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"Sirs, ye are Brethren." By Bishop of Willochra—page 8.

Unemployment—page 13.

The Church Record

For Australia and New Zealand.

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

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MAY 19, 1922.

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

are, each of them, an ap-
peal to the imperial in-
stinct—a challenge to
think and work imperi-
ally. True patriotism is no

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

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

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

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

I also at this momentous juncture in
the world's history would remind you all of our
responsibility for moving our people to pray-
er for the Peace of the World. We must all
of us be possessed by the conviction so ex-
pressively enunciated by Marshal Foch, the
great French soldier, when he said, "With-
out faith peace cannot come to the world.
We must fight on our knees as well as in
the trenches." It is not strange that the
bitterness and exasperations of the years of
war survive in human hearts. Men have

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

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

The Lambeth Appeal was well dis-
cussed by the Congregational Confer-
ence held in Sydney
Congregationalists last week. The propo-
sals of the bishops
and Reunion. were well explained
by various speakers.

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

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

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

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

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

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

are called upon to join with enthusiasm in the season of intercession which is being observed by Churches throughout the world at the suggestion of the World Conference on Faith and Order. In consequence of the scarcity of copies, here in Australia, of the pamphlet containing suggestions for that season, we published in our last and in this issue the complete contents of that pamphlet, so that it may be available throughout the Commonwealth for public and private use.

We are indebted to the Bishop of Willochra for an inspirational leader on the main question, and we trust that a very general response will be made to his Lordship's appeal for united intercession.

Sydney has a three days' wonder! Mrs. Besant has arrived, and is now engaged in organising the forces of Theosophy for

A Theosophical Leader. An advance. We reprint elsewhere (p. 13) a rather illuminating article from one of the London daily papers of some 30 years ago, written on the occasion of that good lady's profession of Theosophy. Many people, "having itching ears," will no doubt go to hear this Theosophical "expert" lecture and preach. Let them understand that Christianity and Theosophy so called are not compatibles. In India Theosophy is openly antagonistic to Christianity, and seeks it downfall. Theosophy is pantheistic in teaching, consequently its teaching is, from a Christian point of view, non-moral, and tends, if we may judge from the reports of a certain celebrated trial in the High Court of India, to become bestially immoral.

This is the title of a small tract which has been sent to us for review.

The tract is designed "On Hearing" to supply a need "Confession," which the anonymous writer considers exists in the Australian Church. He says:—

"Many priests of the Church of England in Australia feel rather scared when asked to hear a confession. Letters imploring full details of what should be done are not infrequently received from brother priests by those who have had some experience of this work. Few Anglo-Catholic priests have received any instruction with regard thereto during their preparation for the ministry. And the revival of the practice of making a confession is too recent in Australia for many of the vicars and rectors to have received help from those with whom they served their curacy. 'The cure of souls,' 'the ministry of reconciliation' has been committed to men who too often feel unprepared to exercise their office through lack of training and the neglect of this side of their ministry."

The trend of the writing is fairly apparent and deplorable, and reveals an utter lack of loyalty to the Church in which the author of this tract ministers. The following is the "Form of Confession suggested:—

"In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. I confess to God the Father, Almighty to His only begotten Son Jesus Christ our Lord, and to God the Holy Ghost before the whole company of heaven, and to you, father, that I have sinned exceedingly in thought, word, and deed, and by omission, through my fault, my own fault, my own most grievous fault. Especially I accuse myself that I have committed these sins. (Here name them.)

(Then conclude with) I am heartily sorry for these my sins. Wherefore I humbly ask pardon of God, and of you, His priest, penance, counsel, and absolution, and that you will pray for me to the Lord our God. Amen."

A comparison of this with the restrained teaching of our Prayer Book shows how far the writer is from the Anglican position. We regret to note that the tract is on sale at the "Church Standard" office.

English Church Notes.

Personalia.

The death is announced of the Rev. R. R. Resker, at the age of eighty, after a very full life spent in the service of God and His Church. He did not confine himself to parochial activities. During the whole of his ministry he kept himself in touch with the larger life of the Church. He was a member of the committees of the C.M.S. and the C.C.C.S., and took a great interest in Sunday School work, being for forty-four years a member of the committee of the Church of England Sunday School Institute, and writing a number of valuable lesson-books for Sunday School teachers.

The deaths are announced of the Rt. Rev. R. H. Whitcombe, D.D., Bishop Suffragan of Colchester, at the age of 60, and of Rev. F. W. Orde Ward, formerly rector of Nuffield, at the age of 78.

The Canadian Churchman states that Dr. George Exton Lloyd was consecrated Bishop of Saskatchewan on Sunday morning, March 12. The preacher was the Rev. Canon James, of Toronto.

Bishop Waller, of Tinnevely, has been elected to succeed to the Bishopric of Madras. In Bishop Waller the important diocese of Madras will have at its head one whose long and intimate acquaintance with Indian Church problems will enable him to render signal service to the Church in India at this specially important juncture.

Parson and Critics.

The new vicar of Swansea, Prebendary Wilson, addressed the Swansea Rotary Club on "Who would be a parson?"

The speaker said that every parson who took an interest in his work invited criticism. And he very often got it. People criticised his preaching; if he had an ecclesiastical whine it would be noticed; they would criticise his financial capacity, his powers of organisation—and even his nationality in some places. "But I do hope you will give a poor Englishman a chance," added the vicar amid laughter and applause. The true parson was out to be a friend of everybody, and, indeed, his motto, like that of rotarians, was "Service, not self."

Rotarian T. J. Rees said that a new parson was first of all idolised, then he was analysed, and after that criticised and scandalised. "And," added Mr. Rees, "if he survives that I believe they make him an archbishop."

Anglo-Catholic Congress.

In a letter to the Secretary, the Archbishop of York wrote:—"While unable to accept your invitation to give my name as patron of the Congress, I appreciate most fully and cordially the motive of the Congress, which I understand to be to quicken the spiritual life and zeal of members of the Church, and to present our Lord Jesus Christ as the ever-living and ever-present Centre of the Church's life and worship, and to thought and work in all its efforts towards the fulfilment of this high purpose. I pray that the Congress may be guided by the Divine Spirit of Truth and Love, and that God's blessing may rest upon these efforts."

Sundar Singh.

Sadhu Sundar Singh, the Indian mystic and preacher, has just arrived on another visit to Europe. He spent some time with Mr. Gandhi on the eve of his departure from India. "I spent two days with Mahatma Gandhi," said the Sadhu. "We had a fine talk. He has great reverence for Jesus Christ, but does not see the Christ in the lives of Christians, and this disturbs him." Sadhu Sundar Singh visited Switzerland and Scandinavia, and intends to visit other European countries. "Wherever he is called." On his way to Europe he spent two weeks in Egypt and Palestine.

A Great Missionary Exhibition.

The C.M.S. has been organising, for over a year, a missionary exhibition to be held from May 17 to June 15 at the Royal Agricultural Hall, Islington, under the title "Africa and the East." It will prove the greatest missionary venture of its kind that has yet taken place in this country. Its vivid and picturesque scenes are to introduce Chinese, West Africans, and other coloured Christians. The Japanese village, with its tea houses and gardens, is considered one of the most realistic representations of the charms of Eastern life ever shown in England. English music from a Chinese blind boys' band, lectures by well-known missionaries, and a big foreign market, where the shops are stocked with souvenirs from many Eastern countries, are among the attrac-

tions of the exhibition. At the same time its educational and religious aims are recognised throughout the programme.

C.M.S. Difficulty.

In connection with the postponed meeting of the C.M.S. General Committee for the consideration of some motions relating to C.M.S. attitude towards certain forms of modern criticism, the mover of the original motion, Rev. D. H. C. Bartlett, has sent to the "Record" the following reassuring letter. He writes:—

"May I use the columns of your paper to humbly and respectfully ask those who were disappointed with last Wednesday's vote not to be precipitate in expressing their opinions on the situation created? The crisis that has arisen came not through us. The battle is not ours; and our weapons are not mental. Moreover, our opponents are our brothers, and those who voted for postponement are our friends. If the matter concerned simply them and us love to them would make us rather lose than gain."

The paramount need of the hour seems to me to be that obedience should be rendered to the Divine Voice—"Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." Must we not quietly wait upon God until His will is manifest on the fresh situation? When His voice is recognised, and His leading is clear, then we must obey irrespective of personal cost or pain; but until then "in quietness and in confidence shall be your strength."

Such an attitude will not engender weakness but power; will lead not to compromise but fidelity.

The spirit of this letter is excellent and gives some confidence for the expectation that the difficulty will be solved in such a way as will conduce to a better understanding between C.M.S. leaders and supporters.

A Great Revival.

A report was sent by wire to the English Church papers signed by the rector of Gatheshead and other ministers of that town, with a description of a remarkable mission that was just closing. The report reads as follows:—

"We have just finished the second week of our revival campaign in Gatheshead. Never within living memory has anything so stirred the town, and, indeed, all Tyneside is feeling the movement. Some idea of what is happening may be gathered from a few of the outstanding facts of the Mission."

"Already over 800 men and women have professed conversion, chiefly between twenty and thirty years of age. The workers, on looking over the decision-cards, find that among the men's decisions are a professional pugilist, whose only source of income has been derived from fighting for several years; a well-known schoolmaster; several well-known business men; several spiritualists; three or four Roman Catholics; a barman, who was working in a local public-house; and at least two score of men have decided, with their wives. Scores of young men have decided, many of whom served with Captain Gipsy Pat in France. Not only have these hundreds of men and women decided, but they are all working, bringing others to Christ every night. Each person who decides is asked to state which Church he or she belongs to, which church it is their personal wish to join. On the decision-cards already to hand over forty churches are represented.

"Some idea of the crowds attending is gathered from the fact that in the first two weeks the estimated aggregate attendance is about 38,000. Every night hundreds, and many nights thousands, are turned away. The building, which is the largest in the town, holds 1,800. Several policemen have had to be on duty every night; vast queues of people are lined up by the police as early as 5.30 every night for the 7.30 service, which commences always three-quarters of an hour before the advertised time. Two services are held daily, and four services on Sundays. On Sunday and Wednesday nights meetings are at 6.30 and 8 o'clock, and those in the first services are not allowed in the second.

"There is nothing sensational about the services, except, of course, the crowds inside and the hundreds turned away. Gipsy Pat preaches the Gospel in the clearest English, which, considering he had only sixteen months at school in his lifetime, is remarkable. He eschews emotionalism; yet every night 50 to 60, and in one case 135, men and women decided for Christ."

C.M.S. 123rd Anniversary.

The 123rd anniversary of C.M.S. was celebrated in the week April 29 to May 6. The Archbishop of Armagh preached the annual sermon in St. Bride's Church, Fleet-st., E.C., on May 1. On May 2, meetings were

held in the Queen's Hall at 11 a.m., and in the Royal Albert Hall at 7.45 p.m. The annual meeting of the Medical Mission Auxiliary was held in the Queen's Hall on May 3. On Saturdays, April 29 and May 6, services for young people were held in St. Paul's Cathedral and Southwark Cathedral respectively.

A Fine Example.

The late Mr. Williams Pitts, of Ilkley, has left a bequest of £10,000 to the Vicar of Leeds to be added to the fund for the creation of a Bishopric of Leeds, or should the Bishopric not be completed within three years of his death, then for the Leeds Church Extension Society for general purposes and particularly towards the building and endowment of two new churches at or near Thwaite Gate, Hunslet. Testator also bequeathed £2400 to the Endowment Fund of the Parish Church of St. Margaret, Ilkley; £1000 to the Leeds General Infirmary; £500 each to the Ilkley Cottage Hospital, the Leeds District Nursing Association, the Leeds Maternity Hospital, the Leeds Public Dispensary, the Leeds Women's and Children's Hospital, the Leeds Deaf and Blind Institution, and the Cookridge Convalescent Home; £440 each to the Leeds Unmarried Women's Benevolent Society and the Leeds Tradesmen's Benevolent Institution; £2,000 and household furniture to his housekeeper. After various family bequests amounting to £2,000, he left the residue of the property to St. Margaret's, Ilkley, and the two churches at or near Thwaite Gate in such shares as the executive may consider expedient.

The American Church.

The year book of the American Episcopal Church, under the title of the "Living Church Annual," gives the summary of the statistics of the work of the Church for the last year. The figures are made up from the tabulation of the diocesan journals, and the calendar year is now the year of the report of the parishes and of the general Church.

The number of clergy now is 6011, of whom 316 are in foreign missions; the number of candidates and postulants for the ministry is 748; lay readers, 3263; parish and Mission churches, 8324; baptisms last year were 72,246, with 61,881 confirmations; the number of communicants, with the increase of some 17,000, is 1,104,020; the membership of the Sunday Schools is 600,000; the reported offerings were about 35,000,000 dollars. The offerings are those which are reported through parishes, and do not include many great gifts privately made for the Church and for charitable purposes. There is a moderate or small increase in every particular, with a gain of over 10,000,000dols. in the offerings. The Nation-Wide Campaign, which cares for the general work of the Church and extra-parochial undertakings, is now reported to have covered the expenditure for the work of 1921 with receipts of 3,000,000dols.

Fellowship with God.

(By the Rev. the Hon. W. Talbot Rice, M.A., Vicar of St. Paul's, Onslow Square, S.W.)

Fellowship with God, the secret of the secret place of the most High, is the source of holiness, light, power and love. Without it extraordinary men—a Moses or a Saul of Tarsus—are ineffective; with it ordinary men may become like a burning bush, alive and aglow with divine fire which transforms, attracts, and compels attention. Fellowship with God makes of a Galilean fisherman John the beloved, the divine, the seer, the writer of the eagle Gospel, the letters on Fellowship to the Children of God, and the Revelation of Jesus Christ, the theologian who has told us God's nature in three sentences—God is Spirit, God is Light, God is Love—whose writings are the top stone in the God-breathed volume of Holy Scripture, our priceless and adorable Bible.

