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ANZAC DAY.**In Memoriam.**

Hush thee my soul!
Let nothing mar thy peace serene
On this blest day—
But draw sweet comfort from the
joys unseen,
And bid it stay.
O sacred day!
Wherein thy dear one 'midst the din
of strife
Heard the clear call,
And passed from death to life,
And peace withal.
Rest thee my soul!
Ere long for thee a happy day shall
dawn
By Jesu's might,
And with thy dear one on that
blessed morn
Thou'lt reunite.

—Esther M. Raw.

Current Topics.

The widest publicity is sought for a
resolution passed at the 1921 session
of General Synod concern-
ing the require-
ments of the Church
for the furtherance of
its primary task—the
extension of the King-
dom of our Lord Christ. The resolu-
tion reads as follows:

In view of the fact emphasized by the
Lambeth Conference that "the present critical
position of the world calls as perhaps
never before for the presentation of Jesus
Christ and His redemption to every race and
individual," this Synod, remembering that
the extension of Christ's Kingdom through-
out the world is the primary duty of the
Christian Church, believes that the Church
in Australia is called to-day to greater efforts
than ever before on behalf of Christian Mis-
sions which are striving to bring to the world
that message which alone can save it from
disintegration and decay.

Owing partly to the great increase in the
cost of transport and of the necessities of
life in the field and in the rate of exchange,
and partly to the very success with which
its efforts have been crowned, the Aus-
tralian Board of Missions and the Missions
associated with it will be faced with the most
serious shortage of funds at the end of this
year unless there be a great increase in the
spirit of giving in every parish. The Mis-
sions directly supported by A.B.M. will
probably be £10,000 in debt, and those of
C.M.S. £2000.

This Synod urges that it is the duty of
every individual parish and diocese to con-
tribute to Missionary work an amount which
bears a definite proportion to what it spends
upon itself, and that this proportion should
be large enough to make the giving of it
a real act of self-denial and of faith. It
therefore asks every parish and diocese to
make every effort to lift both the Missions
supported by the A.B.M. and the Missions
supported by C.M.S. out of the danger of
debt which threatens them at the end of this
year.

The General Synod directs that this resolu-
tion should be printed and sent to every
parish in Australia, and that the Bishops of

each diocese be requested to recommend
that it be read to the congregations during
Divine Service.

The Bishop of Willochra has received
word that Mr. J. M. Hickson hopes
to come to Australia in
1923, or possibly at the
end of this year. In an
interesting article in his
own diocesan paper the bishop speaks
very sympathetically of Mr. Hickson
and his ministry. Dr. White speaks
of him as "a world power," and goes
on to say—

"The power to heal is not possessed by
all equally. In some persons it is excep-
tionally developed. Such a person is Mr.
J. M. Hickson, a lay communicant of our
Church, and an Australian by birth. Mr.
Hickson has been exercising his gift for
many years with the most marvellous re-
sults, and his work was referred to with
approval in the Lambeth Conference of 1908
as well as in that of 1920. He is no new
or untried experimenter. He has held mis-
sions with wonderful results in America,
Egypt, India, China, Japan, and elsewhere,
as well as in England, and thousands
have been healed. The most essential point
of Mr. Hickson's work is that he regards
the healing as only secondary, only as a
means of bringing a soul to Christ, which
he regards as the first and most important
part of his work. This would seem to be in
strict accordance with Gospel precedent. I
have met Mr. Hickson twice and was much
impressed by his earnestness and reality,
though I differ from him and agree with
Bishop Pakenham Walsh in thinking that
it is not in every case the Will of God that
healing should ensue. I have had more than
one opportunity of observing the wonderful
healing power exercised by Mr. Hickson,
and am quite satisfied that all kinds of
diseases pronounced to be medically hope-
less have been cured by prayer and the
laying-on of his hands.

"I feel very strongly that the Church
ought to take up the matter of spiritual
healing as a part of its ordinary duty.
Neglect of it has led to such crazy systems
as 'Christian Science,' the residuum of truth
in which is that part of Church teaching
which the Church has too long forgotten,
but I do not want to take any hasty step
without the Church as a whole. I hope that
Mr. Hickson's visit will recall to us for-
gotten truths and lead to the permanent
organisation of spiritual healing by our
Church."

As the Bishop of Willochra says, Mr.
Hickson has been holding remarkable
missions in Egypt, India,
Japan, China and else-
where. Several of our
missionaries have had the
privilege of joining in some of these
missions and have borne their testi-
mony to the good results. We have
just received from Japan the "Tokyo
News Letter," the organ of the C.M.S.
Chinese Student Mission, and in that
one of the English missionaries makes
the following reference to Mr. Hick-
son's mission at Yokohama:

"The daily round of work this autumn
has been varied by a number of special hap-
penings. First came the visit of Mr. J.
M. Hickson, who has been travelling round
the world on a mission to stir up the gift
of Divine Healing, which the Church has
left too long unused. He had three services
in Christ Church, Yokohama, to each of
which about 100 Chinese came. There were

no startling cures, but a great deal of re-
lief, in many cases only temporary. But
when those whom he was able to relieve
made little or no effort to preserve in them-
selves the blessing either by further prayer
or by joining themselves to the Church and
asking their constant and continued prayer,
one cannot but feel that if the healing was,
as Mr. Hickson claimed, really from God,
the relief was almost bound to be temporary.

"In one case, however, although the phys-
ical relief was only very slight, there has
been real spiritual blessing. A Mrs. L.
was brought to the church all three days on
a stretcher, and certainly was relieved of
pain for a time. But in addition a Chinese
Christian nurse, wife of a man spoken of
later, who visited her, reported that she was
most anxious to pray, and was constantly
doing so. She seemed, however, to get no
better physically, but rather to grow weaker,
in spite of all that doctors could do. One
day I was told that she might not last the
day, and that as she was very anxious for
baptism, I had better go at once and bap-
tise her. I took some of the Christians with
me, and we had a very happy little service.
We began by singing 'Jesus loves me,'
which in the wonderful way such things
have, seemed as if it had been written for
the occasion. I then baptised her, and af-
terwards laid my hands on her, that God's
healing power might relieve her of pain and
give her comfort. She is still alive, and
gives a good deal of times, but her faith
is bright, and that God's peace is her heart's
possession is obvious from her face. Her
one regret is that she did not know Christ
sooner, that she might trust Him longer."

The Bishop of Durham has received
an invitation to become a Vice-Presi-
dent of an Anglo-Catholic
Congress for the North of
England which is to be
held in Leeds. His lord-
ship has communicated his reply to the
press. He observes that the aim of
the Congress, "the conversion to our
Lord of those who do not know Him,"
is near to his heart, and that he would
count it the highest of privilege if in
any effective manner he could assist
personally in that great adventure.

But from a study of the Report of the
first Anglo-Catholic Congress he is con-
vinced that the Anglo-Catholic move-
ment is, with some necessary reserves,
in principle and tendency not Angli-
can, or Catholic, but Roman. While,
therefore, he applauds the pious zeal of
the committee, and will pray that
God's blessing may rest on every honest
effort, however shadowed by error,
to win men to their true allegiance, he
cannot feel himself free in conscience
to comply with the request of the
committee.

The Bishop of Durham is to be com-
mended upon his straight-forwardness
in dealing with a body which threatens
the very life of the English Church.

Another world-hero has been tragically
removed out of the midst of a
brilliant and useful career
A Tragedy. In which probably the
whole civilised world was
interested. The death of Shackleton,
natural in its advent, came suddenly to
the outside world and caused a univer-
sal lamentation because of the splendid

heroism of the man who was so daring in the interests of science. But Ross Smith's death has cut short, with awful suddenness, a career that apparently was only in its beginning, though that beginning was so brilliant, and one that was so full of promise for usefulness in furthering the availability of air-craft for reducing world distances to a minimum and linking up the scattered nations.

Australia naturally leads in the great chorus of lamentation, and at the same time solemnly exults in the prowess of another of her heroic sons that has added lustre to her own fair fame.

When the C.E.M.S. selects speakers for its meetings in order to strengthen its members in the teachings of their Church or Bible, it should be careful to select gentlemen who are capable of presenting the facts of history with tolerable correctness. Quite recently, over in the West, a paper was read to C.E.M.S. members on the subject of the Prayer Book, in which the following paragraph appeared:—

"Thus the Church, by means of its Prayer Book, has been able to preserve, though at considerable cost, its true Catholic position, freedom from Roman errors and abuses on the one hand, and from Protestant Nonconformist errors on the other hand, and in this fact lies the great value of our Church of England Prayer Book as a repository of the Faith. Surely it is clear from the foregoing who the Protestants were—not the Prayer Book churchmen who throughout were fighting for Catholicity, but the Calvinistic, Puritan, Nonconformist section. They were the Protestants then, and they remain the Protestants of to-day. The Prayer Book churchmen fought for the Catholic position, and the word 'Protestant' does not once occur within the covers of the Prayer Book, whereas daily we are enjoined to profess our belief in 'The Holy Catholic Church,' and to pray for 'the good estate of the Catholic Church.' It is high time then, that we ceased to allow ourselves to be dubbed 'Protestants.'"

Sixteen hundred and sixty-one is the date of the Prayer Book referred to. And yet only 16 years before the great Archbishop Laud, surely as "spiky" a Catholic as any of the men responsible for the 1661 Prayer Book, sneaking in view of his death, said, "I will die with these words in my mouth, 'That I never intended . . . the subversion of the laws of the kingdom; nor the bringing in of Popish superstition upon the true Protestant religion established by law in this kingdom.'" and later added that "he desired it might be remembered that he had always lived in the Protestant religion established in England, and in that he came to die."

Evidently the men of Laud's day and views were not unwilling to be "dubbed Protestants." We are interested to learn that the reader of the paper has resigned his work in W.A. and intends to transfer his attention in ecclesiastical concerns to England.

The law of the Church of England in relation to the use of Eucharistic Vestments has been sufficiently clearly interpreted twice over by the highest Court of Appeal the Empire possesses. The law is declared to definitely prohibit the use of such vestments. And yet in spite of this repeated interpretation by a court composed of men skilled in the interpretation of law, some bishops and clergy of the Anglican Church openly defy an order which was meant to protect our beloved Church from the inroads of Romanism. The latest illustration of this lawlessness comes

from Bunbury. In the local "Church News" we read:—

"The chief event of the past month has been the ordination to the priesthood in the Cathedral of the Rev. John Blonfield. A new departure was made in having the ordination service at 8 a.m., and resulted in the presence of a larger congregation than usual assemblies at 11 a.m. The service lasted exactly one hour and thirty-five minutes. The Warden of B.S.B. preached. As it happened, it was fortunate that the service was fixed at an early hour, because the second Sunday in Lent was the hottest Sunday of the whole summer. For the first time in the history of Bunbury Cathedral (is it the first time in Australia?) the ordinand was clothed in Eucharistic Vestments in accordance with ancient custom, and after he received the Bible he was vested with a chasuble."

We cannot congratulate Bunbury on this retrogression.

Of course Liquor Trade advocates would answer in the affirmative; and their affirmative is some-
Is Prohibition times so strong as to
is Failure? cause a surprise that they are opposed to the policy. However there are others who have at least as much right to be heard who answer in the negative. The Rev. R. B. S. Hammond, speaking on Thursday, March 9, at a large gathering of clergy and laity in Adelaide, said that he had been present at a synod in Ottawa at which a most touching episode occurred: An aged archbishop rose and asked permission to make a confession. He said that for years he had opposed prohibition. He had been brought up in an atmosphere where liquor was always on the table, and as drunkenness was not present in the circle in which he moved he could not see the need for prohibition, but now, after witnessing the wonderful results of the prohibition law he wished to make a public confession that he had been wrong and was now a convinced prohibitionist.

The "Canadian Churchman" has also recently been referring to the subject in an editorial note. It said:—

"One naturally asks what is the explanation of this extraordinary uprising of the people against an age-long privilege or custom of society. Why is it that those who know the value and the pleasure of wine, and have used it with pleasure and restraint, now find themselves criminals if they attempt to gratify their self-controlled desires? It isn't because the people of Canada have been convinced that they are sinners in the eyes of God or man. That may be taken for granted, although a strong effort has been made so to persuade them. The real fact is that men and women have shamefully abused the use of liquor, and this is the judgment that has fallen upon all. It is a mere waste of time to expend thought and resource on how to circumvent the popular will. So long as the memory of these vulgar snuffers of decency abides there will be no relaxing of public restraint. Let not the disappointed vainly consume their energies in denouncing the supposed cranks and idiots of Prohibition, but rather let them turn their batteries upon those who flaunted their stupid self-indulgence in the face of decency and now whine for public sympathy. These are they that are responsible for Prohibition, for they gave the advocates thereof the power which they possess."

This note contains food for reflection on the part of anti-prohibitionists and the Trade.

News is to hand that what is termed "the Stark sixteenth century language" of the marriage service was revised and altered for the recent Royal marriage. The first alteration was in the preface, beginning, "Dearly beloved, we are gathered," from the words "To satisfy," down to the word "understanding" being omitted. The two following paragraphs were also changed to read: "First, It was ordained for the increase of mankind according to the will of God, and that

children might be brought up in the fear and nurture of the Lord and to the praise of His holy name.

"Secondly, It was ordained that the natural instincts and affection implanted by God should be hallowed and controlled, that those who are not called to God to remain unmarried should live chastely in matrimony, and thus in holiness and pureness of living mankind should dwell together in families."

The remainder of the service was unaltered.

We are glad to learn that the "American" objection to the vow of obedience was not entertained, and the Princess, like every other true woman, promised to "obey."

The Bishop of Goulburn gives in the "Southern Churchman" a very interesting account of the recent Reunion and Episcopacy Conference, for which, he says, there is solid ground for thankfulness. Touching one special bone of contention, the bishop says:—

"With regard to episcopacy, the Sydney conference, after the frank statement of views, came to the conclusion that it was the only possible constitution under the circumstances for the reunited Church. The conference however defined what it meant by episcopacy for this purpose. Ministry and laity must share in the appointment of a bishop. The bishop in all administrative actions must be responsible to the representative assembly of the Church. Above all, such acceptance of episcopacy did not imply necessarily that ministerial authority could not be obtained otherwise, or that episcopacy was the only channel of divine grace. The last proviso was urged strongly by the non-episcopal members of the conference. But even the 'high churchmen' were ready to assent. They pointed out that there are different views on the theory of the episcopate among Anglicans; yet all Anglicans work together under episcopal ministry. They were not asking other churches to accept this or that view of episcopate, but the fact of episcopate."

Quite true, but it must be distinctly understood that the doctrinal formularies of the Church of England give no support whatever to what is termed the Episcopal Succession theory, which makes monstrous claims for episcopacy.

English Church Notes.

Personalia.

