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Current Topics.

An important Conference was held last week in Sydney, under the auspices of the Australian Christian Social Union, for the discussion of industrial problems. A weighty platform of speakers was arranged, and six excellent addresses were given on subjects germane to the main question. We give some of the papers, a special prominence and place in this issue, because of the urgency of these problems in our social life, and the strategic position held by the Church, and, incidentally, Church people, for their right solution. The Saviour, to Whose Kingdom we profess to belong, claims from us incessant effort in service, in order to make Him King in our common life. Only by the application of His saving principles to our lives in their every respect will the world be affected and infected with the leaven of His overpowering love, which alone can effectuate righteousness and peace throughout our social life.

Social Problem Conference.

We commend the various addresses to our readers' careful consideration, and trust that they will lead to some deeper and clearer thinking and more purposeful living.

The Canterbury Convocation, in the House of Bishops, had a warm debate on the social problem in relation to the disastrous strikes which were impoverishing the country. In the course of the discussion the Bishop of Exeter put his finger on the "raw spot" of Government control. "Government control," said the Bishop, "can be both penny-wise and pound foolish. It can invent envelopes that can be stuck down twice, and at the same time institute costly Ministries." Evidently an economic Government is not so easy to find. Certainly, it cannot be found in this Commonwealth. Government waste is with us so proverbial that we have come to regard it as almost a necessary evil. The constant Royal Commissions and Enquiries, as well as swallowing up their thousands of pounds yearly for their own support, keep revealing a sinful waste of time, of material, and of labour in departments under Government control.

The Tasmanian Churches have been striking the right note in their recent annual meetings. During the present month the Anglican Synod, the Presbyterian Assembly, and the Baptist Union gathering have each made its contribution to the cause of Prohibition. Perhaps the most notable utterance was that of Bishop Hay, who declared himself a Prohibitionist, and commended to his

people the earnest appeal of the late Lambeth Conference, to the effect that "abstinence for the sake of others and as a contribution to the stability of our industrial and social life is a splendid privilege of Christian service." Every one who knows the Bishop will be sure of this, that his decision has not been hurriedly arrived at, but is rather the result of calm and deliberate thought. And having come to this decision, the Bishop is not likely to recede from it. Having put his hand to the plough, he may be counted upon not to look back.

Dr. Griffith Thomas has been writing in the English "Record" of his recent trip to China, and in the course of one of his letters, he touches upon the hindrance that modern theories concerning the Bible constitute to the Missionary enterprise. Weight of authority is so crushing to the ordinary mind that very frequently theories are accepted as proven and infallible, just because some weighty name is to be found supporting them, and the other side of the question is not sought for. Dr. Thomas gives some evidence of this. He writes:

"The truth is that many missionaries have received the impression that there is no scholarship to support the conservative position. They have been told so often that this scholarship is on the Critical side that they have almost begun to believe it. One missionary astonished me by saying, after listening to one of my addresses, that he never expected to hear so much said in favour of the old view of the Bible from one who (he was kind enough to say) had read so widely. And yet I had only presented what is perfectly familiar to those who have faced these issues and have come to the conviction on grounds of scholarship that the Critical position is wrong. The fact is that several scholarly books written during the last few years from the conservative standpoint, which are well known in England and America, but are absolutely unknown in China. Here, again, if I were wealthy, I would gladly spend a large sum in sending from time to time such books to our missionaries, who for one reason or another are unable to obtain books for themselves. Nothing impressed me so deeply as the apparent belief that the conservative position is wholly lacking from the standpoint of scholarship. And yet, as the Dean of Canterbury pointed out in his fine article in the "Record" for January 6th, the very reverse is true. If the matter were not so serious, it would be a striking illustration of the words of the author of "Alice in Wonderland," who makes one of his characters say: "What I tell you three times is true." If I may be permitted another personal reference, I did not hesitate to tell my audiences in China that many of my conservative views were largely due to reading critical books, because (I suppose) of a temperamental desire to 'hear the other side.'"

We congratulate the Archbishop of Brisbane on his appointment to Salisbury, and we congratulate Salisbury. But Brisbane demands our sympathy, and no doubt the whole Church in the Common-

wealth will join with her in grief at the loss the Australian Church is experiencing. During his all-too-brief episcopate, Dr. Donaldson has won the appreciation of all with whom he has come into contact, and has been a spiritual force in our Australian Church life. We rejoice to know that once again Australia's choice has been ratified by the translation of another of her bishops to an important English See.

The Latrobe St. Mission in Melbourne is to enter upon a fresh stage of life.

For too long it has been a storm-centre because of the prevalence of teaching and practices altogether alien from the spirit of the New Testament and our Book of Common Prayer. The appointment to the Mission of one of the most outstanding of Sydney's younger clergy will, under the guidance of the Divine Spirit, give the Church in Melbourne, and the Latrobe St. Mission in particular, the ministry of one who has the useful admixture of clear convictions of the power and need of the Gospel for the individual and social life of men. Mr. Yeates has been one of the moving spirits in the Australian Christian Social Union since its inception. He has singular gifts of faith and utterance, which will find a full scope in the position to which he goes in Melbourne.

If we may trust newspaper reports, the former Curate of St. John's, Latrobe Street, Melbourne, has been spreading himself to some disadvantage in Adelaide. The "Australian Church Union," the product of the Goodwood revolt, has been celebrating its first anniversary. "The annual service took the form of Solemn High Mass at St. James' Church, West Adelaide. The sermon was preached by Father (sic) Barclay, of Melbourne." The president, Mr. W. Steele, spoke with some elation of the "interest" in their work throughout Australia. He referred to the Melbourne trouble. "Father Barclay had been subjected to persecution and indignity, no doubt due to his allegiance to the Catholic faith and practice. It showed the necessity for a branch of the A.C.U. in Victoria." (Melbourne friends will take note!) Afterwards, "Father" Barclay seems to have made some remarkable statement, which evidently gave pleasure to his audience. We reprint the report of the address from the Adelaide "Advertiser":

Father Barclay said in Melbourne he had the one black sheep in a flock of fleecy whiteness, although he was afraid that that whiteness was not without an orange tinge. (Laughter.) In Adelaide there were so many black sheep that they had ceased to be conspicuous. They in Australia were affiliated, not with the old, respectable, and rather staid English Church Union, but with the new and

Another
Archiepiscopal
Vacancy.

up-to-date A.C.U., which was going right out for the Catholic faith. The danger at the present time was in moderation in the Church of England. Whatever they were they must not be moderates. He thoroughly agreed with Father Cary's definition of what "terribly appalling places" the "mod. high churches" were. (Applause.) The Anglo-Catholic Congress in London was an extraordinary and eye-opening burst of enthusiasm for the Catholic religion. That faith was growing in Australia. It was easier to be a good Catholic in the sunny land of Australia than a miserable, dour-faced Protestant. (Applause.) Queensland was one diocese where Anglicans could sing the old hymn, "The church's one foundation," without its being a pack of lies. Ten years ago, in the north of that State, it was said to him "We don't care how big a fool you like to make yourself look in vestments, but we are not going to have candles on the altar defiling God's daylight." Things had changed since then, due largely to the wonderful Catholic schools established by the bishop. One lad who had never previously been south of Townsville, went on a visit to him in Melbourne, and the two great novelties that he had expressed a desire to see were "Chu Chin Chow" and a Low Church. He had never seen a Low Church service in North Queensland. The church had gone ahead there by leaps and bounds, and when the same spirit prevailed in other parts of Australia, wonderful changes would take place. (Applause.) In Melbourne a whole row of dignitaries, lesser dignitaries, and laymen, and a vast body of clergy, had expressed their determination to smash St. John's, Latrobe-street, and close up the Catholic religion, but they would never succeed in doing so. (Applause.)

Comment is needless!

With great reluctance we venture to remind our subscribers whose accounts are yet unpaid, that our resources are very limited, and consequently we depend largely upon the immediate settlement of subscribers' accounts for the due payment of our printer and other necessary expenses. At the present time the amount due for subscriptions is abnormally large, and we run the risk of serious embarrassment. We feel sure that the bare mention of our difficulty will result in a speedy payment by our friends and supporters of the sums that are overdue.

The Universe.

O God, it is too wonderful and grand,
This glorious Universe, whose realms expand
Beyond the dazzling orbs of heaven high grace
The boundless reach of ever-widening space;
On beyond orb and systems without end
Forever and forever still extend!
Thought fainting sinks beneath the vain endeavour
To grasp the vastness of God's great Forever!
Lord of Canopus and the glittering gems
That span the dome of heaven as diadems
Of beauty and of colours that outshine
All earthly splendour with their light divine!
What, what is man that Thou shouldst mind-ful be
Of his poor life; yet with infinity
Of perfect love thou carest for him since,
He is thy child and Thou hast made him Prince
Over the works of thine own hand, while he
Alone can worship in sincerity
And truth, Thee, the Creator of the Universe
Whose glory all Thy wondrous works rehearse.
Man only has the mind which can discern
Thy thought and purpose and can surely learn
Thy power, Thy wisdom, and Thy perfect love
Revealed in all Thy works beneath above,
And all around us which sublimely prove
Thou hast done all things well; and man may rest
In Thee with perfect trust that for the best
Thou hast created him, and all the world
Of perfect loveliness, a rose uncurled,
Around his pathway as he journeys on
To that bright home where perfect peace is won
There shall he see with unbeloofed sight
The glory of Thy works, O Thou, whose name
is Light!

—W. H. H. Y.

English Church Notes.

Personalia.

The Archdeacon of Exeter, the Ven. F. A. Sanders, has left England for a long visit to Australia, the native country of Mrs. Sanders.

Rev. A. L. Wyld, vicar of St. Simon's, Bethnal Green, has just sailed for Australia, to be Vice-Principal of the Dubbo Bush Brotherhood.

Rev. J. T. Paddison, vicar of Blidworth, Mansfield, resigned his parish at Whitnash, to take up work in the diocese of Christchurch, New Zealand.

At his residence at Weston-Super-Mare the death has occurred of the Rev. Canon Henry Sutton, who had reached the advanced age of eighty-seven years. He was engaged for fifty-nine years in active ministerial work, being ordained in 1858, and retiring in 1917. He was a pronouncedly broad-minded evangelical. At one time he had charge of what was then the largest parish in England—Aston, Birmingham. The parish was subdivided as the result of his efforts. He had been Honorary Canon of Birmingham and Worcester. From 1879 to 1881 he was central secretary of the C.M.S.

Bishop George Lancelotti King, Secretary of the S.P.G., was married recently at St. Peter's, Eaton Square, to Miss Louisa Beatrice Bewley, daughter of the late Mr. William Henry Bewley, of Rockville, Monkstown, Co., Dublin.

We regret to record the death of the Bishop of Glasgow, Dr. Archibald Ean Campbell, which took place after a very short illness, the result of a chill caught whilst attending a funeral.

The Committee of Livingstone College recently accepted the resignation of Dr. Loftus E. Wigram, of his post as Principal of the College, on grounds of health. During the war he had carried on a military auxiliary hospital in the College buildings, for which he was twice mentioned in despatches. The committee have now appointed as his successor Dr. Tom Jays, who has served since October, 1919, as Vice-Principal. Dr. Jays, formerly a missionary of the Church Missionary Society, has had good experience in many tropical countries, especially in West Africa.

Mrs. Jex-Blake, widow of Dr. Jex-Blake, late Dean of Wells, and previously headmaster of Rugby, has bequeathed £5,000 to Rugby School for founding four exhibitions in memory of her late husband.

Rev. A. J. Burgess, assistant priest of St. Mark's, Norwich, left England in April for the Chaplaincy of Guildford Grammar School, in the Diocese of Perth, Australia.

The Rev. Thomas Arnold Scott, Principal of the Church of England School, Peking, has been nominated by the Archbishop of Canterbury as Bishop in Shantung in succession to Bishop Bliff, now Vicar of Gooze. It is expected that his consecration will take place on St. Peter's Day, June 29th.

S.P.G. Annual Meeting.

The Archbishop of Canterbury presided at the Annual Meeting of the Society for the Propagation of the Gospel in April last. Bishop King, in his annual report, stated that the income had been £342,500, an increase of £51,611 on the previous year. At the same time the increased expenditure that had been necessary left this with a deficit of £35,000. The message for 1921 was "An income of cash less than £400,000, and then prepare for a vigorous forward movement a year hence."

Children and Missions.

In connection with the Annual Demonstration of the C.M.S., a big children's service was held in St. Paul's Cathedral, London. A choir of 300 boys led the singing. The whole service was admirably suited to the needs of the young congregation, and their attention never wavered for an instant. They took their full share in hymns and litany, and when they came to the "Young People's Union Prayer" there was a regular surge of sound, as each child joined in.