Many years ago the late Lord Radstock said to a little company of young men, of whom I was one, "If a college was founded to teach men to walk with God I would join it." The saint who knew so much of fellowship with God felt its deep value. "The world is waiting to see what God can do with a man who wholly surrendered to Him," was said in the hearing of D. L. Moody, and the words sent him to his knees, and the grace which poured into his surrendered heart and will overflowed in his world-wide ministry of life to multitudes. "Has secret communion with God come to be one of the lost arts of the Church? Can it be the case

that comparatively few who name the Christian name spend more than five minutes in each day alone with God?" are questions that need to be asked, and searchingly suggested that here may lie the explanation of the weakness and inefficiency of the Church to-day.

Active yet Ineffective.

In many ways the Church was never more alive. Her activities are world-wide and varied. Her equipment in buildings and parochial organisations is efficient and constantly improving, her opportunities for worship are abundant, her services are reverent and attractive. She toils among the masses, and provides and supports every kind of philanthropic work. She is alive to the need of giving wider responsibilities and opportunities to all the laity. She is striving for a new fellowship in the universal Church of Christ. She is widening her sympathies with the aspirations of men for fuller and better conditions of life. She is hospitable to new light. She is awakening to her responsibilities to the non-Christian world. She is stirring herself up to work, to sympathise, to lead, and to adapt herself to the new conditions of the day. Her societies and agencies are almost bewildering in their number, variety and appeals. And yet men are not arrested. There is a perplexing sense of weakness and ineffectiveness, a descent to unworthy methods of attraction, and the world outside keeps outside in a most distressing manner, neglecting our worship, not owning our authority, or heeding our message. The Church does not stir England as Jesus stirred Palestine or the apostles Jerusalem, and even the world, wherever they went. We cannot doubt Jesus would stir England if He were here. Why does not His Church, which is His body "in His stead," to whom He has given His peace, His joy, His Spirit, His Name, and His exceeding great and precious promise for her equipment, do the promised "greater works"? Ask the apostles their secret, and three representative men stand forth. St. Peter says, "This is that which was spoken. . . I will pour out my Spirit." St. Paul says, "Christ liveth in me." St. John answers, "Our fellowship is with the Father and with His Son Jesus Christ." Ask our beloved Saviour, Master, and Friend, and His answer is, "I live by the Father, and I am your Life, your Food, your Indweller, your Teacher, and your Fore-runner into the Father's Presence, into the holiest of all."

I am treading upon holy ground; will you let me lead your thoughts to the way of fellowship, the practice of fellowship, and the power of fellowship?

The Way of Fellowship.

I. A little group of Jews asked Jesus, their Master, to tell them the way of fellowship, and He said when ye pray, say "Our Father which art in Heaven, hallowed be Thy Name, Thy Kingdom come, Thy will be done."

"Hallowed be Thy Name" is the first word of prayer in the way of fellowship. I will not try even to begin to get to the end of it, but will you let me draw your minds to the depths of it? How can we reach there? Shall it be with tears, confessions, repentance, self-surrender, obedience, reparations, gifts, works of mercy and charity, service? Are these holy! He is utterly, perfectly, gloriously holy! It is everything to us that He is. His Name cannot be hallowed in its depth except by what is utterly holy. How, then, can we pray that prayer so as to enter in? For without the hallowing of the Name there is no fellowship. I am out of my depth. I have no power to say the prayer with anything but my life and my lips, and I am a man of unclean lips and stained life. And yet Jesus put the prayer in to human lips! Yes, but Jesus is the Lamb of God, and He is travelling along the road to hallow that name, and on the Cross did it. The cross is the depth of the prayer. The Father's Name shines forth with the dazzling glory of holiness there. The Cross is the hallowing of the Father's Name. It is the revelation of a love that is not weak and condoning, but holy, condemning, and atoning. I kneel at the Cross and say "Amen" to God's condemnation of sin, to a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the depth of the demand of a holy God, to the majestic devotion of a Holy Father to rebellious sons, who so loved, so holy and so deeply, that He did that to save them. As I hear Jesus say to me from the Cross, "For you I was forsaken, I who lived by the Father," my heart almost stops beating and my mind thinking, and I fall, as John in Patmos, "As I felt as dead, and the same wounded hand is laid on me, and his word tells me I have a right to enter in with boldness in the holiest by the blood of Jesus. The way of fellowship Jesus taught in the prayer, 'Hallowed be thy name.' Later He prayed the prayer, 'Fa-

ther, glorify Thy Name.' Both were answered on Calvary. Therefore, there witnessfulness becomes certainty, effort is exchanged for the rest of faith, doubt for joyful and abiding boldness, and sin's dominion is broken. Through Christ we have access by one Spirit unto the Father.

Fellowship with the Cause of God.

Then at once follows the cry, "Thy kingdom come." Fellowship with God is fellowship with His cause, His purposes, His plans. "God so loved the world that He gave His only begotten Son" reveals to us that the way of fellowship with Him involves loving a lost and sinful world with a love that means sacrifice. Adoration of the character of God and consecration to His cause are two strands of the threefold cord which binds us to Him in hallowed, hallowing, and loyal fellowship. I can only briefly name this kingdom service to which we are called. We are commissioned to gather out a people for His name, a chosen generation, a royal priesthood, a holy nation, a people for His own possession. This is our greatest, most sacred, most effective, and most difficult work. We are called to make that people a light of the world, the salt of the earth, a new conscience for society, the exemplar of the standards and ideals of the Word of God incarnate and written. We are called to work for and proclaim a brotherhood in Christ, springing from a living union with Him, that shall overstep all barriers of race, class, possessions, education, colour, or language, and carry out the new commandment "that we love one another as I have loved you." We are called to labour for the completion of the Church that the glorious new age may dawn when Jesus our King shall have the throne of His father David, promised to His Virgin Mother (a promise never revoked, though not yet fulfilled), and through the receiving again of the Jews shall bring to the world the blessings of life from the dead, righteousness, and peace.

Fellowship with the Will of God.

Yet once more in teaching the way of fellowship our Master leads His disciples up to the will of God. It was His meat, His delight, though it cost Him the agony of the cross he did not fail. We believe in one will in nature, and extol nature's unity, and build on it. We lift our hearts to heaven; there there is one will. That is heaven. We follow the steps of the perfect Son of Man; every step pleases God. We look to the glory of the end, and it is one throne and one service. In the presence of abounding self-will the word fellowship is on every lip to-day. But the fellowship is impossible without the utter surrender of the heart and will to trust and love and obey God. If we are to be bound to God in holy union, reverent and deep, we must have the closest fellowship with His cause, His character, and His commandments.

The Practice of Fellowship.

2. In the practice of fellowship with God Jesus has a message for us. What a story Nazareth and its surrounding fields and hills could tell! We know how He began His public life with forty days alone. He was doing nothing new. He had given time to God. His years at Nazareth are owned by His Father when He said at Jordan, "Thou art my beloved Son, in Whom I am well pleased." He is ready for John Baptist's declaration, "Behold the Lamb of God, that taketh away the sins of the world," and for Satan's use of His divine Sonship to tempt Him. For His Father, His friend, and His foe all greet Him as He comes forth from what is to us, the silence of Nazareth. He knew God. He knew nature. He knew men. He knew the Tempter, and therefore time—much time alone early or late in solitude, on altitude, much time with the Old Testament in prayer and communion. Just have been spent. His was a busy life in the home, in the workshop, in answering calls upon His sympathy and service. He was no recluse. But the hills near Nazareth were as familiar with that beloved Figure as the home, or the workshop, or the streets of the village. He is the fairest of the fair, the Prince of all the prophets. He is the Word of God, the great compelling Figure of history. But then no one gave time to God as He did, or listened so intently, or so long. He came forth from God as He came into the world. He came forth from God when He left Nazareth, and men felt it, and we feel it still. The most beautiful and attractive thing in the world is the beauty of holiness, and this "beauty of the Lord our God" may be upon us, seen by men. We are commissioned to be heralds of the glad tidings of salvation, shepherds of the flock, stewards of the whole counsel of God, to speak with inspiration and authority the word of God. To be His holy heralds is not an easy mat-

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ter. Yet time given to fellowship with God and constant listening to His voice in His word make holiness and service possible for each of us.

The Power of Fellowship.

3. With this I close. Fellowship with God is the secret of power. Moses "knew God face to face," and delivered Israel. Isaiah "saw the Lord," and saved Jerusalem. To Daniel prayer gave calmness, courage, continuance and vision. His disciple, whose fellowship was with the Father and the Son, has ever had a wonderful power over the hearts of men. Paul, the slave of Jesus Christ, in whom his Master dwelt, freed the Church of the first century from Judaism, and the Church of the sixteenth from the errors of Papal Rome, was the greatest preacher of the gospel of salvation by grace through faith, and is still the apostle of life, light, loyalty and liberty. The desert life of Arabia, and the prison years in Caesarea and Rome, and the hidden life unceasingly with God gave him power. It was after hours spent on a mountain, at night, after a long and strenuous day, that Jesus walked on the lake and spoke the deep grand words of the sixth of John. And if we would have power to walk where others sink, to help the sinking, and to speak words of eternal life, we must give ourselves anew to fellowship with God.

"O Saviour who, from earth's conflicting voices,

Art calling me to Thy Seclusion sweet;

Give me a heart that, still and calm, rejoices

To sit with Mary at Thy blessed feet.

For marvels of this secret place are known

To him who in it dwells with Thee alone."

Our God "worketh for him that waiteth for Him."

Personal.

Canon Jenkyn, Rector of Ipswich, has accepted the living of St. Andrew's, South Brisbane.

Rev. Farnham Maynard, B.Sc., has been appointed to All Saints' parish as rector.

Rev. Harold Thompson, late Rector of Normanton, Diocese of Carpentaria, sailed for the New Guinea Mission on May 1st. He may eventually go to Wamira, while his namesake, Rev. A. J. Thomson, will take Rev. J. E. J. Fisher's place at Wanigela.

Rev. J. W. Ferrier, late C.M.S. Missionary in Ceylon, has been appointed to the Rectory of Enfield, N.S.W.

Bishop Steward will arrive in Sydney on May 15th, and will leave immediately for Brisbane, returning to Sydney for Sunday May 21st. His engagements will include sermons at St. James' in the morning, and St. Andrew's Cathedral in the evening, and St. John's, Ashfield, in the afternoon. On Saturday afternoon, May 20th, a harbour excursion is being arranged. It is hoped that a public meeting will be held at the Chapter House on the evening of Monday, May 22. He will leave for Melbourne on 25th, and after several engagements in that city, will visit Ballarat (31st) and Adelaide (June 2-5), where he will probably catch his boat for England.

The death is announced by cable of the Right Rev. John Edward Mercer, D.D., formerly Bishop of Tasmania. Dr. Mercer was born at Bradford, Yorkshire. He was educated at Rosal School, and later at Lincoln College, Oxford, where he took his degree in arts. He was ordained by the Bishop of Durham in 1880, and after several curacies was appointed rector of St. Michael, Manchester, 1887-1902. In the latter year he was appointed to the bishopric of Tasmania, and was consecrated at St. David's Cathedral, Hobart, on September, 3rd, 1902.

During his episcopate he was a force in the social and intellectual life of the community. He also issued a number of publications relating to social, economic, and philosophical subjects. He resigned as Bishop of Tasmania in 1914, and was appointed Canon-Resident of Chester Cathedral, where he assisted the Bishop of Chester.

Ingleburn (N.S.W.) has lost one of its best workers by the sad death of Mrs. Lambert, daughter of Mr. John Harris. The deceased lady was organist, choirmistress and the leading spirit in most of the Church's activities in the Ingleburn district.

Rev. H. Woodger, of Coff's Harbour, (N.S.W.), was presented with a wallet of notes from his parishioners on the eve of his departure for Ulmarra.

Rev. Cyril R. King, assistant priest of the parishes of St. David and SS. Simon and Jude Surry Hills, Sydney, has been appointed assistant priest of the parish of Erskineville (N.S.W.)

Rev. Auguste Wilson has accepted the curacy of St. Andrew's Church, Lismore (N.S.W.) He was three and a half years lay-chaplain at Pentridge and Melbourne gaols, and an interstate speaker in churches for the prohibition party. Mr. Wilson, who is an Associate in Theology, was one of the first ordinands of the Bishop of Grafton.

A meeting of parishioners was held on Wednesday evening week at St. Paul's, Redfern (Sydney) to promote the object of erecting a memorial to the late Mr. McGowen, M.L.C., who had been 35 years superintendent of the Sunday school. A strong committee was formed to carry out the object.

Rev. Luke Parr, late rector of St. Thomas', Rozelle, Sydney, died on last Sunday, aged 72 years. The deceased for some years was organising secretary of the Church Society for the Diocese of Sydney.

The Bishop of Willochra has been advised that Mr. J. M. Hickson, who has been invited by the Anglican General Synod to visit Australia to conduct missions of spiritual healing will reach Albany, W.A., on December 13. His visit will extend over six months, but his missions will be confined to the larger cities. Arrangements for Mr. Hickson's visit will be made by the General Synod committee, of which Bishop Radford is convener.

The Very Rev. the Dean of Perth left by the Osterley at the end of April for six months' leave of absence on personal business in England.

Rev. W. H. Osborne, L.Th., who has joined the Rev. W. P. Hughes as a colleague at Sydenham (Canterbury, New Zealand), was assistant chaplain of Grimwade House, Church Grammar School, in Melbourne.

Rev. J. G. T. Castle, vicar of Eltham, and formerly vicar of St. Hilda's, Island Bay, has accepted the post of second master in the well-known High School at Palmerston North, N.Z.

Rev. C. W. Wilson, assistant minister of St. Stephen's, Newtown, N.S.W., has accepted the charge of Griffith, diocese of Riverina. Griffith is one of the parishes in the Murrumbidgee area in which the Bush Church Aid Society is interested.

Rev. Canon Adams and Mrs. Adams, of Bunbury, also joined the Osterley at Fremantle in order to take a long-postponed holiday.

The Bishop of Bunbury in his letter to his diocese announces the resignation of the Venerable Archdeacon Louch, as from June 30. Archdeacon Louch was ordained deacon in 1879, priest in 1880, and after work at Warrington in Chester Diocese and Poplar, in London, he came to Geraldton in 1886, and has been rector of Albany since 1899. He was made a Canon of Perth in 1888, and Canon of Bunbury in 1904, and Archdeacon of Bunbury in 1905.