The death is recorded of Sir John McClure, for 31 years headmaster of Mill Hill School, remains a great educationalist and Christian leader.

The Rev. C. F. Russell, Headmaster of King Edward VI. School, Southampton and late Fellow of Pembroke College, Cambridge, has been appointed Hulsean Lecturer in the University of Cambridge. Mr. Russell may justly claim to be a "Modern" Churchman, since he has been for some years a member of the Council of the Churchmen's Union, and read papers at their Summer Conferences of 1917, 1919, and 1920. He was Select Preacher at Cambridge in 1909, 1912, and 1921. He was a graduate of Pembroke College, with a first-class in Mathematics, a Bell University Scholar, a Wrangler, and a Smith's Prize-man.

United Service at Agra.

At St. George's, Agra, on Saturday, January 14, a united service of all Christian denominations was held, conducted in English and Hindustani. The following ministers took part: The Rev. E. C. Askew (Baptist), the Rev. Norman Bennet (Garrison Chaplain), the Rev. S. Isaac (Baptist), the Rev. D. F. Mackenzie (Church of Scotland), the Rev. W. J. Richards (Church of England), and the Rev. L. Steele (C.M.S.). An Agra paper says: "The Bishop of Lucknow has expressed his keen interest in these united services. The Bishop of Travancore and Cochin has also furthered them in his own diocese, and there can be little doubt that the other bishops in India are in thorough sympathy, as also the leaders of the other Churches."

Anglo-Catholic Movement.

The "Record" says:—

The Anglo-Catholics are consolidating their plans for a great forward movement, and congresses for clergy and laity will be held this year at Liverpool, Leeds, Birmingham, and Cardiff, and probably also at Brighton, Plymouth, and Manchester. We are officially informed that the purpose and aim of these congresses is to set on foot "a great Evangelistic movement throughout the United Kingdom" which will be inaugurated at a London Congress in 1923. It is to be hoped that the proceedings at these preliminary Congresses will make clear what exactly is involved in the proposed "Evangelistic Movement." The phrase is common to all sections of the Christian Church, and in most instances it means a campaign for bringing men and women into living personal relationship with our Lord Jesus Christ. Is this the purpose of this new Anglo-Catholic movement? We ask the question because a High Church speaker at the Birmingham Church Congress seemed to imply that it was "devotion of Jesus in the Blessed Sacrament" which was the object of all their work. If this is so, there is a world of difference between the views held by Evangelicals on the purpose of an Evangelistic Movement and those represented by Anglo-Catholics. It would be well if this point could be cleared up."

Uganda To-day.

Writing in the March issue of the "Church Missionary Outlook," Canon G. R. Blackledge, of Uganda, presents a graphic summary of the C.M.S. Mission. After forty-four years' work there are 120,000 baptised Protestant Christians, and an African ministry of seventy-two ordained men, and the Church is self-supporting as regards the African agents and agencies, self-governing and self-extending. In spite of this wonderful progress, however, there remain large areas still unevangelised, and many difficulties beset the Church. Canon Blackledge summarises these under three headings: (1) The bias of Heredity; (2) the influence of Europeans; (3) the increase of wealth; and points out how in spite of these Uganda is witnessing for Christ, and can be a mighty power for the spread of the Gospel throughout Central Africa.

Basis of Doctrinal Agreement.

Nine Bishops and a body of leading clergy representative of different schools of thought in the Church have memorialised the Archbishop of Canterbury suggesting the appointment of a Commission to seek a basis of doctrinal agreement. They are not blind to the danger of discovering that the differences are so fundamental among the official teachers of the Church that they can only be kept together by the artificial and external influence of the Establishment. They believe, however, that a real agreement of fundamental belief may be discovered by prolonged, patient investigation by competent Churchmen. This would not be a new test. It would be simply an official expression of the teaching of the Church. Our present differences are a real obstacle to the efficient work of evangelisation. The signatories suggest that the Commission should be thoroughly representative, should consist of men of tolerant ability. A good proportion of them should be under forty-five, as the work will occupy many years. His Grace sympathises with the attitude of the memorialists, but sees practical difficulties in the way. He wishes the proposal to be re-stated in different terms. He does not disguise from himself the element of peril in asking representatives of extremists to bear their part in the work. His encouragement to the influential body to persevere and evolve a more practical and detailed plan will almost certainly meet with a hearty response.

Reunion and a "Primitive" Episcopacy.

The Bishop of Peterborough attended last week's meeting of the London Wesleyan Methodist Council, and gave an address on "The Catholic Church of the Future." After a reference to the Lambeth Appeal, Dr. Woods said that a reunited Church must be something far larger and far higher than anything they knew at present. The reunited Church, in the view of the Bishops, must be in vital relationship with the historical Church of the past. The doctrine of Apostolic Succession had often been misunderstood; it had not been prized by the Church as a mere succession of Bishops, but the linking up of each generation of Christians, the expression of a great family circle, rather than any mere line of officials. No reunited Church was conceivable which discredited the historical family connection. When at Lambeth the Bishops talked about Bishops in the reunited Church they meant Episcopacy as they had it in the primitive

Church. The primitive Bishop was the local leader of his Church, essentially the shepherd of his flock. Episcopacy of a reunited Church must be of a primitive sort.

"A Presbyterian—not a Christian."

At a meeting recently held under the auspices of the Guild of Health, at the Church House, the chair was occupied by Dr. Burnett Rae. He greatly amused his hearers by telling them of a patient of his who possessed what seemed to him to be a Jewish name. He asked her if she was a Christian. "No," was her reply, "I am a Presbyterian."

Modern Churchmen's Conference.

The ninth conference of Modern Churchmen will be held at Somerville College, Oxford, from August 21st to 28th. The subject will be "Christ and the World." A preparatory course of lectures and classes, introducing the subject and its literature, has been arranged for in April, at Tunbridge Wells. Full particulars can be obtained from the Hon. Secretary, Miss Nussey, Westfield, Ilkley, Yorks.

The Source of Revival.

(A Lay Sermon, by R. R. Webster.)

What is the source of spiritual revival? There can be but one answer to such a question: "I believe in the Holy Ghost—the Lord and Giver of Life." The Spirit of God is perfectly irresistible when He puts forth His full power. We have become accustomed to look upon the great prophetic event which occurred on the Day of Pentecost as a great and wonderful display of Divine power not at all to be equalled in modern times. But in the purpose and promise of God the success given that day was only "the first fruits of the Spirit," not the harvest.

The harvest is yet to come, when there shall be an universal effusion of the Spirit. We are often confronted with the dictum, "The age of miracles ended with the Apostles," but in the history of modern Missions we find many wonderful occurrences which disprove that. The presence of the Holy Ghost in the body of Christ on earth is a most momentous fact. "The Church is not simply a company of Christians united together in a common faith and practice; it is the habitation of God through the Spirit, and since the Church is perpetually indwelt by the Spirit, surely there need be no decrepitude or decline in its supernatural powers. It is not a question of the Church's age, but the Spirit's sovereignty" (Dr. A. J. Gordon).

Is it possible that in our day the Church of Christ has denied to the Holy Ghost His rightful seat of authority and enthroned in place of Him the Spirit of this world which worketh in the children of disobedience? (Dr. A. T. Pierson). Certain it is that Holy Ghost power no longer habitually pervades our witness and work as of old. As was truly stated in the appeal convening this conference, our hearts are filled with an unquenchable desire to see this power once again manifested. We would not presume to suggest the particular manner in which the Holy Spirit's presence shall be exhibited—for God's method of manifestation may well vary as the times change—but the Holy Spirit was given that He may abide with the Church for ever and what God was—He is! What He has done—He can and will do!

Certain it is that without the Holy Spirit no good thing ever did or ever can come into any one of our hearts. No tears of penitence, no spark of faith, no glow of love. Our hearts will never palpitate with life Divine except through the Holy Spirit. We are not even capable of the slightest spiritual action, apart from the Holy Ghost. He is, indeed, the Lord and Giver of Life, Light, Love, and Power.

The Person.

In leading your thoughts to the source of

revival I desire to emphasise three great facts:—

(1) That God is a living and loving Person directly concerned and deeply interested in the well-being of His Creation, actively working in the hearts of men through the agency of the third Person of the Trinity—God the Holy Ghost.

One of the inspired names given to the Holy Ghost in Scripture is "the Spirit of the Living God." "Forasmuch as we are manifestly declared to be the Epistle of Christ ministered by us, written not with ink, but with the Spirit of the Living God, not in tables of stone, but in fleshy tables of the heart" (2 Cor. iii. 3). The significance of this name is that one of the most essential parts of the work of the Holy Ghost is to make God a living Reality in our personal experience instead of a mere intellectual conception. One of the great evils of the present day is just this—that to many who are perfectly orthodox in their views about God, He is merely an intellectual theological proposition.

The work of "the Spirit of the Living God" is to give us to know a God Who lives and acts and speaks to-day just as surely as He did in the days of Moses and Elijah—of Jesus Christ and the Apostles. He reveals to us not only that God still lives to-day, but also that He will speak to us as directly as He spoke to His chosen ones of old. "Happy is the man who knows the Holy Spirit as the Spirit of the Living God, and who consequently has a real God, a God upon Whom he can depend to-day, a God with Whom he enjoys intimate fellowship, a God to Whom he may raise his voice in prayer and Who speaks back to him" (Dr. Torrey).

The knowledge of God's personal dealings with the children of men, which is so exquisitely portrayed for us by the Psalmist in Psalm 107 and others like it, is just what we need. Such a clear testimony of God's dealings with us in our own experience as would lead us also to exclaim: "Oh! that men would praise the Lord for His goodness, and for His wonderful works to the children of men," for "He satisfieth the longing soul and filleth the hungry soul with goodness" (Ps. 107, 9).

It is, furthermore, of the highest importance from the standpoint of experience that we know the Holy Spirit as a living Person, and not merely a gracious influence emanating from God. He is as real a Person as Christ Himself—an ever-present, loving Friend and a mighty Helper dwelling within the human heart. Surely there is nothing more humbling or more overwhelming than the thought that a Divine Person of such infinite glory, holiness, and power has made His abode in our hearts and is ready to make use even of us. Many passages might be quoted in support of this great truth; surely nothing more can be needed than the words of Christ Himself: "But when the Comforter is come Whom I will send unto you from the Father . . . He shall testify of Me" (John xv. 26); and in another place, "He shall teach you all things," and "He will guide you into all truth." Will you note also two expressions used by St. Paul, firstly "the love of the Spirit" (Rom. xv. 30)? We would do well to stop and ponder those holy words, "the love of the Spirit." "If it had not been for the patient, long-suffering, infinitely tender love of the Holy Spirit seeking me out and following me through paths of sin, pleading with me until at last I listened and He was able to open my eyes to see my need and Christ Jesus as my Saviour—I might have been in Hell today. And, secondly, perhaps there is no passage which brings out better the Personality of the Holy Spirit than Eph. iv. 30: "And grieve not the Holy Spirit of God." Here grief is ascribed to the Holy Spirit. He is not a blind, impersonal influence that comes into our lives. He is a Holy Person who sees clearly every act we perform, every word we speak, and every thought we entertain; and, if there is anything in thought, word, or deed that is unholy, selfish, or untrue, this infinitely Holy Person is deeply grieved by it.

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(2) The second great fact to which I would draw your attention is this: God does not send His Spirit directly upon the unbelieving world. Of the promised Comforter Jesus said: "Whom the world cannot receive because it seeth Him not, neither knoweth Him" (John xiv. 17). "As in the first giving of the Holy Ghost, an elect and blood-sprinkled Church has been made ready to receive Him, so in every subsequent revival find in the final great Pentecost, witnessing individuals and Churches must have been planted to constitute the vessels and receptacles of the Spirit—distributing centres, if we may say so, for the outflow of the Holy Ghost to the yet unsaved millions" (Dr. A. J. Gordon).

On the Day of Pentecost the Holy Spirit had descended at Jerusalem upon baptised believers only, and through their witness reached out to the unsaved. Having anointed the Christians, He became through them the convicting and converting power to unbelievers. Not infrequently the channel for revival blessing used by God is one individual soul. Many instances of this could be produced from history, but probably there is no better example than that provided by our Lord Himself during His earthly ministry when Spiritual revival reached the Samaritan village of Sychar. That village was greatly stirred, and the change that came to it came first to one individual soul, and through her the revival spread to the remainder of the village. God almost invariably works that way. That fourth chapter of St. John's Gospel reads as a sort of advance page of the Acts of the Holy Ghost through the Apostles. The outcome of a quiet heart-to-heart talk between Christ and one sinful woman, when she saw herself as she really was in God's sight, and had her eyes opened to see in the Person of Jesus Christ the promised Messiah, was that "rivers of living water" flowed through her testimony to her whole village.

God works through means of His own sovereign choosing, invariably through human instrumentality. It would seem as if God loved to set the great seal of His strength upon what otherwise were weakness. "He touches the spring of a single human heart as tenderly and as absolutely as if it were the only heart, then touches corresponding springs in many others, and, having done this, He applies, at the weakest point it may be, a little spark in the shape of some event or providence, and the whole unconscious community of hearts is stirred into sudden life and responsive action" (Finney).

Mrs. Penn Lewis, in summing up her practical experience in her book on the Welsh Revival of 1904 says: "The object-lesson that stands out the clearest and speaks the loudest to the Church of God is the fact that the Spirit of God moves upon the unsaved . . . as soon as the Christians in a particular Church are in harmony with God." Special efforts are often made to reach the multitudes outside the Church, and the unconverted in the regular congregations, but until the Christians themselves are revived and filled with the Holy Spirit, these will never prove very effective. Whenever and whenever disciples get a baptism of power—the filling of the Holy Spirit—awakenings and revivals are sure to follow, for when the Holy Spirit moves mightily upon the Children of God we may look for other mighty movements among unbelievers.

Hence, if we have to deplore the absence of revival, rather than blame the Church, we would do well to take the blame mostly to ourselves, believing that, if we are right with God and have power with God, others will feel that power and a revival will follow.

In the revival that followed the Pentecostal blessing at Ephesus (Acts xix. 17-20) the signs wrought among believers were succeeded by even more wonderful signs among unbelievers. In that city and shrine of Diana, full of masters of curious and occult arts—even they turned to God—and there was a bonfire made of the books which contained the very secrets of those black arts—valued at 50,000 pieces of silver—as a testimony to the power of the Gospel.

The Power.

