The beds were damp! No wonder the flowers shivered. The wind was blowing too, and it ruffled all their petals till they looked as shaggy as a boy who has forgotten to use the comb. But when at last the sun got up and about, he smiled on his pale, frightened faces, and the flowers turned to a golden bronze.

When grandfather came down to breakfast he went to his cottage door to look at the weather as he usually did. But he could hardly believe his eyes as he caught sight of the strange blooms in his garden.

"Well, I never! Flowers again! Why they are not only the colour of gold, but just as precious."

The old gentleman was almost beside himself with joy. He did not want any breakfast. And when a neighbour passed on his way to work he called out to him to come and look!

"Hello!" said the man. "I thought the flowers were over. What do you call them? I've never seen anything like them before."

"I don't know their name, but I'll tell you what I've christened them—the golden flower! Have some?" And as he cut a few his friend, the old man, went on, "I should think the fairies must have brought them in the night! Isn't God good to us?"

Strangely enough, that is just what the neighbour was thinking, and later on in the day, when he saw the chrysanthemums on his desk, he could not help saying, "Golden flowers! You make me think of God!"

This must have been the way these flowers got their name, for there are two Greek words—one is chrusos, which means golden; and the other is anthos, a flower. From these two words we get the name chrysanthemum, the golden flowers that brighten the wintry world.

The flowers of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-control. Any in the garden of your heart?—From "Parables for Little People."

Vol. 4, 2892.

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Current Topics.

The cablegrams this week have brought a shock to most people. The ugly situation that has been gradually developing has again, hardly received the attention its importance merited. And now the seemingly impossible has been actualised and War threatens again. Even yet we scarcely understand the serious nature of the calamity, and the national catastrophes that are on "the razor's edge."

"A reckless decision of Mustapha Kemal, the leader of the Angora army, may raise an upheaval through all Islam and set the Reds of Soviet Russia upon a new career of external aggression in support of them."

Such a rising would be dreadful in the extreme, as it might jeopardise the position of our Empire and would entail unspeakable sufferings on the part of those who fell into Mohammedan hands. The grave crisis may well be regarded as "a Call to Prayer" as well as a "Call to Arms." We trust our leaders will give that Call.

We are glad to see that the Archbishop of Melbourne has been speaking very strongly against the legalisation of the Cannibalism. "Tote." The arguments adduced in its favor constitute an immoral appeal to the community and Dr. Lees stressed that aspect of the proposal. His Grace said:

"It was deliberately proposed to bribe the shire councils, the charity committees into favouring a doubtful measure by offering to them the golden bait of revenue and full Treasury. I say unhesitatingly that this was infinitely worse than the totalisator. I cannot conceive how the argument can ever have been used or entertained for a moment. I do those who proposed it the honor of believing they failed to perceive what they proposed. It is an entire duty like a thing from either a repressive duty like a drink license or a regulating fee like the bookmakers." It was simply this, "Never mind the right, the wrong, or the doubtfulness of the question. Listen to me, there's money in it." A private bribe is actionable. Are we ready to listen to public bribery in this great State of ours? God forbid. There's money in it. So there is in the traffic in slaves, so there is in sweating, so there is in the financing of houses of ill-fame, so there is in the illicit gin traffic on the African coast and in the islands. But we don't talk about it, we don't encourage it, nay, we do our best to punish the traffickers. We don't want our public roads made smooth with the reckless waste of the means of life. Our feet will be blistered nationally if we tread that road. We don't want hospitals sustained out of the blood of the ruined gambler, and the hunger of neglected children, and the tears of unhappy wives. A man is no wouser or spoil sport if he burns with an honest indignation when he is asked to lend his support and sell his vote for so many pounds, and so much profit. Better, far better, to give your vote mistakenly on the wrong side than sell it on the right one."