Rev. M. G. Hinsby, general secretary of the C.M.S., and Rev. W. E. Maltby, of St. Peter's, Burwood, are both inmates of St. Bernard's Hospital, Burwood, in consequence of minor operations. The Rev. J. W. Ferrier is acting as secretary for C.M.S. during Mr. Hinsby's absence.

Rev. E. A. Homfray, rector of Millthorpe, has been elected a canon of All Saints' Cathedral, Bathurst, by the synod of the diocese. Canon Homfray leaves by the Baradine on a visit to England.

"Mr. J. T. Lingen, K.C.," who has been the able Chancellor of the diocese for the past thirteen years, felt it incumbent upon him to resign his office prior to an extended holiday in England. I am glad to be able to announce that the Hon. John Beverley Peden, B.A., LL.B., M.L.C., Professor of Law in the University of Sydney, has kindly accepted my invitation to become Chancellor of the diocese in succession to Mr. Lingen."—Bp. of Bathurst in Synod Charge.

Rev. E. Schweiger, Th.L., of Christ Church, Essendon, has been elected to fill the vacancy at Christ Church, Geelong. He was ordained in Ballarat in 1905, and came to this diocese in 1916 to take duty at Essendon.

Mr. Edmund Clark, the well-known children's missionary, arrived in Sydney on Tuesday last on an extended campaign amongst the young. Any communications for Mr. Edmund Clark should be addressed c/o Scripture Union, 44 Royal Arcade, Sydney.

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World Conference on Faith and Order.

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

Saturday, June 3, 1922.

Till we all come in the unity of the faith.—Ephesians iv. 13.

THE motto for us just now is surely "Get together," for we need to pour our thought, our prayer, our knowledge and spiritual experience into a common stock, so that in the crucible of hard thinking and strong praying in an atmosphere of genuine fellowship we may fashion the instrument that the time demands. Together we must beat prayer a way into the Holiest, that we may gain a renewing vision of the face of God; together we must by incorruptible thinking win back to the ultimate simplicities of the Gospel, and hand in hand we must go forth to pass on the grace which revives us to them that sit in darkness and in the shadow of death. Rev. Richard Roberts, Church of the Pilgrims, New York.

GRANT, O Lord, that we may dwell much upon thy heavenly plans and purposes of reconciliation and unity rather than upon the schismatic conditions of thy Church, lest we become discouraged and lose faith as the world about us has done, because it hears only the cry of our discord and sees only its manifestations. Show us thyself and the beauty of thyself in others. Deliver us from the bondage of sectarianism and make us freemen in Christ Jesus our Lord. Renew thy Holy Spirit within us and receive the adoration of our hearts, the true sanctuary where thy Spirit eternally ministers. Fill us with thy love and wisdom and life that we may be strong in hearing the fruit of the Spirit. Hear us, O Lord, and glorify thy Name in us that we may glorify thee forever and ever. Amen.

Sunday, June 4, 1922.

Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world.—Matthew 28: 19, 20.

IT is as clear as noonday that a divided Church will never, can never, save the world. The task of evangelising the world is so enormous, it must be conducted in so many different ways, and widely separated lands, it requires such vast resources, and is confronted by such stupendous obstacles, that there is no likelihood whatever that it will be achieved, unless the people of God combine more harmoniously and effectively than they are combining now. A sundered Church, battling against the united forces of evil, is fighting at a fearful disadvantage.—Rev. Arthur J. Brown, New York.

O RIGHTEOUS Father, Creator and Redeemer of the world, but whom the world does not know, hear us as we come to thank thee that thou hast set before us the harvest field of the world. Be gracious to all missionaries in all nations and clothe both them and those who send them with brotherly kindness, in order that barriers between them may be broken down and alliances of friendship may be formed which shall lead new hope to the fulfilment of the commission for the evangelisation of the world. Pardon us wherein we have erred in going alone, and grant that the days before us may be so full of thy power that we shall be brought closer to one another. Lay on us any cross if we may but grow toward God; through Jesus Christ our Lord. Amen.

CALL TO PRAYER.

Meditation:

On our need of lifting up our souls unto God.
On our need of a growing faith and an abounding love.
On our need of patience with one another in our approaches toward Christian unity.
On our need of the sense of appreciation of all work that has for its end the glory of God.

Thanksgiving:

For God's gift to the whole world of his only-begotten Son, Jesus Christ, our Lord and Saviour.
For the gift of the Holy Spirit, by whom we are sealed unto the day of redemption.
For the gift of the Church, which is held under the purchase of Jesus Christ.

For the gift of the Bible, by which we come to know Jesus in the days of his flesh and the interpretation of those days by those nearest to him.
For the task of facing a world in process of redemption.

Penitence:

For our self-centred attitudes.
For our failure to pray for the whole Church.
For our aloofness in our relations with other Christians.
For thinking unkindly of others who occupy other theological positions.
For our pride in theological interpretations.

Petition:

For blessing upon the whole Church of Christ.
For blessing upon all co-operative movements looking toward international friendship and Christian unity.
For blessing upon all speakers and writers whose thoughts contribute toward brotherhood.
For blessing upon all educational and benevolent institutions, that they may come to interpret religion in terms of a united brotherhood.
For blessing upon all in authority, that they may be ministers of God for peace among nations and Churches.
May the fellowship of prayer and of suffering and of service become the passion of all Christians, through Jesus Christ our Lord. Amen.

O HOLY FATHER, have mercy upon us, and hasten the day when there shall be unity in thy Church and friendship among the nations of thy world. May every barrier be broken down until brotherhood shall be fully manifested according to the mind of Jesus Christ our Lord in factory, shop, store, field, mine, government and wherever else men are. Grant that men shall hold money lightly and shall cease to defraud and oppress one another, and that the stewardship of divine love be that the stewardship of the world's discontent and the coldness of unbrotherly attitudes. May thy Holy Spirit be less grieved as the days go by because of our impotence, until the path of truth leads us into divine freedom; through Jesus Christ, to whom be glory for ever and ever. Amen.

O RIGHTEOUS FATHER, confirm our purposes of fellowship, remove every hindrance to the fulfilment of thy will in us, and turn us away from our aloofness until in thy light we shall see light. We bless thee that thou hast called thy servants in various parts of the world to seek for the paths of unity. Give to us the spirit of brotherly approach, so that no effort shall fail for the lack of thy presence. We thank thee that thou didst call into being the World Conference on Faith and Order, which under the leadership of thy Spirit has already brought together in conference members of thy scattered flock from every part of the world. Help us so to pray for one another that love between us may become a reality. Continue to bless the work of the World Conference until all parts of the Church shall be brought into its fellowship and we shall have patience and courage to attain unto the unity of the faith; through Jesus Christ our Lord. Amen.

O LORD our God, kindle in us the fires of brotherly kindness; purge our sight when we look upon the saints of other folds, and awaken our interest in all movements that have to do with reconciliation in the divided House. Especially do we pray for the work of the World Conference on Faith and Order, whose preliminary steps thou hast so abundantly blessed that nearly every part of the Church is represented in its conferences. Give to those directing its such leadership of the Spirit that all believers may be led to inquire into its work and pray for its fruitfulness, through Jesus Christ our Lord. Amen.

OUR FATHER, which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, for ever. Amen.

NOW the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

—Hebrews 13: 20-21.

Mrs. Besant and Theosophy.

(An article from an English newspaper some 30 years ago.)

Theosophy and its miracles would have attracted little attention in England if Mrs. Besant had not believed in them. It was the spectacle of Mrs. Besant, whose connection with the Secularist Society had given her the reputation of a sceptre of the first water, gravely announcing to her former comrades of the Hall of Science that she had received letters, to all intents and purposes miraculous communications, from certain "highly evolved men," called Mahatmas, that set some who did not know the history of the Theosophical movement asking whether there was any truth in the new faith which she had embraced. Mrs. Besant is so convinced of its genuineness that she has resigned her position on the London School Board, as well as her offices in the Secularist Society in order to propagate it with the greater activity. She has even quarrelled with the iconoclasts of the Hall of Science because they will not allow her to rear an altar for her Oriental cult amidst the ruins of the old religions, and preach the new heaven and the new earth which, in Rudyard Kipling's quaint words, some people in India made out of a few broken teapots and saucers. What forms the attraction of Theosophy to her mind is hard to tell, but it is certain that an intellect which can reject as "illogical impossibilities" the teachings of Christianity, and accept a curious farrago of Gnosticism, Eastern sacred books, and modern philosophy as a solution of the problems of life is strangely constituted.

Perhaps the explanation is that she is lacking in a sense of humour. A faint suspicion of a joke would enter the minds of most on being told that the highly evolved beings who amuse themselves by dropping letters on the heads of members of the Theosophical Society, and mending their broken china, are living in seclusion in Tibet. It might occur to the least sophisticated that it was a measure of safety to locate them in that inhospitable country, where no European has penetrated since 1845. Moreover, the inquiry is pertinent, whether any change has overtaken the corresponding system of the Mahatmas since 1885, when their communications were freely exhibited, written in blue pencil on a kind of Chinese vellum, or engrossed in Sanscrit, whereas now Mrs. Besant declines to tell the uninitiated whether her letters were written on paper or how the messages were conveyed to her. Has anything happened in the meantime to render greater caution advisable? Have the Mahatmas reached a higher state of evolution, or have their supplies of stationery given out? It is remarkable that, after the editor of the "Madras Christian College Magazine" had published in 1885 letters placed in his hands by Monsieur and Madame Coulomb, there was a lull in the marvellous phenomena of Theosophy. The Mahatmas grew sulky, and refused to send manifestations. Monsieur Coulomb was a skilled carpenter, with a genius for constructing trap-doors and secret panels. Madame Coulomb had lent some money to Madame Blavatsky, whom she met in Egypt, and, apparently by way of discharging the debt, was invited to take up her residence as housekeeper at the Theosophic headquarters at Adyar, a suburb of Madras. There the worthy pair remained, enjoying the full confidence of the corpulent Russian prophetess, until she departed for England on the plea of a bad heart. Quarrels then broke out between them and the Board of Control of the Theosophical Society, which resulted in the Coulombs handing over to Professor Patterson, editor of the "Madras Christian College Magazine," a number of letters addressed to them, mostly to Madame Coulomb, by Madame Blavatsky. These precious epistles gave minute directions to Madame Coulomb where to place cigarette papers, letters, and locks of hair when the laws of matter were to be defied. Allusions are made to M. Coulomb's artful contrivances. Thus Madame Coulomb is told of one inquirer into Theosophy that "the letter must fall on his head like the first," (another, "Mr. Hume wants to see Koothoomi (one of the Mahatmas) in his astral form." Of a third, a native, "I beg of you to send this letter (here enclosed) to Damodar in a miraculous way." It is unnecessary to multiply instances; these are typical and taken at random.

W. GEO. SMITH,

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The reply of the Theosophical Society was a charge of forgery against the Coulombs. It was an answer worthy of those confiding believers whom Madame Blavatsky contemptuously called behind their backs "our domestic imbeciles." The idea that a woman of no remarkable ability should in a long series of letters so closely imitate Madame Blavatsky's style and handwriting that no one could detect a blunder is incredible. The annals of literary forgery furnish no parallel of such a feat; Chatterton and William Henry Ireland would fade into insignificance by the side of Madame Coulomb. If the letters were proved worthless, the trapdoors at Adyar would still require explanation. But if the letters are forgeries, why was no step taken to vindicate Madame Blavatsky's reputation in a court of law, although she was accused point blank of obtaining, or conspiring to obtain, 10,000 roubles by a telegram in a forged name? On the other hand, if the letters are genuine, not only do the Mahatmas and their messages vanish into thin air, but Madame Blavatsky's pretensions as an ethical teacher disappear with them.

Her language, indeed, must be admitted to be sometimes truly astral in the sense that some of her words are so offensive that the editor of the magazine quoted deemed it prudent to substitute asterisks for them. It is shown that she was not indifferent to the pecuniary results of the new teaching. "Why not quietly remain friends," she writes to Madame Coulomb, "and wait for better days, helping us to put the society on a firm basis, having large funds, of which all Theosophists who have need for protection and help in money would reap the benefit?" She was admitted by her friends to be an accomplished liar. Her narrative of a seven years' residence in Tibet, invented to account for a disgraceful period of her life, the record of which she afterwards erased from the pages of her history, was worthy of the imagination of George Psalmanazar, but hardly creditable to a prophetess. The past of Theosophy has to be explained before it can have a future; and, if Mrs. Besant has undertaken the management of the new religion, she will have to write Madame Blavatsky's "Apologia" first.

Rogation Days.

May 21-24.

The very name "Rogation Sunday" speaks for itself. It is "asking Sunday" (Latin "rogare," to ask), and on the four days preceding Ascension Day the Church has for many ages asked the blessing of God on the labours of our hands—on the seed we sow, and on the culture of the fields—"that the tree of the field shall yield her fruit and the earth shall yield her increase" (Ezekiel xxiv. 27) "that it may yield unto you the increase thereof" (Lev. xix. 25).

It was a goodly custom, and we can recall its features as our fathers in the ancient days perambulated the fields (the clergy and choristers fully vested) chanting the one hundred and fourth Psalm and singing sweet hymns.

At intervals the procession would stop, and passages from Holy Scripture would be read, and prayers to the Father of all things would be offered up.

Solemn litanies would be said or sung, as the procession wound its way through many a field and sweet meadow, already gleaming with daisies and buttercups.

A congregation of the faithful accompanied the clergy and choir and finally a return to the church would be made and a short sermon, or homily, would be given by the priest. There is nothing alien to our Church in all this—and in many English parishes the custom has been revived with the sanction of the Bishop.

There is no special Collect, Epistle or Gospel given to us in the Prayer Book for use on Rogation Days. But in the reign of King William the Third a very beautiful Collect was suggested for insertion in our Book of Common Prayer—we may almost regret that it failed to find a place there. It was as follows:—

"Almighty God, Who hast blessed the earth that it should be fruitful and bring forth every thing that is necessary for the life of man, and hast commanded us to work with quietness and eat our own bread: Bless us in all our labours and grant us such seasonable weather that we may gather in the fruits of the earth and ever rejoice in Thy goodness, to the praise of Thy holy Name, through Jesus Christ our Lord. Amen."