Then came the address by Mr. Hayward, of Nigeria—short, clear, and impressive. Basing his address on the letters of the C.M.S., he showed the horrors of life in Nigeria, where Christ is unknown, and then in sharp contrast, the wonderful change which Christianity brings.

During the singing of the hymn: "We Bring Our Hearts to Jesus," the offering was collected, and presented on the great alms dish, which needed three men to lift it with its burden of children's gifts. The blessing

followed, and then "The Whole Wide World for Jesus" pealed out from the organ, as a recessional, like one huge choir.

The Duplex Movement.

Wimbleton Parish, with its five churches, reports a net income of over £1,000 a year from the Duplex System of Church Finance; and, in addition, ordinary collections and subscriptions have both increased.

Croydon Parish Church, which only adopted the movement three months ago, has already 325 members—giving between them £688 12s. 8d. a year; and Beckenham Parish Church, with 378 members, raises £945 a year, i.e., £604 for Home needs and £341 for overseas.

This Movement was started in 1912 to give the Church a business-like system, expressive of the Divinely-inspired plan of weekly giving, for both maintenance and extension of the Kingdom. It is now at work in over 300 parishes of every size and condition, and has increased their aggregate income by nearly £100,000 a year.

Birmingham Church Congress.

The Church Congress will be held in Birmingham on October 11th, 12th, 13th, and 14th next. The general theme of the Congress discussions will be "The Church in the New Age," and the committee have accorded a very wide and generous interpretation to the character of the duties and responsibilities which must devolve upon the Church in the near future.

Following the practice of some recent years, the first session will be devoted to a theological subject, which will be "Grounds of Belief."

The subsequent sessions will discuss the following subjects: "Christian Monks," which will be considered from the point of view of "Moral Values in Christian Faith and Practice," and "Sexual Relationships." "Church Reform" will have two sessions assigned to it, and will be discussed from the legislative and the practical side. Under the first questions for consideration will be new Provinces, and Bishops, appointment of Bishops, patronage, and the permanent diocese. Under the "practical" side, problems dealt with will be payment of clergy, relations of priest and people, the rights and responsibilities of the laity, with regard to the services of the Church, powers of Church Councils, and appointments of clergy. Then come "Women's Position in the Ministry of the Church," "Modification in the Services of the Church," "Christianity, Nationalism and Internationalism," "Industrial Problems," covering property, its rights and responsibilities, "Capital, Labour, and Competition," followed by "Adolescence" and "Recreations." The General Secretaries of the Congress are the Archdeacon of Birmingham and Mr. George A. Bryson.

Chung Hua Sheng Kung Hui. (CHURCH OF CHINA.)

FOURTH TRIENNIAL GENERAL SYNOD.

In the present condition of a politically divided China and of a divided Church the only body with executive power extending to the four corners of this peculiar country, to which elected delegates come, is the General Synod of the Chung Hua Sheng Kung Hui. The fourth triennial synod has just closed. Former synods have met at Shanghai. This year, at the invitation of the diocese of Hankow, General Synod assembled from April 17 to 25 at Wuchang, on the Yangtze River, opposite Hankow, 600 miles west of Shanghai. Delegates arriving from Canton had voyaged 1500 miles. Those from West China travelled for five weeks, being held up three times en route by robbers, who left them precious little luggage to look after on their arrival at Wuchang. There were present Chinese and foreigners in the following proportion:—Bishops, 1 and 10; clergy, 26 and 17; laity, 30 and 1; total, 59 and 28. Bishop White, of Honan, was detained in his diocese with famine relief. Boone University, of the American Church Mission, acted as host to the whole synod and right nobly fulfilled its part. Missionaries of other communions also welcomed delegates into their home circle for the time being and followed proceedings with sympathetic interest.

The constitution provides that the House of Bishops and the House of Delegates (4 clergy and 4 laymen elected from each diocese) shall sit separately unless otherwise required. Before an act of one house can become effective it must be "concurred" in by the other. On the Wednesday of

synod week (according to Canon) bishops and delegates meet conjointly as the Board of Missions of the Chung Hua Sheng Kung Hui. Reports of work in the specially selected field of Shensi are considered, dioceses are assessed for missionary contributions, and an executive committee is appointed to direct activities during the next three years. For this missionary service no foreign help is asked nor expected. This year a Women's Missionary Board of the Chinese Church has been officially inaugurated, women delegates having assembled at Wuchang, from the several dioceses, for this purpose.

Should any be inclined to belittle the vitality of the Anglican communion in China, a visit to General Synod would provide a healthy corrective. Here the fruits of three missions—American Church, C.M.S. and S.P.G.—meet in communion, conference and comradeship, looking and longing for the time that fuller fellowship when all members of Christ's body shall suffer and rejoice together. There is an animated, whole sympathetic discussion on the Lambeth unity recommendations. A strong committee was appointed to approach responsible heads of Churches and missions in China along the lines therein indicated. As the Chinese element in government grows so the desire for church unity is intensified. Already Chinese Presbyterian American Board (Congregational) and London Mission Churches are well advanced in their plans for union under the title Chinese Christian Church. It is expected that the elected National Christian Council, which it is proposed to form next year to supersede the self-appointed China Continuation Committee will prove a further force making for fuller union. Meantime, Christians within the four corners of the world are known as "brothers."

Status of Women.

Until recent years woman in China was the unknown quantity—unknown, that is, to foreigners. She has now passed the 'st' stage and is coming out into the open. A few weeks ago 2000 young women at Canton stormed Parliament in session demanding (but not receiving) the franchise. The Chinese Church has not waited to have its doors burst open from without. In several dioceses women already enjoy seats in synod. It was inevitable, therefore, that their position in the councils and ministrations of the Church should be raised in General Synod. Discussion was being monopolised by foreign delegates, until one of them suggested it might be well to hear Chinese opinion on a subject so intimately connected with themselves. Immediately a delegate arose. "There is no need," said he, "that we Chinese should discuss this matter further. Our minds are already made up." So it was soon resolved, "the House of Bishops concurring" (and their Lordships concurred) that provision be made to admit women to all the councils of the Church on equal terms with men. An attempt was made to storm the position by arguing that since there is no gender in Chinese distinguishing "men" from "women," the character signifying "human being" might be taken by consent to include both without contravening the constitution. The chairman, however, ruled that the law of intention invalidated such argument, so that it was to be amended, and amendment takes time. With reference to the ministrations of women more caution was exercised, it being decided that enquiry be first made in a wide field, and that a form for the making of deaconesses be provided.

The Chung Hua Sheng Kung Hui through its General Synod is growing in strength and increasing in confidence. It is not surprising, therefore, that our Chinese fellow Christians, with their national sentiment new-born and virile, should wish to hasten the day when the legality of their church formulae, and the appointment of their bishops should not be subject to foreign authority. By resolution of both houses, machinery has been set in motion which in time should legalise an autonomous national church, in fellowship with the Anglican communion throughout the world, under metropolitan oversight, with a General Synod possessing full authority to legislate for the good of the Church in China without any necessity being dragged at the wheels of the western Church chariot. It is deplorable, not revolution—preparation for a strong advance. Taken as mere figures the present statistics of the Church of China may not seem to count for much to a foreign reader. When read at home, however, they connote a strong foundation laid in faith and pains, and a forward look with hope which cannot be denied. There are 11 dioceses with 12 bishops, 8 British, 3 American, 1 Chinese. Foreign missionary priests total 125, Chinese 121; deacons are 5 and 39 respectively. Stipendiary spiritual agents number 500 men and 300 women. There are 400 Chinese doctors and nurses, beside 84 foreign, working in 50 Church

hospitals; 25,000 pupils, of whom 7500 are boarders, are under the instruction of 1500 Christian teachers, only 125 of the teachers being foreigners. During the past year the offerings for Church work have totalled 85,000 dollars; for school fees, 358,750 dollars. In 1920 nearly 5000 members were added to the Church.

Theological College.

Hitherto each diocese has had to face the problem of the education of its own clergy. A central Theological School has now received its charter. It will be situated at Nanking, and should become a rallying ground for ordinands from every diocese. A teaching staff has been nominated, and work is to begin next September. Co-operating missions—American Church, C.M.S., S.P.G.—have all given or promised financial and tutorial aid. Rev. B. Mather, M.A. (Camb.), of the Church of England Mission, Peking, is appointed first Dean. Under the guidance and power of the Spirit of Wisdom it is hoped that candidates for Holy Orders will now receive a more thorough training than formerly for their life's work. Where necessary, diocesan training schools will be retained for the preparation of lay workers, a large number of whom are still needed for pioneer work.

None who attended the General Synod of 1921 will doubt that a new land-mark has been passed in the history of the Church of China. Men and women are seeing visions. Great things are being attempted for God. The scarcity of recruits is reducing the number of foreign helpers, but the Church of Christ is certainly winning its way in China, and as the front becomes consolidated so a forward march is assured from victory unto victory.

Christianity and Social Life.

(By the Rt. Revd. the Bishop of Bristol.)
(Preached in Bristol Cathedral on April 17.)

"This is my commandment, that ye love one another, even as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends."—(St. John xv. 12, 13.)

It has been objected to Christianity that its teaching is largely anti-social, that it has little or no message to a world seething with social problems, perplexed by conflicting interests and harassed by continual upheavals between class and class. The indictment is couched in various forms. It is said, for instance, that the stress laid upon correctness of belief in dogmatic assertions is entirely disproportionate to the stress upon practical life; that attention is directed more upon a problematical future than upon a certain and experienced present; that its voice is clamant when orthodoxy is assailed, and silent when social injustice is rampant.

Not Without Justification.

The accusation is not without justification. A perusal of nineteenth century religious literature will reveal a point of view in which individual salvation is of primary concern, in which hearers and readers are invited to consider the minutiae of erudite statement, and from which are strangely absent all those vital questions which confront men who have to live amidst the whirl of human activities and concerns. Nor is the reproach entirely unmerited to-day. With all the ever-growing mass of social teaching, daily becoming more insistent within the Church, it cannot be denied that among large and important sections of Churchmen, interest in these things is subordinated to interest in things ecclesiastical and dogmatic. Yet the truth is that it is not Christianity which is at fault, but its expounders. Nothing is clearer from both the actual teaching of Christ, and from the history of the effect of that teaching, than that Christianity has produced a profound and far-reaching influence upon the social concerns and relationships of life. Contrast the conceptions of social relationships which prevailed in the last century of our era with those which prevail to-day, and it is evident. I need not labour the point. The fact is, that Christ's emphatic social teaching has been obscured, because Christians have allowed themselves to drift with the current opinions of their time. The individualism of the Victorian era has been reflected in the teaching of the Church. As a whole, with marked and outstanding exceptions, she has followed where she ought to have led. I venture to believe, however, that, whatever mistakes in this direction she may have made in the past, her teachers and leaders are alive to the insistent need of expressing and enforcing Christ's social teaching to-day. For what is Christ's

supreme social commandment? Is it not embodied in the texts I have chosen? Have we not strongly limited the implication of these words? We have interpreted "love" as though it were an amiable attitude of friendliness, and "lay down his life" as though it could only be fulfilled by some isolated, striking and outstanding heroism of sacrifice. But "love" is no love unless it means service and "laying down one's life" is as much as "living for others" as "dying for them." It is individualism which is implicitly rebuked here; it is social fellowship which is inculcated. If I understand His teaching aright, Christ seems to say here: "You have certain ideas and conceptions of your own position, your rights, your aims. You set a value upon your abilities, your capacity, your aspirations. Your affection is for yourself; not, it may be, in any hard, grasping and selfish sense, but with the laudable idea of making the best of your opportunities, of fulfilling your functions, of exercising your talents, and of attaining a merited distinction. Precisely that attitude, that affection, that purpose, must characterise your relationship to your neighbours. These talents, these gifts, these functions, have social ends. You do wrong if you make yourself the end; you are a means and not a goal. The highest expression of "love" is laying all these things on the altar of social service and doing so because you regard all others, not as competitors in the race of life, but as comrades and friends. In proportion as each regards his life thus, will the relationship between men be at once happy and useful. This is the greater love, than which there can be none higher."

Call to Examination of National Life.