(3) The third great fact I wish particularly to emphasise is that the weapon which God the Holy Ghost uses is the Sword of the Spirit—the inspired Word of God. Peter stands forth as a conspicuous example of the power of the Spirit. His discourse on the Day of Pentecost is recorded, and its results are traced in the conversion of some 3000 souls. What sort of a sermon did the Holy Spirit use as the channel for such converting power? No intellectual display, no philosophy or rhetorical ornament—simply a straightforward address and appeal—mainly a quotation from inspired prophecy with its verification in the resurrection of

Christ and the ascension gift of the Holy Spirit. "This is that which was spoken of by the Prophet Joel"—the result was that men were "pricked in their hearts." A two-edged sword is this Sword of the Spirit—Prophecy and History—Prediction and Fulfilment. He who uses this sword as Peter did can boldly conclude as he did, "Therefore let all the house of Israel know assuredly that God hath made that same Jesus, Whom ye have crucified, both Lord and Christ" (Acts ii. 36).

In this first example of the Spirit's activity we get an insight into His mode of working. Christ had said, "When He is come He will convince the world of sin . . . because they believe not in Me," and on the first occasion those whose hearts are pricked exclaim, "What shall we do?"

The longer and more thoroughly one studies human nature the more clearly will it be seen how hopeless is the task of convincing other men of sin. We cannot do it; nor has God left it for us to do. He has put this work into the hands of One Who is abundantly able to do it—the Holy Spirit—but it is clear from the teaching of the Lord Jesus Himself that He does it through us. "If I go away I will send Him (the Comforter) unto you, and when He is come (unto you) He will convict the world of sin." Every conversion recorded in the Acts of the Apostles was through the agency of men and women already saved, and the one great sin of which the Holy Spirit convicts man is not murder, adultery, or drunkenness, etc., but the sin of unbelief in Jesus Christ. The one point which the Holy Spirit brought to the front on the Day of Pentecost was that the One Whom they had crucified was their Lord and Christ attested to be so by His resurrection from the dead.

I do not doubt that if modern preaching resembled this Pentecostal model we should witness a great deal more Pentecostal power. "And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following" (Mark xvi. 20).

Spiritual generation is analogous to natural generation, being effected by means of a seed, which, having been deposited in a prepared place is quickened by the Spirit of God, and spiritual conception takes place. "Being born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth for ever," and the Apostle adds, "And this is the Word which by the Gospel is preached unto you" (1 Peter i. 23-25). "Though the process be inscrutably mysterious, there can be no doubt as to the fact. When the Word of God is truly heard, and thereby received into a prepared heart, that Word becomes truly a seed . . . which, when quickened by the Spirit of God, becomes the life-germ of a new creation—a Son of God" (P. Mauro). "But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His Name" (John xx. 31). Often enough the shortest and simplest statement of the Word of Life that is heard and believed, such as that "Christ died for the ungodly" (Rom. v. 6), suffices through the mighty power of the Spirit of Life to quicken a soul that previously was dead in trespasses and sins (Eph. i. 20).

Thus the Word of Life becomes in some inscrutable way the vehicle for imparting that Life of which the risen Christ, the Incarnate Word, is the only source. Eternal life for the individual soul begins through believing "the testimony of God."

It is just because so much of the teaching and preaching of the present day is lacking in that bold testimony to the Scriptures as the very life-giving "Word of God," which was displayed by the disciples immediately after Pentecost, that we have to deplore the naivety of "signs following" in the present day. No other attribute is so much needed by each individual witness and worker for God to-day as this Holy Spirit "boldness" due to the Holy Spirit "fulness." However able or convincing, however eloquent or persuasive the preaching may be, unless it is "holding forth the Word of Life" it will be barren of abiding results. (A paper read at the Laymen's Conference in London in January last.)

AN ORDINATION IN PERSIA.

On October 18 a Persian was ordained deacon at Isfahan, by the Bishop in Persia. He is the first Persian to be ordained for over 1500 years. As a result of hearing the gospel message in a mission hospital of the Church Missionary Society he became an inquirer and was baptized. Now he is hoping to work at Yazd.

"Real prayer is spirit feeling after Spirit, it is heart claiming kinship with Heart."

Personal.

Rev. Cassian Crotty, B.D., vicar of St. Luke's, South Melbourne, has been appointed by the Archbishop of Melbourne one of his examining chaplains. Before going to Tasmania as rector of St. John's, Launceston, Mr. Crotty was an examining chaplain to the Bishop of Gippsland, and was also a lecturer at St. John's, College.

Mr. "Pussyfoot" Johnson is coming to Australia, and will be here before the end of the year. The date is not yet known.

Rev. A. Septon, B.A., has been appointed to the staff of the Goulburn Cathedral.

On February 25, Mr. W. Elliott, sen., of Mundaroo, in the diocese of Goulburn, died aged 86 years; some two years ago he began to fail and has been ill ever since. A true pioneer of the district who literally blazed the track for the present generation, a devoted churchman residing for 61 years in the district, he will be greatly missed.

Rev. H. C. Beasley, lately honorary canon of St. John's Cathedral, Brisbane, has been offered by the Bishop of Salisbury, and has accepted, the living at Upway, near Weymouth, in the diocese of Salisbury.

Rev. D. Morgan Jones, rector of St. Colomb's Clayfield (Brisbane), has recently been ill, and he will leave shortly for England on six months' leave. During his absence the Rev. C. C. Robertson will be acting rector, and the Rev. G. S. Hanbury will act as editor of the Brisbane "Church Chronicle."

Rev. E. T. Leslie, M.A., who has been inducted as the vicar of Maryborough, Victoria, was formerly a minister of the British Methodist connection, and later served as a missionary in India.

Captain F. H. C. Brownlow, who has been carrying on the duties of acting hon. secretary and treasurer of the Sydney Missions to Seamen, left on a visit to England by the s.s. "Berrima" on Wednesday after an absence of 42 years. He will be accompanied by Mrs. Brownlow and daughter.

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Miss K. Miller, with Rev. E. W. and Mrs. Doulton, of the N.S.W. Church Missionary Society, will return to their work in East Africa by the Persic on July 1.

Rev. Harold Thompson, of the Australian Board of Missions, will leave for New Guinea on May 1. He was formerly rector of Normanton, Q.

Mr. J. S. Cormack has accepted the position of acting hon. treasurer during the absence of Captain Brownlow.

Rev. H. C. Lepastrier, who recently terminated his office as chaplain of the Missions to Seamen, Sydney, was the recipient of some handsome presentations from the various organisations of the branch's workers.

Professor Meredith Atkinson, well-known in Sydney and Melbourne in connection with the Workers' Educational Association, has accepted the editorship of "Stead's Review."

The Bishop of Tasmania (Right Rev. Dr. Hay) is president of the Tasmanian Prohibition League, a new organisation which has linked together all temperance associations and churches into an effective alliance.

The Archbishop of Melbourne has appointed the Ven. Archdeacon Aickin, M.A., and the Rev. Canon, Sutton, B.D., as his examining chaplains, and also the Very Rev. Dean Hart, M.A., and the Rev. F. E. C. Crotty, B.D., honorary examining chaplains for the purpose of supervising and advising the reading of postulants for holy orders.

In connection with the departure on furlough of the Rev. Gurney Goldsmith, of the Victorian Missions to Seamen, the following paragraph appeared in the annual report:—

"It is with great regret that the committee have received Mr. Goldsmith's request for eight months' leave of absence. The self-denying efforts of the Chaplain and Mrs. Goldsmith in conducting the affairs of the Mission can hardly be realised even by those in closest touch with them. The strain of years of service has forced the Chaplain to take rest, and he proposes to visit England after an absence of eleven years. The committee sincerely trust this change may restore Mr. Goldsmith to health and that he and his wife may soon resume the work to which they have devoted their lives."

Miss Forman has arrived in Perth from New Guinea on furlough after six years' work.

Rev. John Leslie Bond, Th.L., was ordained priest in St. Peter's Cathedral, Adelaide, on Sunday, March 19.

His grace the Archbishop of Perth has retired from the post of Chancellor of the University of West Australia after holding that position for six years.

The Bishop of Melanesia, who is spending three or four months in New Zealand, and will attend the General Synod to be held in Auckland in April, has been in the South Island during the past month, speaking on the work of the Melanesian Mission, both in Dunedin and Christchurch.

Rev. W. V. Willis has resigned the cure of Waitaki District, and left for England with his family per s.s. Rimutaka on 10th February.

On Sunday, January 29, the Rev. R. W. Fenwick was instituted Vicar of Ohakune by the Bishop of Wellington.

Books are men's hearts in other men's minds.—From the Arabic.

Obituary.

The death of the Rev. W. H. H. Yarrington, M.A., LL.B., removes from the Church in Australia a clergyman who was an outstanding personality of a past generation, and one also who right to the end of his long life of 82 years kept in practical touch with the Church's life, and by his preaching and writing was usefully and actively employed in the work of the ministry. Comparatively few men attain the great age of the deceased clergyman, very many fewer preserve to the end—like he did—a marvellously keen intellectual appreciation of the kaleidoscopic movements in modern church life, and as well in international and national relationships.

William Henry Hazel Yarrington had a distinguished ministry of fifty-two years. He was ordained in 1870 by the Bishop of Goulburn, and held the cures of Balmoral, 1871-4, Yass 1875-9, St. Mary's, West Maitland 1880-98, and St. Luke's, Burwood 1898-1909, the year of his retirement. His most remarkable work was during his tenure of the cure of St. Mary's, West Maitland, where he left a splendidly organised work, a stone church of great beauty, with a large and devoted congregation and a commodious rectory. Wherever he served he was always noted as a convinced champion of sound evangelical principles. He was an eloquent preacher and used his great gift to build up his people in the faith of Christ the Saviour. His wide knowledge of literature was made use of to strengthen his work as a preacher, consequently his sermons were always informative and interesting.

Mr. Yarrington's high intellectual attainments were manifested in the obtaining of his B.A., M.A., LL.B. degrees in the University of Sydney, whilst he was immersed in parochial duties. He was also a poet of no mean order and won the gold medal at the Sydney University for the Prize Poem in 1876. During his retirement he resided in his son's parish at Mosman, N.S.W. He was until last year chaplain to the Home of Peace for the Dying at Marrickville, and took occasional Sunday duty.

In the providence of God his illness was very short, and he was taken "to be with Christ" on Tuesday, April 11th.

Archdeacon Boyce, one of his oldest friends, preached at the service in St. Clement's, Mosman on the following Thursday, and Archdeacon D'Arcy-Irvine read the committal sentences at the grave in the Gore Hill Cemetery.

The Rev. C. T. L. Yarrington, B.D., rector of St. Clement's, Mosman, is the only son of the deceased.

The appended poem was sent to us for publication just before the late Mr. Yarrington's death:—

THE MARTYR'S CROWN.

Why did the sainted martyrs nobly die?
To save from Rome's Dominion, we reply!
Brave Ridley Cranmer, Hooper died, alas!
To rid our land of Priestcraft and the Mass!
And glorious Latimer, whose flame-girt death,

A candle lit whose light ne'er vanisheth!
Yet now, in these unhappy Romeward days
Their noble work surpassing every praise,
Is scarce remembered, while false Ritual leads

To worship dark with Mediaeval creeds!
There is no sacrifice which can atone
For sin save that on Calvary's Cross alone!
The priestly claim would take the place of Christ.

The only One for us once sacrificed:
That One Oblation only once can be—
Quite good enough, dear friend, for you and me!

We need no priest to place himself between
Our souls and God, or seek to intervene
For us before the Mercy Seat above,
Save One our true High Priest, the Son of Love,

Who died upon the Cross our souls to save,
Then rose to Heaven triumphant o'er the grave!

Shall we then caitiff prove and spurn the gain
Which they bought for us with such bitter pain?

Shall we High Altars raise to be adored?
Ours be the simple "Table of the Lord!"
Christ gave His Blood—that Blood the perfect Life—

An offering pure with grace and beauty rife,

Which God accepted in the sinner's place—
The perfect Robe of Righteousness and Grace!

No need for Roman ritual in our Land,
The Martyr's Crown has gained deliverance grand!
W.H.H.Y.

Correspondence.

The Show and Good Friday.

(The Editor, "Church Record.")

Sir,—Your article on Good Friday and its observance mentions "that all Protestants should boycott the Show Grounds on that day." I would like to have seen you go one further and said "that all Church-going people should unite and not attend the Show any year they continue to include Good Friday as one of the opening days." It would certainly be a great sacrifice of pleasure to many, and to others of meeting old friends from the country, but it would eventually bring about the desired effect and would prove that they were truly protest-ants of the present state of affairs.

Wm. J. THOMAS.

JAPAN'S QUEST.

Writing about the return of the Crown Prince of Japan from his world tour, the Rev. G. I. Walsh, of the Church Missionary Society, says:—

"Japan is already a member of the League of Nations. She is showing a real anxiety to bring her industrial and social conditions up to the same standards as other civilised nations. More than one great industrial concern has recently formed a labour bureau, whose definite object is to study methods of improvement of labour conditions. A school for labor leaders exists in Osaka, at which lectures on political economy, history, and social science, as well as on the history of industrial development in western lands, are given, with a view to the application of higher principles to Japanese industrial life."

In Japan a Christian background and a Christian public opinion are beginning to be perceptible. Japan is not unaware of the wrongs in her life, and is already seeking for a remedy.

"And so it is that while some may see in the Crown Prince's tour only a unique historic event, and perhaps a relaxing of the rigid attitude of the nation towards its imperial house, we may not be far wrong in regarding it as one of the signs of the earnestness of Japan's quest—a quest for peace with the world and for the things that will bring her not material greatness alone, but also the righteousness that exalteth a nation."

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April 21, 1922.

Rebuilding Stonehenge.

BRITAIN'S MOST ANCIENT TEMPLE.

(By Harold J. Shephstone, F.R.G.S.)

Stonehenge, Britain's oldest and most mysterious ruin, is in the hands of the builders. Powerful cranes and the latest modern lifting appliances have invaded its precincts, and gradually the work of restoring the monument to something of its former grandeur is being carried out.

It was just before the Armistice that the strange conglomeration of stones which adorn one of the ridges on Salisbury Plain passed to the nation. The work of restoration is being carried out by the Office of Works, under the direction of Sir Frank Baines, the well-known architect. He is working in conjunction with the Society of Antiquaries, who have a representative on the spot, and who are hoping that as a result of the excavations which are being made to learn something of the early history of this strange pile.

There is no ruin in the world of which so little is known, nor any remains whose origin and purposes have been so hotly debated as Stonehenge. Its bibliography alone comprises well over a thousand volumes, yet it has remained a riddle that has defied solution. No one knows for certain when it was built, or for what purpose it was conceived. It has been ascribed to builders of many ages—Phoenicians, Belgae, Romans, Romano-British, Saxons, Druids and Danes.

Although no one has satisfactorily answered the questions concerning its origin and purpose, it is, nevertheless, possible to tell how it originally appeared, despite the fact that many of the stones have fallen, while not a few have entirely disappeared. There were two immense circles of massive stones, covering an area of over twenty acres. The outer one consisted of what is termed trilithons; that is, two large upright stones and a third placed across the top in the fashion of a lintel. There were thirty of these piers in all, and with their imposts they formed a corona or ring of stones at a height of about 13½ feet above the ground. Only sixteen of these columns are now standing upright and only five lintels remain in position.