In the book of the Homilies, set forth in the reign of Queen Elizabeth (A.D. 1562), there is one written especially for use on Rogation Days, very probably by Archbishop Cramer. It is divided into four parts—one for each of the days—and the first is entitled "That all good things come from God." The last is styled "An Exhortation to be spoken to such Parishes where

they use their perambulations in Rogation week for the oversight of the bounds and limits of their towns."

It is a curious thing that these "perambulations," now entitled "Beating the bounds," should still survive in many parishes in England, under lay auspices. They are accompanied by many strange rites and ceremonies which have, unhappily, lost all religious significance.

They amaze some of these modern "perambulators" if Thomas Cranmer's sage and solemn words were read out to them!

But we pass on to consider the primary institution of Rogation Days, and here we are on very primitive and historic ground. We are told that Mamertus, Bishop of Vienne, instituted in the fifth century these liturgical supplications. They were to be held on the Pentecostal days preceding Ascension day, and this custom became general in Gaul. At the Council of Cloveshoe, held in A.D. 747, the custom was adopted by the English Church and it continued until the era of the Reformation. (Hook's "Church Dictionary.") Our Reformers did not prohibit the custom; in fact the Rogation procession is one of the three processions authorised by them—the other two being on the occasions of marriages or burials.—(Selected.)



Missions in Queensland.

The Venerable Archdeacon Martin, of Marrickville, Sydney, is at present engaged in holding a mission, principally for men, at Toowoomba. He is to conduct another in Brisbane at the Cathedral from May 25 to June 4. We are greatly indebted to the Archdeacon for consenting to do this important work, and appeal for daily prayer for him from every part of Australia.

The National Council will hold its next meeting in Melbourne on Friday, June 2, and Saturday, June 3. The annual corporate communion and breakfast of the Melbourne Diocese will be held on Monday, June 4 (the King's Birthday). It will be followed by a Provincial Conference for the consolidation of the work in Victoria.

A Strong Lead.

The Rev. S. M. Johnstone, B.A., of St. John's, Parramatta, and Rural Dean, has the great ideal of winning at least 1000 Churchmen in and around Parramatta into the fellowship of the C.E.M.S. for constructive service. We wish him God-speed.

An Appeal.

Brethren of the clergy, please fall into line by observing May 21 as Men's Commonwealth Sunday, and by co-operating with us in the observance of one world-wide week of prayer, May 21 to 28. Monetary surplus offerings for the National Fund will be most gratefully received.

A. R. EBBS, Nat. Sec.

A man who is full of his duty and forgets himself will hardly go wrong even from a worldly point of view; and let us be certain that even our most selfish concerns will not prosper long unless duty to England becomes the genuine and constant inspiration of our lives.—J. Garvin.

Said the Robin to the Sparrow,
"I should really like to know,
Why these anxious human beings
Rush about and worry so."

Said the Sparrow to the Robin,
"Friend, I think that it must be,
That they have no Heavenly Father
Such as cares for you and me!"
—Elizabeth Cheney
in the "Church Army Gazette."

In Memoriam.

Reverend Charles Bice.

Within a few days of the passing of the Rev. W. H. H. Yarrington, there passed to his heavenly rest another standard-bearer of the Church of Christ, the Reverend Charles Bice. He was one of the pioneer men of the Melanesian Mission, and one of the great Bishop Patteson's ordinands. He was educated for missionary service at St. Augustine's College, Canterbury, and went as a layman to the mission in 1867. The good bishop's forebodings concerning him were abundantly disappointed. Writing to his sister just before Mr. Bice's arrival, the Bishop said, "Bice, I hope, may do; I feel by no means sure, because I think it very doubtful in the case of any man, but I have not seen him yet." A very different tale is told concerning him only twelve months afterwards at the time of his ordination. It is the bishop again who writes:—

"Charles Bice, a very excellent man from St. Augustine's, was ordained deacon (December 21st, 1868). He has uncommon gifts of making himself thoroughly at home with the Melanesians. It comes natural to him, there is no effort, nothing to overcome apparently, and they, of course, like him greatly. He speaks the language of Mota, the lingua franca here, you know."

For twenty-five years he remained in the mission, and at the end of that time he took up the work of advocate of the mission and A.B.M. organising secretary in Sydney. Later he was called to work in Newcastle with the late Dean Selwyn, and held the incumbencies of Maitland and Raymond Terrace. The same "uncommon gifts" to which his beloved Bishop Patteson referred, characterised Mr. Bice as through his ministry, and he gained the regard and affection of most of those with whom he worked. He had a rare memory for his Melanesian days, and to the close of his life could keep an audience interested in the wonderful story he had to relate. His closing years were spent in retirement at Mosman, where, after his beloved wife's decease, he received all the care that a daughter's devotion could give him. His Sundays, to within a few weeks of his death, were spent in fulfilling the ministry he loved by occasional duty in and around Sydney. His gentleness of disposition, his charm of conversation, and the bright cheerfulness which radiated from him and his capacity for friendship, made friends for him, who will be grieving over their own loss, while they will rejoice with him in that beautiful vision for which toward the end of his life he was manifestly longing.

Correspondence.

Sir,—I will be glad if any of your readers could inform me of the name of the author or the name of the book in which I can find the verses on Trinity Sunday which begins with the words:—
"Tell me grandfather dear, why rings the bell so clear.
Because my lad, said he, 'tis eve of Trinity."

Yours faithfully,
SUBSCRIBER.

THE NEW LECTIONARY.

May 28, Sunday after Ascension.—
M.: Pss. 93, 96; Deut. xxvi. or Isaiah lxiv; John xiv. 1-14 or Eph. i. 3. E.: Pss. 148, 149, 150; Deut. xxx. or xxxiv. or Isa. lxv. 17; John xvi. 5 or Acts i. 1-14.

June 4, Whit Sunday.—M.: Pss. 68 (om. vv. 21-23); Joel i. 28; Rom. viii. 1-17. E.: Ps. 104; Isa. xi. 1-9 or Ezek. xxxvi. 22-36; Romans viii. 18 or Gal. v.

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The Church Record.

MAY 19, 1922.

SIRS, YE ARE BRETHRENI

There is no situation perhaps to which these words are more applicable than that revealed by the recent Conference on Reunion between the Church of England and the representatives of the Presbyterian, Methodist, and Congregational Churches held in Sydney last March.

We are brethren in the sense that we are faced by a supreme common danger. The world as a kosmos, an order, has been shaken to its foundations by the late war and its results, which have revealed evils, existing indeed before, but now given free course, and apparently in not a few instances uncontrollable. It is admitted that if Christianity cannot control the world there is no other power that can. The issue is plain: Christianity or Chaos; and Christianity, which might be such a power for order and restraint, has lost its power because Christians have forgotten that they are brethren.

It is not only order that is threatened; it is morality too. There has always been much moral evil in the world, but for the most part the Christian world has acknowledged that evil was evil. To-day moral evils are not only tolerated but justified, and the morality of Christ is contemptuously rejected.

In the face of all this, those who believe that love, not violence, should prevail, and that self-restraint, not self-indulgence, should be the rule of life, are brethren in a common purpose as regards the main issues of life.

But when we come down to details we find that the agreement goes much further than the main issues. I am not one of those who think that it does not matter what creed we profess, as long as we are on the side of the angels. I believe that it matters a great deal, and I think it would be a fatal policy to say, "Never mind about creeds. Admit into the Reunited Church all who say that they believe in Christ as Master or Lord, whatever meaning they may happen to attach to the words."

But in the case to which we are now referring the agreement does go much deeper.

The Anglican, Presbyterian, Methodist, and Congregational Churches in Australia are not mere fancy religions. They have definite beliefs and a certain fixed order. They all accept the Holy Scriptures, the Apostles' and Nicene Creeds, the two Sacraments, and the need for a duly constituted and accredited ministry. There is every in-

dication that they are prepared to accept not only episcopacy for the future but episcopal ordination for themselves as a commission to the fuller and wider ministry of a Reunited Church, and for the removing of scruples, and for the sake of the unity of Christendom.

Yet there is a great and very real obstacle to the realisation of such a duty to be prayed for consumption, in addition to all the inevitable difficulties, which must arise even when the parties are agreed as to the object to be attained.

As I understand it, the non-episcopal Churches will not consent to deny the grace of ordination. They will not agree to deny that they are and have been presbyters in the way that Christ meant these to be presbyters, and they will not deny that there is such a thing as the grace of ordination, and that they have received such grace in their ordination. If we insist that they shall deny their grace of ordination we bring all the negotiations for Reunion to an end. It is quite true that the Lambeth Appeal said that no one would be called upon to repudiate his past ministry, but the Lambeth Appeal did not say that it accepted all or any non-episcopally ordained ministers as presbyters, and many of us feel that it would have been very difficult for it to have made any such statement, for in some cases the methods of appointment are so lax that they seem to trail off into self-appointment, and to contradict the very idea of a duly appointed and accredited ministry.

The whole subject is beset with difficulties, and I suggest that it should form one of the subjects for our special intercession during the week of prayer.

The position as I see it is this. We members of the Church of England sincerely desire Reunion, but we fear lest any lax thought or careless action on our part should surrender the vital principle of the essential need of a duly ordained ministry, and endanger the wider hopes of Reunion. The non-episcopal brethren, with whom we are dealing, believe equally in the need of a duly ordained ministry, and believe that they possess it, though they are willing to receive "a commission through episcopal ordination" for the promotion of unity and the work of a wider reunited Church, but they dare not deny the reality of what they believe to be ordination according to the mind of Christ.

Both sides are honest and full of goodwill. We must realise that our non-episcopal brethren are making a real sacrifice in accepting episcopal ordination, and we must make no difficulties that are not essential and unavoidable. That we may see our way clearly demands the prayers of the whole Church.

Gilbert, Bishop of Willochra.

SHALL THE "CHURCH RECORD" DIE?

In January, 1914, the "Church Record" was first published, with the object of providing for Australia and Tasmania a Federal Church Paper setting forth, from a constructive point of view, the great evangelical truths which are enshrined in the Prayer Book and Articles of the Church of England. For nearly eight and a half years that work has been carried on and the paper is much appreciated by its supporters and respected by those who differ from it. It has endeavoured to put before its readers the news of the Church at home and abroad, and is a

great power in binding together evangelical Church-people throughout the Commonwealth.

At any time it would be a matter of difficulty to make a Church paper a success on its financial side, but we had to face, in the first year of publication, the outbreak of the Great War, and subsequently the results of the war and its aftermath. Had it not been for these special difficulties there is every reason to believe that the "Church Record," long before this, would have been on a satisfactory financial basis but on account of the greatly increased cost of production the position is quite otherwise. **We need substantial financial help if we are to continue publication, and we need it at once.**

We believe that there are many Church-people in the Commonwealth who would gladly give of their substance rather than see the "Church Record" go under, and we confidently appeal to them for help. **A meeting will be held at the C.M.S. Rooms, 194 Castlereagh Street, Sydney, on Friday, May 26, 1922, at 4 p.m., to consider the position, at which we hope many friends will be present, but we ask all who cannot come (whether living in the Mother State or in other States of the Commonwealth) to write, as soon as possible, to our Manager, 44 Royal Arcade, Sydney, if they are willing to assist by gifts of money. The matter is most urgent, if adequate support is not promised to us within the next fortnight, we shall be compelled, most reluctantly, to cease publication.** Surely our friends will not permit so great a disaster to happen to the Evangelical Cause in the Church of England in Australia!

Our Melbourne Letter.

(From our own Correspondent.)

The popularity of the Archbishop is responsible for huge congregations at the Cathedral whenever he preaches. Extra seats have been provided, and still there is not room enough. Even the secular papers are beginning to sit up and take notice. "Oriel" in last Saturday's "Argus" had a humorous poem about it contrasting the previous empty benches—"two men and a boy"—with the sea of faces now to be seen. Wherever the Archbishop goes it is the same. St. Barnabas' Church, South Melbourne, we used to think was uncomfortably crowded with a congregation of 220. But, behold! the Archbishop comes and no fewer than 350 somehow crowd in. The passage way is blocked, the porch is full, and people are standing in the vestry. The occasion was the dedication, on April 30, of a Soldiers' Memorial Pipe Organ, which has been erected at a total cost of £770. Last Sunday, (May 14), his Excellency the Governor (the Right Hon. the Earl of Stradbroke) unveiled the Honor Board attached to the organ, and again an overflowing congregation assembled, nearly as large as the previous occasion. The parish has in the last two years spent a total of £967 on improving the interior of the church. Of this sum £246 was given by parishioners of St. John's, Toorak. The balance of £721 has been raised in St. Barnabas parish which, as the "Messenger" says, is "a most creditable achievement for a poor parish."

The Archbishop has been quite busy opening new "wings" and halls. The hall was St. John's Metropolitan Mission Hall, Latrobe St., and the "wings" were the Milliar Wing of the

Melbourne Grammar School, and the new wing of Ridley College.

St. John's Hall is a very fine building, costing £7900, and comprising a hall (capable of holding 300 people), and several recreation and meeting rooms. The Trades Hall and Socialist Association had accepted invitations to send representatives. In the course of his speech the Archbishop said he would not stay in the ministry one hour longer if he did not believe that the Church of England was the Church of the people. He told a story of a clergyman who was heckled in Hyde Park because he was wearing a gold watch. He took it out and read aloud the inscription: "In memory of twenty years' kindness to the poor." Religion, he said, was the only factor capable of acting rapidly on the character of a nation, and the Church was needed in the re-adjustment which was taking place in the world. The Church differed from the world in its treatment of sin and the sinner. The world belittled the sin, but turned against the sinner. The Church welcomed the sinner but condemned the sin.

The Milliar wing has been erected as a thankoffering for peace by Mr. and Mrs. Thomas Milliar, on the site of the old Big School. The ground floor provides four airy class-rooms and a lobby, while upstairs there is a spacious assembly hall capable of seating 300 people. The Archbishop received a tremendous reception from 600 boys present.