To-day, then, we are called to a real and genuine examination of our national life in the light of the principle I have described. It is an imperative necessity. In the progress of population and the complexity of interests it has become quite impossible to act as though each man's affairs were only his own concern. "Look not on the things of self, but on the things of others" is, more clamantly than ever, a call upon us. It is just because we have forgotten this precept in the past that we are suffering in the present. Take the present position. The threatened strike and the present one have been described as attacks upon the community. To gain certain ends, innocent people, it is said, are made to suffer; cold and starvation, inconvenience, dislocation of industry, a thousand other ills are inflicted. Possible ruin and certain misery for thousands are the results. Why should a section of the nation hold to ransom the whole people? Have they no thought for others? Obviously it devolves upon every right-thinking man to minimise the inevitable distress. To keep the essentials of life going is a duty we owe to all, irrespective of their attitude to the dispute. No one is prepared to starve, or see his dear ones starve, without an effort to avert the horror. That duty at the moment is clear. But the necessity for its exercise would never have arisen if another and primary duty had not been neglected. That was the duty of thinking and acting socially, and not merely individually. We deprecate, and rightly deprecate, the attacks upon the life of the community; but these have become possible only because the community, as a community, has neglected its duty towards large sections of its members. The failure to treat men as men and not as machines; the apathy of the past towards conditions of life detrimental alike to comfort and to morality; the brief acquiescence in methods of industry which allowed no raising of the standard of life for thousands of workpeople; the ignorance of the more successful of the tragedies of poverty in the lives of the less—these are the sins of the fathers now being visited upon their children. The community in reaping its own harvest of a past neglect. We condemn the methods of the strike and look-out. We declare that reason and common-sense ought to prevail, that industrial warfare of the present kind is a relic of barbarism, but these things will only disappear when the principle of Christ finds acceptance and men find the goal of their efforts in achieving that they may give, and gaining that they may share.

The Present Time.

I turn from a consideration of the failure of the past, and of the principles which alone can remedy its mistakes, to the present and its calls. First, there is one recognition of facts that we must all make; indeed, the logic of those facts will ultimately force it upon us. We are living in a new world. The

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conditions which made up our past experience no longer prevail. Financially we are a poorer nation; we owe where once we were owed. Educationally, there is now no monopoly of knowledge; the Labour man can hold his own with a Cabinet Minister, in both reasoned argument and knowledge of national conditions. It is quite a fallacy to imagine, as some extremists do, that it is necessary to destroy the so-called middle and upper classes in order that social equality may prevail. The barriers are dissolving before our eyes by national and evolutionary influences. The only factors which differentiate men are temperamental and educational; in the one, courtesy and consideration for others, openness of mind and a high sense of duty, as against the opposite of these traits; in the other, knowledge and experience, as against ignorance and prejudice. Thus, everyone can be a gentleman if he wills, and he will be recognised as such. Now it is obvious that, being so, the passion for a fuller life, a greater share in the direction of affairs, and a freedom both in time and opportunity to develop interests and faculties, will show itself in all those classes of the population which have hitherto lacked these gifts of life. This is the fundamental cause of to-day's social unrest. When I say this I am not unmindful of the machinations of extremists obsessed by subversive ideas and careless of what horrors they may perpetrate to achieve their ends. Remove the fundamental cause, and these ugly growths will find no congenial soil in which to flourish. If we are to have peace in the social life of this nation, we have all got to recognise that our industry, our lives, our aims and our efforts must be directed so that all participants can feel they have a stake in their success and a share in their direction, and, above all, that no one section of men is profiting at the expense of other sections. When the war closed we looked for a new England, and we have been woefully disappointed. And why? Because we thought it was coming down from heaven, instead of remembering we had to make it ourselves. God gave the method, but we preferred our own. We went back, in spite of four years' experience, to pre-war methods, and the material on which to work was not to hand. If then, the fact of our living in a new world is the first recognition, the second is that we can only make that new world a living, created experience by infusing into it a new spirit.

Unwilling to Trust.

One of the most ominous of signs to-day is the unwillingness of men to trust each other. The evidence of this is everywhere apparent. Labour does not trust employers; employers are suspicious of the aims of Labour. The owners do not trust the Government or believe its statements, the Government doubt the miners. Yet never was there a time when a greater readiness existed to find fellowship. I have been in touch with commercial life for years, and I never knew a time when commercial men were more open to receive new ideas, to co-operate with their employees, and to adjust their concerns to a more enlightened and humane ideal, than is the case to-day. Yet mutual suspicion stands in the way. There can be no social cohesion on a basis of mistrust. What, as Christian people, we must demand is openness and frankness, the truth, the whole truth, and nothing but the truth, in politics, in industry, in all the relationships of life where the interests of the nation are at stake. Adroitness is not a substitute for veracity; it is in essence its antithesis. Thirdly, we must strive to see and understand each other's points of view. The vital need of the moment is a readiness to come to an understanding. The nation must go under if the strikes and upheavals of the past two years continue. No people can survive their continued repetition. It is a policy of suicide which is being pursued at the moment. Yet you may say: "What can we do; we are not competent to enter into the technical details of all these differences; how can we help?" We can help, my brethren, by the enormous moral force which a sane, patient yet insistent public opinion must always exert. We can rigorously and eloquently demand that Christian principles shall be applied to the solution of social and industrial problems.

Christian Principles.

I hold no brief for one side or the other as to the details in the present dispute, yet I discern, in some of the contentions put forward by the miners, a statement of principles which are assuredly Christian in character. We can insist that where such principles are declared, they shall be recognised

and applied. We can say to one side, "If you base your case on these Christian principles, you must not endeavour to force their application by un-Christian methods. You cannot at the same time enumerate a Christian principle and act as a pagan." We can say to the others: "Do you recognise these principles, and if so, are you basing your own case upon them? Are you taking into account that if they are applied, you may have a totally new experience of what efficiency means?" Some element of faith is needed in the application of every Christian principle. You must have faith in the integrity and honesty of purpose of your fellow-men, or they will have none in you. I venture to make an appeal to all whom my words may reach, whether employers or employed, whether parties to the present dispute or possible parties to others, to make a first start in a spirit of goodwill, and with a passionate desire to understand each other. Get down to the root causes. You cannot cure disease by alleviating symptoms. Cease to measure strength by strength, and to decide issues by the ordeal of battle. Take the principle of Christian fellowship as the acid test of the value of any agreement you may come to. Be prepared to risk something in its application. It has never been properly tried yet, so none can say it has failed. Nay, where it has in any measure been attempted, it has become an earnest of better things. Remember that the greatest success is to be measured by the degree of fellowship and comradeship which the effort has achieved, not by the material benefits which may have accrued. That is to discover the righteousness of God, to which all other things shall be added. And when that is achieved, the true revolution will have taken place.

In a few moments you will go forth to face with courage and with faith, the duties of citizenship and the solemn work of infusing into all of them the Christian principles I have described. It is the work to which the Holy Ghost is calling you. None can tell the trials which await you, none foresee the issues of the times. Let us, therefore, following the example of our Saviour Christ and His apostles, fall to prayer that God in His mercy will grant peace and goodwill to all men, and enable us, cost what it may, to do His will.

Personal.

Archdeacon and Mrs. Nash have left for England. For over four years the Archdeacon and Mrs. Nash have been in the diocese of Willochra, of which diocese the Archdeacon was Administrator during the absence of the Bishop in England last year. Mrs. Nash has done a great work for the Mothers' Union in South Australia.

Rev. Harold Thompson, lately Rector of Roebourne, in the Diocese of North-West Australia, has been appointed Rector of Normanton.

Rev. Hugh Warren Austin, M.A., Queen's College, Cambridge, has been appointed Chaplain of the Collegiate School, Wanganui. Mr. Austin, who is at present curate of the Cathedral, Nelson, served as Chaplain in the Imperial Army, 1915-1919, and was mentioned in despatches.

Rev. F. J. Price has accepted the living of Kapunda with Hamilton (S.A.).

Rev. J. S. Moyes, M.A., Th.L., Rector of St. Paul's, Port Pirie, has been appointed to St. Bartholomew's, Norwood (S.A.).

Rev. A. A. Yeates, M.A., of St. Stephen's, Willoughby, Sydney, has been unanimously elected to the post of St. James and St. John's, Missioner, Melbourne.

Archdeacon Tucker, of Ballarat, has been appointed Dean of Ballarat. Archdeacon James, of Maryborough (Vic.), succeeds him as Archdeacon of Ballarat, and the Rev. Joseph Best has been appointed Archdeacon of Maryborough.

The Bishop of Adelaide has appointed Rev. Alexander Murray Francis, Th.L., to the charge of the Pinaroo District.

Archdeacon Hindley spoke in Wesley Church, Melbourne, on the scandalous position which the State of Victoria occupies as one of the only three States in the British Empire where no portions of the Bible are allowed to be read in the State schools.

Rev. E. C. Frewin, prior to leaving Lorne (Vic.), was made the recipient of a wallet of notes from his parishioners.

Rev. E. S. Chase, of Pantan Hills, was married on June 21st to Miss Wilson, of Hurstbridge.

Mrs. E. C. Wade (wife of the vicar of Sandringham, Melbourne) left by the "Ceramic" on June 28th for a trip to England.

Rev. T. McKeon, of Vermont (Melbourne) has been granted six months' leave of absence on account of sickness.

The Rev. H. A. Brooksbanks succeeds the Rev. M. de B. Griffiths as headmaster of the Northcote C. of E. Grammar School. Mr. Griffiths is said to be taking a trip to Europe.

Mr. S. H. Robinson, Secretary of Melbourne C.E.M.S., was presented with a fountain pen by the visiting delegates to the recent conference, in token of his work during their stay.

Mr. Arthur Newham, on the occasion of his retirement from the office of church warden of St. Alban's, Leura (diocese of Sydney) received a presentation of several volumes of modern literature and a gold-mounted fountain pen.

Mr. Newham, who is a graduate of St. John's College, Cambridge, retired from the position of assistant professor of mathematics at Sydney University about seven years ago, since which time he has resided at Leura, taking an active interest in the welfare of St. Alban's, until laid aside a few months ago by ill-health. For some years he was a member of the Council of the C. E. Grammar School for Boys, North Sydney.

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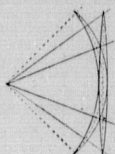
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Our Melbourne Letter.

(From our own Correspondent.)

The Chapter House, with its lofty, somewhat gloomy walls, from which ancient and modern dignitaries look down out of their large canopies; the Chapter House, with its close proximity to the noisy street, and with its freezing chamber atmosphere, is not the best place in the world for an Islington Conference. The rattle of wheels without sometimes drowns the voice of the speaker within; the cold air causes every man to button his overcoat, hunch his shoulders, and keep his knees close together; and should his attention wander for a moment from a speaker, and his eye wander to the walls, what a reception he gets from the past! One dignitary gazes across the room into space in lofty unconcern; another appears to be arching his brows in mild surprise at seeing the pignims who now occupy the House, which, in other days, resounded to his eloquence; while the latest of them seems to look almost at us, as much as to say: "You needn't think I'm dead yet!"

In spite of these drawbacks, Islington was a success this year. In point of attendance (about sixty) it exceeded past efforts, and the calibre of the speakers and of the papers was quite up to tradition.

The Bishop of Gipsland makes an excellent chairman. He is so warm-hearted and genial that you almost forget how cold the atmosphere is; and, best of all, you feel that he is so human because he is so much a man of God. There is no one quite so great a humbug as the preternaturally solemn person who seems to know nothing of the pleasure, "sweeter e'en than gaiety," which God's children share with their Father—the "reckless joy of the Lord."

One pleasing feature of the conference was the almost entire absence of castigation of those who belong to another school of thought within our church. Only once did this note creep in. One of the visiting clergy in an impromptu speech using the thirty-nine Articles to give those who think differently from him forty-strikes save-one! With, perhaps, this exception, there was every evidence of that charity which thinketh no evil but believeth all things, hopeth all things, if sincere Christian men exalt the sacrament, that is because they believe that it brings them into touch with Christ; if they are concerned with what seems to us only the hem of Christ's garment, that is because, it is none other than Christ's own garment that they feel they are touching. It is in Christ that sincere men of all schools of Christian thought find their hearts' meeting-place. "To pray together" (said Mme. de Staël in "Corinne") in whatever tongue or ritual, is the most tender brotherhood of hope and sympathy that men can contract in this life. "Grace be with all them that love our Lord Jesus Christ in sincerity."

Melbourne has an interesting South African visitor in the person of the Rev. J. E. Beverley, who is one of only four evangelical vicars in the Province of South Africa. Mr. Beverley, who is Rector of Holy Trinity, Capetown, is enjoying a much-earned furlough in Australia. He has the brisk manner and appearance of a good business man, and he has humour! At a small gathering of clergy the other day he was being subjected to a rapid fire of questions about the Church in South Africa. To all questions he answered unhesitatingly. At last one divine said: "What would

you say constituted the exact dividing line between the High Churchman and the Evangelical in South Africa?" Here was a nice point, and the company laughed. But we were suddenly still when we saw that our guest, who had not joined in the laugh, was answering: "The exact dividing line between Evangelicals and High Churchmen in South Africa is—(a brief pause, and a twinkle in his eye)—the same as it is in Australia!"

