

The Church Record

For Australia and New Zealand.

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Current Topics.

The Pan-Pacific Science Congress, which begins this week in Melbourne, and will be continued in Sydney, should mean much of real value to the attainment and advance of the nations bordering the Pacific. Australia certainly is honoured in having such fine representatives of the scientific world of U.S.A., Canada, Japan, Philippine Islands, and New Zealand present in our midst. And when it is remembered that so many of these scientists are men whose life-long study has been that of geology, agriculture, plant life, and kindred scientific inquiry, affecting economic advance, it will be seen that their conference will be of practical value to lands largely agricultural, pastoral and mineral in their outlook. This is not to say that scientific conferences are never of practical value, but this Pan-Pacific Congress is of such immediate value to so much that concerns our economic progress and welfare. We set aside the value of such gatherings from the point of promoting international friendship and good-will, or because of their helpfulness in creating and maintaining a spirit of esprit de corps amongst our own scientific men, but rather would we emphasise their lasting good in adding to our sum of knowledge. Here they have inestimable value and power. We need, however, to keep in mind this fact, that although science can and does reveal much of earth and sea and air and life, yet the mystery of Being remains inscrutable to all who look on life from a merely materialistic point of view. The highest life is not that of the insect or the plant, or even of the material order, but of the soul. And if we ourselves are witnesses to this higher spiritual life, the life which comes from God through Jesus Christ, then we are on a foundation of truth in Him who is the Truth, which causes us to welcome God's revelation of Himself in all the discoveries of Science, and to remain unmoved by any deductions from those discoveries that seem to conflict with the truth as we have received it through Jesus Christ.

With the rest of the Australian community, we desire to express our deepest sympathy with the American nation in the great sorrow that nation has been called to undergo, in the passing of their late President. The United States of America have been wonderfully fortunate in the many notable and God-fearing men who have been raised up, as the years have passed, to fill the post of President of that big and many-peopled Republic. And we imagine that

not least among these will be the late President Harding! A humble, devoted Christian, he was called to office amidst post-war conditions, and had to face a perfect maze of unprecedented world and national difficulties and problems. A lover of peace, he was bent upon doing his share towards international goodwill, and in this he was not disappointed. He was the inspirer of the great Washington Conference for the reduction of armaments, held in November, 1921, and for the achievements of this Conference his name will go down to posterity. As the Archbishop of Sydney said at the memorial service held in St. Andrew's Cathedral on Friday August 11, "The very conception of such a conference was an incident of sublime courage, but more remarkable were the masterly execution of the idea and the beneficent achievements. The deeply-seated religion of the President was shown when he ordered that the conference should be opened by prayer. It was the first world conference opened by prayer, and that fact might have contributed something to the unexpected success."

We thank God for the late President's life and venture to say to a world distracted and rent by strange factions and ill-will, and yet longing for peace and good-will, "He being dead yet speaketh—his works do follow him." Our prayers should ascend to the throne of grace that rich blessing and guidance may fall upon his successor in office.

We feel bound to suggest that in view of the proposed revision of the Prayer Book and the widespread lack of real understanding of the issues involved, that opportunity should be taken to instruct Churchpeople in the Prayer Book, and all that it stands for historically and doctrinally. In the Old Land the National Church League and our Evangelical leaders are very much alive in this direction. In parish after parish lectures and addresses are being given to inform churchmen on the whole subject and the vital matters at stake. Men in every rank of life are lending a hand in strong propaganda work seeking to enlighten the people. They feel that the true character of our Church is in jeopardy, and that there is a need for the creation of a strong public opinion on the question of Prayer Book Revision, and to that end they are hard and zealously at work. The points at issue are excellently summed up in the following resolution, carried at the annual meeting of the N.C. League in May:—

"That this meeting of members of the National Church League, while prepared to welcome such practical and moderate revision of the Book of Common Prayer as would bring it into closer relation to the changed

conditions of modern times, is strongly opposed to any changes which would alter or modify the doctrinal basis of the existing Prayer Book. In particular, this meeting would resist such proposals as the legalisation of the Mass Vestments, the alteration of the Prayer of Consecration, the permission of Reservation of the Sacrament, or the Commemoration of All Souls, as teaching or implying doctrines contrary to Holy Scripture and to the Prayer Book of the Church of England."

Although we in Australia may be waiting the results of revision in the National Assembly in England, it is incumbent upon us (1) to get to work to secure a revised Prayer Book for Australia on lines that preserve the true Catholic, Apostolic, Protestant Reformed balance of our Church; (2) to zealously instruct Churchmen on matters of grave import concerning the Church of England doctrinally. It is not a matter of small question here and there. We are not concerned with obsolete phrases or mere verbal alterations, but a profound alteration of the whole spirit and teaching of our Church. In this matter the unity of the Church and its fundamental teaching are at stake—and we ask what is being done in Australia to instruct and enlighten Churchpeople therein?

The proposal in England to tax the betting confraternity for purposes of revenue has given rise to a great protest from Churchpeople. Dr. Barnes, Dean of Westminster, writing in the C.F.N. deals with the inquiry of the proposal, and in closing his article says:—

"I earnestly hope that the Churches, awakened to the real and grave dangers concealed under specious arguments, will unite vigorously to oppose the suggested legislation. Ten millions a year is a paltry return for measures which give legal recognition to a moral abuse. We spend, and rightly spend, seven times that sum on education whereby we try to train the minds and strengthen the characters of our citizens. We cannot afford, at any price, to sell moral principles. To do so is to weaken the foundations, none too secure, on which our civilisation is built. A generation ago, Herbert Spencer said, in his stilted Victorian language: "In the holder of a lottery ticket, hope generates a belief utterly at variance with probability as numerically estimated." We can put the same truth more comprehensively and forcibly: betting and gambling are the prostitution of hope. Together with faith and love, hope should be one of the great creative forces of human society. We remember Shelley's words: "Hope, till hope creates from its own wreck the thing it contemplates." But the worst evils come from the corruption of the finest virtues: corruptio optimi pessima. If hope is turned to the race-course and the gambling-hell, it corrupts and degrades the unfortunate being in whom it is perverted. Avoid that which is evil. Clave to that which is good."

Quite recently the Archbishop of Canterbury was approached by one of the alliances concerned for a considered opinion on the question of Sunday Observance. In his reply, the

The Late
President
Harding.

In Defence
of Sunday.

Archbishop pointed out that our Lord Himself laid down the principle which should regulate such observance. "We have," said the Archbishop, "many distinctive possessions, many distinctive privileges in English life; we have none greater, except our open Bible, we have none perhaps so great as the privilege of the English Sunday." In closing his reply to the alliance, the Archbishop said:—

"My own feeling is that a word of warning is gravely needed at this time, a word of warning to the whole country and to public bodies in particular that if Sunday were to be given up chiefly to pleasure-seeking and if facilities for such pleasure-seeking were to be indefinitely multiplied, the price would be deplorable. We should lose the quietude and recuperative restfulness of Sunday in proportion as Sunday travelling, Sunday trading, and Sunday labour are increased. Those on whom the sacrifice would be enforced belong chiefly to the class which has greatest need of the advantages of Sunday and is least able effectively to secure them. If thoughtful men and women will take pains to consider the matter Christianly, with constant remembrance of the thought that 'none of us liveth to himself,' he or she will increasingly use the opportunities which are ours for making our influence felt by word or vote for the right use, or the protection from misuse, of a God-given gift. God-given, for it rests on Divine authority, and the care for it has done much for the upbuilding and the retaining of what is best and most serviceable in the characteristic structure of English society. Let no one push the question away as one lying outside his or her responsibility, for in these days of effective public opinion and effective popular vote the responsibility lies steadily upon us all."

Life a Vocation.

(The following sermon was preached by Canon Alexander, as Canon-in-residence, in St. Paul's Cathedral, London.)

"A certain man made a great supper, and bade many."—S. Luke xiv. 16.