It was not to be expected, in these days of grim materialism and money-loving, that Victoria would go uncriticised for her determination not to legalise the "Tote." In a sister State a newspaper writer has cynically attacked Melbourne in an article entitled, "A Tale of Two Cities—the Righteous and the Unregenerate—A Shocking Comparison." "The demure Victorian metropolis" is condemned to the unenviable position of "setting an example of propriety to the rest of the States." Shocking to relate, "a pioneer of civilisation went there and proposed to start a Sunday paper, which might help to mitigate the awful tedium of the Melbourne Sabbath. The city, much as it would like the relief offered, felt that the world would expect it to be shocked at the idea. Therefore shocked it pretended to be. Parliament viewed the position with such well simulated alarm that a special Act was passed fortifying the legislation of the Stuart in providing pains and penalties for the Sunday journalist. Consequently in the present year of grace Melbourne is without a Sunday paper, and the people have to wait till Monday to get one from abandoned Sydney."

And now, to add one more to its deeds of unrighteousness, it declines to license a gambling machine. For ourselves, we hope that Victoria will be able to survive the lofty displeasure and pungent periods of its self-appointed critic. What a pity it is that some of these "Pioneers of Civilisation" do not tackle such a country as Papua was in its virgin state before the incoming of the "ridgely righteous" people!

Of course it is the merest "wowserism" to suggest that Sydney's Sunday Press is poor enough and prurient enough to raise the gorge of any decent community.

New Guinea has for a long time been the scene of the Church's witness and labour for her Master's Kingdom, and the results have been full of encouragement. The dark places of Papua, in a large number of cases, originally filled with habitations of cruelty have been enlightened by the incoming of that Word whose entrance giveth light. It is interesting to read of this success in one of our daily newspapers—a success which is of two-fold aspect. For not only is it noted that the Papuans have been civilised and shorn of many dark and cruel customs, but we gather that a strong popular opinion has been formed which demands that the uplift of the people and no self aggrandisement should be the aim of the governing country. Speaking of the Commonwealth's treatment of Papua, the Sydney "Daily Telegraph" says:—

"The record of our dealings with the natives there has been one of which the best of nations might be proud. They have been preserved from exploitation. They have been taught to throw aside cannibalism and some of the darker practices of sorcery. Drink and drugs have been kept from them. Such of the industrial, agricultural, and other knowledge of the white man as they can absorb has been and is being given them. Civilisation, in an assimilable measure, has come to them, and under Australia's Raj, we may proudly reflect that the Papuan has more reason to bless than to curse the white man's coming. Would that we could claim similarly with reference to the Australian Aborigine, for even to-day in the north of this continent there is an uneasy feeling that all it not as well as it should be with the aborigines' treatment. Destiny has made the Papuans our wards, and in carrying out our trust we have a responsibility far greater than the successful economic development of the Territory. The balance which seems against us really favors us, for the real gains cannot be counted in money. They belong to the region in which the soul of Australia moves. Up there, in that still mysterious land, there is a beautiful bird whose plumage is coveted by the millions of every fashion-ruled city. Why does the Papuan administration protect the Bird of Paradise, when its exquisite feathers might be turned into gold? Surely in the same spirit that it protects and preserves the people of Papua—for reasons, that is, with which the developed spirit of man is concerned."

One striking tendency of our own day is the impatience of spiritual authority and the desire to throw the cherished beliefs of the past and passing generations into the melting pot. It was very manifest in some of the papers read at the recent Modernist Conference at Girton, Cambridge, whence the claim has come that authorised teachers should be utterly untrammelled in their interpretation of revealed truth. Even the Person of Jesus the Christ and Son of God must be a matter of the freest speculation for them. And here in our own Commonwealth an organisation of Christian Students, whose aims are pre-eminently Christian in the New Testament sense of the term, is being troubled by the same tendency, indicated by the pressure of some of its members for the opening of its membership to men and women students to whom the Person of Our Lord is still a matter of pure speculation; men and women who are still seeking and have not yet found Him "Who is the Way, the Truth and the Life." One writer in the August number of the "Inter-Collegian" well says:

"It is of the utmost importance that the members of the movement should all be active Christians, prepared and eager to set forth Christ. Success is not to be estimated by the number of members, but by the vitality of the movement's work. It is far better to have a small body of keen, active members than to have a large number of hesitating, who, naturally, in their own doubt, cannot carry on the work of setting forth Christ. The movement could not honestly say that it is prepared and striving to set forth Jesus Christ as the supreme manifestation of God, and of true manhood, if it contained, or were constituted so as to contain, among its members some who do not