On May 6 the new wing of Ridley College was declared open. The Archbishop, who was received with the greatest enthusiasm, said he was sorry to have to look down upon a "cold" audience, and that he would have preferred to speak to them when there was more warmth in their expression than there was that cold afternoon. He was glad to be present for several reasons. First, because it was in his study that the question of the coming over of Archdeacon Aickin was discussed by Bishop Pain and Bishop Moule, of the Ridley across the seas. These two men, at all events, stood as pillars of one great movement and one great aspect of Church doctrine, and he had been delighted to find that their consultation had helped to secure so great a churchman and so great a scholar as the former Principal, the Rev. G. E. Aickin. (Applause.) He was glad to be invited to open the new wing. The word suggested the notion of upward flight, and he sincerely trusted that the new wing would help the realisation of the ideals and aims of the founders, and that when other parts were complete, the institution would be helped to rise to and to reach the clear and calm atmosphere of fruition and success. Their ideals however, should be always on the constructive side, and he deprecated any teaching of "don'ts" and "beware's," and hoped their points of view would be not from one angle, but would give us loving and true men, with convictions bravely held and firmly fought. He was glad to recognise the work of a college fearless to avow its school of thought. He was against the idea that there were two forms of Churchism, Churchmen and Evangelicals. He alluded to the great Ridley and Cranmer and Latimer, the latter of whom said he would light a fire that would never be put out. Let us be thankful for those who wrought and fought, and let us build on the foundations of a true and gracious comprehension of all who are striving to build on the Bible as the rock of their faith, and on a reformation that will be more constructive than destructive.

The C.S.S.M.

We want our readers to become familiar with this ensign, and what it stands for—"The Children's Special Service Mission." Many a minister of the gospel, and mission-aries without number in heathen and Mohammedan lands to-day, if asked, would say—"Thank God for the C.S.S.M." Under that banner I heard and accepted the call of Christ—learned to love Him and gave myself, my life, my all to His service." Now we have in our midst one of the C.S.S.M. leaders—Mr. Edmund Clark—who has been greatly used by God in the work in the Home land. He has come to Australia with a heart full of love for the children, the young people who have life before them, and he wants to win them for Jesus Christ to help them to start on the narrow way which leads to life eternal.

The "Young People's Scripture Union," which has been in existence in some parishes for the last forty years, is a very large and important part of C.S.S.M. work. Mr. Clark will be very glad if friends will give him the opportunity of conducting missions and meetings specially for the young. We cordially commend Mr. Clark and his special mission to our clerical readers, assuring them that our visiting missionary has one desire, and one desire only, and that is to exercise his special gifts of ministry amongst the young. He is not out to address Mothers' Meetings, but children all the time and every time.

The Bush Church Aid Society.

"Putting the Church on the Map" is the particular work which the Bush Church Aid Society is engaged in, and since its inception barely two and a half years ago much blessing and encouragement have attended its enterprise. Many far distant outposts have been reached with the ministrations of our Church, and the witness of the Gospel has been effectively made. In three States the Society is busy, and possibilities of extension are present. The only limiting circumstance is the lack of men. A fine number have linked themselves on with the Society, but more are needed. The annual rally of the Society will be held on Tuesday, May 23rd, at 7.45 p.m., in the Chapter House, next to St. Andrew's Cathedral, George-street, Sydney. Church people should not fail to attend. The work of the past year will be set forth, and first-hand stories of life and conditions in the Far West and towards the interior will be told. Many novel pictures of work around the Great Bight will be screened; thus those who cannot see something of the "Real Australia." Remember the Society stands for the Church of England; remember it "begins where the railway ends."

The Bishop of Melanesia's Visit.

Sixty years ago the coming of the Bishop of Melanesia to Sydney was regarded by the Church-people of Sydney as a very important event, and the effect of his eloquence and personality was such that the Melanesian Mission has ever since been stamped with something of Bishop Patteson in the minds of the people of Australia. To-day we are being honoured once more by the visit of our island bishop, fourth in succession to Bishop Patteson, a man who seems to be as specially fitted for present conditions as the mission staff there seems to be a new spirit of confidence as a result of Bishop Steward's two years of work, culminating in the conference of the mission staff at Siota last November.

Those who meet Bishop Steward informally on the harbour trip, arranged by the A.B.M. for Saturday, or listen to him at the public meeting at All Saints' Parish Hall, Woolahra, on Monday night, will have an opportunity of gaining some insight into the secret of his power. We trust that the new understanding of the present condition and aims of the Melanesian Mission will result in a larger measure of support through the Board of Missions.

"NOTHING BUT JESUS."

Your love of holiness and devotion I wholly agree with, and do really prefer the study of it to all other studies; yet, I humbly desire to bless His Name and kiss His gracious Hand, that hath delivered me from the painful pursuit of what we call learning, and from the foolish pleasure of venting any little of it that I have. I write it on my books, and wish it engraven on my heart. I determine to know nothing but Jesus Christ, and Him crucified.—Archbishop Leighton.

The Church in Australasia.
NEW SOUTH WALES.

SYDNEY.
Locality.

"I especially draw your attention to the great Festival of the Home Mission Society, to be held in the Town Hall on the evening of Tuesday, May 30. We are able to definitely announce that his Excellency the Governor-General will preside. It is the first occasion since he took office that he has been able to appear on our platform. It is really the first official occasion upon which we as Church people have been able to show to him in any number how heartily welcome he is in our midst. I, therefore, urge every person present to do their utmost to make the Festival a success. We need to crowd the Town Hall, but, as I have often reminded you, that is no light proposition. It requires very hard work, and it calls for considerable self-denial. The fatal thing is for people to imagine that there is sure to be a crowd of others, and that, therefore, they may hold themselves excused. The Town Hall is too large a building to treat in that casual fashion. We can only fill it if Church-people deliberately come for a great demonstration of the Church, such as other religious bodies successfully achieve."—The Archbishop's Letter.

Sunday School Teachers' Excursion.

On Saturday afternoon, May 6, a harbour excursion arranged by the Sunday School Committee of the Diocesan Board of Education was held, and proved a successful venture. The attendance was 280. Unfortunately the Rev. W. J. Cakebread, the hon. sec. of the S.S. Committee, was unable to be present on account of a wedding ceremony at St. Jude's, Randwick. After a trip up the Lane Cove, a landing was made at Clarke Island. Here afternoon tea was served by a number of young workers from St. Jude's, Randwick. The keen west wind sharpened the appetites of the excursionists. The sky, which had clouded over in the early afternoon, cleared about 4 p.m., and the warm sunshine took the edge off the wind during the stay on the island. Some difficulty was experienced in serving cups of tea owing to the non-delivery of a number of large teapots which had been ordered. Miss Anderson and her assistants from Randwick, however, triumphed over the difficulty. It had been intended to hold a meeting on the green swart of the island. Owing to the wind a very brief meeting was

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held on the boat instead, when a proposal to form a Teachers' Association in the Diocese, similar to associations or guilds in other dioceses, was considered with approval.

Home of Peace.

The grounds of the Home of Peace for the Dying at Petersham were very gay last week, when they were decked with flags and burning in honour of the fete which Her Excellency Lady Forster opened in aid of the building fund of the home. Numerous stalls were arranged under the trees, and even the rain did not rob them of their attractiveness. Her Excellency was introduced by the Ven. Archdeacon D'Arcy Irvine, who said that the home had been opened for 15 years and in that time had cared for 900 patients. The new wing was opened free of debt in December, 1919. The cost of the proposed further additions was £26500. Of that sum £2500 was already in hand, and the proceeds of the fete would be added to this amount. Lady Forster said that an institution such as the Home of Peace was a necessity in a place so crowded as Sydney. Cases which found refuge here could not be taken to hospitals, which were intended to treat those who could be restored to health and not chronic invalids. Her Excellency when concluding her address paid a high tribute to the nurses, whose work she said was unlike that of the average nurse. A vote of thanks to her Excellency was proposed by Canon Charlton and seconded by Canon Goddard. Archbishop Wright was unable to attend, but was represented by Mrs. Wright. Miss Starling, the hon. secretary, and members of the Deaconess' Institute, were also present. Following is a list of the stallholders:—Needlework, Mesdames Ireland, Portus, Denman, Boulton, Beveridge, and Miss Wolledge. Variety: Mesdames L. C. Russell Jones, Padfield, Misses Curie, Tucker, and Webb. Travelling: Mrs. D'Arcy, etc.; Mesdames Sandy Ellis, A. H. Starling, and the Misses Starling. Miscellaneous: The matron and nurses and Mrs. D'Arcy. Household requisites: Mesdames Conolly, Earl, Almond, Hammond, Trenning, and Cracknell. Refreshment: The parishes of St. John's, Ashfield, St. John's, Balmain, Mrs. Wise. Provision: Mesdames Goddard, W. R. Russell, Gregg, Tait, and Miss Hogg. Cake: Mesdames J. and T. McWhannell, Bull, Beaver, and Barrett. Sweets: The Misses Allen. Flowers: Mesdames K. Taylor and Hudson, the Misses Hudson and L. Flavell. The rain interfered with the sale on Saturday, but the splendid sum of £2650 was netted.

The Reunion of Christendom.

Three papers recently read at the recent Conference on the Reunion question are being repeated as lectures under the auspices of the Board of Joint Theological Studies, at St. Andrew's College. The first, on the subject of Episcopacy, was delivered by Professor Harper, D.D., on Monday last, at 11 a.m. The other lectures are on "Ordination," by the Rev. A. Depledge Sykes, May 22, and "The Creed," by the Bishop of Goulburn, May 29.

Study Circle School.

Following its custom for several years past, the New South Wales United Council for Missionary Education has arranged a Study Circle School at Newport, from Friday, June 2nd, to Tuesday, June 6th, a period which includes the holiday observed for the King's Birthday. This annual school is a very valuable thing, and probably no holiday could leave happier memories than one in which the mind is invigorated by a little daily discussion and interchange of thought; the body refreshed by the beauty of such a place as Newport, and the spirit inspired by the companionship of friends who are seeking the same guidance of the Holy Spirit.

B.C.A. Rally.

The annual meeting of the Bush Church Aid Society is announced for Tuesday, May 23, at 7.45 p.m., in the Chapter House. The business of the meeting will be mainly inspirational and educative. The story of the forward movement in the interior of the Continent will be told by men who have travelled and worked in some of the isolated centres. Some fine pictures of life and conditions in "Real Australia" will be screened.

St. Barnabas', Glebe.

The annual report of St. Barnabas' Church, George-street West, shows a year full of activity. The statement of accounts reveals an income of over £2000, and a debit balance of £195.

St. Bartholomew's, Pyrmont.

The annual vestry meeting was held on May 9, the acting-rector (Rev. E. C. Madwick) presiding, about 60 parishioners be-

ing present. All accounts were reported in credit. Messrs. T. C. Edwards (minister's), A. Shaw and W. D. Thornton were elected as churchwardens. An advisory committee, consisting of eleven names, was also elected. A motion was put forward that the Church do not depart from its present custom of administering the Holy Communion, and was carried without one dissentient. After the business was finished a programme, arranged by Miss Tiley, was submitted and much appreciated.

VICTORIA.

MELBOURNE.

C.M.S. Notes.

Miss Isabel Hughes, who first went to China in 1897 under the auspices of the Church Missionary Society, is about to return to the work in the Chekiang Province. She will take charge of the Mary Vaughan High School at Hangchow.

A cablegram has been received from Miss Fanny Moller by the Church Missionary Society, intimating her safe arrival at Durban on her way to Kenya Colony, East Africa.

Theological Students in Conference.

On Wednesday, 26th April, a joint conference of the Theological Students of Trinity and Ridley Colleges, about 22 in all, was held at Ridley College to discuss the question of the "Attitude of the Church towards Amusements."

Two papers were read, and a general discussion followed, centring chiefly on Sunday observance, the application of the law to those who wish to devote part of Sunday, after worship, to healthy recreation, especially in districts where people's work keeps them indoors all the week. Theatres, Church dances, raffles and various forms of gambling were discussed.

The members of the Conference felt strongly against the matter of questionable hoardings, jokes, postcards and literature that are put before the public, especially in view of their harmful influence on children. In these matters it was felt that the Church, perhaps through some such organisation as the C.E.M.S., should awaken the public conscience.

Opening of St. John's Hall.

The Archbishop of Melbourne, attended by Archdeacon Hayman, Canons Langley and Baglin, and Revs. A. Law and A. B. Rowed in their robes, officially opened the fine new hall, rooms, and offices built in connection with the Mission of SS. James and John. A number of other clergy were in the congregation, and the congregation was representative of all interested in the social and religious uplift of the people. The service was commendably brief. Two hymns and some suitable prayers formed an introduction to the Archbishop, who officiated in the robes he had worn in attending the University commencement earlier the same afternoon. The sermon was worthy of the occasion, and was a fine exposition of the Church's attitude toward the poor and those who are out of the Christian way. A fine contrast was drawn between the Church's and the world's attitude to sin and sinners. While the world was easy to the one and severe on the other, the Church was severe on sin and sympathetic towards the sinner.

One characteristic of the Archbishop's addresses which makes them popular in the best sense is his apt use of illustrations and faculty for epigrammatic statement. A thought is wrapped in a neat parcel of words ready for the hearer to put in his mental pocket, while the flow of good illustrations seems inexhaustible. A very fine rebuke was given to those who said the task of the Church was impossible or futile in a story of Dr. Waugh, the great English schoolmaster. He found a class in an uproar and a boy standing out with a word chalked on his back, "Ass." "Sit down, my boy," he said, "some one has written his name on your back." So those who attach their

labels to the Church are writing down their own peculiarities, not those of the great society they are criticising. No other society had a gospel such as we had to give the world, and so no other can do our work.

The ladies of St. John's provided afternoon tea and opportunity was given to view the new buildings. Rev. Ainslie Yeates announced that the cost had been £7000, and that a new church would shortly be erected. He is to be heartily congratulated on the progress so far.

QUEENSLAND.

BRISBANE.

Mission to Men.

The Archbishop presided at a meeting of the committee which has charge of the arrangements for the Mission to Men, to be conducted in Brisbane by Archdeacon Martin, of Marrickville, N.S.W., and it is reported that the arrangements are well in hand. The missioner reached Toowoomba last week, and commenced a mission there on 14th inst. Archdeacon Martin will arrive in Brisbane on May 24. At the Cathedral on the evening of Ascension Day his work in Brisbane will be authorised and blessed by Archbishop Sharp. The Archdeacon will say a few words to the congregation on that occasion, and his mission will be launched on Sunday, May 28.

An Interesting Venture.