The parable of the great supper, as it is called, throws a curiously significant light on our Lord's teaching about human life. A great many guests had been invited, but when the hour arrived not one of them was present; they had each one found some excuse for not attending, and their excuses, though not exactly the same, were very similar to one another. The giver of the feast was obliged either to abandon his hospitality altogether, or, as he preferred to do, to fill his house with strange and, apparently, unsuitable people; and even these were not induced to come without a great deal of trouble and persuasion. As a result there was a motley crowd of revellers, not one of whom was an originally invited guest; and the people whom one expected to see were not there.

God's Purpose for Each Life.

I do not doubt that this rather singular story was intended to be applied, in the first instance, to the Pharisees and Sadducees who rejected Christ and to the poor and outcast who accepted Him; and, again, to the Hebrew nation to which He spoke more or less in vain, and to the Gentile world which listened to His voice. But there is a wider and a deeper meaning which concerns us all. Jesus Christ looks upon life as a vocation. The moral and spiritual life—which is the only thing to which He gives the name of life—is the response to an invitation; and the progress of it, if it is rightly fulfilled, is no mere congeries or meaningless and unrelated days or years, but the working out of a Divine plan. For each life God has his own purpose. It is not a man's own selfish ambition or desire which determines what he is to be, if his life is a true one, but something above and beyond

teachings that are derived from it, that is their concern and not ours. We may believe it to be tyrannous, non-Catholic, unnatural, and absurd. We may surmise that it is based on some ecclesiastical statecraft, and is not inspired by ardour for the moral welfare of society nor for the happiness and spiritual well-being of the individuals affected; but, again, that is their concern and not ours. My observations lead me to believe that it is very distasteful to the mass of the Roman Catholic laity, and is unwillingly forced upon them by the hierarchy. If the Roman Catholic Church chooses to make any sort of interior rules for its members, as conditions for continued membership in that Church, I cannot see that it is any concern of the State, provided such rules are not an offence to public morality. The rule must be kept by the State of non-interference in matters of religious faith and discipline, so long as such are not subversive of common morals nor a peril to the Commonwealth, but at the same time it is incumbent on the State firmly to protect its law-abiding citizens against indignities and affronts, and never to tolerate the introduction of any subtle, insidious forms of religious persecution and unwholesome pressure of matters of private conscience. Like many other matters, it is not so much in the decree itself as in the forms of its application that mischief arises.

"The State must deal firmly with any attempt on the part of any Church to use the State processes to serve ecclesiastical ends or to insinuate social and legal disabilities of bastardy upon citizens born in honest and lawful wedlock."

him which he does not originate or control. Life is a great supper, and he an invited guest. If he is wise he will prepare to make the most of his opportunity; he will carry with him the sense of the Divine call, and will not be found discussing the reason for his absence when the festivities begin. No doubt our Lord would have been willing to apply this thought of vocation to various types of life, so that the poet and the politician, the lawyer and the teacher, the tradesman and the artisan, might, so far as he works happily and conscientiously and fits into the useful scheme of things, be regarded as moulding his life in accordance with Divine selection; but His first thought is always of life itself—the life of the spirit which transcends all occupations and careers, and is open in its response to all of us alike. A typical utterance of His is that about Himself, "To this end was I born, and for this cause came I into the world, that I shall bear witness unto the truth."

The Empty Life.

But "they all with one consent began to make excuse." The banquet was ready, but the guests refused to come. The reasons which they gave are common enough, though perhaps there are others more common still. A great many people to-day miss the banquet of life because they have never heard the invitation at all. They have been too deaf or stupid, wanting in faith or imagination, or in intelligence, or the spirit of adventure. They are like a ship without a rudder drifting on a wide sea. They fill up their days with trivial engagements, and you can never discover any meaning or governing purpose in what they do. Time passes without leaving anything behind it, either in mind development or of character strengthened or of service rendered; and when the life is over it is impossible to say what is its result or why it has been lived at all. Into an atmosphere so unfavourable it is hard for the Divine voice to penetrate.

The Danger of Success.

But the invited guest of the parable were of quite a different type. No charge of frivolity or aimlessness could be brought against them. They were practical, strenuous, hard-working. Their business, as far as it went, was good and useful. They were active citizens, engaged in laying the foundations of a home or improving their farms or property. The man who had secured five yoke of oxen must have been in a conspicuous sense, what the world calls a "success." And yet it is just in that word "success" that the danger reveals itself. Again and again, in His teaching about human life, Jesus strikes that note of solemn warning, and all His Divine powers of irony and paradox are brought to reinforce it. The danger of success! Critics have professed to find a socialistic tendency in the writing of St. Luke; and it is true that he preaches with special emphasis a Gospel to the poor. But there is no evidence that, in making choice of the materials at his disposal, he is thinking of wealth as necessarily evil, or that he wishes to do more than assert the essential unworldliness of the Christian life. The danger of success—so we hear again and again that sombre note! The man who saves his life shall lose it. The man who appears to be first shall be last. The man who cannot take up a cross can never be a disciple. The man who dreams of nothing but of pulling down his barns and building greater is told that he is a fool. Had the men of the parable failed in their worldly pursuits, it may be either that they would have responded to the invitation of themselves, or would have been among those who were sought out in the highways and hedges, and in the streets and lanes of the city, and compelled to come in.

Material Gain and Spiritual Loss.

My brethren, very few of us can afford to succeed. Most men need failure and the spur of disappointment and defeat, and they pay a heavy price for success. Everywhere we see men who have been ruined by success—to whom popularity and applause and self-advancement have meant a growth of arrogance and conceit, an outlook darkened, a character weakened, a moral standard lowered to the commonplace. Yes, and apart from success, even the hardening touch of experience seems to have the same effect, unless the sense of the Divine vocation is kept clear. The men invited to the Great Supper apparently accepted the invitation at first, but afterwards something happened which made the disinclined to go. "We do not always," as George Eliot said, "grow wiser as we grow older." Experience is another has said, "is a good school, but the fees are heavy." If a man does not keep the goal of Christ's Kingdom steadily before him, he is likely before long to find that his feet have strayed from the right path. If

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he does not make some high and serious use of his opportunity of life, he may chance to learn that life is moulded on a principle of compensation, and that while he seems to be gaining here he is losing there.

Cynicism in the Making.

And, unless we guard our gifts with a jealous eye, we are in danger of losing, even through our ordinary experience, the very qualities that are most needed to help us to respond to the call of Christ. One is our generosity of feeling and our faith in man. Youth is naturally inclined to be generous; and, partly through ignorance, to think better of men than they sometimes deserve. But as time goes on there comes a great awakening. Life teaches us many a bitter lesson. We find that men are not so honest, not so upright, not so pure, not so disinterested, not so grateful as we fancied them to be. Possibly we have felt the stab of a friend's treachery or have seen the dishonour in one in whom we believed. There is a rift in our life, and it spoils all the music of the world. The deadening touch of experience, the bitterness of disappointment, the cruelty of sudden disillusion—these things press heavily upon a man; he begins to be somewhat sceptical of human goodness; he grows insensibly into a cynic and a pessimist; and in the end, if the process of deterioration is cut short, he reaches a state in which he is ready to question the existence of any real nobility in human character, of any real unselfishness in human life. Obviously it is not in such a temper as this that a man can approach the banquet hall of life that is worth living; least of all, that upper chamber where the bread is broken and the wine outpoured, and where Christ Himself is at once the Giver and the Gift.

The Tragedy of Wasted Lives.

And then, together with our belief in goodness, experience often takes from us the spirit of unworldliness. As men grow older they come to attach an increasing value to their "land and oxen"—to comfort, money, and position. These, the means of life, come to be the end. Yet, if there is any question which we are bound to ask ourselves, it is whether the labours in which we are engaged, the effort we make, the ties we form, the ambitions we cherish, the plans which engross our thoughts are likely to bring us any result which is really worth attaining; if, on our brief day of storm and sunshine, we are really seeking the best life has to offer us. And if not, are we not "fools," as the Gospel says, to spend our time and energies as we do? You are struck perhaps, by the common consensus of opinion as to the supreme desirability of securing comfort, money, and position—you see a neighbour absorbed in this passionate and useless task; and you think that as others envy him, he is certainly to be envied when he has outstripped yourself and has gained a higher position, a finer house, a larger income than his needs require. But then look a moment at his stunted soul and character arrested in development; look at his tastes perverted, his insight narrowed, his dwarfed intellectual gifts; think of what he might have been and done; look at his conception of the meaning of beauty of life; listen to the cry of the world calling to him in vain for help—and you will regard him only with compassion. That successful man—in his old age he will have heaped about his tomb riches that he will no longer be able to enjoy; and when the last page is written and his years are ended "as a tale that is told"—how tragic, how pitiable the record of a wasted life.