Important Conference on The Industrial Situation.

A Conference on the Industrial problem was held in the Chapter House, Sydney, on June 22 and 23. The attendance was encouraging, especially on the Thursday night. The Dean of Sydney presided in the absence of the Archbishop of Sydney. He said that the problem was right in the heart of the life of the church, and that we did not approach the subject from the outside, but the inside.

Professor Elton Mayo spoke on the present economic situation in Australia, the Bishop of Newcastle on the Church's attitude towards the present economic situation, Mr. B. H. Molesworth (University of Queensland) on "The Revolutionary Movement in Australia," the Dean of Melbourne on the Church's attitude towards revolutionary movements, and Canon Archdall on "The Supremacy of Christ in all Human Relationship."

(We reprint elsewhere the papers by Canon Archdall of Armidale and The Dean of Melbourne).

Professor Elton Mayo spoke from the standpoint of the psychologist. He said that the last 100 years had seen an enormous development of civilisation. There had been a general change of social scale. Men thought and felt in relation to an environment that was world-wide. The change, without precedent in history, was not, however without its peculiar dangers.

If the forces which held society together had gained power, so also had those which made for disruption. It was no longer possible to assume that the social structure would somehow persist. Comparing their predecessors' expectations with present-day facts, they found that in material progress their highest hopes had been justified, but the factors which they had disregarded had become forces which made for disruption rather than cohesion. Human energy was breaking society to-day. It was not striking like fire, ever upwards. The greater part of our energy was dissipated in civil fighting. In the nineteenth century people were trained in the views that men should think of nothing but their own gain. They believed that the desires for individual pleasure and self-seeking were the ultimate human motives to action, and these are still significant to-day.

When they turned to a survey of the present facts they saw an enormous advance in human knowledge and invention, combined with a diminishing capacity for social collaboration. Individual greed and pleasure-seeking had not proved to be civilised ideals, or divinely-inspired motives. So far they had not succeeded in finding a solution, yet the need of finding a way out of the impasse was never more imperative. A survey of our present civilisation did not conduce to serenity or an easy satisfaction. The industrial structure of society had to bear a heavier burden than any civilisation had successfully borne, and society was not even single-minded or at one in its effort to carry it. The situation they were facing was as serious as the war situation six years ago. Were they doing anything beyond superficial tinkering? What did they mean by unrest, dissatisfaction, strikes and sabotage, class-hatred? The society that could not solve

the problem of industrial peace could not hope to maintain its existence as a society. There were those who maintained that unrest was no more than a symptom, that the economic foundations of society were slowly cracking from the base upwards. The logical conclusion of the present situation, according to Mr. Graham Wallace, was a lingering industrial struggle, lasting, perhaps, half a century.

Turning from the symptoms, what were the causes at work? Morale was the mental factor in work, whatever the work was. It determined the issue in most cases. The psychologist this was the situation, that civilisation was facing a very heavy task with a badly damaged morale. The industrial worker was suspicious of all leadership, added to which was the disorganising effect of politics. The economist considered only the logic of business, not the human factor. Were wages and working conditions the real issue? For himself he believed the issue was one of personal freedom. The worker had not lost interest in work so much as in life. The capacity to play was not being developed. They were apt to forget that it was human emotions which in the last resort determined human destiny.

Industrial unrest was not caused by mere dissatisfaction with wages and working conditions, but by the fact that a conscious dissatisfaction served to light up, as it were, the hidden, the unconscious, the passionate emotions, ran wildly through the industrial group; tales of capitalist conspiracy were eagerly accepted; and dispassionate logic was contemptuously spurned. The pity of it was that it was not only the workers who moved thus unknowingly towards social disruption. Democracy of that kind was based, not on reason, but on delusions of conspiracy and lunacy. Social questions of the utmost importance were determined by appeal to prejudice, emotion, and unreason. Civilisation, if it was to be civilisation, must lead them from savage fear to freedom and include every individual, every social group, and family. Man is free when he is using his capacity to master his environment and master himself.

The Bishop of Newcastle dealt with "The Church's Attitude Towards the Economic Situation." "What ought the teachers of the Church to say about the economic question?" he asked. "Why, should they teach anything about it at all, why not preach the Gospel?" His answer was that the Gospel included the economic situation, because it had moral causes and moral results. Even they looked only at the physical results they might justly interfere by the Church. The Church could not ignore the economic situation. One of the fundamental teachings of Christianity was the value of personality. The production of wealth was not the highest thing. Their object should be to disturb the consciences of those who profited by the present system. There was no need to disturb the conscience of those who suffered. There was plenty of scope for the Church's plain teaching along those lines, and scope, too, for moral courage.

Then they came to the crucial question, was it the duty of the Church to teach that the present situation was so evil that it could not be remedied? He would say that it was the Church's duty to advocate reform. It was too soon to say that reform was hopeless. All through history there had been proposals for the reconstruction of society. The Church was not fitted to decide which was the best, and even the best would fall unless human society was changed. It was not a mere trifling reform that was required, but a change in the substitution of Christian ideals for pagan, of services instead of self-seeking, of sacrifice instead of unhealthy competition. Christianity worked by leavening and not by catastrophe. As to the Church's attitude to the class war, he believed the right answer was that the Church ought not to take sides. The victory of either class would be disastrous. The best they could hope for was a drawn battle. It was for the Church to make her teaching of brotherhood and service more emphatic to both sides.

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"Remember that the greatest success is to be measured by the degree of fellowship and comradeship which the effort has achieved, not by the material benefits which may have accrued. That is to discover the Righteousness of God, to which all other things shall be added. And when that is achieved, the true revolution will have taken place."

We venture to quote these words from the Bishop of Bristol's sermon on "Christianity and Social Life," as giving a true direction to all thought concerning the great and grave problem of our social life and the attitude of the Church towards it.

It cannot be justly declared to-day that the Church is apathetic regarding the conditions that prevail in the industrial section of our common life. Both in England and elsewhere a great deal of earnest prayer and thought are being devoted to a subject that manifestly bristles with difficulties, and is causing great heartburnings and heavy suffering amongst the poorer classes of the nation. The Lambeth Conference and English Church Convocations have been thinking hard, and speaking hard about the problem. The acute situation in England, produced by the miners' strike and other threatening strikes, is naturally receiving much attention wherever men of thought and earnestness foregather. Revolutionary sayings are not confined to the leaders of the striking classes. The Bishop of Truro, in the Canterbury Convocation, received a very sympathetic hearing when he said that the word "economics" had been held up as a kind of bogey. If there was a controversy between the economic and the moral, it was their bounden duty to interfere, and to interfere on the side of the moral. "Economic law" was becoming a fetish, and they were compelled as Christian people to enunciate not a static and dead morality of a Christ of 1900 years ago, but the ethical teaching of the Lord of the Kingdom which Christ taught, and which could and must be applied to the changing economic conditions of every country. If economics found themselves in controversy with the law of the kingdom itself, then it was the economics that must be changed.

The Conference in Sydney produced some constructive thinking and statement, and was especially interesting in the way the problem before it was emphasised over and over again as at its

base a religious one. Just the same point was emphasised by the Bishop of Manchester in the York Convocation. Dr. Temple was speaking on a motion, in the name of the Bishop of Durham, affirming "that no permanent solution of industrial problems can be found until the people generally in all classes of society prefer spiritual to material good, and bring to bear upon economic matters the mind of Christ." The Bishop pointed out that as long as man cared more about material goods than spiritual things conflicts became inevitable, because the success of one involved the failure of the other. The motive of personal gain, or gain for one's class in society, was one on which not much reliance could be placed by those receiving inspiration from some source other than the industrial process itself. It seemed to him that they had perpetually to remind people that just in proportion as their aims are lofty and their goal noble, they needed the inspiration which they would not find in their own nature or any form of social organisation that could be conceived, and was only to be found so far as they were in communion with the eternal and attempting to solve the problems of the times in the light of eternal principles.

It is the duty of the Church, out of a heart transparently sincere in its love for all men without distinction of class or colour, to keep on emphasising those principles, and especially the great central and fundamental principle of love which "seeketh not her own," but gives herself in self-forgetful service for the good of others. The Church must keep on hammering home the message of sacrifice and service. She must, with the Apostle of old, placard Jesus, the Crucified God, before the men. For the Cross of the Lord Christ is the only true motive and measure of service.

Australian College of Theology.

Canon W. Hey Sharp has addressed the following letter to the governing body of the College:

"Towards the close of this year it will become necessary for the College to elect from among the Fellows a Council of five Delegates who shall hold office for a period of five years, and also a Registrar who shall hold office for a period of five years and shall be ex-officio a member of the Council."

"I have now had the honour of being Registrar and Treasurer for five successive periods covering the first 25 years of the work of the College. At 76 I could not look forward to carrying on the work for another period, supposing the College would otherwise have wished me to do so. It seems well to mention this in good time, so that the Fellows may not be hurried or inconvenienced in providing for the future."

The work involves a risk which it would not be easy to avoid, but which does not grow less as the Registrar grows older. There is no one else who is conversant with the detailed working of the system, and who could come to the rescue in the event of illness or other emergency. If 'engine trouble' of this kind were to occur—particularly during the six months from June to November, when punctual attention to a host of details is required—the programme for the year's examinations might be seriously disorganised."

Those who are cognisant of the working of the A.C. Th. will sympathise with Canon Sharp in his statement, and will regret the need of this warning. It is so perfectly true that Canon Sharp has been practically responsible for the whole organisation of the work that it is incumbent upon the responsible authorities to see that some one should be at once elected to assist the Registrar in order to relieve him of a lot of detail work with which he should not be burdened, and as well to get a thorough working knowledge of the system of the College.

The Church of England Men's Society.

(President, Bishop of Bathurst; Rev. A. R. Ebbs, National Secretary, Church House, Sydney.)

It is proposed to hold the next National Conference in Sydney, from Tuesday, December 27th, to Monday, January 2nd. This period has been chosen after much deliberation, as being the most suitable for the laymen of the church. It is hoped to accommodate the Conference in a beautiful house. They will be charged 30s. for accommodation for the whole time. Laymen and clergymen throughout Australia are asked to note the dates. Efforts are being made to obtain an exceedingly strong platform of speakers, and to make the Conference worthy of the manhood of the Church.

Finance.—The National Treasurer, Mr. H. C. Byrne, will be most grateful for any contributions which may be sent to him, c/o Church House, Sydney, for the National Fund. Two Melbourne friends have just given an excellent lead, by each contributing £50. A strong National Fund means the carrying out of a strong National programme.

New Branches.—New Branches are being formed, and old ones are being revived in every State. The greatest care is being exercised, so that the branches will be a real power for good in the parish wherein they are established.

The Dean of Newcastle's new book, which has been specially written for the Society, and which we hope (if funds permit) will be published immediately, will be most helpful to individual members, and to branches, to guide them in definite study.

The National Secretary will be at the Newcastle Synod on July 6th, and will visit a number of parishes in that diocese during the month of July.

The World's Student Christian Federation Origin, Achievements, Forecast

(By John R. Mott.)

The pamphlet before us is a brief record of the achievements of the past quarter century of the W.S.C.F., and a forecast of unfinished tasks. The name of John R. Mott at once guarantees something readable and inspirational, and we imagine that here is one of the best statements concerning this wonderful and potentially great world-wide movement, and readily recommend it to clergy and thoughtful laity alike, in order to bring them into touch with a movement which is quickly, but most effectively, at work in the student world for the furtherance of the Kingdom of Christ. Beginning in 1875 with five C.S. Movements, and a membership of some 30,000, the W.S.C.F. numbers, 26 Movements with an aggregate membership of about 200,000. The fact that two hundred thousand students, representing over 40 different lands, are linked together in a fellowship of prayer and service for the advancement of Christ's Kingdom gives inspiration and hope concerning the fulfilment of our Master's prayer, "That they all may be one." Only last January these foregathered in Glasgow some 5000 student delegates, of different race and colour, at what has been described as an epoch-making conference. "I did not know that there were so many Christians in Great Britain," said one of the speakers, "and that Conference has given to the Christian world a volume enshrining some of its wonderful inspiration, entitled 'Christ and Human Need'" (on sale at A.S.C.M. Offices, 182 Collins St., Melbourne, and C.M.S. Bookroom, 192 Castlereagh Street, Sydney; price 4/6). The very title of that book justifies Mr. Mott's claim that the W.S.C.F. has led in "The promotion of the study of the needs of the world from the point of view of Jesus Christ." The Part II. of the pamphlet under review is entitled: "A Forecast: The Challenge of Unfinished Tasks." "The transformed world situation ushered in (the Federation) into a virtually new era." And so there is the call to earnest consideration of (1) the unoccupied fields, especially their student life, and the school children; (2) the inner problems of the different student movements, and the call to compare students with the Living Christ. This is the Federation's central purpose. Then the new world situation, with its catastrophic changes, emphasises the need of Christianising the new Social Order, the only method of securing alteration and curing age-long

social evils; and (3) international relations. All lands to-day are clamouring national freedom and race equality. The W.S.F. occupies a strategic position for the solution of these grave problems. Mr. Mott closes with an appeal for prayer. "The superhuman energy needed must come from the Source of living energy. Our leaders and members therefore must preserve at all costs intimate contact with their living Lord." The pamphlet is doubtless addressed to members of the W.S.C. Federation, but we heartily commend its inspiring challenge to the Church generally.