Within this outer wall, and almost forming a lining to it, stood a smaller circle of stones, of which only six remain in an upright position. Within these two circles again came two horseshoe erections in the form of huge trilithons. Besides these regular structures there are scattered remains. A single stone has been named the "Sun Stone" because it stands just where one would see the morning sun at midsummer appear above the horizon. Two other large stones lying prone within the circle are respectively known as the Altar and the Slaughter Stone.

First, a thorough survey was made of each stone and the smallest crack or crevice noted and reported upon. The stones were then all numbered, a partial crane erected, and the work of actual reconstruction put in hand. Attention was first paid to one of the trilithons whose pillars were leaning at a dangerous angle. The lintel, the stone across the top, which turned the scale at five tons, was first carefully enclosed in timber baulks and thick layers of felt, so that it would not be damaged in any way. It was then lifted by the crane and lowered carefully to the ground.

In order that the two pillars shall not be damaged in any way they were, like the lintel, protected by timber baulks and felt. The ground round their bases was now outlined into squares of twelve inches. Inside these squares the earth was taken out to a depth of six inches at a time and passed through a sieve, so that no object of interest should escape attention. Roman coins, numerous stone implements, and other objects were discovered. It was found that these huge pillars of stone which stand from 13½ to 16 feet above the ground and weigh between 30 and 40 tons apiece were usually set in the earth at a depth of only three or four feet.

As soon as the bases of the pillars were laid bare the work of removing them back into a perpendicular position was put in hand. Steel joists were attached to the projecting framework, four screw jacks were placed beneath them, and gently, just a fraction of an inch at a time, each stone was lowered into its original place. The base was then filled in with concrete, thus making a firm and sure foundation.

While this giant surgery that is being practised on the trilithons is an interesting thing to see, there is something else happening at Stonehenge, less spectacular, but to the archaeologist still more exciting. One by one at an interval of about seven acres from one another a whole ring of newly-discovered holes have been laid bare just inside the earthwork which surrounds Stone-

A thing which to you,
Yet life is all the richer
For each good deed you do."

henge. An old map gave the clue to their existence. It appears that at some period these holes were used as burial or cremation places, for these have been found in each of them a quantity of burnt human bones. Many years ago bones of animals were dug up round the Altar Stone, and among the ruins numerous stone implements have been found.

Of metals nothing has been unearthed except a small piece of copper. The discovery of these stone implements and the entire absence of iron and other metals have led many scholars to conclude that Stonehenge was reared when early man in Britain still used tools of stone and when metals were barely known. That takes us back to sixteen or eighteen centuries before the birth of Christ, making Stonehenge somewhere between 3500 and 4000 years of age. At present there is certainly no definite evidence as to its age, or for what purpose the early Britons reared this wonderful pile. Its origin is wrapped in mystery. We know the date of nearly all the world's great ruins, but not of Stonehenge. It is also equally true to say that we have no definite knowledge as to the use to which it was put.

The discovery, however, of animal bones in large numbers round the Altar Stone and the unearthing of burnt human bones by the present restorers inside the earthwork would go to show that it was a temple or worshipping place of the early Britons. These bones were the victims of the sacrifices. With those some primeval priest conspired with deity. But what god it was that the early Britons worshipped amid these circles of massive stones we cannot at present say.

Now that Stonehenge has become the property of the nation and is being restored under the guidance of expert engineers and archaeologists, it is certainly to be hoped that they will be able to throw some light on these much-discussed problems. Already they have been on the ground for many months, but so colossal is the task that another year, and perhaps two, will expire before their work is finally finished. By that time the riddle of Stonehenge may be solved.

"Bush Visitors."

Our readers will be interested in a most practical organisation which was started in England in 1914. The idea of it may very well give a suggestion to the more settled parishes in Australia, for it the "Bush Visiting" scheme can be carried on from England, it can far more easily be carried on here in the Commonwealth. The booklet of the "Empire Bush and Prairie Visitors" gives the following account of the beginning of the organisation, and also its objects and methods. It says:—

"The Bush Visiting" scheme was started at St. Patrick's Church, Wallington, in 1914, as one of the results of the Colonial and Continental Church Society's Exhibition at Croydon in 1913. The Australasian Study Circle held at Wallington in connection with the Exhibition had been much impressed with the loneliness and isolation of the Bush settlers, their lack of opportunity of enjoying the means of Grace and the difficulty of the clergy in keeping touch with them. They felt that these disadvantages might to some extent be met by a systematic 'visit' through the post, and they accordingly decided to form themselves into a body of 'Bush Visitors' with the object of (a) establishing a bond of Christian fellowship between settlers and 'visitors'; (b) sending literature to the settlers and corresponding with them; (c) praying for the settlers and 'passing on' spiritual help.

"The work is conducted on parochial lines on both sides of the world—the bishops and clergy concerned readily and gladly co-operating—the aim being to affiliate a homeland parish with one 'overseas.' The visitor sends monthly to his or her settler a packet containing the 'Parish Magazine,' and one or two other suitable publications, religious or secular—e.g., 'Record,' 'Church Family Newspaper,' 'Life of Faith,' 'Quiver,' 'Strand,' 'Windsor,' illus-

trated papers, etc. A copy of the 'Parish Almanack' is also sent annually.

"The 'Visitors' write the settlers every other month a newsy, chatty letter, such as will cheer the recipients, and be welcomed by them. They do not preach to the settlers, but tactfully 'pass on' any spiritual help they have themselves received by sermon, address, book, etc. In the intervening month a picture post card is sent, preferably of historic British towns, places, scenes, etc., that the settlers may form some idea of the Homeland. The settlers' children are remembered in the literature and correspondence.

"The work commenced in July, 1914, in the Parish of Orbst, Australia, by 'visiting' fifteen lonely settlers whose names were furnished by the late Bishop Paine. Since that date there has been steady and continuous progress, and there are now over forty St. Patrick's 'Visitors' who visit in the following parishes and parochial districts: Diocese of Gippsland; Benambra, Bendoc, Bonang, Bruthen, Buchanan, Bulgarr, Cabagah Tree, Cann, Cessils, Combenbar, Club Terrace, Dellicknord, Ensay, Gelantipp, Genoa, Maffra, Murrindale, Murrungowar, Norriebe, Orbst, Swift's Creek, Wongarabell and Wonyip. Diocese of Bendigo; Barham, Capel's Crossing, Kerang, Koondrook, Murrabit and Myall. Branches of 'Visitors' have lately been formed at Tunbridge Wells, Southborough, Cheltenham, etc., and others are in prospect."

The Hon. Secretary of this enterprising movement writes us to say that the Parochial Church Council at Wallington have appointed standing committees to study Church work throughout the world, in the Dominions and also to the heathen, and report to them regularly. This was done to enable them to obtain a vision of the whole matter and to increase practical interest therein."

ON THE BRINK OF THE GRAVE.

(For "The Save the Children Fund.")

Mile after mile, so footsore and weary,
Onward they trudge in search of a crust!
Day after day still growing more hopeless
Praying each night to sleep in the dust!

And as each new morn gilds the wide landscape,
Forward again by hunger distraught!

What hope of life 'mid wastes wild and barren,
With scarce a crumb of the food long sought!

Pestilence, too, with fetid breath slaying
Helper and helped ones beneath its sway,
Martyr to duty and love of others,
*Farrar! thy just praise no lips may say!

Parents whose hearts are riven with sorrow,
Fain would their loved and lost ones embrace,

But here no more their sweet smile may cheer them,
Who still must look grim Death in the face!

Think of the Lord whose infinite pity
Moved Him to cleanse, to heal, and to save,
Go in His Spirit, and feed the hungry
Millions still on the brink of the grave!

Rev. John R. Palmer, Litt.D.
Gratwick Rectory, Staffs.

*News is now to hand that Dr. Farrar has fallen a prey to typhus in Russia.

A man's true wealth hereafter is the good he has done in the world to his fellow-men. When he dies people will ask what property has he left behind him? But the angels will ask, what good deeds has he sent before him.—The Koran.

When Death, the great reconciler has come, it is never our tenderness we repent of, but our severity.—George Eliot.

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The Church Record.

APRIL 21, 1922.

ANZAC—A SACRED REMEMBRANCE.

There is a haunting line in Shakespeare's best-known tragedy which strikes the note of Anzac Day. It is spoken by the gentle Ophelia as she culls from the flowers she has gathered a posy for her brother, Laertes, "There's a rosemary," she says, "that's for remembrance; pray you, love, remember; and there is pansies, that's for thoughts." Truly an occasion of solemn, sacred memory is Anzac Day. Such it will be ever, but for this generation it must be especially so. Other men in other years will dwell on other aspects of the day. Some will view the events commemorated by it as the birth-throes of a nation; some will dwell upon them as a military feat, but for us who are too close to see things in their true perspective, and to whom so many of the heroes were the beloved living before they became the splendid dead, the personal affection and memory will fill the mind almost to the exclusion of other points of view, and while we shall not be unmindful of the historical importance or the blessings; material and spiritual, which have flowed from the events of those five crowded years whose characteristic epitome is found in Anzac, we shall never think of them apart from the men who gave their lives to make them possible. Hence it must be for us a day of solemn remembrance, and we are glad that the Government has taken this view as the regulations against its being turned into a day of mere merry-making and carnival indicate.

How shall we best remember and do honour to those valiant young lives so treely given in a spirit which has crowned their island home with glory? Doubtless the homage of sentiment and tears will be paid them, but there is a more excellent way than this. Surely as we share their spirit and complete their work we shall render them more fitting honour than even our fondest recollection can supply. Canon Burroughs, of Peterborough, in one of his addresses, delivered to English schoolboys during the National Mission of 1916, suggested that each of his hearers should add to the red and black-letter Saints' days in the calendar some khaki-letter days "on which those whom he knew and loved, or admired at a distance, laid down their lives for him and the rest of us; and, on these anniversaries, as the years brought them round, should stand before their photographs, thank God for their example, and renew his vow: 'For

his sake—and his—and his—I consecrate myself.'"

The suggestion is a worthy one, and Anzac Day will be for all Australians such a day. Let us consecrate ourselves, then, to the double task of building up a virile nation and securing the recognition of the Will of God in every human enterprise, for that consciously or unconsciously, is what called forth the splendid heroism of those sacred years. The impulse driving men across the miles of ocean, eagerly surrendering home and prospects, was no doubt more often inarticulate than not, but in essence it proceeded from an outraged sense of righteousness, an innate reverence for the decent thing—a conviction, we might say—often functioning through the subconscious, it is true—that when the spiritual basis of life is threatened, its defence is a cause worthy of a man's best effort, worthy if need be, of his life laid down.

That point of view still needs proclaiming in a world the richer for their deed, but the poorer for their loss. We are unworthy of them if we tread not in their steps; if we do not strive to emulate their spirit, when we claim them as our own we profane their sacred name.

What their spirit was John Masefield has described in a purple passage in his book, "Gallipoli." "As the transports moved slowly out of Mudros harbour," he writes of that grey April morning seven years ago, "no such gathering of fine ships has ever been upon the earth, and the beauty and the exultation of that youth upon them made them seem like sacred things as they moved away. . . . In a few hours at most, as they well knew, perhaps a tenth of them would have looked their last on the sun, and be a part of foreign earth or dumb things that the tides push. . . . But as they moved out these things were but the end they asked, the reward they had come for, the unseen cross upon the breast. All that they felt was a gladness of exultation that their young courage was to be used. They went like kings in a pageant to that imminent death."

It is a wonderful spirit that; nothing can stop men of that type, and we who are left need to have our lives filled and thrilled with that eager self-sacrifice, that dogged, grim tenacity that dauntless courage and invincible optimism which glowed like splendour in the Anzac men. This day of solemn glory and remembrance comes each year to bid us think how unto us, has been committed as a sacred charge all that the hallowed name of Anzac means. Let each one ask himself how far his life proclaims him worthy of his trust.

A Revision of the Treaty.

(By Rev. R. G. Nicholls, B.D.)

A new volume from the pen of Dr. J. M. Keynes demands attention. His volume on "The Economic Consequences of the Peace," first published in 1919, has been the best seller since the war, rivaling the popular novel with a circulation of 140,000 copies, and being translated into several foreign languages. It gave the author sudden world-wide celebrity. It was a brilliant and accurate diagnosis of the post-war economic position. Written in an arresting style, with unforgettable phrases and vivid portraits etched in the biting acid of a passionate moral indignation, the book has been perhaps the greatest moulding influence on well-informed public opinion since the war. "A Revision of the Peace Treaty" is a sequel to the former volume, its purpose being to "provide facts and material for an intelligent review of the Reparation Problem." The author continues his severe in-

dictment of the terms of the Treaty of Versailles. He stands on favorable vantage ground, for the major part of his former predictions have had remarkable fulfilment, in subsequent events since 1919. He trenchantly deals with the several inter-allied conferences at San Remo, Hythe, Boulogne, Brussels, Spa and London, showing fairly clearly that each attempted to solve an insoluble difficulty. You cannot mend the impossible. The time has arrived to face facts and stop the game of make-believe. The opportunist policy of Mr. Lloyd George has a ready target to Mr. Keynes' ruthless criticism. The value of the book, however, is subtracted from by its exclusive economic emphasis. As "The Times" remarked in 1920, "Mr. Keynes knows everything except the elements of politics, which is the science of discovery, and the art of accomplishing the practicable in public affairs." The world is not governed by economic forces alone, and the moral, political, religious and national considerations cannot be excluded. We cannot call Mr. Keynes pro-German, though in the eyes of Frenchmen he is more than damned to perdition for his plea for the mitigation of the crushing reparation claims of the Treaty. Yet he is oppressively silent on the moral guilt of Germany. The world peril of militarism of Central Europe has luckily been averted, though at how great a price! But even if reparation demands are excessive, yet a nation cannot with impunity escape the penalty of the moral consequences of its lapse. The plea for a readjustment of penalties leaves the impression of a condonation of Germany's crime against civilisation.

The burden of the book is a demand to face realities. Impossible demands were made again and again by the Supreme Council—only to be inevitably flouted by Germany. The total claim against Germany of the Treaty of Versailles was £11,300,000,000. £1,000,000,000 in gold was to be paid before May, 1921. Actual payments till that date were £284,500,000, of which only one-fifth was in gold, the balance being in ships, coal, dyestuffs, etc.