The Call to the Untrammelled Soul.

My brethren, we are invited, each one of us, to the Great Supper; and two choices are before you. You may either fall gradually into the ways of those about you, may submit to the hand of custom laid "heavy as frost" upon you, and be dragged on like a slave, as most men and women are in the triumph of fashion and conventionality—you may join those who begin with one consent to make excuses, or you may preserve and cultivate the childlike heart, the spirit of unworldliness and simplicity, the contempt for what is sordid and mercenary and ostentatious, the reverence for what is great and beautiful and good, which are the reflection of the mind of Christ. God calls to us as spirit to spirit; and we may make answer as those who know that, if they would realise anything of the real dignity of life, it can only be through the possession of a free heart and a soul untrammelled by the world.

A CONSECRATION HYMN.

"I am Thine, Save Me."—Ps. 119, 94.

Father, take me for Thine own,
Make my heart Thy royal throne,
Make me holy e'en as Thou,
Take me, Father, take me now.

Holy Spirit dwell within,
Cast out every root of sin,
Let Thy mark be on my brow,
Holy Spirit seal me now.

Saviour Jesus, be my friend,
Live my life unto the end,
Humbly at Thy Cross I bow,
Save me, Saviour, save me now.

Father, Saviour, Spirit near,
Let the Triune God appear,
Hear to-day my humble vow,
Mine I am no longer now.

Fairlie Thornton

Our Melbourne Letter.

(From our own Correspondent.)

Ridley College reunions are by no means starchy affairs. The old men who first graced the College do their best to help the fledglings who are just out of the nest. With the superiority of eight or nine years' seniority, of course they are able to smile at the folly of the juniors. The young men think the old men fools, and the old men know the young men to be so. So each man rejoices in the secret knowledge he has of his personal superiority. Consequently wit and wisdom flash from side to side. This year Bishop Green gave a helpful address at the Celebration of Holy Communion, on St. Paul's words, "This one thing I do," which was warmly appreciated by those present. Rev. W. Backholer read a paper entitled "Spiritual Healing—Its Possibilities and Difficulties," which provoked a great deal of discussion.

A Dialectical Society has been formed at Ridley. It is felt that the practice in speaking would be beneficial, and also that different questions of interest could be thrashed out. Three meetings have already been held and have been very successful.

Trinity College, too, have been having their share of debate. Recently they put up a team to debate with Queen's College, the subject being—"That the French Intervention in the Ruhr is Justified"—a proposition which was affirmed by the Queen's Society and contested by Trinity. Mr. R. Franklin, head-master of the Melbourne Grammar, was the adjudicator, and decided the Trinity team won on the merits of the debate. Trinity is now looking for other worlds to conquer. For the present they have "sheathed their sword for lack of argument."

Is there any subtle connection between the two successive sentences in a parochial report in the "Messenger"? They report the visit of a certain

Church dignitary, and the report ends thus—The (dignitary) left on Wednesday morning for Deans Marsh. Mr. T. S. Hawks has donated a new tank for the Church." How prompt of him!

Canon Lambie was installed by the Archbishop at Evensong on Friday, 20th July. His appointment to the canonry made vacant by the resignation of Bishop Green has been very widely approved. The "Herald" published an interesting sketch of his career and character. Canon Lambie is declared, is more at home with a crowd of men than in a synod. This sounds rather rough on the 450 members of the male sex who are synodsmen. But it was only intended to illustrate the unecclesiastical character of the new Canon.

At the instigation of the Rev. A. R. Ebbs, National Secretary of the Church C.E.M.S., a committee for Social Service is being formed in connection with the Melbourne C.E.M.S. similar to that in Sydney.

A writer on the Art of Preaching deprecates the custom of announcing a firstly, secondly and thirdly. He says that sharp divisions and the use of numerals remind the hearers of the lapse of time, and they imagine the sermon to be longer than in actual fact it is.

But this, Mr. Editor, is not a sermon. And the writer has the advantage over the preacher of not being there to see whether the people fall asleep in reading his letter or not. Indeed, as Mr. G. K. Chesterton, at an Anglo-Catholic Congress, was able to engage in a soliloquy from the platform, undisturbed by any signs of approval or disapproval, because his small voice could not be heard by anybody, so the writer of a letter like this can meander on at his own sweet will, all unconscious of whether his words are read or not.

(Continued on Page 10.)

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By the lamented death of Dr. G. E. Rennie, of Macquarie Street, Sydney, the whole Christian community has lost a zealous and sympathetic friend. As one of the most brilliant physicians of New South Wales, and a distinguished member of the teaching staff of the Sydney University, his death will have caused a gap which it will be very hard

to fill. Although not a member of the Anglican Church, his Christian activities have been so generously widespread that he seems to have belonged to all Christian bodies.

Judge Ernest Brougham Docker, who resigned from the District Court Bench in 1918, after 38 years' service, died at his residence, "Mostyn," Elizabeth Bay, Sydney, on Sunday last.

The late Judge Docker, who was in his 82nd year, was a son of the late Mr. Joseph Docker, M.L.C., several times Minister of the Crown. Born at Thornthwaite, near Scone, New South Wales, Judge Docker had a distinguished career at the Sydney University. He won the

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AND AGENTS AND CORRESPONDENTS THROUGHOUT THE WORLD.

Denison Scholarship at St. Paul's College in 1860. The following year he took the University medal for English verse, and in 1862 won the Wentworth medal for English essay. He took his B.A. degree in 1863, and two years later his M.A. degree.

Judge Docker was called to the New South Wales Bar in June, 1867, and in 1875 was appointed Crown Prosecutor. He was elevated to the position of Judge of the Metropolitan District Court in 1912. Prior to that he was District Court Judge of the north-western district from 1881 to 1884, and of the western district from 1884 to 1912. In 1894 he was appointed Judge to hold a Court at Norfolk Island.

In addition to being a member of the Royal Historical Society and the Royal Society, Judge Docker was a member of the Council of the King's School, of the Church of England Synod of the Sydney diocese, and of the Bathurst diocese, and was president of the Photographic Society of New South Wales from 1894 to 1907.

He was a devoted Churchman, and always took a lively interest in the business of Synod. One of his daughters married the late Dr. E. Maynard Pain, of Old Cairo Hospital, son of the late Bishop Pain of revered memory.

The University of Edinburgh has conferred on the Rev. Robert Dey the degree of D.D. Dr. Dey for nearly 40 years has edited the "Australian Christian World," published in Sydney.

We add our hearty congratulations to the many that Dr. Dey has already received.

Archdeacon Barry Brown, together with his wife and family, were entertained by his parishioners at St. John's Schoolroom, Wellington, New South Wales, last week in honour of his elevation to the archdeaconry. During the 31 years he has laboured at Wellington he has made improvements to St. John's, until now it is one of the best-appointed churches in the west. A number of speeches were made eulogising the work done by Archdeacon Brown, and he was presented with a purse containing £100.

The Bishop of Gippsland and Canon Hughes, of Melbourne, are in Sydney attending a meeting of the Australian Board of Missions.

An exchange of parishes has been arranged between the Rev. P. J. Evans, of Auburn, and the Rev. F. A. Reed, of Katoomba, New South Wales.

Rev. Septimus Hungerford, of Mosman, New South Wales, attained his 98th year on Sunday last. He is in excellent health.

Rev. H. N. Hanby, of Christchurch, has been elected General Secretary of Mr. Hickson's Healing Mission for the whole of New Zealand.

Rev. L. T. Maund, Vicar of Christ Church, Ballarat, has notified the Bishop of his intention to resign. He was at one time Vicar of St. Martin's, Hawksburn, Victoria.