On Ascension Day (May 25) combined congregational evensong will be celebrated at St. John's Cathedral, at St. Andrew's, South Brisbane, at St. Colomb's, Clayfield, and at Christ Church Milton, commencing at 8 p.m. in each case. Those taking part at the Cathedral will comprise the congregations of All Saints' (Wickham Terrace), Holy Trinity (Valley), St. Augustine's (Hamilton), St. Michael and All Angels' (New Farm), St. Luke's (Charlotte-street), Bulimba, Windsor, Wilston, Alderley, and Grovely. The congregations invited to attend St. Andrew's comprise those of West End, Thompson Estate, Kangaroo Point, Holy Trinity (Woolloongabba), East Brisbane, Morningside, and Yeronga. Those who take part at Christ Church, Milton, comprise the congregations at Rosalie, Toowoong, Taringa, Indooroopilly, Sherwood, and Kelvin Grove. At St. Colomb's, Clayfield, the congregations from Nundah, Lutwyche, and Albion are invited. A lively interest is being displayed in the preparations, and large gatherings are expected. The whole of the collections will be in aid of the Canon Jones' memorial chapel fund for the Brisbane C.E.G.S.

WEST AUSTRALIA.

PERTH.

A Hardened Editor.

The path of an editor of a Church paper is not all sunny, and in course of time he is apt to be "case hardened" under the criticism, ignorant and otherwise, to which he has to bend a willing ear. But the editor of the W.A. Church News really "takes

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CHURCH STORES

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the cake," as the boys say, and evidently is "past feeling." Here is the kind of letter he has the serene hardihood to publish:—

Sir Walter James Criticises.

(The Editor, W.A. Church News.)

"Dear Sir,—I have just been running through the current Church News, and notice an appeal to your readers to support your advertisers. That is more rot, and probably inserted by an extremely lazy editor or a very busy one. If the latter case be true, then he is obviously busy over some work wholly unconnected with the 'Church News.' The only way you can make that paper pay for itself with a fair margin over, is to widen your circulation. That must be obvious. To widen your circulation you must make your paper interesting, it is at present far too narrow—too 'Church-ish.' Why not get hold of some of the English religious papers and study their make-up? Why not broaden your field? The only people who read your paper at present are perfectly convinced of all the truths of the Anglican Church, and it is doing them no use, nor does it help the Church. The only thing in this current month's issue that I should care to read is Mrs. Chase, on the A.B.M. (p. 15)—the rest is too purely and narrowly sectarian. Don't you feel ashamed for whoever is responsible for the 'Church News' when you compare it with the 'Periscope' (3d.) or even the penny 'Public Opinion.' They succeed because they try to. Why have 'push' and you stick in the mud. Why not get some good, religious—and not TOO religious—articles into your paper? Why not start a literary correspondence club, for, more especially, country readers, so as to stimulate the reading of good books? All this can easily be done and a dozen other things besides. If I cared to put half an hour a day into the work, I could manage that paper of yours quite as rotterly as it is managed at present. Consult your readers—invite criticism—write to England—to the great English religious weeklies: Sir Robertson Nichol's 'British Weekly' for example, and ask permission to reprint their articles—why not get it easily enough.

"At present your paper contains more—far more—advertisements than reading matter; and is certainly not actually worth to the person whose home it should reach, one penny.

"Now, by all means, get indignant. Throw this letter into your basket, and get up and tear your hair—then sit down and think it over.—Yours faithfully,

"WALTER G. JAMES."

NEW ZEALAND.

Marriage Defence League.

A proposal to form a Marriage Defence League for New Zealand was put before the Conference of the Mothers' Union on March 22. The Rev. H. Williams said that the recent divorce legislation was fluked through in a way which would have been impossible if there had been some such organisation in existence, as it was now proposed to set on foot. It was necessary to combine all who adhered to the Christian view of marriage into a force which could be readily mobilised to meet any crisis which might arise from time to time. Archdeacon Taylor outlined a scheme which was being considered by the Christchurch Clerical Society—a tentative scheme as far as the details were concerned. It was proposed to form a league whose objects should be—(1) To uphold the sanctity of marriage as a life-long and indissoluble union, for better or worse, or one man with one woman to the exclusion of all others on either side; (2) to resist all attempts to legalise any departure from the Christian standard. The League will aim at educating public opinion by means of lectures and literature; while the necessity of bringing influence to bear upon politicians would not be overlooked.

Violet Latham Memorial.

Miss Latham was a N.Z.C.M.S. Missionary in Agra, India. Her first term of service began in 1895. She died in May, 1920, in Sydney. A Violet Latham Memorial School of Hosiery has been started in Agra, with six knitting machines presented by Government, and six pupils. Just as many women can be saved from destitution, and brought within sound of the Gospel, as machines can be provided for them. The work is capable of unlimited expansion. A machine costs about £20. The appeal for knitting machines has been approved by the Board of Missions.

General Synod.

The General Synod of the Province of New Zealand has been in session at Auckland.

land. Bishop Julius, of Christchurch, was unanimously elected Primate.

A Bill was passed altering the title to Primate and Archbishop. The mover, Bishop Sadtler, said New Zealand was the only province of the Church in the Empire which had not adopted the historical and traditional title. A few members opposed the Bill on the ground that by adopting too many titles the Church would be in danger of losing touch with the people.

The Primate, Dr. Julius, said he had a fancy that archbishops had the habit of giving themselves airs. He voted against the Bill. The title comes into operation immediately.

A deputation was received from the New Zealand Alliance, asking for co-operation in the prohibition campaign. The Primate said that the vast majority of the clergy, if not in favour of prohibition, were in favour of a great change. He was aware that the prohibition law could and would be defeated in certain quarters, but the important thing to note was that the number of sober and decent living men would be vastly increased. He, personally, was in favour of prohibition in New Zealand, where the geographical conditions were more favourable than in some other countries.

Notes on Books.

"Mervyn Archdall," a memorial of the late Reverend Canon Archdall, M.A., formerly Rector of St. Mary's, Balmain, and St. Stephen's, Penrith, in the diocese of Sydney, and Canon of St. Andrew's Cathedral, Sydney.

Compiled by Henry Kingsley Archdall, M.A., Th.Soc., Headmaster of the Armidale School and Canon of St. Peter's Cathedral, Armidale; formerly Fellow and Lecturer of Corpus Christi College, Cambridge, and the Dean of Newcastle, N.S.W. Foreword by His Grace the Archbishop of Sydney. Sydney: Angus and Robertson, Ltd., pp. 178, 5s.

We are greatly indebted to the compiler of this Memoir of one who was a standard-bearer for Evangelical principles in the Australian Church. The all-too-short account of the life of the late Canon Mervyn Archdall enhances the value of the little volume for those who had the privilege of his friendship. The book is really a collection of several important articles by the late Canon, which we are glad to have in a more permanent form. They are well worthy of study for the revered writer was a sound scholar and a man of deep conviction and perception of the truth as it is in Christ Jesus.

Most of these articles are right up-to-date as subjects of thought. "The Authority of Jesus Christ," "Reason, Rationalism and Revelation." In this paper the author rightly draws attention to the fact that the present-day negations of Rationalism "are not due to any newly-discovered deficiency in evidence. But they are the result of the rationalistic presuppositions which are shared by many who never openly deny these facts." The Anglican position in regard to baptism is clearly put forth in a paper on "The Sacrament of Baptism." "Baptism does not originate or inaugurate spiritual life; it completes and seals it. And therefore because it so completes and seals it, the new birth is dated from the time of the reception of its conveying symbol, sign and seal."

The late Canon Archdall had a very high regard for the Sacraments, rightly holding that there should be in the training of a child due emphasis and reminder made concerning its baptism. His beautiful paper on "Baptism in the Christian Life" will recall the reader to a strengthening and comforting meditation on his so-frequently forgotten baptism. In some of the hymns he wrote Canon Archdall sought to restore to the normal Christian life the continual remembrance of the covenant seal and sign given in our baptism.

"Teach us, Lord, in faith to use them, These Thy tender bonds of love; Thou Who all our weakness knowest, Lift us thus to Thee above."

The proceeds of the sales of the book are to be devoted to the funds of the C.M.S.

The Bush Brother, for April, is a specially interesting number, containing an article on Eurhythmics, another highly debatable paper by Mr. Burgman on The Psychology of Dreams, and the Story of the Hush-

Waacs (Part I), by Miss D. Peel—describing the remarkable work and experiences in the war area of the Women's Army Auxiliary Corps.

Proceedings of General Synod.—We have received from the Sydney Diocesan Registry the Official Report of the General Synod, Session 1921. It contains the record of the various motions considered and the usual reports presented. The opening sermon by the Archbishop of Perth has prefixed to it a note stating that the sermon was preached from notes and afterwards written from memory. Perhaps the most valuable part of the report is the masterly Charge of the Primate.

Firmness, both in sufferance and exertion, is a character which I would wish to possess. I have always despised the whining yelp of complaint and the cowardly, feeble resolve.—R. Burns.

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Tuesday Evening, May 23rd,

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All Church people should make a point of attending this Rally, when the interesting story of the Society's ever-extending work will be told. The Call of the Far West has its appeal to Australia. Come and hear it!

Fine colored Pictures of the Far Interior, where the B.C.A. goes, will be screened. Do not miss them.

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Unemployment and its Causes.

By B. Schleicher, M.A.

(II.)

In this article I intend to try to answer the question, "What is the root-cause of unemployment?" As we have seen, to say that men are out of work because there is no demand for their services, because the supply of labor exceeds the demand, is sheer nonsense. As Henry George well says, "We talk about the supply of labor and the demand for labor, but evidently these are only relative terms. The supply of labor is everywhere the same; two hands always come into the world with one mouth, twenty-one boys to every twenty girls; and the demand for labor must always exist as long as men want things which labor alone can procure. We talk about 'the want of work,' but, evidently, it is not work that is short while want continues; evidently, the supply of labor cannot be too great nor the demand for labor too small, when people suffer from the lack of things that labor produces. The real trouble must be that the supply is somehow prevented from satisfying demand, that somewhere there is an obstacle which prevents labor from producing the things that labourers want."

Now what is this obstacle? Is it a scarcity of capital? Hardly so, for at times when large numbers of men are unemployed large masses of capital are also standing idle and unused, in the form of closed-down factories, mines, etc. Clearly the necessary capital is not lacking to enable the idle workers to produce what they need.

Now the three factors requisite for production are land (in the economic sense, i.e., all natural resources), labour and capital. Let us consider whether the trouble may not be due to obstacles in the way of the necessary access to land, without which no production can go on, no human needs be supplied.

When one mentions land, most people think at once of agriculture and perhaps mining, and talk as if land were necessary for these industries alone. Nothing could be further from the truth. Man lives on and by land as completely as a fish lives in water, and a man deprived of access to land is as helpless as a fish out of water. When ever any human activity whatever is to be carried on, the first requisite is a piece of land suitable for the purpose. This is equally true, whether the activity takes the form of a farm, a mine, a factory, an office, a shop, a church or a school, or anything else. No matter how plentiful the supply of labour and capital, if suitable land cannot be obtained or (what comes to the same thing) can only be obtained at a prohibitive price, then that activity cannot be carried on. This is one of those things that is so obvious that most people seem to overlook it. No doubt the conditions under which many work at the present day are such that this necessary dependence on land is almost concealed from them. They fail to realise that their employment depends on the use of land, and that if obstacles are placed in the way of such use they are in danger of being thrown idle. When we talk of a man "going on the land," we commonly mean that he is taking up farming. But in truth we are all on the land, whatever our occupations may be, and can never get off it all our lives; we are absolutely dependent on it for everything we eat, wear or use in any other way.

Perhaps the clerk working on the fourth floor of an office building in the city may seem to himself and to others to be engaged in an occupation that does not depend on the use of the land; but such an idea is quite mistaken. The land on which such a building rests is small in area indeed, but its value is very high, so that such a clerk, assuming him to occupy 100 square feet, and allowing to that area on each floor of a five-storey building one-fifth of the value of 100 square feet of the site, may quite easily be occupying £100 worth of land, though he would probably be very surprised if this were pointed out to him.

Thus it will be seen how all occupations and industries depend on access to land, and can only be carried on at a disadvantage and under difficulties if obstacles are placed in the way of such access. But it must also be realised that unemployment in one branch of industry can and often does arise through difficulty of access to land in another branch. The primary industries, those engaged directly in extracting wealth from the soil, which may be classed broadly under the heads of farming and mining, are naturally more dependent on easy access to land than others and more quickly affected by being deprived of it. Now all industries are so closely inter-related and so dependent on each other that a serious check to production arising in the primary industries will not only cause unemployment in them,

but will spread it very soon to others. Thus, if farmers find that they cannot obtain land except on prohibitive or almost prohibitive terms, some of them will be compelled to abandon their farms and seek employment elsewhere, while others will just be able to struggle on under great financial difficulties, which will compel them to restrict their purchases to the greatest possible degree. Thus the demand for all classes of goods used by farmers, both in working their farms and to supply the personal needs of themselves and their families, will fall off greatly, and this lessened demand will react on many other industries and cause partial or complete suspension of operations, and consequently unemployment of many of the workers in them. These people in turn will find their purchasing power restricted and a further lessening of demand will occur, resulting in the creation of a fresh throng of unemployed, and so on, the process being, as it were, a cumulative one.

Anyone who follows out carefully in thought the process outlined above will, I think, see clearly how a comparatively small amount of unemployment in a primary industry may, acting and reacting through all the parts of the industrial organism, finally produce a much larger amount spread through every part of it. In fact, one would not be far wrong in calling unemployment an infectious disease, which, originating in a focus in one or more branches of industry, spreads rapidly through the whole.

If then any obstacle can be pointed out, which will cause that difficulty of access to land which, as has been shown above, must result in unemployment, then it seems very probable that the root-cause of unemployment has been detected. Now such an obstacle can easily be pointed out, the existence of which, it seems to me, explains all the phenomena perfectly, though for some inexplicable reason it appears to be completely ignored by most economists.

It consists in this, that we permit land, the indispensable basis of all industry, to be the unrestricted private property of individuals, who are permitted not only to use it in whatever way they choose, but also to refrain from using it and at the same time prevent anyone else from making use of it, and that too though it may be land that is urgently needed by others. In the case of products of human labour, such as a ship or a motor-car, such a power on the part of the owner does no great harm, since if he withholds such a thing from use, others can easily be produced in any quantity needed; besides all such things gradually deteriorate and depreciate in value if left unused, so that the owner of any such property, who no longer needs it himself, generally does not delay to dispose of it at once.