France has been the great bugbear in all negotiations. She does not trust Germany, and she is relentless to all or any consideration for her hereditary enemy. Her statesmen will not let Genoa, for they know their certain fate on their return, France's claim for war damages is submitted to searching criticism by Mr. Keynes in chapter 5. Their total of £2,886,000,000 is a "fantastic exaggeration," and the writer still adheres to his former estimate of £250,000,000 as a just claim. (It is encouraging to know that 95 per cent. of the cultivable land that was devastated has been relevelled, and 90 per cent. was now being cropped.)

It is against the legality of the claim for pensions that the writer inveighs most indignantly. He maintains his former claim that it was contrary to our engagements and an act of international immorality. He discusses the attempts to induce President Wilson to acquiesce in the claim. The final scene is given in the word of Mr. Lamont (an American delegate) in "What Really Happened at Paris."

"We explained to him that we couldn't find a single lawyer in the American Delegation that would give an opinion in favour of including pensions. All the logic was against it. 'Logic! logic!' exclaimed the President. 'I don't care a damn for logic; I am going to include pensions.' But Mr. Lamont adds, 'It was not a contempt of logic, but simply an impatience of technicality; a determination to brush aside verbiage, and get at the root of things.'"

Two-thirds of the total Reparation claims against Germany are involved in the claim for pensions.

In the matter of ultimate payment of the total Reparations of the Treaty, Mr. Keynes is emphatic that they will not be paid. The German Government cannot exact such payments from the forced labor of her people, nor can the allied Powers enforce it. The gruesome picture he drew two years ago of famine, revolution and the breakdown of civilisation of Central Europe has not been fulfilled.

"If I look back two years and read what I wrote then, I see that perils which were ahead are now safely passed. The patience of the common people of Europe and the stability of its institutions have survived the worst shocks they will receive. Two years ago the Treaty which outraged justice, mercy and wisdom represented the momentary will of the victorious countries. Would the victims be patient? Or would they be driven by despair and privation to shake society's foundations. We have the answer now. The have been patient. Nothing very much has happened, except pain and injury to individuals. The communities of Europe are settling down to a new equilibrium."

Revision of Reparation Claims.

The Reparation Commission has reduced the Treaty claims by 58 per cent., and as-

essed the amount at 132 milliard gold marks for pensions and damages, and six milliards for the Belgian debt. Mr. Keynes would deduct 74 milliards for pensions, and leave the amount of reparation payments at 36 milliards—a vastly different figure from the 225 milliards originally claimed. These 36 milliards are within Germany's theoretical capacity to pay, and are strictly due under the Armistice terms.

Distribution of Reparation Payments.

The British Empire, to which 22 per cent. is due, should waive all claims, except for one milliard gold marks to be granted to Austria and Poland for reconstruction. France would receive 52 per cent. of what Germany pays, Belgium 8 per cent., and Italy 10 per cent. Great Britain, and if possible America too, should cancel all inter-allied debts, foregoing Reparation claims and cancelling her loans to foreign governments. Britain would lose £150,000,000 a year.

"In actual fact, her prospects of securing more than a fraction of this amount are remote. Great Britain lives by commerce, and most Englishmen now need but little persuading that she will gain more in honour, prestige and wealth by employing a prudent generosity to preserve the equilibrium of commerce and the well-being of Europe than by attempting to exact a hateful and crushing tribute, whether from her victorious allies or her defeated enemy."

"The United States would forego on paper a capital sum of about 6,500 million dollars, which at 6 per cent. represents an annual charge of £390,000,000 dollars (£75,000,000 gold). But in my opinion the chance of her being paid any considerable amount of this, if she tries to exact it, is decidedly remote. . . . For the present America must pretend she is going to demand the money, and Europe must pretend she is going to pay it."

With the reduction of Reparation claims, France, Belgium, and Italy will receive less, but this is more than counterbalanced by the enormous annual charges they would have to meet on loans to Great Britain and America.

The prospect of it! How magnificent! What a triumph for the genius of the British races! It would be the last of a long line of magnanimous contributions to humanity's progress and peace. Britain would have to "pay the piper."

No claim is made by Britain that America should cancel her loan to the United Kingdom. The British that would emerge self-reliant, strong in the consciousness of national integrity, Christian forgiveness, and humane generosity would be a Britain to which all nations of the world would pay respect and honour.

Mr. Keynes has made a further notable contribution to the consideration of post-war problems. With "The Spectator" we can say "A Revision of the Treaty" will not detract from, though it will not add too, the author's reputation. It lacks the passion of his former volume, but there are many quaint and pungent passages. Let us quote one:

"The deeper and the fouler the bugs into which Mr. Lloyd George leads us, the more credit it is his for getting us out. He leads us in to satisfy our desires; he leads us out to save our souls. He hands us down the primrose path and puts out the bonfire just in time. Who, ever before, enjoyed the best of heaven and hell as we do?"

"In England, opinion has nearly completed its swing, and the Prime Minister is making ready to win a General Election on Forbidding Germany to Pay, Employment for Everyone, and a Happier Europe for All. Why not, indeed! But this Faust of ours shakes too quickly his kaleidoscope of halos and hell-fire for me to depict the hues as they melt into one another."

"A Revision of the Treaty," being a sequel to "The Economic Consequences of the Peace," by John Maynard Keynes, C.B., Fellow of King's College, Cambridge. Published by MacMillan and Co., 1922. Price 7/6.

THE NEW LECTIONARY.

April 30, 2nd Sunday after Easter.—
M.: Pss. 120, 121, 122, 123; Exod. xvi. 2-15 or Isaiah lv.; John v. 19-29 or 1 Cor. xv. 35. E.: Pss. 65, 66; Exod. xxxiii. or xxxiii. 7 or Isaiah li. 1-8; John xxi. or Phil. iii. 7.

May 7, 3rd Sunday after Easter.—
M.: Pss. 124, 125, 126, 127; Numb. xxii. 1-35 or Isaiah lvi. 15; Mark v. 21 or Acts ii. 22. E.: Pss. 81, 84; Numb. xxii. 36-xxiii. 26 or xxiii. 27-xxiv. or Isaiah lix.; John xi. 1-44 or Rev. ii. 1-17.

The Dead in Palestine.

The children of Okain's Bay have been corresponding during the last few years with children in various parts of the world. The most interesting replies have come from Palestine. From these it is evident that the New Zealanders have left a glorious name in Palestine. The children of Richon-le-Zion want New Zealand children to write to them, and send seeds of N.Z. trees to form a grove around the graves of our dead. In the "Palestine Weekly" there appears an article on Beersheba, which is of considerable interest to New Zealanders. It describes the coming of the English deliverer in 1917 which, it says, might have been described in the words of Isaiah: "He h taken Beersheba; Gaza is fallen; up the plains of Philistia he has thrust to Bekoran, and now overlooks the Holy City from Mizpeh. The enemy has retired from Hebron; the horses of the deliverer are watered at Solomon's Pools; Bethlehem is shouting for joy."

Few names in Palestine stand for so much vivid association as Beersheba. The writer of the article in question says: "It cannot have fallen to many that the very first sight his eyes saw of the Holy Land, which he had longed to visit, should be the shells of the delivering army bursting over the identical spot where nearly 4000 years ago the Patriarch had pitched his tent; and that the first prayers he said to the God of Abraham in the land of Abraham should be in a service of thanksgiving held in the presence of the General of the Anzac Division, on the spot where Abraham had heard from God those messages that have been the foundation truths of all the highest spiritual thinking of mankind."

An article by Mr. M. Meerovitch, the head of the Judaea Colonies Union, embodies a touching tribute to New Zealand's dead. "November 14 is the anniversary in the history of Richon-le-Zion. It was on the last day in 1917 that the brave New Zealanders' Army, under General Meldrum, gave battle to the Turks on the outskirts of this colony. Twenty-eight heroes fell on the field during that day, but the Turk was routed and Richon-le-Zion liberated. 'Not far from the vineyards on the south-west side, on a small hill, 14 crosses in two lines mark the resting place of these 28. The whole population stand around, the General gives a short address, the chaplain offers prayers. With tears in their eyes, the whole congregation listen attentively. Two small children, like cherubs, slowly and respectfully place two wreaths shaped like crowns upon these graves, inscribed with the words in Hebrew: 'To the heroes of New Zealand.'—Christchurch Press.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Confirmation at Waterloo.

On Thursday, March 30, a confirmation service was held in St. Silas' Church, Waterloo. The church, which is large, was very well filled with a devout congregation, and the service was a memorable one in the history of the Church. There were 50 candidates presented by the rector, Rev. Alfred Smith, 38 females and 12 males, many of them of mature years. It is noteworthy that all adult members besides four of the boys of the choir are now confirmed members of the church.

The Archbishop's addresses to the confirmees and congregation were most helpful. The church-people of this district are beginning to awake to the fact that there is a church in their midst, and the rector is feeling very much encouraged in the difficult parish to which he has been appointed.

This service marked the completion of the original register of the services in the church commenced in 1864.

Anzac Sunday and Anzac Day.

The Archbishop has sent the following circular to the clergy of the diocese:—

We are requested by the Commonwealth Authorities to observe in a special way Tuesday, April 25, Anzac Day. If it be not convenient to have a service on that day, will you please arrange for it on the previous Sunday. The actual form of the service I leave to the discretion of the clergy in each parish, authorising them, if they so desire, to select and use Special Lessons and Psalms as they see fit, and also any Prayers that have been issued or authorised

for use in the Diocese, if they prefer any alteration of the ordinary services of the day.

It would be a great help if you could organise the Churchmen of your parish so that the returned soldiers who belong to our Church could parade and march to your Church officially on the day arranged for the service. Very many of them would like it, but as they are detached from their units it would need organisation on your part. The man of highest military rank amongst them would naturally take command.

In addition, may I request you to announce that a Special Anzac Service, with an address, will be held in St. Andrew's Cathedral on Anzac Day at 11 a.m. This is to meet the desire of the many relatives of our gallant soldiers, and to comply with the request of the Commonwealth Authorities.

I earnestly pray that the Anzac Commemoration of this year, which those in authority rightly decide should bear a tone of solemnity throughout, may lift our whole community into a fuller realisation of how responsible a thing it is to use the life preserved to us at the cost of the heroic sacrifice of those who died for us.

Home of Peace.

A sale of work in aid of the building fund will be held in the grounds of the Home of Peace on Friday and Saturday, 12th and 13th May, from 2 p.m. till 9 p.m. Lady Foster has kindly consented to perform the opening ceremony at 2.30 p.m. Musical selections will be rendered during the afternoon and evening. Contributions of articles and donations of money will be most gratefully received by Miss Stirling, Hon. Sec., Abbeysthorpe, Burwood, or Home of Peace, Petersham. The Home will be open for inspection. Friends should take the train to Petersham station, or Addison Road tram from George Street, alighting at Coronation Avenue.

St. Bartholomew's, Pyrmont.

The close of the financial year found all church accounts in credit, including general account £45, renovation account £21, and the property in good repair.

Daily Holy Week services were held. They and Good Friday services were well attended. On Wednesday morning in Holy Week the Anglican children from the State school assembled in the Church for a service. The Church was filled, over 300 attending. At all these services the Rev. E. C. Madgwick officiated.

Easter Day services were largely attended. Holy Communion was celebrated at 8 and 11 a.m. The morning services were taken by the rector, and the evening services by Rev. Reginald Gee.

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GOULBURN.

Church Endowment.

The Reynolds family have shown their keen interest in the Lake Bathurst parish by providing the sum of four hundred pounds towards a Church Endowment Fund. This is to be included in the general diocesan endowment scheme to raise £25,000 within the next five years, but the interest on this money is set apart from any other funds for the use of the Lake Bathurst parish. This is only one of very many generous gifts that have come from this family at different times. The gift is as follows:—G. E. Reynolds, £100, paid in full; Walter Reynolds, jun., £50, paid in full; T. P. Reynolds, jun., £50, to be paid during next 5 years; Miss A. Reynolds, £25, to be paid during next 5 years; Walter Reynolds, senr., £175, legacy; total, £400. It is hoped that others will follow this splendid example, and help to further increase the endowment fund.

VICTORIA.

MELBOURNE.

C.M.S. Notes.

The annual meeting of the Victorian branch of the Church Missionary Society took place in St. Paul's Cathedral Chapter House on Tuesday, April 11. The chair was occupied by the president, Mr. W. M. Buntine, M.A., and about one hundred and fifty members attended. The 30th annual report, which was adopted, showed steady work during the year 1921, and the financial statement indicated that the receipts for the year had amounted to £14,103. A vote of thanks to the hon. treasurer and the hon. auditors was agreed to, and vacancies in the membership of the general committee were filled. Farewell was said to Miss Isabel Hughes, who is about to return to her work in Chekiang, China; and to Miss Fanny Moller, a recruit for the work in the Kavirondo Country, Kenya Province, East Africa. The charge to these outgoing missionaries was delivered by the Rev. W. J. T. Pay, of Traralgon.

Miss Fanny Moller left Melbourne on April 12 by the s.s. "Ceramic" to undertake missionary work under the auspices of the Church Missionary Society in Kenya Province, East Africa.

A children's service in connection with the Sowers' Band, the juvenile section of the Church Missionary Society, was held in St. Paul's Cathedral, Melbourne, on Saturday afternoon, April 8. The preacher was the Rev. A. R. Ebbs, a former secretary of the society.

St. John's, Latrobe Street.

The new parish hall at St. John's, Latrobe Street, is rapidly nearing completion, and will be officially opened by the Archbishop of Melbourne on Saturday, 29th April, at 3 p.m. The hall is a dignified brick structure of spacious dimensions, and is specially designed to provide for the social and educational activities in connection with the Mission of St. James' and St. John.

Prahran Sowers' Band.

We have commenced our working year with a re-enrolment of over 80 members, and there are still a few of our old Sowers who have not come back yet. We would lovingly invite them and all intending Sowers to join at our next meeting on April 1st. The boys are busy at work with carpentry, toy-making, and manufacture of paper beads. The girls are making head-squares, needle-books, African text-cards, raffia work, necklaces, etc. One member brought in a contribution of 21 beautifully made needle-books, so as all are settling down to earnest work, we are hoping to have a really good collection for Miss Dixon's box, which we understand is to go as usual later in the year.

We greatly regret the resignation, through ill-health, of one of our most devoted helpers, Miss Raback, who conducted the junior boys' carpentry class last year, and hope she may soon feel able to be amongst us again. Mrs. Webster is kindly carrying on this important branch of the work among the junior boys.

On March 2nd, at our senior members' social, we enjoyed a visit from Miss McQuie, who used to be our general secretary. A gathering of about 30 young people (senior members and friends) spent a happy evening with games, competitions, etc., and after supper Miss McQuie spoke to them most simply and earnestly on the necessity of complete surrender.

Our motto for the year is "Up and On," "I press on." May it be a real inspiration to each Sower and worker through 1922—"Church Notes."

Sermons on Social Subjects.