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Rev. A. B. Prentice, Rector of Berri-gan, has been appointed Rector of Culcairn-Henty, New South Wales.

Rev. G. C. Cruickshank, M.A., has been appointed Vicar of S. Mark's, Remuera, in succession to the Rev. W. Beatty, M.A.

Rev. A. Law, D.D., has resigned the Chaplaincy of the Children and Babies' Home, Brighton, Victoria.

Canon Lowe, Vicar of Stawell, in the diocese of Ballarat, is retiring from active service. He and Mrs. Lowe will make their home at Kew, Victoria.

The Bishop of Melanesia has so far recovered from his recent operation as to expect to leave England shortly for his diocese. He expects to arrive in New Zealand on September 7, and to sail for the islands a few days later in the "Southern Cross."

Church Record Garden Fete

Saturday, 18th August. See page 6

Canon Ware was inducted last week in the rectory of Kempsey, New South Wales.

Rev. E. E. Malden, M.A. (Cambridge), M.B.E., has accepted the cure of St. Chad's, Linwood, New Zealand. Mr. Malden has been Vicar of Little River since 1921. He came to New Zealand from St. Edmund's School, Canterbury (England), where he was Assistant Chaplain and Master at King's College, Auckland. He enlisted on the outbreak of the war, and went with the Samoa force, and later to France, returning in 1919; having been on duty for the whole period of the war.

The Diocese of Bathurst has lost one of its lay standard-bearers in the departure of Mr. C. R. Barry for Sydney. The Bishop-in-Council has placed on record an appreciation of Mr. Barry's long and useful work in the service of the Church.

We congratulate Mr. F. S. Boyce, L.L.B., son of the Ven. Archdeacon Boyce, of Sydney, upon his appointment to the Legislative Council of New South Wales. Mr. Boyce is a barrister in New South Wales, and very prominent in Church life. He is also the Chairman of the Council of Barker College, Hornsby.

Correspondence.

The Administration of Holy Baptism.

(The Editor, "Church Record.")

Sir,—An Adelaide Rector is troubled about the question of baptism. It has been an acute question for sometime with us here in Gippsland. How many clergy will be faced with the charge of degrading the sacrament of Christ on the Judgment Day when the multitude of the unsaved come before the great white Throne!

It is high time that we as a church awoke to our responsibility in this matter and began to fear God rather than man.

The first essential is the fulfilment of the Prayer Book rule: To be at morning or evening prayer after the 2nd lesson. It gives the opportunity of teaching the reality of belief in the Communion of Saints, the welcoming of the new member by the whole body, just as is done in outside lodges and brotherhoods. The next essential is the restoration of immersion instead of pouring or affusion. The rubric directs this and affusion, or pouring is only to be resorted to if the child is weak. The building of a baptising tank at the foot of the

chancel is a vision of the re-united church, and a practical step in that direction on our part. If we are to see the baptising sects included in a re-united Christendom we will have to practise what we as a church have conceded to be the scriptural mode of Baptism. Paedobaptists, like John Calvin, Dean Stanley, Marcus Dods, Conybeare and Howson, Sanday and Headlam, James Denney and Bishop Lightfoot agree on this mode of Baptism.

The next step is reasonable guarantees that the child will be taught the Christian faith. As the parents are largely accepted as sponsors now-a-days, regular church attendance, or even the 29th Canon, that sponsors must be communicants, should be required of them. If 90 per cent. of those baptised as infants were confirmed and led to a full knowledge of Christ showing in a sanctified and useful Christian life, the baptising sects could and would have no case against us. Those who belong to indifferent households could be encouraged to join the Sunday School and other Church organisations where the claims of baptism could be placed before them and it could take place at the time they are agreeable to be confirmed. As Professor Rentoul has pointed out, union without the baptising sects is a sham.

We will have to allow in the future church a baptism of those who are not satisfied with infant baptism. This, of course, would not be an official act, as the church knows only one baptism, but would be by a church warden or, saintly layman.

Trusting there will be a real awakening on the question.

B. B. LOUSADA.

The Church and Dancing.

Sir,—Is it not time that public protest was made against this deadly, soul-destroying thing we call "jazz"?

We are allowing it to kill all that is sweet and wholesome in our young folk. What are we Christian mothers thinking about? What has come over us that we sit still and do little or nothing in the matter? "There is joy in Heaven over one that repents." There must be great joy in hell over the capture of bright young lives.

Time after time I've seen it till the thing becomes heart-breaking. Confirmation over, full church membership entered upon; the church social, a dance; a love of this thing growing; slackening of church attendance; "can't be bothered"; Sunday tennis to rouse them; God is crowded out; the gate of the broad road is still wide; they are swept along, they are inside, away! gone! and the Church, which should have been a barrier to keep them—what of it?

This is not cant, it is solid, awful fact. There is nothing to be said for the dance halls, but very much against them.

I do not say that dancing is wrong, it is the place which causes the mischief. Attendance at dance halls usually means late hours, questionable company, often a lonely walk through badly-lighted streets, extravagant expenditure on dress, besides other doubtful things too numerous to mention.

If Christian mothers would only say—"This thing shall cease" there would quickly be an end to it.

A few "Carrie Nations" would not be at all out of place in Sydney to-day.

M.G.



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The Church Record.

AUGUST 17, 1923.

THE CHURCH OF ENGLAND MEN'S SOCIETY.

It is a great thing for the whole Church that the Society which is representative of our manhood should decide, in addition to the observance of the Church's ordinary seasons, to call its members to a week of prayer, service and sacrifice—which begins from Sunday next, Men's Commonwealth Sunday. In this way the C.E.M.S. is rightly putting first things first. We are exceedingly thankful that the Society in these days of worldliness within and without the Church is witnessing to the power of things unseen and eternal. There are certain outstanding characteristics in the present experience of the Society which augurs well for its future usefulness.

1. In addition to the call to prayer during the forthcoming special week there is a summons to a most difficult and much-neglected task—efforts to win men to personal fellowship with Christ as Saviour and as Lord. One of the fundamental weaknesses of our modern Church life is the loss of the apostolic missionary spirit to bring those out of the way into union with their Divine Lord. Nothing can ever take its place, and the Church can never regain its power and fulfil its calling unless it recovers this almost lost power. So we wish well to the C.E.M.S., as it calls its men to seek to win lads and other men "one by one" into the Kingdom.

2. The C.E.M.S. is certainly an important centre of unity. We rejoice to be able to say that perfect unanimity and glad co-operation on all sides have been a characteristic feature of the past two

years' work. We are confident that this is due to the emphasis laid upon spiritual development as a primary essential to success. What a valuable thing it is, for example, that Churchmen of the most varying political views should feel their oneness and realise their unity in a Society like this. We think of three such men as examples. There is Mr. E. A. Buttenshaw, M.L.A., of Sydney, a keen member of the Country Party; there is Mr. Littleton Groom, a member of the Cabinet of the Federal Nationalist Government; and there is Mr. Roy Beardsworth, an ardent, young, and highly-valued Labour leader—all finding a great spiritual fellowship in the C.E.M.S. and Men's Commonwealth Sunday, as it seeks to girdle this Commonwealth with the golden chain of prayer and service, is making a valuable contribution to the cause of national unity.

3. Its leaders ardently believe in a Social Gospel. Social Service, done out of love to Christ and in accord with His example, is becoming a dominant feature in the Society's programme. We are thankful, for example, to learn that the Melbourne C.E.M.S. has been giving a free breakfast for the past three weeks to 60 unemployed and needy men, and that last Sunday no less than 100 such men partook of their hospitality; and the Social Service Committee in Sydney, led by that ardent young Churchman, Mr. W. C. Clegg, is setting a fine example to the whole Church as to what can be done by a group of men whose hearts are moved to assist their more unfortunate brethren. The latest figures are an eloquent testimony to the work done. Over 11,000 free meals have been given to hungry ex-diggers since June 1, and over 450 positions have been found for them by Lieutenant Cortis, the organiser during the past eight months, and now that some committee has made another splendid adventure in appointing Mr. C. Fuesdale to be the Church's representative and friend to the thousands of unemployed in and around Sydney, and on Sunday next, in the Sydney Domain, this committee begins its first open-air service.