But with land the exact opposite is the case. Land costs nothing for storage and does not deteriorate by keeping; on the contrary, as everyone knows, in a progressive community it constantly and steadily increases in value. Every increase in population, every improvement in the arts or in means of communication, increases the price of land. Therefore owners of land, instead of disposing of any land of which they have no need themselves, are strongly impelled to hold it as long as possible in the hope of obtaining for themselves the greatest possible share of the increase in value which they know is certain to accrue. This also explains the common practice of buying land, not with any intention of using it, but purely for speculative purposes, in order to sell it again when the price has risen considerably. Thus there is a general tendency to refuse to sell land at its present value, i.e., at a price at which those who wish to use it can make a living, and to demand a price based on the owner's expectation of the future increase in value.

As practically all owners find it to be in their interest to act on this principle, the result is exactly as if there was a combination among them to inflate the price of land. Great quantities of land therefore lie unused, not because there are not many who would gladly use it, but because it can only be obtained at a price which few can afford to pay. This state of affairs has been aptly described by Henry George as "a lockout of capital and labour on the part of landowners." We see this tendency in operation when we read, as we often do, in accounts of auction sales of land that "in many cases the reserve price was not reached," and consequently the property was not satisfied to accept the present value of the land, but that, knowing that by waiting a few years he can obtain considerably more, he expects to get that increase at once, and, failing that, he refuses to sell at all. It can easily be seen how this widespread practice must hamper those who want land for use, not for speculation, for either they cannot obtain it at all, or only on very burdensome terms. When those engaged in an industry, wheat-growing, for instance, are thus overburdened with an excessive price (or rent, if they

are tenants) of land, they will always be on the brink of financial difficulty, and any setback, such as a drought or a fall in the price of their product, will immediately ruin many and seriously embarrass many more, thus giving rise to widespread unemployment, as explained above.

In the concluding article of this series I intend to point out how our present system of taxation and of financing public works tends strongly to encourage speculation in land and to discourage its use, and finally by what means the former, which causes unemployment, may be made possible, and the latter, which increases the avenues of employment, may be encouraged.

The Church in India.

The first Provincial Council of the Church in India has been held. The outstanding business was the discussion of the scheme for the separation of Church and State in India, as comprehended in what is known as the "Indian Church Measure." The "constitution" which the new Council adopted was the work of the Bishops of Bombay and Tinnevely (Drs. Palmer and Waller), and is by common consent a masterly piece of work. It provides for three Houses—of Bishops, Priests, and Laymen—and votes by Orders may be taken at the request of five members of any House, rejection by one House to involve rejection by the Council. Thus the crown has been placed upon the labours of three great Metropolitanians, Copleston, Leifroy, and the present holder of that office, Dr. Westcott—all names which the Church in India will ever hold in honour.

Progress Towards Unity.

The question of "Unity" came next, in the form of the consideration of the interim report presented by the committee which is at work framing proposals. Of this it may be generally said that progress has been made and much goodwill generated, but that obstacles still remain to be overcome, mainly those created by the divisions among European Christians which their mission-aries have introduced into India, meaningless though they are for the most to Indians in India.

Eventually the following resolutions were unanimously carried:—

(1) That this Council expresses its thankfulness to Almighty God for the progress which has been made by the Joint Committee on union with the South India United Church, as shown by the interim report, and while unable to pronounce finally on a scheme which is not yet complete, requests the Metropolitan to appoint a committee to continue negotiations with the object of drawing up and presenting to the two Churches a formal statement of the cardinal points on which a scheme of union should be based.

(2) That this Council desires to place on record its appreciation of the work done by the members of the Joint Committee, as shown in the interim reports published, and expresses its gratitude to them for their devoted labour in the matter referred to them.

A third resolution was also passed nem. con. to reassure certain delegates who were fearful that union in South India might cause the breaking of union with the home Church. It ran as follows:—

"That in the opinion of the Council it is much to be desired that when the formal statement of cardinal points, on which a scheme of union should be based, has been completed by the Joint Committee, the Metropolitan should ask the Central Consultative Body of the Lambeth Conference whether in their opinion the Churches of the Anglican Communion will maintain communion with a Church organised on such principles."

It was made clear that there was no suggestion of the English Church authorities being asked to approve or to pronounce upon the merits of the proposals for union. That was definitely held to be the Indian Church's own affair.

Gandhi.

The Rev. D. Howard, who has been working in India with the S.P.G. since 1915 at Moradabad, in an article in the current number of the "Church Missionary Review" a remarkable article on the Gandhi, of which the following is a précis:—

When in England, qualifying for the Bar, he came under the influence of Christianity. "He would go to listen to Charles Haddon Spurgeon and Dr. Parker, and had many protestant Christian friends. One of them gave him the Bible to read, but did not tell him where to begin, so he began at Gene-

sis and went on to Exodus, Leviticus, Numbers, and so on—not, perhaps, the best beginning for a seeker after Christian truth. There can be little question, however, that about this time began his intimate knowledge of the New Testament and its teaching, and especially of the Sermon on the Mount, which strengthened his own early convictions on non-violence and non-resistance to evil. To-day he insists that his teaching has the Beatitudes for its model. He left England with an admiration for English folk and English character which only heightened his disappointment on his further acquaintance with some of them in South Africa and India.

He returned to India, and not long afterwards was sent on legal business to South Africa, where, because of his colour, he was subjected to great indignities. On the eve of his departure he heard of a Bill to disfranchise Indians, and he determined to put himself at the head of a constitutional agitation to prevent the measure being passed. He founded the Phoenix Settlement in Natal.

"There he and other Indians, rich and poor, led the simple life of devotion to religion and work on the land. It was here that Gandhi, to use the Western phrase, took those vows of poverty which he has kept in his personal life ever since. He wore the roughest raiment and ate the simplest food, sleeping on mats and blankets in the open air. An S.P.G. missionary working in South Africa, who was personally acquainted with him, has described to the present writer how he saw him, with the little children gathered round him, teaching them from the life of our Lord, and has borne witness to his gentleness of character. And when he practised as a lawyer in Johannesburg, the place of honour in his office was occupied by a picture of our Lord Jesus Christ, crowned with thorns."

Gandhi returned to India just before the war in 1914, "revolutionary enough in his ideas, but he was persuaded not to put them into practice while the Empire was in trouble," and he remained true to his promise. What has followed since the war is only too well-known.

The Rev. D. Howard writes of him as "a man of blameless morals, who lives a life of complete poverty or coat-blankets in his profession could have brought him wealth. Those who knew him personally never fail to realise that they are in the presence of a man who seeks to live as in God's presence. Recently he was asked by a gathering of Indian Christians and British missionaries how Christians could make Christianity a real force in the national life of India. He replied as follows: 'I would suggest four things. First, that all you missionaries and Indian Christians should begin to live as Jesus did. Second, you should all practise your religion without adulterating it or toning it down. . . . In the third place, I would suggest that you should emphasise the love of Christianity more, for love is central in your religion. Another suggestion I would make is that you should study non-Christian religions more sympathetically in order to find the truth that is in them, and then a more sympathetic approach to the people will be possible.'"

UPWARD AND ONWARD.

"So may we in heart and mind thither ascend and with The continually dwell."

O, Lord, my heart and soul inspire,
That on the wings of strong desire
I may pursue my upward flight,
Endow me with Thy Spirit's might,
So shall I fear and faint no more,
E'en till this transient life is o'er.

Lord, I am weak! but Thou art strong
To bear my trembling soul along,
Then will I place my trust in Thee,
For Thou dost all my weakness see,
And resting on Thy Strength so sure
I shall be able to endure

When through Thy might I have o'ercome
And all my laboured journey done,
When all its wees are gone and past,
And Thy bright Home I reach at last,
Before Thy Throne I shall adore
Thy saving mercy evermore.

KATE ASHLEY.

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

The Australasian White Cross League
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Bathurst Synod.

The Bishop of Bathurst, in his charge to Synod, after reference to local concerns, made the following remarks upon three questions affecting the wider work of the Church:

Australian Church Autonomy.

We had a momentous meeting of the General Synod in October last, and of the many large subjects considered none created so much interest as the proposal to give wider powers of self-government to the Church in Australia. The introduction of this subject was entrusted to me. I found it impossible to present the whole case for autonomy to General Synod in less than a speech of two hours' duration. I shall not attempt to state that case to you now. There is the less need to do so as I believe this Synod has been for years past the best informed in Australia on the subject by reason of the frequent references we have made to it in the past ten years.

Your representatives voted unanimously for the principle of the free expression of a free Church in Australia. That principle must inevitably prevail in the final result. The case for the principle is unable to be resisted by any candid and unprejudiced mind. Upon the application of the principle in particular constitutional forms, there is room for much diversity of opinion.

The House of Bishops gave a unanimous vote for the principle, and the majorities among the clerical and lay representatives were overwhelming. It is unthinkable that the Church in Australia will ever go back upon that magnificent declaration as to principle, though opponents may postpone its application considerably by fighting delaying actions. Such actions will inevitably discredit the very causes which this division of 'oppositonists' profess to have at heart.

A great deal was attempted to be made by ad captum appeals to sentiments and to fear. The term "Nexus" (a term of misleading connotation, as the Archbishop of Sydney has well pointed out), has been shamefully overworked in the interest of these foolish fears and unreal sentiments. The Nexus in which the true and honest Christian places all his faith and confidence is the nexus of life and spirit between Christ and His Church, and between the members of the Body, and not the fortuitous link of an historic accident which gives temporary legal prescription as to one condition upon which we shall hold certain worldly possessions. History, in its maliciously ironical manner, provides cold comfort for those who would rely upon this fortuitous worldly link to secure spiritual contact. The "legal nexus" worked for the Colonists in South Africa, as far as a few worldly possessions were concerned; but it failed disastrously in things spiritual.

East, West, North, South, within the British Empire and beyond it, the component parts of the Anglican Communion declared themselves out of Communion with the Colonists and in Communion with the Church of South Africa. Thus, on the ground taken by the minority in General Synod, the paradox arose that the broken nexus held and the unbroken nexus fractured. Can we need a clearer manifestation of wherein lies the true nexus? The plain fact of the case is that the position of the Australian Church is a curious anomaly, alien in form to every other portion of the world-wide Anglican Communion.

It is the supporters of the position of the Australian Church as a "tied house" that are required to defend this unique anomaly in Church order. Those of us who stand for free constitutional development, historic precedent and Catholic custom have no need to occupy defensive ground. Fact and principle are with us. I ask for my Church in Australia that it make itself as constitutionally free as are the Churches of my fellow Anglicans in Ireland, in Scotland, in Wales, in Canada, in the United States, and other parts of the world-wide Anglican Communion.

Is there a real Australian Churchman who dares to ask for less than this? I do not expect to encounter such a person in this typically Australian diocese.

Reunion.

General Synod has committed another great movement to our prayers and counsels—the Appeal for Reunion. This subject is very intimately connected with the question of Autonomy. If General Synod had not in such clear and unmistakable terms declared upon the principle of full constitutional liberty in the Australian Church, the recent Australian Conference upon Reunion could surely not have been called together by the Anglican Church.

Even in face of that vote, leading members of the Churches called to confer with us several times asked me if it really were

worth while holding the conference in view of our "tied" position. I was able to reply that with such a vote as that of last October at our backs, we could now come into conference, take counsel, and make proposals with an inner conviction, on the strength of that vote, that full Australian freedom and responsibility was now ideally ours by the expressed mind of the Church, though it would take considerable time to remove the material restrictions upon our actions towards Reunion. In short, we were now able to speak in conference as if we were free and responsible, which otherwise we could not have done.

Even with such a large assumption of ideal freedom, we were placed in very great difficulty from time to time owing to our legal property disabilities. Let me give one instance only of what I mean.

The supreme difficulty in the path to the reunion of Christendom is the question of Ordination. To overcome the difficulties surrounding this question will require much prayer, humility, patience, penitence, sympathy, love and faith.

Now we Australian Churchmen come into Conference with our hands tied fast on this question. True conference between divided persons implies the capacity to reconcile conflicting opinions. But we are bound to the words of the Preface to the Ordinal, and under the disabilities of our legal nexus we are incompetent to alter one syllable of that Preface; we cannot, in any constitutional way, influence any other power to alter it; we cannot express our mind if a distant authority should take upon itself to alter it. If it should be so altered, it is possible that such alteration would ipso facto, become law to us. It is possible that we may possess the meagre power of rejecting such alteration and continue in perpetuity "as you were."

The preface to the Ordinal contains these words: "No man shall be accounted or taken to be a lawful Bishop, Priest or Deacon in the Church of England, or suffered to execute any of the said functions except he therunto according to the form hereafter following, or hath had formerly Episcopal Consecration or Ordination."

Note how definite that language is. At present there is only one path for the neophyte and for the most venerable figure in the ministry of a non-episcopal Church. Word for word and act for act they must together pass through "the form and manner of making of Deacons," and "the form and manner of Ordering of Priests."

It is clear to my mind that the fathers at Lambeth contemplated something quite other than this procedure in their noble appeals. And remember that at Lambeth they specially looked to the younger, freer churches in the Dominions to blaze the trail to Reunion.

Under Resolution II, "The Conference recognises that the task of effecting union with other Christian Communion must be undertaken by the various authorities within the Anglican Communion and confidently commits to them the carrying out of this task on lines that are in general harmony with the principles underlying its appeal and resolutions."

Yet here we are, "a national, regional or provincial Church" in Australia, and owing to an abdication of our proper inherent rights of self-expression—the so-called legal nexus—we are incapacitated from dealing with this most vital question in the appeal for a re-united Catholic Church.

Those of us who represented the Anglican Church at the recent Reunion Conference felt we had to speak and act as your representatives as if we were free.

The Missionary Outlook.

One other subject remitted from the General Synod calls for special mention. A very grave and challenging position had arisen last year in connection with our missionary enterprises. The enormous advance in the cost of all supplies in the latter part of the war and during the following years, together with the heavily adverse rates of exchange, threw a heavy and unexpected responsibility upon the Missionary Boards. Just at the time when there was never a greater need and readier opportunity for missionary expansion, costs amounted against us at an alarming rate.