During Lent a series of sermons on social

subjects, arranged by the Social Questions Committee of the Synod, were delivered on Sunday evenings at St. Luke's, South Melbourne. Archdeacon Davies, Principal of Moore College, spoke on the subject of "Work: A Curse or a Blessing?" The Rev. A. Law, B.A., Vicar of St. John's, Toorak, spoke on "Why Go to Church?" Social reasons for church-going. The Rev. A. Yeates, M.A., Missioner of St. James and St. John, took as his subject, "My Own Time." The right use of Leisure. The vicar of St. Luke's, Rev. C. Crotty, B.D., preached on the subject of "Christian Marriage." The Dean of Sydney spoke about "Making a Home," and the Dean of Melbourne preached on "Prayer and Politics."

On each Monday evening in Lent lectures on various social subjects were delivered in the Chapter House, St. Paul's Cathedral, several of the above preachers being among the lecturers.

GIPPSLAND.

Extracts from the Bishop's Letter.

"As the very general desire has been expressed that we should always have Synod in the month of April, I have convened it for the 26th of that month. The Diocesan Festival will be held on the evening of April 27. The Diocesan and Home Foreign Missionary Conferences will take place on April 28 and 29. The 30th will be Synod Sunday, and we shall go into retreat on May 1, St. Philip and St. James' Day."

"I am glad to be able to announce that his Grace the Archbishop of Melbourne has accepted my invitation to pay his first Metropolitan visit to this Diocese during Synod time, and has consented to be the chief speaker at the Festival. He will also join with us at a celebration of the Holy Communion in the Cathedral on Friday morning, April 28. I am exceedingly glad that we shall have such an early opportunity of meeting his Grace both corporately and individually, and of welcoming him officially to this Diocese. And I hope that every place in the Synod will be filled on this historic occasion."

QUEENSLAND.

BRISBANE.

A Handsome Memorial.

The memorial chancel screen erected in St. Mark's Church, Albion, to the memory of the late Miss Braithwaite, was recently unveiled and dedicated by Archdeacon Osborn. The deceased lady was for a number of years superintendent of St. Mark's Kindergarten Sunday School, and the cost of the memorial was borne by the children and friends of the school. It was remarked that Archdeacon Osborn had baptised, prepared for confirmation, and admitted to communion the lady whose memory is perpetuated by the handsome screen.

WEST AUSTRALIA.

PERTH.

Provincial Synod.

The meeting of Provincial Synod has been postponed to May 2nd. Synod consists of the Bishops of the Province, 6 clergy, and 12 laymen from each of the dioceses of Perth, Bunbury, and Kalgoorlie, and 3 clergy and 6 laymen from the diocese of the North-West. The opening service will take place in St. George's Cathedral, Perth, at 8 p.m. on Tuesday, May 2nd, the preacher being the Bishop of the North-West, and the business session will commence at 4 p.m. on Wednesday, May 3rd, in the Memorial Hall, Perth. Members of Synod have been notified of certain official business. A canon to amend the Constitution of the Provincial Synod so as to enable women to be elected to the House of Representatives will be introduced by Mr. J. O. Fisher. This canon, if passed, will not become operative until accepted by the Synods of the four dioceses; it is a corollary of the recent amendment to the constitution passed by the Synod of the Diocese of Perth last year. Another matter of interest to be brought before Synod is the appointment of a committee to prepare a preliminary draft for submission to the State Legislature in connection with the Nexus.

A Great Churchman.

"This last month we have lost one of our most faithful, earnest and efficient Church workers. Much to the regret of everyone who knew him, Mr. W. H. Hope passed away on March 12, after a serious illness. He had filled most positions a layman can occupy in the Church. A member of Dio-

cesan and Provincial Synod, a member of the Cathedral Chapter, of the Diocesan Council, and Diocesan Trustees, and many committees. He was a most careful treasurer of the Diocese and the Chapter. He was a good man and full of good work. I shall miss him always, for he has been a great 'stand-by' of the diocese and the Bishop for years. In addition to all this he was a most valuable civil servant. Whenever anyone went to his office Mr. Hope was always courteous and helpful. As his father was still living and active and a regular worshipper at Church, I always looked upon Mr. Hope as much younger than he was. The Church thanks God for such a life and prays that others may follow in his steps and help on the work of the Church he loved so well."

—The Archbishop's Letter.

BUNBURY.

Extension Work.

The Rev. John Blomfield was ordained priest in the Cathedral on Sunday, March 12th. It was a beautiful little service, very impressive, and not too long. Bro. Frewer preached the sermon.

The Brotherhood of St. Boniface has an area to cover which is practically half this diocese, and therefore about half the size of England and Wales. The Brothers, who give services, teach in the schools and visit settlers, over this huge district, are only three in number at present, and Mr. Bloomfield comes at an opportune time to help them, not as a Brother, but as a priest, sharing their work with them. You will understand how thankful we are to have his help, and add your prayers to ours for a blessing on our new priest, and that still more may come to the help of the Brotherhood. It is a great work, and the Brothers' visit are greatly looked forward to by the people. Lately Mr. Foulkes gave to the diocese £100 to provide, that there shall always be services held at Kojonup (in the Brotherhood area) on Christmas and Easter Days. We are grateful to Mr. Foulkes for his gift, but how grateful we should be if men would give themselves, so that services might be held twice as often as now in this great Home Mission field."—The Bishop's Letter.

TASMANIA.

St. George's, Hobart.

The annual meeting of the Parish Church (St. George's) was held on January 26th, in St. George's Parish Hall. The Rector (Rev. T. Quigley, M.A.) was in the chair. Mr. A. B. Buyers (the Treasurer Churchwarden) presented the report and balance sheet. He pointed out the progress during the past year, which the balance sheet showed. During the year the parish raised £2,486 16s. 11d. for Parochial, Diocesan, and Foreign Mission work. This amount is £555 8s. 11d. more than the previous year. The parish is assessed by Synod at the rate of £400 for Diocesan and Foreign Mission work, and has raised £671 7s. 8d. The largest contribution, £575 14s. 10d., was given to Foreign Missions. This included £223 5s. to C.M.S. and £48 2s. 11d. to the B.F.B.S. The special characteristic of the parish is its liberality to outside work, and especially to the Church Missionary Society. The Rector

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was spontaneous and voluntary. Until the time of Cyprian Scriptural principles prevailed, and episcopacy as he received it was

the conference was getting everywhere but to the point. It was not a question of the existence or the origin of the episcopacy, or the historical evolution of it, or of its func-

and women in Christ's Church, dominated by the spirit of Christ Jesus, the reunited church would be a poor one. In listening to the exposition of the episcopacy of their

appointed Mr. W. E. Best as churchwarden, and Mr. W. Cripps and Mr. F. W. Chalu were unanimously elected by the parishioners as their churchwardens. The rector expressed regret that Mr. Buyers and Mr. Pearce were resigning and said how much he valued their keen and loyal support. Mr. Buyers, owing to ill-health, and under his doctor's orders, felt compelled to take a complete rest. He has rendered great service to the parish, and it will be difficult to fill his place.

NEW ZEALAND.

AUCKLAND.

General Synod.

Some important questions will be dealt with at General Synod, which meets at Auckland on April 27. As a preliminary, on the 26th, Viscount Jellicoe will open the new buildings which replace Bishop Selwyn's historic block at St. John's College, and the Bishop of Wellington will preach the Synod sermon at Evensong in St. Mary's Cathedral. The first business is to elect a Primate, and later the Bishop of Christchurch will move to fix the Primate's See in Wellington, the only Synod objecting being Auckland and Dunedin. The Bishop of Nelson is in charge of the Mission Board Statute.

The Bishop of Waipatu intends to ask Synod to endorse the Lambeth Resolutions on Unity. He also brings forward the Church's responsibility for Anglican immigrants (concerning which Nelson also makes a protest against the exclusion of our landing chaplains) and suggests that the welfare work of the dioceses of the ports of entry should be subsidised by the others. The Nominators Statute will be overhauled with a number of amendments, and the Bishop of Christchurch intends to move for the equalising of women's rights with men's with regard to representative offices.

C.E.M.S.

Arrangements are well advanced for the Annual Dominion Conference of the Church of England Men's Society, which is to be held in Auckland on Tuesday and Wednesday, the 25th and 26th April, immediately prior to the meeting of General Synod. All branches have been requested to nominate delegates and send remits for discussion at the Conference to the Headquarters Office.

The "Church News."

We congratulate the editorial staff of the diocesan organ upon the improved "get up" of their paper. Too little attention is given, as a general rule, to the production of what might be powerful means of helping the Churchpeople of a diocese to wider visions of the Church's work. The parochial and diocesan spirits that prevail spell death to our Church's biggest enterprise. We trust that Auckland's laudable example will be still further emulated.

NELSON.

Marsden Memorial.

After considerable delay and no small degree of anxiety a tender has been accepted for the "Marsden Church House." The contractors will proceed with the work at once and we hope to have it finished in nine or ten months. Special care has been taken with the architecture that the building should be both dignified and useful. On the ground floor there are the public office, the boardroom, the strong-room, the ladies' room, the storeroom, the diocesan library, the Bishop's room and three spacious offices which allow for any expansion of our work in years to come, but which may be let until so required. Upstairs there will be the finest auditorium in Nelson. The dimensions of the hall are 76 feet by 55 feet 10 inches, with a height to the roof of 30 feet. The Synod will be able to meet in the Diocesan Library, as it will accommodate about 150 people.—Diocesan "Gazette."

Historic Reminiscences.

The Nelson "Diocesan Gazette," in its current issue, has notices of three venerable Churchmen whose lives were of some historic interest.

"The last of the members appointed to the Legislative Council for life, the Hon. Colonel William Douglas Hall Baillie, died on Friday, 24th February, at the residence of his daughter, Mrs. Balcombe Brown, Upper Hutt, aged 95 years. He was well known for his kindness and courteous disposition, and was much beloved by all with whom he came in contact owing to his many good qualities.

"Captain Baillie, as he was familiarly known, came of an old Scottish family, one

of whom, the second son of Sir William Baillie, of Lamington, Lanarkshire, settled in County Down in the thirteenth century, and from him Colonel Baillie was descended. Colonel Baillie's father was in the 23rd Fusiliers, was a Waterloo veteran, and subsequently Commissioner of Crown Lands in New Brunswick. His grandfather was present with the 51st Regiment at the Battle of Minden, in 1759. Colonel Baillie was born at Fredrickton, New Brunswick, on February 22, 1827, and after passing through Woolwich Academy, joined the 24th Regiment at the age of 19, and served in India for six years under Sir Hugh Gough and Sir Colin Campbell. He was present at the battles of Chillianwalla, Goojerat, and Sadoolapoor, in the Punjab campaign, 1848-49. In 1853 he returned to England, was promoted captain in 1854, and was Commandant at Chatham and also at Chichester until 1857.

"In that year he reached New Zealand in the ship Oriental, and settled in Marlborough. In 1861 he was elected to the Marlborough Provincial Council (being Superintendent of the Province in 1862 and 1863). He was also appointed in 1861 to the Legislative Council, which he regularly attended up to 1919, and was Chairman of Committees for 22 years."

The late Colonel was an earnest churchman and took a leading part in the concerns of the Church in his diocese. For the last 30 years of his life he was blind, but always retained "his geniality and contented disposition."

The two other notables are still surviving. Mr. J. A. R. Greensill and Mr. A. P. Seymour, of Picton, N.Z., the former over 61 years in office as a lay reader, and the latter over 56 in a similar office, received complimentary presentations from the church people of Picton. The "Gazette" gives the further interesting information:—

"In another column extended reference is made to the late Hon. Colonel Baillie, and to our old friends Mr. J. A. R. Greensill and Mr. A. P. Seymour. It will be of interest to have some further items of personal history. The late Dean of Waterford, Dr. Roberts, had a son and a daughter. The daughter married Major Greensill, Commissioner of Ordnance, and became the mother of the late Mrs. W. D. H. Baillie and of our friend Mr. John Abraham Roberts Greensill. The son became General Abraham Roberts, and father of the late Earl Roberts, of Khandahar. Mr. Seymour's sister was the wife of the late Lord Chief Justice Coleridge and the present Lord Justice Coleridge is Mr. Seymour's nephew. Mr. Seymour celebrated his 90th birthday on 20th March."

CHRISTCHURCH.

Victory Memorial School.

The magnificent labours of the A.L.O.G. for the building of St. Matthew's Victory Memorial School drew to their triumphant conclusion. The Diocesan Education Board had before it last month some highly satisfactory reports which will delight every member of the Association. The splendid pile which the generous gifts of the A.L.O.G. and its innumerable friends have raised as a permanent reminder of our glorious dead, is almost completed. All that remains to be done is to instal some internal fittings, including up-to-date school furniture, clear the grounds, put up the Memorial Inscriptions, and set up the Memorial Gates. These things are in hand.

The children will move into the school about May 22 under their new Headmaster, Mr. Davidson. The official opening, however, is arranged for Saturday, June 10, for the reason that the Bishop and Canon Wilford will be away during May. The Governor-General will be the first to open the building, but unfortunately he will not be in this part of N.Z. at the time.

A considerable sum has still to be found to clear all the expenses, but Canon Wilford informed the Board that the Association hopes to have it all in hand by the time the offering at the official opening has been counted up.

Some of your hurts you have cured,
And the sharpest you still have survived.
But what tortments of grief you endured,
From evils which never arrived.

—Emerson.

MISSION SERVICE PREFERRED.

Early in the war the Christian compunders of the Peshawar Mission Hospital of the Church Missionary Society joined the army. They have now all returned to the mission. They could get better pay elsewhere, but they prefer mission employ, although it means only Rs. 30 a month instead of 80 or 90 which they were getting.

I expect to pass through this world but once. Any good therefore I can do or any kindness that I can show to any fellow-creature, let me not defer or neglect it, for I shall not pass this way again.

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

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The Student Movement.

International Conference of Students in China.

We have received from the secretary of the Movement the following interesting notes:—

From April 4th to April 9th, at Tsing Hua College, Peking, the World's Student Christian Federation will hold its eleventh conference. There will be present at the Conference representatives of Student Movements from all parts of the world, while there will be an unusually large and representative attendance (numbering several hundreds) of students and professors from the different areas of the Orient. The delegates from the Australasian Student Christian Movement are:— Miss Margaret Cunningham, Vice-Chairman of the A.S.C.M., and President of Melbourne University Women's Christian Union; Miss Florence M. Young and Miss Marjorie Fricke, of Melbourne University; and Mr. J. W. Robinson, B.A., Travelling Secretary of the A.S.C.M.

The theme of the Conference is Christ and World Reconstruction. The recurrent note of the addresses will be the Christianisation of the entire world, East and West. The Christian reconstruction of the world is a common task of the world-wide Christian Movement, and in this common task each race, each nation, and each national Christian Student Movement has its own distinctive contribution to make. Delegates from all over the world will come together at Peking to find their own Movement's share in the work.