4. It should be remembered that the Society in the past months has been struggling, without any adequate financial support, to discharge the Church's obligation to our Church people coming from overseas. What was possible to do with a reasonable measure of support has been exemplified in New South Wales, where the C.E.M.S. Immigration Officer meets every overseas ship carrying immigrants from England. This officer, Mr. W. E. Wensor, has been able to find employment for some 150 of these people, and almost every Anglican lad arriving in New South Wales from overseas receives a letter of gracious welcome from our Honorary Assistant, Mr. Ivan Johnson.

5. And the members of the Society can enter upon their work of prayer, service and sacrifice in the confidence that they are, as a body, "doers of the Word and not hearers only." Many examples in addition to those given above might be cited. Two or three will suffice. The C.E.M.S. at Port Pirie has gladly undertaken the honorary oversight of the Mission to Seamen in that port. It simply means that if the Society had not stepped in the work would be left undone. The brethren in West Australia recently formed a company, and acquired the rights of the Church paper—the "W.A. Church News"—so that, gradually, they may extend their printing operation, and from the profits assist such deserv-

ing causes as may appeal to them; and a few days ago the C.E.M.S. of Bathurst guaranteed nearly £100 towards the new parish hall.

It is hoped that monetary offerings may be given during the coming week for the work of the National Council. In the meantime we appeal to all Churchmen throughout the Commonwealth to earnestly join in this week of vast possibilities—for the Society, for the Church in general, and for the Nation as a whole.

English Church Notes.

Varia.

The vacancy in the chief secretaryship of the Church Missionary Society, caused by Dr. Bardsley undertaking work as secretary of the Missionary Council of the National Assembly, has been filled by the appointment of Dr. Herbert Lankester. Dr. Lankester has been a member of the Church Missionary Society Headquarters staff for twenty-nine years, and has held since 1910, the position of lay secretary.

The Bishop of Johannesburg has appointed the Rev. Maurice Ponsonby, M.C., rector of St. Mary's, Johannesburg since 1919, to be the first Dean of Johannesburg.

While meeting the platform at the recent Diocesan Conference, the Dean of Canterbury fell, cutting his forehead and injuring his left hip. He was carried to the deanery, and on being medically examined was found to have fractured his left hip bone. Dr. Wace is in his eighty-seventh year. A year or two ago he was knocked down by a motor in London and broke his arm.

Rev. E. C. Essex has been appointed Vice-Principal of Ridley Hall, Cambridge, in the room of the Rev. G. H. Harris, and he expects to take up his new duties in October. The Vicar of Sparkhill, Birmingham, the Rev. F. Mellows, has been offered the living of St. Mary's, Kilburn, London, and has accepted it.

An incumbent in one of the industrial towns of the North arranged a special service for working men. The service was well attended, and the preacher began his sermon with the remark: "Rarely indeed have I been privileged to address so many tons of soil!"

Liverpool Cathedral.

At the meeting of the Liverpool Cathedral Executive Committee, last week, at which Sir Frederick Radcliffe presided, the consecration of the first part of the Cathedral was fixed for July 19th, 1924. This will be the twentieth anniversary of the laying of

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2 p.m. to 6.30 p.m.

Opening Ceremony by Mrs. W. E. Shaw,
at 2.30 p.m.

STALL HOLDERS:

Miscellaneous.—Mrs. T. Holt, Miss Starling,
Miss Allen.

Cakes.—Messrs. C. Hughesdon, W. L.
Langley and R. B. Trindall.

Apron and Bag.—Miss Nesbitt and Hurl-
stone Park.

Sweets.—Mrs. Rock, Miss Gilpin, Miss Mus-
grave.

Refreshments.—Miss Foulcher, Miss Spragg,
Miss Armstrong and Helpers.

Flowers.—Mrs. Wall and Helpers.

Produce.—Mrs. H. A. Pocklington and Miss
M. Harper.

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the foundation stone by the late King Edward. The portion of the edifice to be consecrated next year, though on a large scale, will afford but a comparatively small congregational accommodation, as it consists only of the chancel and the first transept, including the memorial chapel to those who fell in the war.

Prayer Book Revision.

Bishop Knox, in commenting upon the proposal for a conference on revision, expressly disclaims any desire to under-rate the power of prayer and love, but he thinks it is "only honest to point out that even prayer and love cannot make twice two five." "If," the Bishop continues, "the Roman Mass is truth, the Protestant denial of the Mass is error. The counter-Reformation party are determined to restore the Mass. Protestant England will not consent to its restoration in the National Church. What is wanted is not the sort of service which would have suited the Church of Laodicea, but a plain declaration from the Bishops on the teaching of the Church of England." This, says the Record, is plain speaking, and it is needed. Why will not the Bishops face the question—What is and what is not the doctrine of the Church of England? We agree that the doctrine is to be found in the Book of Common Prayer and the Articles, but in what sense are these documents to be interpreted? Will the Bishops say? Or do they desire to leave the interpretation to the Judicial Committee of the Privy Council?

Britain Overseas Exhibition.

The Centenary Exhibition organised by the Colonial and Continental Church Society at the Horticultural Hall, London, which was held in June, has given the Society an exceptional opportunity of presenting its claims to a large number of visitors. At the opening ceremony on the closing day, Sir Joseph Cook, High Commissioner for Australia, gave a graphic picture of the clergy in the interior of Australia, whom he described as being more like "boundary riders" who did their fifty or sixty miles a day in order to minister to five or six places. That was the sort of thing that ought to appeal, he said, to everyone who had a sense of the heroic. Sir Roger Keyes, who also spoke, referred mostly to his inability as a speaker, but he gave an admirable story and commended most warmly what Lord Selborne had urged on the opening day of the Exhibition respecting the necessity for provision being made for the religious needs of British settlers in overseas dominions.

A Fine Lead.

A gratifying response to an appeal made by the Organising Secretary of the Bush Church Aid Society at the men's service at All Souls', Leichhardt, New South Wales, was the offer of 10/- a week for a year for the support of a bush deaconess. The donor wishes to remain anonymous. The example proved infectious, for at a subsequent "Travel Talk" another gentleman made a similar offer. Needless to say, this has whetted the appetite of the Organising Secretary, as well as encouraged the Society in its great work.

The zealous Organising Secretary already has visions of at least a dozen bush deaconesses ministering to the lonely women and children of the back-blocks.

Diocese of Sydney & Prayer Book Revision

The Standing Committee of the Sydney Diocese, at its July meeting, passed the following resolution concerning the proposals for Prayer Book Revision in England:—

"That the Standing Committee of the Synod of the Diocese of Sydney respectfully asks His Grace the Archbishop to cable to His Grace the Archbishop of Canterbury, stating that connection with the motherland is maintained here by Church law, under which permissible alterations are limited to those legally made in England, and desiring continu-

ance it earnestly hopes that there will be no alteration in the Communion Office and no alternative Prayer Book."

This resolution was proposed by the Ven. Archdeacon Boyce, and seconded by Mr. W. J. Mann. The cablegram ought to have reached the Archbishop of Canterbury during the session of the National Assembly.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Clergy Missionary Union.

The annual meeting of the above was held on Monday, August 6th, in St. James' Hall, Sydney, when the Rev. C. J. King, M.A., was elected chairman, and the Rev. W. P. F. Dorph was re-elected secretary and treasurer. The Rev. James Benson, organising secretary for N.S.W., for the A.B.M. delivered a forceful address on "Missionary Work in Parish Life." It was decided that the next meeting should be held on November 5th, at St. Mark's, Darling Point, by the kind invitation of the Rev. E. Howard Lea.