The situation that was grave in October last is vastly more so now. Instead of the advance that was hoped for after General

Synod, there has been a serious diminution in the rate of monthly contributions throughout Australia. Unless that rate is going to show a sharp and unprecedented rise, the "recall" will have to be sounded upon some of our mission fields. This would be unspeakably tragic. The pressure upon the devotion and spirit of sacrifice of the men and women at the front is already near the breaking strain. Are we going to break their hearts utterly?

I am not an alarmist, but, believe me, the position has reached a most serious stage. More serious it seems to me than I have been able to make even some of my fellow members on the Board realise; immeasurably more serious than is realised by the rank and file of our Church-people.

I commend once again to your most earnest and active support the Resolutions of General Synod which I recently remitted for reading to every congregation during the service of the Church. I am glad to be able to say that the diocesan contributions to missions this year have shown a considerable advance. Year by year we establish a fresh record. The amount is now 400 per cent. above what it was ten years ago, but if you glance down the columns of the Report, you will realise that there are many parishes which are not doing their proportionate share of this primary service to the Church and her Master.

Young People's Corner.

"LEST WE FORGET."

(By Mrs. C. W. Russell.)

"Dear me!" said Mrs. Allen, looking out of her window one Spring morning, "here comes Mrs. Barton with her Sunday bonnet on! Why, whatever's happening? A quarter to eleven! Thursday morning, no service to my knowledge. Let me see, Mrs. Carter's girl is to be married next week, and Mrs. Ellis' baby is only ten days old to-morrow, so it can't be a Churching. In a little place like this, one generally knows what's on! Something, though, I'm sure I wasn't in Church on Sunday. I'll pop across and ask her!"

And as Mrs. Barton came round the bend in the village street there was Mrs. Allen waiting for her.

"Good morning," she called out, "where are you off to, dressed all in your best?"

"For the two were good friends, and she knew her curiosity would not be resented.

"Why, to Church!" was the pleasant answer; "are not you coming? The bell will begin in a minute."

"To Church on a Thursday! Why, what next?" was the rejoinder, "are you clean daft?"

"Oh, I hope not," laughed Mrs. Barton; "have you forgotten what day it is?"

"Day! April 30, isn't it? No—May the first—the very day my Alice was married, I do declare," cried Mrs. Allen, "and a pity it was, that nice upstanding young fellow, but no good to her, no good."

"But I am not going to Church about it!"

"No," said Mrs. Barton, and her voice sounded very gentle, "and yet we mothers could do much for our dear ones if we did go to Church about them more often!—but I didn't know it was Alice's wedding day. I am going to Church because it is Holy Thursday, you know—there's service at 11, and a children's service this evening!"

"Holy Thursday," replied Mrs. Allen; "never heard of it as I know of."

"Oh, yes," went on her friend, "I ought to have called it Ascension Day, then you would have known, but I like that old name for a beautiful day!"

"Ascension Day! Oh, of course, I know about—it comes in the Creed. Tommy was learning it last night for his teacher," said Mrs. Allen, "but I really didn't know there were services and all that. Good Friday, now, and Easter Monday, they're Bank Holidays; folk don't forget them, but I don't seem to recall Ascension Day. For my part, there's too much of all this keeping of days, what with Empire Day and St. George's Day and the like, it isn't a holiday—now is it?"

"No," was the reply, "but it is a holy day. I think it is so helpful to remember it. We do forget so easily, and it is such a great splendid, happy day for us Christian folk!"

"There goes the Church bell! I'll look in this afternoon, if I may, and tell you about the service, if you can't come," and with a smile and nod Mrs. Barton hurried away.

"Queer woman," thought Mrs. Allen, as she closed the little gate that led into the village street. "She's got a smiling face, and a pleasant way with her, and a peck of troubles at home as every one knows," and calling out, "Hope you'll manage to get a seat," she chuckled to herself and went back to her work.

Mrs. Barton, too, smiled sadly at her neighbour's words; there was not much dif-

ficulty about a seat! Only four or five people were in the old Church, and she fancied the Vicar looked disappointed as he came in, but she remembered her old mother's saying, "The Angels filled the empty seats, and she prayed that she might share with them the great joy of Ascension tide. How beautiful the hymns were! She loved that one, 'Thou art gone up on high,' and the second verse seemed to fit her so well. She couldn't join in for the lump that came in her throat."

"And girl with griefs and fears,
Our onward course must be,
But only let the path of tears
Lead us at last to Thee."

And then the beautiful words of the Collect, praying for companionship in Christ's joy, and for uplifting beyond and above the path of tears, a request echoed again in the special words of the Communion Service, came like a ray of sunshine into her heart. And then the Vicar talked to the little congregation, and very attentively she listened, for she wanted to repeat what he said to her friend later. It was speaking of joy—not of the path of tears—the joy which the first faithful disciples felt on the first Ascension Day, and as he spoke she felt she could understand it—joy because the hard, sad life of their Master was ended! Joy in His triumph; joy in His Home-coming, in the fruits of victory. He bore with Him to His Father; and as the glowing words fell on her ears, and she, too, felt glad! She remembered how after the clouds and darkness of the war in South Africa she had rejoiced in the victory of her country, and she felt a thrill in her heart at the thought of the glorious satisfaction of Christ, as He carried His Finish-ed Work into His Father's Presence. Oh, how much it meant to Him and to the world, that victory once and for ever won!

Yes, and she could understand, too, the joy of the Disciples in having a very difficult task given to them. She remembered how pleased she had been when the Squire's wife had had brought her a very intricate piece of work to do. She had been taught that kind of work, and knew she could do it, and she longed to take it up and begin it at once! She could sympathise with the eager Disciples as they came back to the city—their joy indeed to work for Him who had done so much for them.

And the joy of expectation! Yes, that, too, she knew; it was so helpful to have something to which to look forward, to know that a better time was coming, that every day had a silver lining, and the Vicar was speaking of the glorious future, with its untold joy, made known by Christ who He opened the Kingdom of Heaven to all believers. Oh, the beauty of the words ringing through the Church; words so true of Him to-day; words so true of so many of His children; words that would some day be true out of great tribulation. . . . and are before the Throne of God, and serve Him day and night in His Temple; they shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. . . . and God shall wipe away all tears from their eyes!" and on her knees she poured out her thanksgiving to God for the Joy of Ascension Day.

Mrs. Barton did not know it, but the reflection of that joy shone in her face as she went out of the Church, and the Vicar, as he saw it, whispered to himself, "There are still some disciples who return with great joy. Why are there not more? Why do they forget?"

Later in the day Mrs. Barton went over to keep her promise to her friend. "I do wish you had come," she said, "it was beautiful. I think Ascension Day brings a breath from another world with it, more than any other festival; it seems to uplift you so, and that's just what we all need, to come out of ourselves, in heart and mind, to ascend with Him, as the Collect says. It is like a sunny day. You can't help being better for it, though it rained yesterday, and most likely will rain to-morrow! and so few people seem to care about it that they do lose more than they ever think!"

And then she told about the service and the hymns, and the vicar's sermon, and the solemn, helpful, glad Communion that followed, and Mrs. Allen listened silently, her eyes fixed on her visitor's sweet face.

"I'm not like you," she said at last, "but I understand, and am sorry I did not go, for one does need that sort of thing, if it's like sunshine. I expect it would make us all stronger and sweeter too. But I'll take my two to the Children's Service, as you say there is one, for it seems to me a real pity to forget! I'd like them to think about Holy Thursday, as you call it, and do better than their mother has done—up to now—and maybe the Vicar will say some of them things again, this world is a poor, hard place to many of us."

Shall we forget Holy Thursday this year? or shall we, too, take our share in the glad and thankful remembrance of the Great Tri-

umph of the past, the great work of the present, and the great Hope of the Future? When we hear the voice of our Church bidding us lift up our hearts, shall we not let the answer come, "We lift them up unto the Lord"—shall we not seek the uplifting, invigorating power, promised to us by our Ascended Lord—"Church Monthly."

Love remains the completion and perfection of our human being, just as stem flower, bud, and leaf in the tree are all subservient to the fruit.—F. W. Robertson

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Current Topics.

The majority of our readers will be glad to see our appearance again after the alarming article "Ourselves! 'Shall the 'Church Record' die?" They will be interested to learn that we are still to live, but for a time an attenuated existence, as the size of the present issue indicates. The meeting of shareholders and the management have been very much encouraged by the sympathetic acts and words of many of the paper's friends, and the hope is expressed that enough solid support will be forthcoming to justify the decision to go on. We desire to urge our friends to a careful re-perusal of the article in our last issue, which was written by the former editor. We further urge upon our friends who realise the essentiality of the evangelical message to join in a campaign for more subscribers. One of our keen clerical supporters recently sent along eleven names and is promising more. He writes:—"If only each parish in sympathy with the aims of the 'Church Record' would try to get 20 subscribers, it would place the paper in a strong financial position." It certainly would, and at the same time it would strengthen the Church life in those parishes by widening their interest in the bigger work of the Church in which they have the privilege of membership.

Sunday next is the birthday of the Christian Church, when we commemorate the giving of that **Whitsunday**. Personal abiding Power whereby the Church may bear her witness to the world. That Power has never been withdrawn, and wherever through the world, and whenever down the long centuries, Christianity has made its painful progress, it has been in the strength of that abiding presence of the Holy Spirit of God. Somehow, however different the story is in many a mission field, we who live under the sway of European civilisation in these days do not seem to realise that power in our work which characterised all that the Apostles said and did. It cannot be because God is less willing to use us, nor because He is less powerful than of old. Is it because we are less willing to be filled than were the saints of early days? Bishop Moule tells in one of his sermons the story of some Roman workmen who in the course of some renovations, came upon the source of the old Aqua Virgo, which had been blocked up by stones for centuries, but which upon the removal of these stones flowed forth again fresh and free. Have we blocked up the flow of grace and power in the Church by stones of selfishness or apathy? The world needs, aye, the Church needs,

to-day as much as ever, the ordering, converting, unifying and enabling power of the Holy Ghost. Will Churchmen empty themselves of self that the power may flow through them?

The days between Ascension Day and Whitsunday are traditionally looked upon as a time of **Unrest and Prayer**. the grave problems presented by the widespread unrest in the world may well call for the earnest thought and prayer of all the faithful at this time. It is not necessary to enlarge upon the turmoil in the thoughts and lives of men and nations, which reveals itself in Russia or in Ireland, in Central Europe or in India, at Genoa, in Africa, in China, and Japan. The very foundations of our civilisation seem at times to be imperilled, as upheaval follows upheaval, and fresh evidence of unrest continually presents itself, but we must not look out on the future with pessimism in our hearts. We must not act as though we thought that God was dead. Notwithstanding all the evil that is coming in the wake of the mighty upheavals to-day, they bring at least this sign of hopefulness, that men almost everywhere are profoundly dissatisfied with the state of society as it is, and that, surely, is not necessarily a calamity, but may be the first step towards a better social order more in harmony with the mind and purpose of God. We need to see the problem as He sees it, and to find the solution that He has, so that we may co-operate with Him in the working of it out. The Church has a wonderful message for this age, but she is scarcely articulate as yet; she must wait upon her God, till in lowly consecration she realises His power and goes forth to save the world. Her Lord is calling her again to-day to watch and pray.

Too long have churchmen been content to speak and act as though the problems of the world—**Prayer and Study**—were no concerns of Jesus Christ. And yet surely He who had so much to say about the Kingdom of God, Who set out to build a Church and ordained sacraments, thought of life in social terms, and He Who had compassion on the multitude, and Whom the common people heard gladly, would have the Church, which is His body, take a loving interest in the lives and problems of men. To the great social problem of the age the Church has a peculiar contribution, a vital force, to bring, but before she can apply it she must find out more of the mind of her Lord, and more of the problem which she has to face. Hence the urgent call to prayer and study. Every

churchman ought to have these problems on his prayer-list, and every churchman ought to be finding out what he can about the problem. In this connection he might seek the aid of such organisations as the Australian Christian Union, or the Social Questions Committees of the various dioceses.

Most of our readers will be familiar with the name of Robert Blatchford as a prominent opponent of the Christian Faith, **The Leopard has Changed His Spots!** My Neighbour," for example, gloried in his infidelity. They will therefore be interested in the following extract from the C.F.N.:

"Mr. Robert Blatchford, who a few years ago did a great deal of harm with his atheistical articles in 'The Clarion,' contributed a remarkable article to the last number of the 'Sunday Chronicle' on 'Reunion with lost ones,' which he describes as 'a tremendous hope, a prize worth a thousand battles and defeats, a reward for a dozen lives of thorns.' Mr. Blatchford says that he has been 'what is called a materialist.' 'The materialist philosophy seemed so logical, so real, so substantial.' 'But of late the distant drum has been beating out new and strange measures, and it has never been a fault of mine to shut my ears. And I have been asking myself questions. Reason is opposed to a belief in the soul. There is nothing outside materialism but dreams. But, what is Reason and what are dreams? What does Reason work on or work with? Of what stuff are those dreams made? Why do we dream those dreams?"

"The fact is I have had to abandon my positions. Materialism, seemed to be an impregnable fortress so long as there remained a material foundation for it to stand on. But how can one hold to materialism if there is no material?"

The whole article should be read carefully. It is typical of a change which is more common than many orthodox Christians imagine. Remarkable Missions of Healing are still being conducted by Mr. J. M. Hickson. The latest reported was held in Aberdeen Cathedral in April, where the Bishop of Aberdeen and Provost Erskine Hill have been assisting. We are especially interested in the account to hand from the "Guardian," because about two years ago that paper had a leading article devoted to Mr. Hickson's Mission in America, in which this frank statement occurred:

"When, however, we are assured that in every town Mr. Hickson has visited sudden and marvellous cures of serious affections have occurred, we must say, with all respect to the humility and single-mindedness of the healer, but quite squarely, that we do not believe it."
"When we are asked to credit statements that scores, and indeed hundreds, possibly thousands, of people are instantaneously relieved of this or that disorder, often of an organic character, by spiritual healing, we feel that it is time to call a halt before we reach a point at which the whole movement