(Our Copy from The Australasian Students' Christian Movement, 182 Collins Street, Melbourne, 92 pp. and 13 photographic illustrations; price 1/6.)

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Opening of School Hall.

On Wednesday, June 22, a School Hall was opened by the Very Rev. the Dean of Sydney in connection with St. Andrew's Church, on the corner of Concord and Paramatta Roads, Strathfield, in the parish of Concord and Burwood.

The Rev. H. N. Fowys, curate of the church, gave a resume of the events leading up to the building of a School Hall. Over £500 had been raised for the building fund of the Church in a little over twelve months.

The Dean was warmly greeted by over 350 people who were present, and called on members of the Church to support the Church to their utmost. If they did not other Churches would step in and take over the place.

A collection was taken up amounting to over £17. The School Hall will meet a long-felt want at this Church. The dimensions are 48 feet by 28 feet, walls of brick, roof of tiles. The style and finish of the hall is excellent, and is a pattern for other Churches to follow. Apologies for unavoidable absence were received from several of the local clergy, members of both the Federal and State Parliaments.

S.S. Teachers' Group Meeting. Eastern Suburbs.

The quarterly group meeting of Sunday School teachers was held at St. Barnabas', Mill Hill, on Saturday, June 25. The Rev. Alan L. Whitehorn, M.A., preached at short Evensong, and afterwards gave a lecture on "Discipline in the Class." The whole evening was of the greatest help and inspiration to the teachers.

A Worthy Memorial.

A movement is on foot to perpetuate the memory of the late Lieut-Col. Watt, O.B.E., L.D.H., C. de G.

The memorial is to take the form of the establishment of a fund for the building of a home for boys on the Havilah Estate at Wahroonga, under the control of the Church of England Committee for Homes and Hostels for Children, or for a wing to the existing buildings.

A small committee, consisting of Messrs. E. W. Knox, A. Consett Stephen, J. O. Fairfax, John Gilchrist, A. Jobson, Dr. Watt, Messrs. James Burns, J. C. McKeown, C. M. Young, J. W. Manson, W. H. Palmer, S. E. Laidley, and J. S. Richardson, and Colonel Rabett, has been appointed to carry out the project.

Subscriptions to the fund are invited from the personal friends of the late Colonel Watt who may be desirous of assisting in the perpetuation of his name.

Subscriptions may be sent to the hon. treasurer (Mr. S. E. Laidley), 7 O'Connell Street, Sydney, or to the secretary of the Union Club. Cheques should be made payable to "Oswald Watt Memorial."

Carlingford Home for Boys.

A particularly successful "Linen Tea" was held at St. John's Parish Hall, Paramatta on Saturday afternoon, June 7th, for the purpose of augmenting the supply of linen for the new home recently opened by His Grace, the Archbishop of Sydney. Much credit is due to the ladies of the Parish who were responsible for the effort which met with a most generous response, over seventy pounds worth of sheets, pillowslips, towels, etc., being received, and in addition, the sum of twenty-one pounds in cash donations. Rev. S. M. Johnstone who presided at the formal proceedings in announcing the sum total of the gifts, spoke of the gathering as

being one of the most successful held in the parish hall for some time past.

Soldiers' Memorial at St. Luke's, Mosman.

On Sunday, the 12th ult., His Grace, the Archbishop, unveiled four stained-glass windows depicting the four Evangelists, also four Brass Tablets, on which are engraved the names of 144 men connected with St. Luke's, who served in the Great War; 28 of whom made the great sacrifice. These windows and tablets were the gift of the congregation, marking their appreciation of those who went forth and "hazarded their lives" for the Empire. In addition to the above, a large 3-light window was placed in the West End of the Church by Mr. and Mrs. W. Hutchinson in memory of their son, and bears the inscription: "In memory of Edwin Octavius Hutchinson, Lieut. Royal Engineers, Born at Mosman, June 22nd, 1893; fell at Gueucourt, France, September 21st, 1918. 'Faithful unto death.'"

There were also unveiled a window representing St. Paul in memory of W. C. Goulding, who took a leading part in the erection of the first St. Luke's Church, Middle Harbor; another window—The Women at the Sepulchre—in memory of the Julia Noakes, a prominent worker in the Church; and also a window—Christ stilling the storm—given by Captain Marcus Osborne as a thank-offering for recovery from a serious illness.

There was an overflowing congregation, some being unable to gain admittance; His Grace spoke most sympathetically and helpfully from the text: "Because thou hast seen me, Thomas, thou hast believed; blessed are all they that have not seen and yet have believed." All present felt that, notwithstanding the sad remembrance recalled by the reading of those 144 names, the sermon lifted their thoughts and hearts to a higher spiritual place where, by faith, they were able to realise: "He Doeth All Things Well."

After the unveiling, the Funeral March (Chopin) was played, and the Last Post sounded. Then followed the Anthem—"What are these arrayed in white robes?" The whole service was most impressive and uplifting. The windows which greatly enrich the church were executed by the Sydney firm, Lyon and Cottier—the artist being Mr. Alfred Handel of that firm.

GOULBURN. Ordination.

By the Bishop of Goulburn, in his cathedral, on the Feast of the Nativity of St. John Baptist, Chas. Roy Jessop, Th.L., preacher, the Bishop.

Appointment.

Chas. Roy Jessop, Deacon-in-charge, Hume Reservoir Camp Mission.

Cathedral Soldiers' Memorial.

Mr. Burcham Champ, the architect of the soldiers' memorial chapel, was in Goulburn for the 13th and 14th, and met the members of the Memorial Committee on Monday, 13th. Various details were discussed and settled in consultation with him, and the meeting was most helpful and interesting. Three bays of the main screen are now finished, and the beauty and surprising lightness of the whole design evident. It was determined to complete the sodila as part of the design in stone, to revert to stone instead of marble for the communion rails. The matter of the material for the communion rail itself was left over for the present, the architect not liking the idea of executing this in marble.

Diocesan Missionary Council.

The financial statement to be presented to the next meeting of the D.C.M. shows that for the six months over £547 has been donated in the diocese to the cause of Foreign Missions, of which £108 was granted to the work of the C.M.S., and the remainder to A.B.M.

GRAFTON.

A Roll of Honor.

A Roll of Honor, of dignified design, in the style of decorative Gothic, is to be unveiled at St. Stephen's, Dorrigo. It contains 120 names, written in gold and black line on three panels. The memorial is of light oak, and of excellent finish, being well constructed and true to style, and the carving at the panel heads; in the gable, which forms a canopy over the centre panel, and also of the initials, is skilfully executed.

The firm of Frederick W. Tod & Co., designed and carried out the work.

VICTORIA.

MELBOURNE.

Ridley Reunion.

(From a Correspondent.)

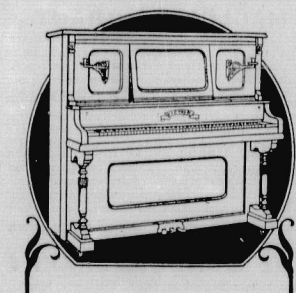
The fourth annual reunion of Ridley Old Collegians was held on Wednesday, June 15, 1921, at the College, Royal Parade, Parkville, Victoria.

The morning session commenced as usual with a celebration of Holy Communion at 11 o'clock. Canon H. T. Langley, M.A., had consented to give the address this year, but on Wednesday morning we were sorry to hear that he was ill and could not be with us. At the eleventh hour the Rev. C. W. T. Rogers, of St. Michael's, North Carlton, consented to fill the breach. It was peculiarly appropriate that the vicar of the parish in which the College is situated should be with us, and one felt that the message that he gave us was an answer to his faithfulness in coming at such short notice. His thoughts centred round Mark i. 41, "Jesus moved with compassion." Men must be not only preachers but pastors, not only prophets but priests, and filled with the same compassion with which Jesus was filled—if they are to touch men's lives.

The following old Collegians were present:—The Revs. W. P. Bainbridge, R. H. Simmons, A. Banks, R. J. Brady, C. P. Lee, J. H. Raverty, T. L. Lawrence, J. J. Booth, F. P. Edwards, P. W. Robinson, A. Craig, C. L. Moyes, H. W. G. Nichols, B. B. Louzada, T. Wilkinson, H. J. M. Bryan, A. C. Miles.

Past and present students gathered at 12-15 in the dining room to hear Mr. Lee's paper on "Intimations of Immortality in the World of Nature." The subject was ably treated, showing how there is much food for thought with regard to immortality in following the four lines suggested—the universal appeal of justice; the sense of beauty everywhere; the fields which knowledge opens up; instinct.

At 1 p.m. there was an adjournment to the library and common room, where tables had been tastefully laid out, following last year's happy experiment. Here time passed all too quickly. Memories and recollections of early college days and ways, jostled with discussions on the morning's paper, and some queer remarks re English cricket, for the benefit of the English fraternity present. With the inner man satisfied, a tour of inspection was made of the new college build-



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ing and grounds, where a group photo was
taken.

All returned at 2.45 to discuss business
and hear Mr. J. H. Raverty's paper on the
"Church's Attitude towards Sport and
Amusement." The Principal ably occupied
the chair, and the majority of the business
over, Mr. Raverty's splendid paper was lis-
tened to with much attention. Scarcely has
it been the privilege of those present to hear
so vital, and difficult, a subject so well
handled. There were really two subjects in-
volved: the Church's attitude towards amuse-
ments and sports, and the special reference
of these to Sunday. The paper was produc-
tive of a wealth of helpful and varied com-
ment.

The business concluded, a hearty vote of
thanks was passed to Mr. Rogers for his
presence and address, and the writers of
the two excellent papers.
A special vote of thanks and appreciation
were conveyed to the Rev. R. G. Nichols,
M.A., B.D. (the Secretary) for his un-
tiring energies and marked success in the
Ridley College Campaign. After a cordial
vote of thanks had been passed to both the
Principal and Mrs. Wade for their warm
hospitality, the benediction brought to a
close a most enjoyable and profitable day.

Varia.

Says the "Church of England Messen-
ger": Two kinds of Diocesan Church papers
are in existence in Australia. One kind are
critical and keenly alive to the faults and
failings of the Church. The other order
fills much space with adulation of speakers
and preachers, especially if they are "offi-
cial." Which kind of paper should we en-
courage?

So that Vicars of parishes might have an
opportunity of training the young people for
Confirmation, the following motion was car-
ried at the East Melbourne R.D. Chapter
meeting:—"That it is advisable that Chap-
lains of Public Schools inform vicars of par-
ishes of the names and addresses of chil-
dren who are of age for Confirmation be-
fore enrolling them in school Confirmation
classes."

Student Christian Movement.

The annual meeting of the Victorian State
Council of the Australasian Student Christ-
ian Movement will be held in the Assembly
Hall, Collins Street, Melbourne, on Friday,
July 8th, at 8 p.m.

The speakers will be Mr. W. H. P. Mac-
Kenzie, General Secretary of the A.S.C.M.,
on the Student Movement at Home. Profes-
sor H. R. Hamley, of Wilson College, Bom-
bay, on the Student Movement in India; and
Miss Florence Young, who has just returned
from a tour in Europe, on The Food Situa-
tion in Central Europe, and Its Meaning for
Us.

A Second Conference on Australia's Rela- tions With the East.

With special reference to the "White Aus-
tralia" policy, arranged by the Victorian
Auxiliary of the Australasian Student Christ-
ian Movement, is to be held at St. Andrew's
College, Mt. Victor Road, Deepdene (off elec-
tric car route), on Saturday, July 9th, 1921,
from 3 p.m. to 8.30 p.m. (Tea at 6 p.m.).
Professor Woodruff will take the chair. The
discussion will be opened by Dr. Sidney
Strong, of Seattle, U.S.A., and D. K. Picken,
Esq., Master of Ormond.