Church Grammar School for Girls, Cremorne

On Saturday, July 28th, in response to invitations issued by the Warden and Council, a large number of parents and friends of the pupils were present at the school to meet the Principal (Miss F. M. Page, B.A.) and to inspect the additions and improvements which have recently been made to the school and grounds in Bannerman street. The kindergarten has been extended, several well ventilated class rooms and boarding accommodation have been added to the main building the interior of which has been completely renovated and where necessary, remodelled. The additions are well furnished and through the generosity of many friends, valuable gifts have been received such as a new piano by Mrs. Hudson. Many beautiful pictures by a number of friends, a large Union flag by Mrs. Farmer and other gifts either for use or ornament. We particularly notice the superior accommodation for boarders. Afternoon tea was served, after which the secretary of the Council (Mr. A. Pratt) in a happy speech outlined the work done by the Council during the current year. The Warden extended a hearty welcome to all present, who expressed their appreciation at the fine work accomplished. Among the visitors were Rev. J. V. Patton, M.A., Diocesan Director of Education and Miss Wilkinson, M.A., Principal of the Girls Grammar School, Darlinghurst.

Home Mission Society.

The hon. treasurer, Mr. S. Scott-Young, acknowledges with thanks the receipt of a bequest of £100 from the estate of the late Miss M. A. Bragg, of Wilberforce, per executors, W. Bragg and Thomas Lobb.

Diocesan Synod.

The Diocesan Synod will begin on Monday, October 8.

Mothers' Union.

The annual meeting of the Mothers' Union will be held in the Chapter House, St. Andrew's Cathedral, to-day, at 2.45 p.m. An address will be given by the Bishop of Goulburn, and also on the Training of Feeble Minded Children by Dr. Lorna Hodgkinson. Members and friends are particularly invited to attend.

VICTORIA.

WANGARATTA.

Synod.

The first session of a new Synod will meet on August 29 and 30, in Wangaratta. New Boards, such as the Bishopric Election Board, the Patronage Board, etc., will have to be constituted, therefore the elections will be important. Other business, as far as is known at present, will be the introduction of a bill to provide a Bishop's retiring pension, and a resolution dealing with the inauguration of an Ordination Candidates' Fund.

QUEENSLAND.

BRISBANE.

Canon Jones Memorial.

A Fine Tribute.

An interesting ceremony which is likely to be of historical importance from an ecclesiastical standpoint was performed at East Brisbane on August 1, when His Grace the Archbishop of Brisbane (Dr. Sharp) laid the foundation stone of the Canon Jones Memorial Chapel at the Church of England Grammar School, Brisbane.

The Archbishop was attended by the Rev. W. H. W. Stevenson and Canon de Witt Batty, and preceded by the head master (Rev. W. P. F. Morris, M.A.). Amongst other clergymen present were Archdeacon Osborn, Canon D. J. Garland, Revs. T. Ashburner (rector of Canon Jones's former church at Indooroopilly), E. Barstow, J. H. Brown, Beresford, T. H. Clark, C. H. Edwards, R. O. Free, G. Hambury, A. H. Osborn, J. T. Perry, J. H. Steer, A. E. Taylor, and W. Thompson. Among those on the platform were the following relatives of the late Canon Jones: Mrs. Thomas Jones (widow), Captain and Mrs. Franklin Jones, and their daughters, Mrs. Bancroft (daughter), and the Misses Eva and Nellie Jones (daughters).

The Church of England Grammar School, Brisbane, is a fine institution, housed in an ornate building with grounds covering 35 acres, and is situated in a beautiful part of East Brisbane. The school was built in 1917, and to-day there are 75 boarders and 90 day scholars. The chapel, whose foundation stone was laid on August 1, is like the school, loftily situated, and overlooks the wide area of sports grounds. The chapel is to be of brick, and will have a red-tiled roof. There will be a porch and a belfry, with a crosscut from stone surmounting the gable. The dimensions of the interior are 75ft. long by 27ft. wide, and 27ft. from floor to ridge. The contract amount is £3600. The contractor is Mr. T. Keenan, and the architects are Messrs. H. W. Atkinson and A. H. Conrad.

The head master (Rev. W. P. F. Morris) said they were met together to see the foundation stone of their chapel laid, to do honour to the memory of a great man, to pray for God's blessing, and, he hoped, to offer the money required to complete this work. As head master of this school, he cordially welcomed them. The object of the school was the training of character on the foundation of the Christian faith as taught by the Church of England. That was a hard but noble work; and it was

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doubly hard without a school chapel. The chapel, he trusted, would be the fortress of the boys' religion, and the sanctuary of their spiritual life. He would gain their more earnest sympathy when he said that the chapel must not be thought of as a barracks, where the cadets of the church were drilled in doctrine, but rather as the most sacred and familiar room of their school home, where their finer feelings were developed, where their vigil was kept for life's battle, where they learnt the meaning of life, and the service of God.

Canon Jones was first connected with the school in its first year in Toowong, in 1912. Though the school was very small, he showed sincere interest and gave welcome encouragement. He distributed the prizes at their first speech day. Three years later, after they had acquired Bowen House Preparatory School, the boarders became his parishioners. Canon Jones had endeared himself to them by his beautiful ministrations in the Parish Church, and by the personal interest he took in all. Two years later, when the foundation of the present school house was laid, the Canon told one of them that the dearest wishes of his life had been fulfilled, and that he hoped before he died to see the chapel built. He was the first clergyman to visit the school after it was opened. Such, briefly, was his connection with the school.

They had known Canon Jones as an old man, robust in soul and mind, but frail in body; and he had passed to his rest. His splendid life would never be forgotten. They were proud to have this building to keep his name before them. An article in the school paper of June last year concluded with these words, with which he would close: "The Canon would have wished the chapel built on a hill, and amongst the trees, open to every wind that blows, and open to every boy who seeks inspiration for a nobler life, whilst it shelters the whole school with the blessing of peace."

Mr. Septimus Davis, the hon. secretary of the Memorial Committee, read a financial statement, showing that the building of the chapel would cost £3600, and a further sum of £500, would be required for furnishing it. Of that amount £2000 had been raised, the boys contributing £323. In addition to that the boys would place £97 on the foundation stone.

The Archbishop said it had given him singular pleasure to lay the foundation stone. Because of his great affection for the boys of this school, he longed for religion to be a real factor in their lives, and he thought it was more likely to be so if they had their own chapel. He believed it would be a handsome one, and he hoped it would be dear to them. He would pray that it would be an abiding and lasting memory to them, when, in the natural course of things, they had passed out of school life into the life of other work, and possibly of increased temptation, for which their school life aimed at preparing them.

Addressing the fine body of boys present, his Grace said it was an excellent thing for them to receive a first-rate general education, as they did there. It was a fine thing to be trained in the qualities of manliness and good sportsmanship. But finer than all was it to believe in and to love God, who was the Divine Father, the Divine Saviour, the Divine Comforter, who made them, who cared for them, and who sustained them in life from moment to moment, and who would be their judge; and lest they should think that harsh—who would be the loved of their souls whilst he was their judge. It was and would be his earnest hope that their chapel and the services they would attend in it, might conduce to this love for and belief in God, for nothing else really mattered. It was the end and crown of everything. Rightly did the authorities of this school decide to build a chapel, a house of God, before going on with the building of more class-rooms, and the providing of more accommodation. Let first things come always first.

It was to him an added pleasure and a great honour to have laid the foundation stone of a chapel built specially as a memorial to that revered priest of God, to whom the Church in Queensland would always owe so vast a debt of gratitude, whom it would be impertinent of him to praise. It was an especial happiness and honour to have performed that ceremony in the presence of the wife and members of the family of the late Canon Jones.

He prayed that God would bless and prosper this their undertaking, and that the Church of England Grammar School, Brisbane, might be more and more the means of forming the manhood of their beautiful State, and of fostering true religion in it.

The Archbishop then laid the stone, saying: "In the faith of Christ, and with prayer for the blessing of God, I lay this foundation stone of the chapel of the Church of England Grammar School, Brisbane, in the

name of the Father, and of the Son, and of the Holy Ghost. Amen." Offerings amounting to over £320 were placed on the stone.

Teachers' Conference.

The Diocesan Sunday School Committee is arranging a teachers' conference to be held in Brisbane on the lines which proved so successful last year. This year it will be held at St. Andrew's, South Brisbane, on October 6. A conference of teachers for the Darling Downs is arranged for October 10, to be held at Warwick, when the Archbishop will be present. The committee this year is transferring its annual children's service to the great Missionary Exhibition, when a children's rally will be held in the afternoon on the first Sunday in November.