The programme will include addresses showing the relationship of Christianity to other movements and influences to which students are now looking for the ushering in of a new world order—e.g., Jesus Christ and Philosophy, Jesus Christ and Science, Jesus Christ and Education; addresses on such subjects as the following: Christianising International Relations, Christ and the Ancient Lands of the East, Christianity and the Democratic Movement in the World, the Modern Industrial Conflict and Christ's Solution, Christianising Commercial Impacts, Nationally and Internationally; the Christian Church in World Construction; and open forums devoted to discussion of: International and National Problems, Social and Industrial Reconstruction, Presentation of Christ to Students of To-day, Christianising the Student Community Life, How to Make the W.S.C.F. a More Vital Force in the World, Responsibility of Christian Students to the Church.

After the Conference, international teams of leaders from other nations with at least one Chinese leader, will visit the various centres of the country, and carry the spirit and message of the Conference throughout China.

The Student Movement and International Relations.

The following resolution, passed unanimously at the Woodend Convention of the Australian Student Christian Movement, has been forwarded to Dr. Mott, Chairman of the World's Student Christian Federation, to be read before the General Committee of the Federation, at its meeting, March 30th, to April 2nd, in Peking, China:—

"That this Convention of the Australian Student Christian Movement urges upon the understanding of the great majority of persons, will be troubled and perturbed in no small degree. It is with such in mind that this article is written; not as being an attempt to confute or convince the Modernist, but to help any who still hold to the Bible as the one Divine Revelation to men, who believe its authority to be final, whatever views of its inspiration they may entertain.

Many will have read with gratitude Prebendary H. E. Fox's "Our Lord and His Bible," in which he sets out to show—and successfully, in the writer's judgment—that the truth, of a great deal of what is known as Higher Criticism may be subjected to a single simple test, for the application of which no scholarship is needed, but which, in the providence of God, lies within the reach of any Bible reader. The writer ventures to think that it is so with the doctrine of the Resurrection of the Body, and that the Modernist theories as set forth by Mr. Major may be tested and their value, or otherwise, be conclusively proved by the consideration of a single question.

The Resurrection of the Body.

(By the Rev. W. J. L. Sheppard, M.A., Vicar of Holy Trinity, Ripon.)

The effect of Mr. Major's proclamation that the only meaning of the Resurrection of the Body—which has formed a part of the Creed of Christendom from Apostolic times—is "the survival of a personality which has shed its physical integument for ever," so that "when a corpse is put into the grave nothing ever comes out of it again," will naturally vary with different people. His Modernist friends will, of course, re-echo their leader's statements that the old mistaken "Catholic tradition" has been "shaken out of the hearts and minds of modern educated Englishmen," the Churchgoers of the present day being only the less intelligent members of the community. Some of the more thoughtful, even if less intelligent, Churchpeople will doubtless agree with the justly scornful comment of the "Church Times" on Mr. Major's declaration that many do not know that things were shaken, and can in consequence live in a fool's paradise—"that fool's paradise, we gather, in which the Catholic Church, East and West, has lived for the nineteen centuries of her existence"; and assuredly it may be pertinently asked, if on such a vital point as the Resurrection of the Body the Church has been in error from the beginning, what has become of our Lord's promise, which applies undoubtedly to His whole Church, and not to the eleven Apostles only, that the Holy Spirit should guide into all truth—a guidance which, according to Mr. Major, is only now beginning? They will also probably recall, for their comfort, that it was always the learned and educated theologians of our Lord's own day who were so blind to the truths which He taught, and which He Himself declared were "hid from the wise and prudent and revealed to babes." Others will call to mind the cold and shallow theology of the eighteenth century, and remember that the fashionable creed of the day was very much that of extreme Modernism—"I believe that most of the Bible is a tissue of fables and folly; I believe that the Pagan doctrine of the immortality of the soul is a plausible hypothesis, but the Christian doctrine of the Resurrection of the Body is utterly opposed to reason; I believe that the forgiveness of sins, for the distant Deity is so indulgent, and sin such a trivial thing, that pardon must follow as a matter of course" (Baleine's "Layman's History of the Church of England," p. 185); remembering this they will probably conclude that Mr. Major's title for the published defence of his theories—"The Resurrection of Relics"—is a far more appropriate choice than he intended.

They will also call to mind that as these views obtained currency in the eighteenth century the churches grew emptier and emptier, and they will be reminded that the proclamation of Modernist views from the pulpit and the diminution of congregations have also exactly synchronised in the present day, so that Mr. Major's theory, that the preaching of these views will now refill our churches, will only be convincing to the confirmed homeopathist.

But a considerable number of earnest souls, possibly not highly educated and with scant time to undertake the study of philosophical theories (which, if essential to Christianity, would remove it beyond the understanding of the great majority of persons), will be troubled and perturbed in no small degree. It is with such in mind that this article is written; not as being an attempt to confute or convince the Modernist, but to help any who still hold to the Bible as the one Divine Revelation to men, who believe its authority to be final, whatever views of its inspiration they may entertain.

Many will have read with gratitude Prebendary H. E. Fox's "Our Lord and His Bible," in which he sets out to show—and successfully, in the writer's judgment—that the truth, of a great deal of what is known as Higher Criticism may be subjected to a single simple test, for the application of which no scholarship is needed, but which, in the providence of God, lies within the reach of any Bible reader. The writer ventures to think that it is so with the doctrine of the Resurrection of the Body, and that the Modernist theories as set forth by Mr. Major may be tested and their value, or otherwise, be conclusively proved by the consideration of a single question.

In Mr. Major's book he quite rightly acknowledges that any theory or doctrine must be provable by the teaching of Holy Scripture if its truth is to be admitted. It seems, therefore, a curious lack of the sense of proportion that in a book of ninety-one pages only nine should be devoted—and that very inadequately—to this one all-important point; human theories and explanations occupy the rest of the volume. The object of

this article is not to examine the book but to furnish a sure and simple test of its theories to the average person. But it may be pointed out that, when the argument of the book is supported by such a commonplace statement as that the terms "Resurrection of the Body" and "Resurrection of the Flesh" are not to be found in Scripture, one can only imagine that the writer is finding it difficult to prove his case. Another article of the Creed is "Suffered under Pontius Pilate"; that particular, but who does not know that it is simply—as are all other phrases of the Creed—the summary of the teaching of Scripture as a whole, and the truth of which no one doubts? Surely no weaker argument than the above was ever advanced by a scholar!

The test question already mentioned arises thus. Putting all theories aside, have we any definite instances of the Resurrection of an already buried Body? We have, of course, just two, those of Lazarus and our Lord (the Resurrection recorded in 2 Kings xiii. 21, was so instantaneous as to be negligible for our purpose. The case of Lazarus is of little value from one point of view, because he obviously re-emerged in his ordinary body, and it is interesting from another because of the fact, as stated by his own sister, that corruption had already begun, so that one may well inquire as to what could have happened to the portion of the physical integument which was already decayed. Are we to suppose that it remained in that state, making Lazarus a loathsome object for the rest of his life? Or were the decayed particles restored by Divine power? For, in the latter case, it must also be possible for the entire integument, laid in the grave and corrupted, to be raised again sound and whole. But the all-important instance is, of course, that of our Lord's Resurrection, since the Body He afterwards manifested was that "Resurrection Body" which the Christian claims will be also his own. The value of this instance to us lies in the repeated teaching of Scripture that exactly as He was raised, so will every Christian be. For instance,

Acts iv. 2—"They proclaimed in Jesus the resurrection from the dead"—i.e., the resurrection of human beings, because of our Lord's Resurrection. The same general argument runs through 1 Cor. xv.

Romans viii. 2—"But if the Spirit of Him that raised up Jesus from the dead dwelleth in you, He that raised up Christ Jesus from the dead shall quicken also your mortal bodies through His Spirit that dwelleth in you," plainly showing that the resurrection of the Christian is the parallel of that of Christ.

1 Cor. vi. 14—"God both raised up the Lord, and will raise us up through His power"; again indicating the correspondence of the two Resurrections, His and ours.

2 Cor. iv. 14—"Knowing that He which raised up the Lord Jesus shall raise up us also with Jesus"—that is, in the same manner as He raised up Jesus.

Ephes. i. 19-20—"The exceeding greatness of His power to usward who believe, according to that working of the strength of His might which He wrought in Christ, when He raised Him from the dead"—that is, the same power will work in us the same Resurrection from the dead which it wrought in Christ.

1 Thess. iv. 14—"Them also which are fallen asleep in Jesus will God bring with Him"—i.e., as verse 16 shows the meaning to be, "will bring back from the dead in the same way that He brought Jesus."

A Test Question.

These passages conclusively establish the fact that our resurrection will correspond to that of our Lord. So that when we begin to inquire as to the physical Resurrection of the Christian the answer must lie in the reply to that question, which is the test of the Modernist theories on the subject—namely, "What became of our Lord's Body?" So far as one can see, there are only three possible replies—(1) That it remained in the Tomb; this we know was not the case, since the Tomb was undoubtedly empty when the women reached it early in the morning; (2) That the Body was stolen away, either by friend or foe; but this reply is negatived by the gravecloths which (as Mr. Latham conclusively shows in the first three chapters of his book, "The Risen Master") were exactly the same as when first arranged around the dead Body, only that now the Body was gone; thus is proved the impossibility of theft, since the cloths could not have been rearranged in exactly the same folds if they had been unwrapped and the Body removed. This marvellous appearance of the undisturbed and yet empty cloths was indeed the cause of the first belief of the Apostles in our Lord's Resurrection (St. John xx. 8-9). There remains, therefore, only the third possible answer—the answer that forced itself upon St. John and St. Peter in all its glorious truth—that the Body had been raised

Don't cross the bridge until you come to it
Is a proverb old and of excellent wit.
—Longfellow.

from the dead, and in its new powers had passed through the cloths as through the rocky walls of the Tomb, henceforth to be subject to death no more for ever. Even so with our bodies in the great day when the same Divine power that brought back the Body of the Lord Jesus from the dead will raise up our bodies also, as His was raised. This, then, is a test question by which anyone can estimate the truth of the Modernist or any other theory concerning a physical Resurrection—"What became of our Lord's Body?"—"The Record."

A Soliloquy and a Survey.

(Communicated.)

If I were the Prince of Darkness and planning how best I could war against the Church of Jesus Christ, I would conceive it my best policy not to get the worst people of the world, the gross evil livers or pronounced unbelievers, to attack the Church; that would be of very little avail. But what I think would prove most effective would be the taking a hand in the training of men for the Christian ministry. I gained my first converts in the first dawn of the world by suggesting doubts as to the veracity of God's Word; and I have found right down the ages that this is the most effective method of working. So long as people by their doubts discredit the veracity of God's Word, so long will they disallow its authority over them. Hence I should deem it a master-stroke to so influence men whose responsibility it is to train others for the ministry, so that they themselves should be at least uncertain or unsound on this question; and so turn out the men trained by them to pulpits, that they be either the suggestors or propagators of skepticism concerning the Bible. By discrediting its authenticity, by impugning its accuracy, by denying its authority, and all this in the name of the highest intellectualism—no surer way to destroy the faith of myriads could be devised.

And this is what is happening almost everywhere to-day. Modernism is the name of intellectual conceit given to that phase of religious condition now reached by modern Christendom.

And yet it is the outcome of my policy begun in the days of Adam, persisted in and persevered in right down the ages. The fight has been long and bitter. I have called to my aid persecution and popularity. Princes, Popes, Priests and Philosophers have aided me in the conflict; and now my policy is paramount in most Theological Seminaries, in the form of philosophical theories—evolutionary, higher critical, and rationalistic; popularised by thousands of pulpits in the dress of Modernism; pernicious in influence upon countless lives, and paralysing the Church in many directions, and making it almost impossible to do its real work of preaching the Gospel of Salvation through the Blood of Jesus Christ.

The Shield of Faith is the only thing that overcomes my fiery darts, and the Bible is the sole authority and standard of that Faith. But that, like King Saul's shield, upon the mountains of Gilboa, has been vilely cast away as though it had not been anointed with oil (the Holy Spirit). How are the mighty fallen, and the weapons of war perished!

Missionary Exhibition.

(From a Correspondent.)

Interest is more easily aroused by the concrete than by the abstract, and an attempt to demonstrate the truth of this was made during the past week in the form of a Missionary Exhibition organised by the parish of Hurstville, and held in St. John's



An
Indian
Scene.



A Street
in
China.

Hall, Penshurst, from April 5th to 7th. The exhibits were provided by the Church Missionary Society, Australian Board of Missions, and Sudan United Mission, and the different courts represented work in Melanesia, Africa, India, China, and Japan. The secretaries of the different societies were in charge, and with them the following missionaries who are at present on furlough, viz.: Mrs. E. W. Doulton (Africa), Miss L. Clayton (India), Miss A. Jones (W. China), Miss Quinan (Melanesia), and Rev. J. Fisher (New Guinea). The hall presented a very striking and attractive picture, the different courts lining both sides of the room with a large scene depicting life in the different countries which they represented, forming the background, together with the unique and interesting collection of curios, lent a blaze of colour to the whole.

The official opening ceremony was performed on Wednesday by Mr. C. R. Walsh (Chairman of C.M.S.), on Thursday by Rev. A. H. Garney (Acting Chairman of A.B.M.), and on Friday by Rev. A. C. Grieve, each of whom spoke on the urgency of carrying the Gospel to those still living in darkness, and mentioned that whether in India, Africa, China or the Islands of the Sea, all churches were united in carrying aloft the banner of the Cross of Christ.

Each evening a lantern lecture was given, and at intervals during the three days short addresses were given by the visiting missionaries, together with the usual talks at the courts. In this latter connection the missionaries were ably assisted by a band of local young people who acted as stewards, and we feel that the fund of information they obtained by acting in this capacity will prove invaluable to them. On Wednesday afternoon interest as well as amusement was aroused in a scene in a dispensary in China, revealing a picture of what the missionaries in that land meet with in everyday life, and also called forth much sympathy in the ignorance as well as the need of the poor Chinese countrywomen.

A visit was paid on Friday morning by a group of children from the public school at Mortdale, and the young folk were so eager in their desire to see and hear all, that they could not fail to gain a fund of information which will be useful to them, educationally and also arouse in them much sympathy for the boys and girls in these and other lands who have not the same opportunities as they have, and awaken a desire to help send them the one great Truth that will make all the difference in their lives.

This was the first exhibition of its kind ever held in the parish, and it was with some trepidation that it was entered upon, but the large number of people who attended from day to day, all of whom were brought face to face with facts that they had never heard previously, and with the thoughts they went home with as to their own individual responsibility as to their fellow-creatures in other lands, quite justified its

existence. The missionary literature which has found its way into many of the homes, together with some missionary boxes, remain as a silent reminder of those visions and decisions seen and made during the last few days. We now pray that the interest aroused may be sustained, and that from the parish of Hurstville a zeal for missionary work may radiate which may be felt far and wide.