A reading of the Article on "The White
Australia Policy" in the Round Table, Mar.
1921, and of "Christ and Human Need,
1921" (Student Movement Press) will help
intending members to take an active inter-
est in the discussions.

Notice of intention to be present should
be sent not later than July 4th, to Miss K.
Browne, 260 High Street, Malvern.
The registration fee (including tea) is
2/6, payable at Conference.

Laymen Conduct Services.

At St. Michael's, North Carlton (Melb.)
recently the service was conducted entirely
by laymen. A male choir rendered the
musical portion of the service. A quartette
was sung by Messrs. Stephens, W. Smyth,
and A. and J. Stewart, and a solo by Mr.
P. Meadows. The lessons were read by Mr.
P. C. Creelman, and the prayers by Messrs.
W. Langford and W. Smythe. The preacher
was Mr. G. Pascoe.

Church Missionary Society Notes.

A series of Group Prayer Meeting has
been arranged by the Victorian Branch of
the Church Missionary Society to be held
during the month of June. The meetings
are for united intercession concerning the
needs of the work. Amongst those yet to
be held are gathering at St. Agnes', Glen-
huntly, on 27th June; St. Columba's, Haw-

thorn, on the 28th, and St. John's, Footscray,
on the 29th.

A Rally of C.M.S. supporters will be held
in the Chapter House at St. Paul's Cathed-
ral, Melbourne, on Tuesday, 5th July. Ad-
dresses will be delivered by the Rev. H. J.
Howden of Western China, and the Rev. R.
A. Pollard of Fukien, China. Moving pic-
tures illustrating life in China will be ex-
hibited.

BALLARAT.

Synod.

The Synod passed a motion declaring, "con-
stant and devoted" loyalty to His Majesty
the King, and their determination to op-
pose in every way all those movements and
influences, which are disloyal to the Crown,
or which tend to the disruption of the Em-
pire."

The Synod curiously followed in the train
of the Sydney Synod, and failed to define "a
communicant."

Wangaratta.

Report of the Organising Committee.

At the last Synod in July, 1920, a Dioce-
san and Parochial scheme of finance was
launched, and a direction was made to the
Diocesan Council to appoint an organising
committee to take in hand the improvement
of parochial stipends and to galvanise the
Home Mission Fund into increased life.

On the appointment of the committee
(Rev. Canon Wray, C.M.G., Revs. G. W.
Carter, J. L. Watt, and N. D. Herring, and
Mr. P. C. Purbrick, in addition to the Bishop
of the Diocese and the Archbishop ex-officio)
soon after Synod, a start was made with
the work—Home Missions receiving first at-
tention. As a result, the annual appeal re-
alised over £840, an addition of nearly £170
over the previous year. This enabled the
organising committee, which also acts as the
Home Mission Committee, to recommend to
the Diocesan Council the augmentation of
stipends in the smaller parishes, bringing all
to the minimum for junior clergy under five
years' standing of £225 per annum, and a
buse. An increase in several instances to
enable some parishes to reach £250 per an-
num by offering 2 for £ on the amount
raised locally, was also made.

A start was also begun with the visita-
tion of the different parishes by the Hon-
orary Organisers (the Rev. S. W. Williamson
being asked to act in addition to the origi-
nal Committee). As a result, twenty-two
out of the thirty-four parishes increased their
stipend raised locally, making an aggregate
increase of £801 per annum. These increases,
in addition to those made from the Home
Mission Fund, make an average stipend in
the diocese of £262 per annum—no clergyman
receiving under £225, and none over £350.
In only two parishes a house is not provided,
and in both, this will be presently rectified;
while in a third of the parishes some allow-
ance is made towards horse or motor upkeep.

On the whole, the work of the Committee
has borne good fruit, and the living condi-
tions of the clergy greatly improved, and a
still better return is hoped for next year, if
existing anticipations are fulfilled.

GIPPSLAND.

(From our Own Correspondent.)

Splendid rains have fallen all over the
State, giving the farming community, espe-
cially, new heart to face the uncertainties of
tilling the soil.

On June 10th an eventful day was cele-
brated at the Brotherhood House, when the
first two Australians were admitted to the
Brotherhood of St. John the Evangelist.
They were Mr. C. Woodhouse and Mr. A. H.
Dennett. The former is well known in Sale,
especially in connection with the Young
Men's Club at St. Paul's Cathedral, and the
latter comes from St. Luke's, South Mel-
bourne.

The Bishop, assisted by the Warden and
Tutor of the Brotherhood (Rev. A. C. Powell
and Canon Haultain) performed the cere-
mony at a special communion in the Brother-
hood Chapel.

The Bishop preached the sermon, in which
he showed that the outlook of men now on
life in terms of the question, "Will it pay?"
demanded men in the ministry who were
ready to pay any price in order to serve and
win men to a truer view of life.

It is fully expected that they are but the
first of a long line of Australians who will
enter this Brotherhood. An annual "raid"
on the metropolis and the personal appeal
of the Brothers in the bush districts will
be a double factor to help bring this about.
All the foundation members of the Brother-
hood whom the Bishop brought out from

Correspondence.

"Evangelicalism."

The Editor, "The Church Record."

Sir,—Lately I received an invitation to
attend "an important meeting of Church-
men to consider an urgent matter affecting
the Cause of Evangelicalism in Australia."
It was mystifying, and even alarming. No
ray of light was thrown upon the source of
perturbation. What could have gone wrong?
Had somebody been wearing vestments, or
burning incense, or asking nonconformists
or women to preach in his church, or betray-
ing a sense of the illuminating power of
Biblical Criticism, or otherwise waving a red
flag of revolution against reputed law and
custom? Or was it perchance a humorously
"slim" device for getting people together in
larger numbers by tickling their inquisitive or
pugnacious instincts?

Happily it turned out that the tocsin did
not portend anything very dreadful, after all.
It stood for a piquant method of rattling the
money box on behalf of a deserving instru-
ment of propaganda. The worst of it is
that there are such a multitude of deserv-
ing "causes" that the din of rattling money
boxes is for ever with us.

But, with reasonable precision, what is the
correct meaning to be attached to the word
"Evangelicalism?" It would be interesting
if each of those who attended the meeting,
and perhaps a good many who did not at-
tend, would independently, and without con-
sulting books or other people, write down his
or her definition or description of the con-
notation of the word, and then allow us at
leisure to study and compare the several
accounts. Those tricky rogues called ab-
stract nouns do such a brisk business in fog-
ging our thinking, and masking our lack of
thought. It is said that serious thinkers
are coming to have less and less use for ab-
stract nouns. Doubtless there would be
noteworthy difference to be found in the ac-
counts, just as there might be still more not-
eworthy differences between the accounts given
to-day and those which would have been
given fifty or a hundred years ago. These
chronological differences would naturally be
expected to show some advances in thought
going along with advances in knowledge.
At any rate, they might serve to remind us
that no "ism" or partial formulation by any
group or district or age of the Church will
be adequate to exhaust or to fully express
the significance of the Jesus of the Gospels
and of history.

June 24.

W. HEY, SHARP.

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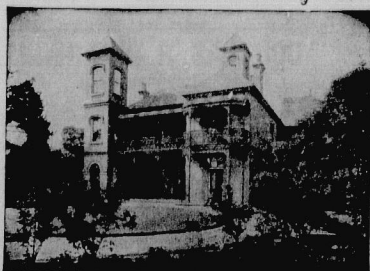
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The Only Way of Fellowship.

(A paper given at the A.C.S.U. Conference in Sydney by the Rev. Canon Archdall, M.A., Headmaster of the Armidale School).

We are witnessing to-day the widespread break-up of the social consciousness of men. Internationally and socially and industrially, division, and mutual distrust and hatred are taking the place of fellowship and brotherhood. But we can see the sort of community-spirit which alone can save us.

Thus, if people are to have a common will in social life and are to believe in a common weal in service, in which all classes and individuals find their true development, we must look beyond the present-day pathetic attempts after social community to something like the vision and faith of the New Testament, in its doctrine of the Kingdom of God and of the Church as the organ of that Kingdom. There at any rate is portrayed a fellowship which declares the true relation of men to men, as mutually sharing in the Love of God. This fellowship is not limited by any natural relationships or by the pursuit of any particular interests. It is universal or Catholic, and contains something which is fundamental to man as man and to all forms of man's activity. It shows us that the power to pursue common purposes can only be derived from subordination to a common ideal; and that, while the individual only attains to freedom in so far as he recognises and accepts the authority of the common will, it is through all the individuals that the common will is to come to expression.

A Religious Basis.

Such a conception of the meaning of social relationship between man and man is only possible on a religious basis, so that, while all other forms of human association are only such in ideal, the social expression of life in the Kingdom of God is the only true community. But we find that this connection between religion and the various departments of man's social endeavours has been left out of account. Hence the growing distrust and disintegration, threatening our whole civilisation.

What, then, is the function of the Christian Fellowship of the Spirit? It should provide the basis on which all other forms of human association can attain their true end and development. It should exercise the same inspiring and restraining influence over the self-regarding self-assertion of social groups as over the selfishness of individual man. For the trouble is that, as freedom of association grows up, exaggerations of party politics and class division soon rear themselves against the vital interests and realities of life as a whole. There can be no doubt that the alarming proportion of present-day social disintegration is largely due to the absence of a deep and unifying spiritual life or fellowship. Without such a universal fellowship based on the simple grounds of humanity and man's religious relation to God, the various social localities can only bring chaos and disharmony.

Thus Christianity has to provide a spiritual basis for human associations; and it must do this by contemplating on the development of the power to serve a common purpose. It must, however, be confessed that group selfishness in all the branches of the Church itself has helped to increase the chasm between religious and secular ideals. Once this false antithesis of Sacred and Secular has been set up, both religious and social life inevitably suffer. The result is that the social movement of our day has largely lost its faith and seems to be ready to put its trust in the old idol, Force, as the basis of government and order; and the mass of the people have been driven quite inevitably in the direction of secularism. On the other hand the Church has largely lost its social and moral outlook, so that it simply will not do for the Church to dwell on the excesses rather than the services of those whom the infidelity of Christian people has goaded into excess.

Religion and Economic Law.

But given a movement from both sides towards a belief in spiritual fellowship as the only cohesive force in human society we can then go on to recognise that the Church as a religious community and the various social groups are meant to be complementary. The latter should provide the institutional framework and the former the atmosphere of faith and goodwill. To take an example, justice must be the foundation of any true society; but it is love which comes from religion, which, as a matter of

fact, makes justice a thing to be desired and sought after. Again, it is equally futile to attempt to oppose the religious and secular forms of association. To attempt to save religion by keeping her out of touch with man's every-day interests and needs would be tantamount to strangling her influence. Religion as a mere matter of individual comfort is a totally insufficient representation of Christianity. On the other hand to worship economic law as having a sort of legislative authority over the possible course of events is to mistake its nature; for economic law is simply the expression of the morals of society in any particular stage of its development. We must, of course, take into account all current tendencies as part of the material to be moulded by moral ideal, but we must be equally ready to admit that the economic law of a low-grade civilisation may well have no survival value in a developing moral environment. It is certain at the present day that the bringing of newer moral ideals to bear upon our social and industrial relationships is a matter of the survival of our civilisation; therefore, religion is necessary even in a biological sense.

Moreover, when religion and secular community are once seen as necessarily complementary, we can go on to clear up our minds as to whether progress should be by revolution or evolution. Spiritual ideas and ideals are the really revolutionary forces, while programmes of their application must be evolutionary. To attempt to promote a revolution in the outward structure of social organisation apart from the revolution of ideals and attitudes of mind can only end, as it always has ended, in a sham revolution, which will bring the inevitable reaction in its train. If the victory of a new social consciousness be not one in the moral and religious experience of men it will never really be one at all. The appeal of these principles on which alone a true civilisation can be built up is the appeal of a spiritual logic evident to those who have the eyes to see in the past history of man. We should be humble enough to read the "Signs of the Times" in the past and in the present, and we should remember that no person or society ever yet went about to smash logic, but logic ended by smashing them.

The Church's Task.