Aims of C.E.M.S.

To meet the Rev. E. A. North-Ash, rector of St. Mary's, Waverley, Sydney, who is visiting Queensland in the interests of the Church of England Men's Society of Australia, a large number of Brisbane members assembled at a social held in St. Luke's Hall on Friday night. Canon F. de Witt Batty (chairman of the executive of the Brisbane Province), who presided, said the numerical strength of the C.E.M.S. in Queensland was not as large as it might be, and they regarded Mr. North-Ash's visit as valuable because it gave them a real jumping-off ground for a new start. Mr. L. V. Bigg (a member of the National Council of the C.E.M.S.) referred to what he described as the unconverted clergy. There seemed to be a growing inability, he said, to grasp the fact that the C.E.M.S. was the one piece of machinery by which the manhood of the Church of England could be mobilised for all purposes. Mr. North-Ash said that, in a churchmanship capacity, they ought to try and mobilise the numerical superiority of the manhood of their church, and make it translate that numerical strength into practical activities. To build up the present kingdom on earth. They wanted to make their religion something that touched right down to practical questions, and to the practical lives of the community. They must not hamper progress by denying the necessity for reform. There was a need for reform, not in the fundamental bedrock of their faith, but in the presentation of that faith. He warned them that if they left large tracts of country in the social, political, and commercial worlds unattended by men of high principles, there was a grave danger, and a proven danger, of those areas being inhabited by men of lesser principles. He felt that the Church needed the C.E.M.S., and that the C.E.M.S. needed the best manhood of the Church.

NEW ZEALAND.

The Hickson Mission.

Preparation for the healing mission to be conducted by Mr. L. M. Hickson was urged by the Bishop of Auckland during the course of a sermon delivered at the anniversary service at the Auckland City Mission. The Bishop emphasised that the mission was in the form of a religious revival. Mr. Hickson, he declared, is not merely coming here to heal everybody, but to help us to realise that Jesus is alive among us to-day. If people came to Christ to-day as they came to Him when He was on earth, why, asked the preacher, could they not receive now the same love as at that earlier day? Dr. Averill said his hearers would remember that Jesus could not perform His wonderful works at Nazareth because people were unbelieving. It served to show that we to-day must hold out the same belief and willingness to bring His life into touch with our own. Religion consisted in each Christian being a witness to Christ to other men, so that each could show to others an example of the living Christ, and prove that he had walked with Him. "I want this Diocese," concluded Dr. Averill, "to prepare for this spiritual revival; for that," he added, "is what it is."

The original itinerary of Mr. J. M. Hickson's visit proved too congested. The Missioner is able to take no more than one mission a week, and can give New Zealand no more than ten weeks. The revised programme is as follows:—Auckland, October 1 to 5; Hamilton, October 8 to 12; Gisborne, October 15 to 19; Palmerston North, October 22 to 26; Napier, October 29 to November 2; Wellington, November 5 to 9; Nelson, November 12 to 16; Greymouth, November 19 to 23; Christchurch, November 26 to 29; Dunedin, December 3 to 6.

Mr. Hickson has since added Timaru in the week after Dunedin, and Rotorua because he goes there at the end of his tour on a visit to his sister.

Williams Memorial.

Although the first Christian service was held in New Zealand on Christmas Day, 1814, by the Rev. Samuel Marsden, it was not until the arrival of the Rev. Henry Williams, on August 3, 1823, that Christian work began in real earnest among the Maori race. Nineteen years later, when Bishop Selwyn landed in New Zealand, he was able to say: "Here I find a race of cannibals who have been converted to Christianity within a single generation." This result was chiefly due to the labours of two brothers, Henry and William Williams, the latter arriving three years after his elder brother. It can therefore be seen that August 3, 1823, is one of the most important dates in the history of the Dominion.

Feeling that the centenary of Henry Williams' landing should be celebrated in some practical way, the executive of the New Zealand Anglican Board of Missions, has decided that the Church-people of New Zealand should be invited to erect a "Henry and William Williams Divinity School" in the Diocese of Dornakal (India), at a cost of £2000.

THE NEW LECTIONARY.

August 19, 12th Sunday after Trinity.—M.: Ps. 65, 66; 2 Kings xviii. 13 or Micah vi.; Luke iv. 1-15 or Philimon. E.: Ps. 68 (om. 21-23); 2 Kings xix. or Isa. xxxviii. 1-20 or Micah vii.; Matt. xxi. 15 or Eph. 1.

Aug. 26, 13th Sunday after Trinity. M.: Ps. 71, 2 Kings xxii. or Hab. ii. 1-14; Luke iv. 31-v. 11 or 1 Tim. vi. E.: Ps. 67, 72; 2 Kings xxiii. 1-30 or 2 Chron. xxxvi. 1-21 or Hab. iii. 2; Matt. xx. 1-28 or Ephes. ii.

Sept. 2, 14th Sunday after Trinity. M.: Ps. 75, 76; Ezra. i. 1-8 and iii. or Zeph. i.; Luke vii. 36 or 1 Cor. xiii. E.: Ps. 73, 77; Neh. i. 1-ii. 8 or Dan. i. or Zeph. iii.; Matt. xxi. 23 or Ephes. iv. 1-24.

THE SCRIPTURE UNION.

ANNUAL MEETING.

CHAPTER HOUSE (next St. Andrew's Cathedral)
Saturday, 25th August, 1923
at 3 p.m.

Chairman: Rev. H. S. BEGBIE.
Speakers: Rev. H. S. COCKS, B.A. (from India); and
Rev. C. BENSON BARNETT, B.A.

Solo and Choruses.
A bright and interesting meeting.
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Debt Drive.

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REV. T. L. LAWRENCE,
C.M.S. Commissioner,
Cathedral Buildings, Melbourne.

Notes on Books.

The Apostle Paul and the Modern World. By Francis G. Peabody, Plummer Professor of Christian Morals (Harvard). (Published by The Macmillan Company, New York. Our copy from Messrs. Angus and Robertson, Sydney, price 12/6.)

The book purports to be "an examination of the teaching of Paul in its relation to some of the religious problems of modern life, and the reason the author assigns for writing upon such a well-worn subject as the life and teaching of St. Paul, the opinion that 'the teaching of St. Paul has been within the last few years clarified in an unprecedented degree by researches which were primarily concerned, not with his career, or, indeed, with the Christian tradition, but with the state of the Roman Empire in Paul's time and with the alien faiths which had there gained a hearing. He avers 'that these influences are perceptible in many of the ideas which are characteristic of Paul, has become generally recognised by modern scholars; but it still remains an open question whether such influence were incidental or fundamental; whether the Apostle appropriated this foreign material as contributions to his new faith, or yielded to its pressure so far as to become responsible for a new type of Christianity.' This opening statement indicates, in the hands of so eminent a thinker and writer as Professor Peabody, a book brimful of interesting and instructive matter, and our expectation will be found not to be misplaced. In chapter I, the Problem of Paul is stated very clearly from the point of view indicated in the opening statement. The varied influences, Judaic, Hellenic, and Christian, which formed so much of the environment of his life and thought, are analysed, and the portrait is presented of a compelling personality on fire with devotion to Christ, and, in his own mind, 'Christian origins in the language of Oriental mysteries,' and, incidentally, to the modern mind, overlaying the simple truth which Jesus proclaimed with 'Paulinistic' accretions that at the most only had a temporary value and must be cleared away so as to get at the real heart of the Apostles' message to the world of all time. The succeeding chapters give a rapid and suggestive review of the Apostle's training, conversion and work.

"In Paul," we are told, "as perhaps in no other historic personality, the three currents of ancient history met. He was a Jew, but his Hebrew faith had a Hellenic form and Roman environment . . . and this unprecedented convergence of influences and traditions prepared the way for the expansion, through the work of one man, of a provincial sect into a cosmopolitan religion." St. Paul's letters are next summarised with a view to gathering up their message for the modern world. There is not a great deal that is of more than temporary use, except in so far as we have in them the spiritual autobiography of a great soul. Just in so far as they exemplify and inculcate the essential graces of the Christian life have they anything of permanent value.