Hone Mare.

(By Canon A. F. Williams, Waiapu.)

On June 11, 1921, there passed away in the far north one of the very last of the generation of Maori Christians, whose religion had such a ring of sincerity and reality about it that would-be scoffers were convinced that Christianity had for them a very vital meaning, and was no mere formal creed. His name was Hone Mare. According to his own statements, in his younger days he lived a worldly life, was a great drinker, and like most of the Maori, consulted the Maori tohungas. What brought about his conversion and completely changed his whole life we have never heard; but ever since that event—many years ago—he has never touched drink again, and he has strongly opposed the tohungas and all "Maorism." His conversion was so complete that he lost all desire for drink. His Christianity was so real that he had no fear, as the sequel will show, of any tohunga or of any Maori "tapu."

When it was decided to open the vault of a great chief who had died several years previously, in order that the Maori rite called "hahunga" might be carried out and the bones deposited in their final resting-place, no one could be found willing to go down into the vault to remove the remains and the valuables deposited there—evidently owing to fear of becoming unclean by contact with the dead. Then this old man volunteered to carry out the whole unpleasant business to show the Maoris that he, as a Christian, had no fear. Everything was arranged by the tribe according to the old Maori ceremonial of bygone days. There were attendants with basins of water for purification purposes, attendants to prepare the food for him and his assistants, and to feed them for three days afterwards lest they should be debilitated by using their own hands in eating. The assistants observed all the ritual, but Hone Mare (John Murray) declined to comply with any of it (although, as he said, he took good care to wash thoroughly in private). He did all this for the express purpose of proving to the Maoris that a Christian can do his duty to his fellows under any circumstances, and need fear nothing from "Maorism" as long as he is faithful to Jesus Christ, and that the "tapu" of the Maori cannot touch one who is living under the "tapu" of Almighty God.

He had no fear of the tohunga and his magic. On one occasion, hearing a woman calling for help, he ran to see what the cause was. Finding that a tohunga was going to her house to deposit a "charm" (or tapu stone) there with the object of working harm to her family, he ran and intercepted the tohunga, snatched the charm out of his hand, flung it away into the scrub, and made the tohunga go back to his home. How many Maoris of to-day would be brave enough to act as he did?

Hone Mare belonged to both Pukepoto and Pampapurua in the Kaitai district, and during the missions held there in the end of 1919 he attended at both places. He was overjoyed to find that the missionaries were not only preaching the old Gospel of Jesus Christ, but were also out against all "Maorism," and he supported us in every way he could by word and deed. He was much struck with the explanatory remarks given during the missions of the hymns we sang,

and in one of his speeches said, "for years we have only been singing the tunes of the hymns without noticing and singing the meaning of the words. Now I see it all differently."

He and his family were so impressed and helped by the missions of 1919, that when the writer revisited the district five or six months later he found this clan had met several times, and decided to ask that the missionaries might go again in 1920 to thoroughly establish the good work begun, and they would undertake to pay all travelling expenses themselves. It was pointed out that two different people had already asked that a mission might be sent to their people in Hokianga, and that if the Bishop of the Diocese sent another mission it would probably be to Hokianga. His reply was remarkable and is worth giving: "No," he said, "the mission should be held here again first, to establish what was begun last year. Then we shall become the missionaries to all those round about us." I believe the old man was right, and that is how the Church should concentrate in her work among the Maoris. Unfortunately it was not done, and now he has passed on.

He wished very much to live to see Ratana, but old age carried him off a few weeks before Ratana reached the district. Some of his family wished to go to Wanganui to see Ratana a year ago, and Hone Mare wrote at once to ask my opinion as to whether Ratana was merely a tohunga, or not; for, if not, he wished to ask him to go into the far north.

Shortly before he passed on, knowing there would be contention among the people over the place of his burial, owing to the fact that he belonged to two places some distance apart, he executed a testamentary deed which he and his family signed. It is such a remarkable document that I have been asked by several people to put it in print. Here it is, written on April 7, 1921:

"These are my last and farewell words to the world which I am about to leave—that is to my people and relations, to my children and grandchildren: Farewell, my people, my family, and little ones. I am about to leave you behind in this world. My family, and the generations that will come after me, hold fast to the treasure which your forefathers laid hold of and passed on to you. Hold fast to the Faith, succour the poor, be meek in heart—1 Tim. vi. 12: 'Fight the good fight of Faith, lay hold on eternal life.' 2 Tim. iv. 7-8: 'I have fought the good fight, I have finished my course, I have kept the Faith.' I am going according to the word laid down in Gen. iii. 19: 'Dust thou art, and unto dust shalt thou return.'"

"Let my passing on be like that of a poor man. Do not take my body into the big meeting house (i.e., for the usual big tangi). Let me lie quietly in the home of my youngest daughter. My family, let not me be put to any trouble or expense on my account, but carry out my instructions, and after two days let me be laid to rest in the bosom of mother earth.—Heb. ix. 22: 'By faith Joseph gave commandment concerning his bones.' Therefore do not be upset or troubled about this matter. In the place where your Mother, and Carrie, and Naki, and others of my grandchildren lie, there let me be laid. I make this matter binding on you. Those whom I leave behind, let them abide where they have a sure title. Do not erect any memorial of your esteem over my dead body. Let it be as God has said: 'Earthly, the body must return thither.' Let the token of your love be shown by your carrying out the words of this testament, and by your loving care of my portrait which I leave to you.—Luke xxiii. 28: 'Weep not for me, but weep for yourselves and for your children.' Heb. ix. 16-17: 'Where a testament is, there must also of necessity be the death of the testator, for a testament is of force after men are dead; otherwise it is of no force at all while the testator liveth.' John xix. 22: 'What I have written, I have written.' A Maori Proverb: 'If you go down before a strong opposing wind you are weaklings.' I establish this covenant with my children and all those who have any regard for me, to be truly kept after I am gone. In witness whereof they and I sign our names below.

HONE MARE, Etc., Etc."

He was a very old man and was almost blind, but erect and active, and with a wonderful knowledge of the Bible. The Maori proverb referred to the strong opposition which he knew his family would meet with in carrying out his wishes, and it means that if they had not courage and backbone enough to stand up to, and overcome it, they would not be children worthy of him. To enforce his wishes, and to support the family in carrying them out, he sent for a I.P. to witness the signatures to the document; and I am glad to say that, in spite of strong opposition from those who should have known better, Hone Mare's body was laid to rest beside that of his wife.—"The N.Z. Churchman."

Young People's Corner.

BISHOP OF THE FROZEN NORTH.

Bishop, Tailor, Cobbler, Lawyer Doctor, Gardener, Rolled in One.

(By G. A. Wade.)

I had seen it stated in one of the largest daily papers that the Bishop of the Mackenzie River was probably the most interesting figure at last year's Lambeth Conference, so I thought I would like to have a chat with him on behalf of this magazine. He welcomed me with delightful kindness and geniality, and I soon found that here indeed the Church has a great man leading and watching over her work in the far-off frozen wastes of America, whether she knows it or not.

It was thrilling to listen to tales of narrow escapes, of adventures, and strange experiences, all told with that quiet humour, that self-forgetfulness and shy kindly look of the eyes and smiling face, which Dr. Lucas's friends and helpers know so well. It was a great honour, and I appreciated it to the full!

Here was a bishop whom St. Paul would have delighted to hail as a brother indeed! For has not he also gone through those trials and tests of Christian courage about which the grand Apostle wrote so feelingly? In the man's hand he is no whit behind; indeed where St. Paul confined his manual skill to the work of a tent-maker, Dr. Lucas, as he told me with a hearty laugh, has had to be tailor, cobbler, joiner, painter, gardener, etc., all rolled into one, while on his shoulders rested "the care of all the churches." For has not for a district covering a few hundred miles, but for one covering many thousands?

"Adventures? Strange experiences? Trials? Why, Mr. Wade, they simply are, like the poor, always with one in the regions where lies my diocese! They become everyday things, just difficulties to be overcome! There is, perhaps, no lawyer or doctor within 1000 miles of where I may be staying and working, so all the folk come along to the bishop, and want him to be both lawyer and doctor to order!"

"And I presume he is?" I replied. On which Dr. Lucas laughed—surely at the recollection of many humorous incidents.

"He is! . . . Of course, my 'conveyance' might not pass muster with the Law Courts in England! But what does that matter? Neither the buyer nor seller knows a bit about Law, and my decisions are never questioned or upset. Again, I give a sick Indian or Esquimaux some medicine, as I deem best for what he fancies, or I fancy, is wrong with him, probably a doctor would not agree with my diagnosis or treatment! But the native never doubts it, and he has immense faith in what the bishop prescribes. We know the splendid curative properties of faith in a physician, so there you are! . . . Then, you can see, when one cannot get one's boots mended by a cobbler, one soon learns to mend them, and do the job well, mind you!—one's self; the same with clothes. Hence we bishops in those far-away places can usually do a tailoring or cobbling job in a manner that would not disgrace a professional!"

"I have heard how handy you have proved to be in many ways!" said I, "and I am certain the Esquimaux and Indians respect you all the more for the fact that you can turn your hand to anything. And I can imagine with what eagerness they look forward to your coming among them—able to help them in body, soul and spirit."

The good bishop's eyes sparkled, and his face flushed with delightful memories. I had touched a tender spot in his life and work.

"Yes," said he softly and reflectively. "You see, Mr. Wade, when you can visit a little band of native Christians only once in four or five years, you do so with fear and trembling lest most of them may have fallen from grace, have perished by the way, from having no leader, no clergyman, no one to encourage and strengthen their loyalty and faith. But when you reach them, and find them all keen as ever for God, delighted to welcome you, often walking hundreds of miles to meet you, why, it makes your heart glad, and your pulses beat with joy!"

"It means so much to reach them at all in those desolate and far-separated districts, I have often gone 650 miles to administer the Communion to a small village of Christian Indians; then walked back and stayed at home for a week, after which I have set out 600 miles in an opposite direction to fulfil a similar duty, and then walked back once more! Yet one's heart has been so cheered, so warmed, by the faith and loyalty to God and the Church which one has witnessed in such journeys that gladness has been the key-note of everything!"

"No railways in the Mackenzie River Diocese, Dr. Lucas?" I suggested.

"Railways? Bless you, no! Why, the nearest one is two hundred miles beyond our borderland! And even where there are railways in the swampy or frozen regions they often go wrong from constant changes of weather. I have before to-day waited for a train that was six weeks late, and seen a train but five miles away that took fifteen hours to reach where I was! I have felt the line beneath us sink and rise like a switch-back as our train passed over it! Train-journeys are lively enough there, I assure you, just outside my diocese."

"And steamer and boat travelling within it is often quite as trying and risky!" went on the bishop. "I have been wrecked again and again; have had to 'shoot rapids' time without number; have lost conveyances full of food and equipment which could not be renewed perhaps for a year, till the next supply came out from England!"

"As a sample of what a bishop's 'visitation' means in the Mackenzie diocese, let me give you a few words describing one experience. I left Chipewyan to attend a General Synod in Toronto. At one spot we were late, so I had to sleep in an old freight car till the next one came along. This I did for twelve nights, as the train had been wrecked twenty-five miles up the line. So I was taken on by a gasoline speeder, through the kindness of the engineer of an oil-boring company. Returning afterwards over this same section of railway, the engine and two cars fell into a deep hole caused by the burning of the ground under the rails, and this delayed us two days. It thus took me seven days to go 175 miles by train—during which time I lived in the conductor's caboose, sleeping on the lid of a food locker, which was twenty-two inches wide!"

We both laughed heartily at the bishop's amusing though painful experience, yet in a moment or so I saw his face become serious again. I knew he was thinking of his faithful little flock so far away.

"But isn't it worth all such minor ills, Mr. Wade, to see the Gospel spreading and influencing the lives and work of even those lowly Esquimaux and Indians? You should just hear the little Esquimaux sing at one of our services when I go amongst them! They would not for anything miss attending a service during my all too short visits to the widely scattered groups of them."

"And what is their favourite hymn? Have they got one?" I asked.

"Yes; undoubtedly the greatest favourite of all is the well-known—

"I am so glad that our Father in heaven Tells of His love in the Book He has given! Wonderful things in the Bible I see, But this is the greatest, that Jesus loves me!"

"Isn't it just splendid? You should see and hear them sing it? They realise its meaning fully; their eyes beam, their faces glow; and they put into the singing every ounce of energy they have! What could be grander or finer! 'Jesus loves me!' Ay, even that dear, simple Esquimaux, with the snowy Arctic Circle, have been brought into the Master's fold, and feel the Saviour is theirs, as ours!"

"You have learned to love them?" I asked. But this question was superfluous for the man beside me, with that shining enthusiastic look, remembering those long, long years of exile from his own country, with all his life devoted freely and fully to the Esquimaux and the scattered Indians throughout the thousands of miles area of the Mackenzie River.

"Love them?" said the bishop feelingly, as he put his hand on my shoulder. "Yes, who could help but love them when, with such simple childlike faith, they so clearly realise their Saviour? I'm sure we often fail to see Him as clearly as these children of the North see Him. Love them? Who would not love those who so truly 'love Him'?"

Ah, well—all the grandeur, all the romance, all the heroism of the ages is not dead, or even dormant, in this prosaic twentieth century. There are indeed to-day many 'mighty men of valour, and great men with their Master,' just as was Naaman the Syrian in his day! I thought so one Sunday as I sat listening to the reading of that glorious chapter in church! And I told myself with inward pleasure, "Thank God I know some of them too!"—From Home Words.

If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee;
Clothe with light the weak intent;
Let me be the thing I meant.

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Current Topics.

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

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

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

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

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

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

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

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

It is the flimsiest pretence to plead the obsolescence of the Rubrics as the cause of the present anarchy in the Church. Obsolescence carries its own remedy; for the obsolete is also the unpractised and the unwanted; but the law-breaking which matters is that which is dictated by principle, and this is precisely the quality of "Anglo-Catholic" lawlessness. This deliberate, calculated, even conscientious disobedience to authority is the crux of the practical problem now confronting the Church of England. I regret to be compelled to confess that I can see nothing before us but disruption. Perhaps the "forward movement" of the "Anglo-Catholics" may bring us to our fate.

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

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

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

Pertinent Questions.

"What are Churches for but to make missionaries?"

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

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

"What is money for, but to send them?"

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

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

The "Puritan" Christian is often accused of manufacturing sins by his ab-

horrence of or abstention from certain pursuits of business and pleasure.

The "Guardian" brings to light the fact that the Anglo-Catholic completely outshines the Puritan in this respect. It says:—

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