Finally, we ask what can the Church do to prepare herself to render her proper service in this matter. To a large extent in this country religious and social development would seem to be proceeding along parallel lines which do not meet; but some day we hope very shortly—the lines will converge and the Church must then be able and ready to render the service which she alone is able to give. To begin with, she must reassert herself as a spiritually independent society, whose source and sanctions are drawn from depths unknown to any or every civilisation. In particular, she must not appear to be part and parcel of this present system or order, or especially allied to any particular party or class. In the next place she must actively promote the public and private discussions of these questions in a Christian atmosphere. Thirdly, she must believe that the present impasse is a challenge to her faith in the possibility of the entrance of a new stage in Christian history. It can be rightly compared in importance to the birth of the modern Missionary enterprise of a century ago. The Church must hope that she may be able to acquire more of her proper place and function as the inspirer and guide of the general life of humanity. Where modern democracy is failing, there should the Church be able to supply that inner spiritual bond between men and classes in virtue of which alone a real community is possible. Fourthly, she must unite together three loyalties, too often kept separate. She must be true to the whole tradition of past history in the Church, wherever the spirit of Christ was at work, but she must be equally loyal to the presence of Christ in the newer religious movements which sprang from the Reformation. Above all, she must be loyal to the fact of Christ incarnate in the world of men. No refusals or limitations of the Church or of Christian people have been able to confine or alter this fact. While the Church has slept or doubted or denied, Christ has not slept. In the darkest places He has been building up, where the Church refused the task.

Thus, both from inside and outside the Church, men are finding, by bitter experience, that the ultimate basis and value of life lies in the depth of spiritual fellowship, and in various ways there is being laid the foundation for the building of hu-

man society into the body of Christ. Our task is to bring together all these scattered elements of Christianity and these divided forces of the Kingdom. Repeat and believe in the Kingdom must be the first message of the Church to-day; Christ gave to man in Himself a new ground of faith, and the business of the Church is to make possible for man to-day a real change of minds in the same way. In order to do this it is necessary that the Church should manifest in miniature in Herself the Kingdom of God, not primarily as a doctrine or as a body of laws, but as a spirit creating and expressing itself in a community. Thus alone can the morale of our civilisation be re-established and our industrial system Christianised. The Church must have within herself a practical example of the possibility of the redemption of all human relationships from selfishness, and she must maintain points of contact between her own inner life and life as it is lived in all the various social groups around her. Thus will her influence have a chance to spread.

The Church's Attitude to Revolutionism.

(A paper read at the A.C.S.U. Conference in Sydney by the Dean of Melbourne.)

The word Revolution is used in many senses. To the alarmist who wishes to terrify timid souls, it implies proscriptions like those which disgraced the last century of the Roman republic, a reign of terror like that of the French Revolution, or the more frightful one of the Russian Revolution. On the other hand we speak of the Industrial Revolution in England in the 18th century, and of the revolution in modern Thought caused by the doctrine of evolution, or we say that the rise of Labour parties has effected a revolution in still more modern politics.

But Revolutionism has a more definite meaning. It is the name for a political policy. It is the demand for the overthrow of the present organisation of the State, and for the establishment of another in its place. Unless the present one is willing to abolish itself by constitutional enactment, force must be used. The revolutionist is prepared to use force, and whether there shall be bloodshed or not depends simply on whether there is resistance or not.

My task, then, is to discover whether Christianity can give its sanction to such a programme. It can be put still more simply. The attempt to carry out the programme begins as rebellion against the existing constitution. A revolution is a rebellion that has succeeded. Can Christianity, under any circumstances, approve of rebellion against a de facto Government, against the existing constitution of society? The answer must be found in Scripture, in the witness of Christian Thought through the centuries, and in deductions from theological principles accepted by our own leaders.

The Divine Right of Kings.

It will, I think, conduce to clearness if we start from the most uncompromising and most logically complete answer to our question which has been given in the names of the church. This is the doctrine of the divine right of Kings, as expounded by the Anglican divines of the 17th century. It asserts that monarchy is a divinely ordained institution, the de jure King being the holder of hereditary right. Such a King is responsible to God alone, all statutes, privileges, powers of Parliaments, or officers—besides his own, being of his granting, and existing by his pleasure and so long only as he pleases. Consequently there must be no resistance to his will. Even if he commands what God forbids, we must obey God rather than man, but we must

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patiently endure the penalties which the King proceeds to inflict, and so yield to him what was curiously called a passive obedience.

A good deal of this theory is too universally abandoned to make it necessary for me to spend time upon it. Christian theologians, anxious above all things to proclaim the Divine monarchy, were not likely to question the human Kingship. But really to question the human Kingship, and to maintain that the Divine monarchy has survived the imputation of atheism, and, indeed, if the first French republic had anti-Christian tendencies, that of the United States of America was to begin with definitely Christian. We say today that the form of Government is a matter of local expedience, and if there is divine right anywhere, it is to be asserted equally of every de facto Government. It is the organisation of the Community under an authority that all should recognise that alone can claim to be the Will of God for men.

Now, it is worth while to notice that divine right, whether in this generalised form or in the interest of the King, was not claimed in order to support the doctrine of non-resistance. But rather, non-resistance was accepted as the very awkward corollary to the doctrine of divine right. The great Anglicans of the 17th century were not time serving sycophants. They were not consciously, though unconsciously they probably were, biased by the fact that the monarchy maintained their own power. King James might support Episcopacy on the ground of "No Bishop, no King." But the bishops did not preach monarchy on the ground of "no King, no bishop." Dr. Egidis has proved, I think, that the doctrine of divine right first became important in the mediaeval conflict between the Empire and the Papacy. When, at that time, the Popes demanded obedience in the name of God, the only possible counter-argument was that the Emperor also reigned by divine authority. The growth of nationalism easily led to the extension of the claim from the Emperor to Kings in general. In a word, the animus of the doctrine of divine right was not primarily against the liberties of the people, but against the invasion of the secular authority by the ecclesiastical. It was designed to uphold the supremacy of the sovereignty of the nation.

No Divine Right to Govern Wrongly.

On the other hand, the "right divine to govern wrong" was never taught by any Christian teacher. If the King is only answerable to God, they are never tired of affirming (when possible, to the King himself), that to God he is answerable. This is as characteristic of Archbishop Laud as it is of St. Ambrose. And Isidore of Seville takes the further step, which is a most important one, though fancifully expressed—"The King is so called from ruling (Rex, a regendo): The King holds his name when he does rightly; he loses it when he transgresses against right." And again, he quotes, "If thou doest not rightly, thou ceasest to be a king." This, I think, is the true Christian position. It is the teaching of St. Paul. "There is no power but of God; and the powers that be, are ordained of God. Therefore, he that resisteth the power, withstandeth the ordinance of God." Does St. Paul then forbid resistance against upright tyrants? By no means. He is not thinking of such perversions at all. He continues, "Rulers are not a terror to the good work but to the evil. Do that which is good, and thou shalt have praise from the power. If thou doest evil be afraid, for he beareth not the sword in vain." The parallel passage in St. Peter has exactly the same outlook—"Be subject whether to the King as supreme, or unto governors as sent by him for vengeance on evil-doers and for praise to them that do well." The government contemplated in each case is one that, at least on the whole, makes for righteousness and security, and towards such a government obedience is inculcated. No guidance at all is given in the New Testament as to our duty when Government uses the sword against good works and gives security to the evil.

But when we return to face our own circumstances we shall find, I think, that we have a sufficiently clear guiding principle, however difficult of application it may be in practice.

The Divine Right of the Community.

We start with the divine right of government in the abstract. It is God's will that we should live as organised and regulated social communities. Perhaps we should take a further step, and say that our ideal

must be a similar organisation and regulation of mankind as a whole. The unity of God, the unity of the human race, the unity of nature is not really compatible with the dual existence of unrelated national groups. But for practical purposes let us accept the national limitation. The individual must be subordinate to the corporate fellowship of the community. Not only must he be ready to suffer, or even to die, for it. He must be willing to subject his will to the common will, to live for the community in the community's way, working not only for its benefit, but along the lines which it accounts to be beneficial.

This is the divine right of the community. Belief in it is based upon no positive revelation but upon the nature of man, and the laws of our evolution, which are of God.

Is Rebellion Justifiable?

But if we transform the divine right of Kings into the divine right of the community, the other side of the individual's duty comes into prominence. The common mind, the common will, arise from the minds and wills of such men as himself, and he has his contribution to make. So far as his power extends he not only may, but must, see that the community does right. Or, if not, he must use his power to bring it into the right way. Individual rebellion will still be clearly wrong, because it will not effect any good purpose. The community will still go its own way. The most the individual can do is to disobey and take the consequences. His suffering will be to righteousness, which may hereafter bear fruit. But suppose that there are many who will join in rebellion. Then it may be their power will be greater than that of the rest of the community, and the change which they think good will win the battle and become effective. In that case, does the rebellion justify itself?

It might do so if the sovereignty of the State were nothing more than brute force, the exercise of the power that comes from numbers. For then, the success of the rebellion having demonstrated that power rests with the rebels, they may fairly claim to be the state, and to possess its sovereignty. This view has, of course, been held. Not many of us would say with Belfort Bax that, "Law is only a masked form of brute force." More would say that law is a command issuing from a power that is able and willing to punish all who disobey it. Obedience is therefore guaranteed, if not wholly caused, by the fear of punishment. But Austin's conception has been widely questioned. It is pointed out that a man may obey, not from fear either of direct legal penalties or of public opinion, but from his own sense of the righteousness and greatness of obedience. "Thou must needs be subject, not only for wrath, but also for conscience sake." It is simply right, apart from any consequences, to submit oneself to the will of the sovereign community. But then it is just as right for a strong multitude to submit as for a weak individual. The right to rebel seems to be definitely negated. And yet occasions do come when conscience bids men rebel against the Government of their country. All through the centuries, men have felt that it is so, whether they could see the reason of it or not. Moral right involves sometimes the doing of legal wrong.

Community v. State.

We are compelled to believe that there is a flaw somewhere in the logic of our reasoning. Is it not this,—that we have identified the community and the State? They are not identical. The community is the whole number of individuals living together in endless mutual relations, and deriving the greater part of their individual powers, resources and happiness from these relations.

No man who sets himself against the community is excusable. He is not even making the best of himself as an individual. But the State is the organisation of the community for the attainment of certain ends—such as the defence of it against other communities (in the present stage of our development), or the coercion of unsocial members, or the co-ordination of individual and associated efforts for the common welfare. Now, this organisation may become antiquated, or it may fall into the hands of evil men, or it may resist development in a new and beneficial direction. Its activities may cease to be for the welfare of the community. Loyalty to the State and loyalty to the community, which normally are practically identical, become actually contradictory.

We have to choose between them, and there

can be no doubt which we should choose. Disloyalty to the community is not justifiable under any circumstances. It becomes a duty to rebel against the Government of the country. It should be unnecessary to say that this is not so, whenever we disagree with the measures which the Government ordains. So long as the Government truly declares the will of the community, we are bound to submit ourselves to it. Even if the Government makes mistakes, and actually does what the community would not have done, we must accept the responsibility of the mistakes and abide by the unhappy consequences. Before rebellion is justifiable, the Government must have forfeited its right to exist.

If only the persons administering the Government are to blame, the remedy is, as a rule, ready to hand. There is, for instance, a general election and the Cabinet, finding itself condemned, voluntarily resigns. Or there is the impeachment of a Minister and his removal with perhaps infliction of penalties. Or the nation rises against a king, as the English did against James II. He escapes, and his flight is held to be an abdication. But if the whole system of Government has ceased to be the appropriate organisation of the community, the case is far more difficult, but the principle remains the same.

But the practical difficulty is that the decision that this situation has arisen can only be a private judgment or a number of private judgments. What voice, save that of individuals, can say when this or that Government, no longer being the organ of the community, has forfeited the right to be obeyed for conscience sake? "Solvitur ambulando" in most cases. The standard of rebellion is raised and the community is summoned to range itself under it. If it does, the really sovereign voice has spoken. It is an old cynicism that a successful rebellion is always held to be right, and an unsuccessful one is always condemned. But on the whole it expresses a truth. The Government that cannot put down a rebellion is not likely to be able to justify its existence.

Nations, in the long run, get the Governments they deserve. For they work out the State which truly represents the political organisation of the community.

Is Rebellion a Righteous Means?

There is, so far as I know, no other practical test of the righteousness of rebellion. Yet, after all, it only leads to a justification of the end. It really was necessary to obtain a different system of government from the old one. But whether rebellion was the right means to effect it is quite another matter. Put shortly, the truth is that rebellion is the worst of all methods, and can only be justified when no other is available. For in the first place, it is terribly wasteful. A bloodless revolution is theoretically possible, but as a matter of experience, it does not often occur. Even that of England in 1688 is not an example, though it is often asserted to have been so by Englishmen, who do not count what happens in Ireland or even in Scotland. But apart from bloodshed, there is no need to emphasize the disturbance of all normal activities which the turmoil of revolution causes. It is thus an offence not only against the State, but against the community. It is for the time a dissolving of all the bonds of society. It interrupts the relations of business, labor, production, even of the family life. Even if it is finally beneficial to the community it involves very considerable sacrifice. In the second place, as an appeal to force, it only shows where the strongest coercive force lies, and as we have seen this is by no means the only, or the highest, function of the State. True, that its success shows it to be supported, if not by the majority, at all events by the greater weight,—what may be called the qualitative majority, of the community. But a Stable Government should express more than that; it should be the self-expression of the whole community. Thirdly, the effect of revolution on the individual is disastrous. The appeal to brute force means despair of human reason. It is an attempt to compel those whom we have no hope of persuading. There is an inversion of the spiritual hierarchy within the man himself. "It is excellent to have a giant's strength. But it is tyrannous to use it like a giant." The erroneous lesson is one that takes a deal of unlearning, and the psychological effects of a revolution may last long after the external turmoil has ceased.

Clearly revolution ought to be regarded as the very last resort. Moreover, the longer it can be postponed, the more room we leave for the truly human and rational use of persuasion. The stronger, then, become the forces which have been persuaded to take the side of reformation, and the weaker the forces

which resist it. If at last the revolution comes, it will be one backed by the great majority of the community and it will be less bloody, more speedily effectual, and more fruitful of blessings than one which with difficulty establishes itself against a large and strong minority.

Young People's Corner.

Death—and Beyond.

(By Mrs. T. B. Woods.)

A Christian Chinese woman whose uncle had died, spent several days with the bereaved family, assisting the women in the strenuous duties that Chinese custom imposes on such an occasion. On returning home she said:—

"I am weary because I have not sat down much these three days, but most of all because of the fear and terror of death that possesses everybody, and the hopelessness of it all. Visitors come and go all day long. The wailing has to be begun afresh with each new arrival. Tea must be constantly served. The poor old widow and daughters-in-law are so distraught that they are of no use at all. I told of the love of Jesus to one and another all day long, and did my best to comfort them. They listened, but are too frightened to understand much just now."

I heard afterwards that my friend had made a great impression upon the men of that family, who told her husband that his wife was altogether different from their women, and that they had gone "all to pieces," while she was a strength to everybody.

When death comes to the heathen in China it is accompanied by so much horror and superstition that it is small wonder that the poor women "go to pieces." As soon as it is apparent that the person is dying, the ceremony of summoning back the soul is practised; or, as a last resource, the temple god is brought into the house, and perhaps on its way thither is taken to the medicine shop to select a new medicine for the dying man.

The special outfit for the corpse must hurriedly be prepared, complete in every detail as custom requires. For instance, the deceased, if possible, must wear new garments, which must not be lined with fur or flannel, lest the soul be reborn later as an animal. Neither must he wear a girdle for fear that he might take a fancy to carry off some of his children with him to the nether world! This idea is based upon the fact that the "characters" (i.e. letters) which stand for "girdle" and those which mean "to carry off children" are pronounced alike, though quite dissimilar in composition! The dying person must not be allowed to die on his own bed, but must be removed on to a temporary support of board and trestles, or even on to the floor. The mosquito curtains must be torn down quickly, lest they obstruct the soul's passage out of this world into the next. It is also considered unwise to have them being like a fish net; the soul might be re-born as a fish hereafter. The pillow, too, is always dragged from under a dying person's head, for fear lest he should catch sight of his feet, which, it is imagined, would cause misfortune to his children.

So many customs attend a death in a heathen family that it would require several pages to describe them. Practically every ordinary act has some superstition connected with it.

Wealthy families engage a master of ceremonies on these occasions to ensure everything being done in the correct manner and order that custom demands for the safety and well-being of their families, that the departed spirits, having no grudge on account of insufficient or improper provision for their needs on departing this life, may not return to harm the relatives.

All, however, has not been accomplished when the master of ceremonies has done his part. Still the relatives are haunted by superstitious fears. Food must be prepared and sacrifices offered to the spirits of the dead. The Chinese believe that the souls in the other world require food and drink and money, and with these their descendants must furnish them. Meats must be offered at stated times lest the spirits return as "hungry ghosts," and do damage. Food, clothing, money, etc., are sent to the dead via the charcoal brazier, in which are burnt paper representations of anything which the spirits may require.

What a difference is the scene in a Christian household where the sting of death has been removed! All is wrapped around with faith and peace in the presence of Him Who is the Resurrection and the Life.

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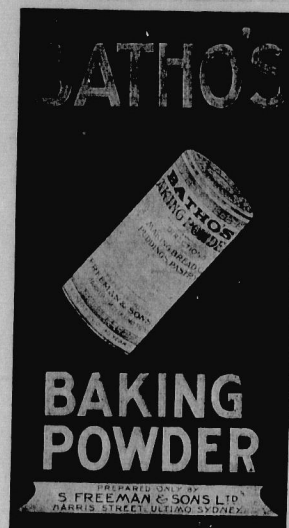
1. Employment Agency, 125 Princes Street, offers every soldier work.
2. Training Farm, Hawkesbury River. Men helped till found a position. Here they are revolutionised.
3. Out and out to help every service man in need.
4. Deals with many emigrant soldiers.
5. Is arranging to take over a hostel to accommodate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

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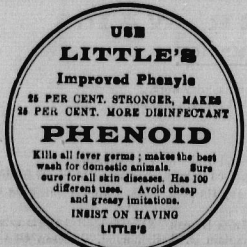
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Current Topics.

The Bishop of North Queensland has
some strong things to say concerning
the neglect of Chris-
tians to support the
Missions of the
Church. The immedi-
ate cause of his utterance was the de-
cline of the N.Q. contribution to
A.B.M. from £712 in 1917-18 to £527
in 1919-20. Dr. Freetham rightly
urges that in order to "renew and in-
crease our efforts for missions we need
often to remind ourselves that every
soul is of immeasurable value to God."

He then goes on to chastise the selfish-
ness, often subconscious, of non-mis-
sionary Christians by laying at their
door responsibility for the godlessness
that is so apparent in the North. His
Lordship says:—

"If you ask me what is the reason for
the very general neglect of religion in North
Queensland I should reply: We are neglect-
ing our own souls because we have been
despising the souls of others, and the first
is an inevitable consequence of the second.
Again, if you ask me who is doing most to
recover Australia from godlessness I should
answer: The people who have discovered the
value of the souls of the Aborigines and
are making to them an amends—late, but,
please God, not too late for the cruelty, in-
justice and neglect of the past."

It is perfectly true that our Aborig-
nals have received scant considera-
tion at our hands, and the Christian
Church should not now let any oppor-
tunity slip of bringing them into the
kingdom of our Lord and Saviour,
Jesus Christ.

"The Church of England Messenger"
for June 24 has a very apposite and
trenchant paragraph up-
on the attitude of the
average Anglican towards
his Church, and the
words are worthy of a
wider audience.

"The average member of the Church of
England takes everything so very easily
that the best interests of the Church are
allowed to suffer. Who can shake up this
indifference to the claims of Church and of
Truth and of Christ? Your Anglican likes
to be let alone. He says that troublesome
questions belong to the clergy; but does
not wish to see Romanism prevail in the
land, nor False Teaching in the Church of
England. On the whole, he is content to
remain ignorant about everything which
really matters to the Church, so long as in
his own parish church there are fair at-
tendances and (perhaps owing to niggardly
administration) some small credit balance
at the end of the year. And we wonder why
the Church of England does not prosper."

The Church will never prosper till its
members are as keen about the busi-
ness of the kingdom as they are about
their own. If their own concerns were
run in the shipshop, easy-going, un-
progressive way which characterises
the average Anglican layman's at-
titude towards the Church, the work of
the Bankruptcy Court would be con-
gested beyond all hope of recovery.
Why are we not as keen about God's
affairs as we are about our own? Dare
we tell Him why? Yet He knows.

We venture to express our regret at the
prominence recently given to the obiter
dicta of two of our pro-
vincial bishops. One has
been contributing to the
flood of Sunday deseca-
ration, and the other by an unthought-
ful and unqualified utterance anent
dancing, will probably lend encourage-
ment to a debacle of wantonness which
even dancing professors have been
deploring. We quite admit that in
each case there may have been severe
qualifications made, but if so the pub-
lic press has carefully cut them out.
It is due to a large section of earnest
Church people that some explanation
should be forthcoming.

July 12th necessarily brings great
demonstrations in connection with
"Orangeism," and this
year it was bound to be a
time of big things by rea-
son of the recent outburst
of "Protestant" sentiment against a
militant and emphasised "Romanism."

The largest town halls have proved
too small for the enthusiastic crowds
which assembled to demonstrate their
loyalty to God and the King, and the
speeches in most cases have been
worthy of the greatness of the cause
for which Orangeism stands ideally. As
one speaker put it, the gathering was
not a political meeting under the camou-
flage of religion—they were there to
worship, and to offer thanksgiving for
all that the day meant in triumph and
victory for the cause of freedom.

One of the great dangers of the
Orange movement has always been in
the direction of secularism—the los-
ing sight of the great religious prin-
ciples at the basis of true protestant-
ism and the development along lines of
mere anti-Romanism without any reli-
gious sanction. Such a degradation
of Protestantism has been responsible
for much of its weakness in the past.
It is too sacred a cause to be dragged
at the heels of politicians or political
schemes. We were glad to note that
emphasis was laid upon the need of
spiritual motive, for behind all Roman
Catholic aggression there was a deep
spiritual motive, and Protestants could
only meet it by a better faith, by a
deeper spirituality, and by a greater
willingness to sacrifice. A religion
that is not worth the greatest of self-
sacrifice is of little value, and if Pro-
testants are to do the work that God
has called them to they must get busy
on a big constructive programme and
be ready to carry it forward by real
sacrifice of energy, time and means.

We publish elsewhere an account of
the remarkable Mission of Healing by
Mr. J. M. Hickson. It
will be noted that Bishops
and clergy of our own
Church seem to be im-
pressed with the reality of the work,
and some of our cathedrals have been
utilised in connection with it. Even
the staid S.P.G. in a recent issue of its

monthly survey gives the following ac-
count of this mission:—

"From Ahmednagar we have a very strik-
ing account of Mr. Hickson's Healing Mis-
sions. The Rev. P. Lloyd writes:—'The
card records show that 1472 persons came
to Mr. Hickson; in addition there must have
been from 1200 to 1500 admitted without
cards, the bulk of whom came to Mr. Hick-
son in the Mission compound, also those
upon whom we laid hands after Mr. Hickson
had gone. There were numbers of cases
where immediate cures were effected.' He
records that a money-lender who received
his sight gave Mr. Hickson his gold ring.
'I think,' he adds, 'that all of us mission-
aries have to admit that the simple faith of
the people was a revelation to us.' The Rev.
J. C. Winslow writes:—'We are living in
Apostolic times.' Mr. Lloyd and Mr. Win-
slow, aided by the believing and enthusiastic
prayers of their people, have continued to
hold these services of healing, and have ob-
tained remarkable results. The majority of
those cured were non-Christians."

The "Guardian" reprints the above
and another similar item from "The
Commonwealth"; but evidently is not
at all disposed to join in the general
appreciation. "More Hickson 'Mir-
acles'" is the ungracious heading,
and this curious note is sandwiched in
between the two items:—

"To cure instantaneously club-foot by the
imposition of hands is an exploit of which
any healer might well be proud. Common
sense, however, suggests two awkward alter-
natives—either the affection was not club-
foot, or it was not cured."

Such comment is puerile and un-
worthy of a Christian newspaper of the
"Guardian's" standing, for the
evidence is strong enough to demand
a stay in judgment of that description.
Our friends in New Zealand will be in-
terested, because of their own Ratana
miracles.

Annual meetings in connection with
the Missions to Seamen have been held
here in the Commonwealth
and in the Home Land. The
reports are not altogether
bright reading as some of the
Society's work has had to be
curtailed. The work is of such moral
importance to our sailor-men who find
themselves uncared-for in foreign ports
that the appeal of the excellent Mission
is a very strong one to the Church and
the nation. At the London meeting
the late Archbishop of Melbourne Dr.
Clarke was one of the chief speakers.
Quoting from an English contem-
porary—

"Archbishop Lowther Clarke moved the
second resolution, which recognised the in-
calculable service rendered by seamen in
the time of war and in days of peace, and
pledged the meeting to resolve to do all in
its power to extend the work and influence
of the Missions to Seamen at home and
abroad. The Archbishop expressed his plea-
sure at standing on the platform of the Mis-
sions to Seamen, and bearing his testimony,
as he did many years ago, to the great work
which is doing not only in England but in Aus-
tralia. He had known about the Society a
great number of years, and was first brought
in contact with it in the port of Hull fifty
years ago. The story of the work in Mel-
bourne was one which reflected great credit
on the Society, and illustrated its methods
of work. It was no young and untried So-
ciety, and was accumulating experience
which was proving of the greatest possible
value. Work amongst seamen was a special
kind of Church work for which the ordinary