The remaining chapters deal more in detail with St. Paul's theology, religion and ethics in relation to the modern world. A tremendous stress is laid upon the ethical side of St. Paul's teaching in contrast with the theological and doctrinal; it is this that exhibits "the real Paul, extricating himself from his entangled speculations, and rejoicing in plain language and obvious truths." "This venturesome spirit, though his exploration of thought, like the journeys of his mission, carry him into new worlds, is still steadied as if by a sense of home, through what he calls 'a single devotion to Christ,' and returns from his intellectual wanderings with undiminished loyalty to the message of Jesus."

But in spite of his brilliant and exhilarating discussion of this remarkable Apostle, we are not satisfied that Dr. Peabody has completely solved the problem. Too much is reckoned axiomatic that demands serious proof. There is a tendency to decry dogma in contrast with living, as when we are told that the health and growth of the Church "depend not on its definition of the nature of Christ, but on its fellowship with the spirit of Christ." Surely a due appreciation of the nature of Christ is necessary for fellowship with the Spirit of Christ. And in the history of Christianity wrong views regarding the person of Christ have always found their nemesis in lowered spiritual vitality.

Then, the influence of Mithraism on St. Paul's doctrinal statements is in the highest degree doubtful and cannot be so quickly taken for granted. Many modern scholars are rather apt to rely on statements as proven that fit in with the theory that has gripped them. With Dr. Peabody we would stress the suggestion that "the interpretation of

the letters (of St. Paul) presupposes both historical and psychological preparedness."

Dr. St. Clair Tisdall, the well-known Orientalist, in a paper on "Mithraism," read before the Victoria Institute in 1911, after a patient discussion of the origin and teachings of that cult, sums up as follows:—"The facts of the case absolutely refute the suggestion that the teaching of the New Testament owes anything to Mithraism."

If there was any borrowing, it must have been on the part of the religion of Mithra, which we have seen readily admitted both rites and doctrines from nearly every faith with which it was brought into contact." Once again, we are told that "the deity of Christ is not a Pauline doctrine. 'A Hebrew of the Hebrews' could not depart so far as this from his faith in the 'One God, the Father, from whom all come' and for whom we exist. Paul's monotheism is consistent and re-iterated." And this in spite of Philippians ii. 5-11 and many other passages, that stress the transcendence of Christ's being, and the absolute devotion of the Apostle's life to the living Christ. Truly, according to Dr. Peabody's view, St. Paul's monotheism must have been curiously inconsistent, for Paul's attitude to Jesus can only be explained by Paul's belief in the God-head of Jesus. And this Jesus whose revelation to Saul of Tarsus changed suddenly the whole current of his life was surely not the awakened soul's own creation, but the same Jesus who had been crucified and whom Saul knew now as triumphant over the grave.

But however widely we differ from his view in our conception of Paul and his teaching, we have found Professor Peabody's book remarkably suggestive and thought-compelling.

Proven Benefits of Prohibition.

A survey of the official figures over 100 of the leading cities of Massachusetts shows a remarkable comparison between non-prohibition and prohibition periods. The record shows that:—

arrests for drunkenness are less than one-half—
arrests for drunkenness in women are less than one-third—
marked decline in arrests for offences against chastity—
commitments to the State Farm are only one quarter—
total prison population is less than one-half—

great decrease in neglected children before courts—
where before prohibition 18 per cent. of the dependent children had drunken fathers and 3 per cent. drunken mothers, now only 1 per cent. have drunken fathers, and there were no drunken mothers of dependent children in either 1920 or 1921—

school attendance has improved—
children are better fed and better clothed—
two funds for buying clothing for children who needed it to go to school had no applicants last winter—
death from alcoholism more than cut in two—
great decrease in alcoholic patients in hospitals—

the family man has largely dropped out from the drinker's ranks—
great decrease in sex disease—
marked gain in general health of the community—

increase in savings deposits despite industrial depression—
alcoholic insanity cut in two—
almshouse population nearly cut in two—
President Emeritus Charles W. Eliot, of Harvard University sums up the results tersely:—

"Evidence has accumulated on every hand that prohibition has promoted public health and public happiness. This evidence comes from Manufacturers, Physicians, Nurses of all sorts, school and factory, hospital and district, and from social workers of many races and religions. This testimony also demonstrates beyond a doubt that prohibition is actually **slaying the terrible force of disease, poverty, crime and vice.** These results are obtained in spite of the imperfect enforcement."

Dr. Richard C. Cabot, Major of the United States Army Medical Corps, Director of Boston Children's Aid Society, and prominently connected with many other civic activities, reviews the figures in these significant words:—
"To the poor, prohibition in Massachusetts has been a signal blessing. The rich may, for all we know, be as foolish as ever, but beyond any question the poor are better off."

A LIVING CHURCH.

A living Church is "a Church in which the Living Christ lives and walks. It must needs be a healing Church, for the Spirit of Christ is one of love and healing. Are we a living Church, with a life-giving faith? Many believe in Christ as the Saviour of the soul; but few yet believe in Him, and still fewer confess Him, as the Saviour of the whole being of man, body, mind and spirit. We have had faith to go to Him for the needs of the soul, but we have not had a big enough faith to believe in Him as the vanquisher of disease and sickness. We have eyes and see not, ears and hear not. Let us turn to God in penitence for our past neglect and hardness of heart, asking him to open our eyes and unstop our ears, to touch our understanding, that we may see and hear and believe."

Jesus Christ claims to be the Way, the Truth and the Life for the world and all its needs. His life is the demonstration of this claim, and He formed His Church, and bequeathed His power to it, that it might be the successor of His redemptive work for mankind.

"Go ye out into all the world," is His command.
"Preach the Gospel and heal the sick," is His Commission.
"Lo, I am with you always," is His Promise.

HOW TO MAKE A GOOD NON-POISONOUS COUGH MIXTURE.

To avoid the dangers attendant on giving children cough mixtures containing such habit-forming opium drugs as paregoric, laudanum and morphia parents will be well advised if they make their own family cough mixture from HEENZO, which is a compound of non-poisonous herbal extracts, needing only the addition of water and sweetening to make a most reliable treatment for chest and throat troubles. Each bottle of HEENZO will make a pint of ready-to-use mixture. A pint of ready-made cough remedies would cost at least 12/-, HEENZO costs only 2/-.

THE CHURCH OF ENGLAND COMMITTEE FOR HOMES AND HOSTELS FOR CHILDREN.

The Annual Meeting of the above Committee will be held on Monday, 20th August, 1923, at 3 p.m., in the Cowper Room, Diocesan Registry, St. Andrew's Cathedral.

Speakers—The Bishop of Bathurst, Rev. S. J. Kirkby.

A. W. GREEN, Hon. Secretary.

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Property left by Will, or Gifts towards Christian Work, may be placed in the hands of the Trust for Administration.

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MELBOURNE LETTER

(Continued.)

So I proposed to ignore the advice of the book referred to, and, dearly beloved brethren, we will consider our subject—er—that is to say, we will group our remarks under four heads, Social, Educational, Clerical and Arch-episcopal.

Social.—The work of the Rev. Ainslie Yeates is held in such high regard that all sorts and conditions of people have been helping him with gifts of money and clothing for the unemployed. Employees of some business firms have agreed to a weekly levy on their wages. The Commercial Travelers' Association, after hearing Mr. Yeates describe the need, took up a collection of £105. Sargents Ltd. are giving the whole of their daily surplus stock of cakes and scones. The Students' Christian Union have instituted an evening meal daily for 200 men. The Mayor of St. Kilda has opened a depot at this Town Hall for clothing, blankets, etc., which are forwarded to the Missioner. The Government agreed to his suggestion to throw open the Drill Hall for night lodging for homeless men. Mr. Yeates has won the complete confidence of the men themselves, and has more than once turned the angry feelings of desperate men in saner and safer channels. "It is not too much to say," writes the Rev. H. D. Campbell, "that Melbourne owes him a bigger debt of gratitude than it knows. As many as 900 men, all workless most hungry, many homeless, and some few desperate and fanatical, would gather in the Socialists' Hall of

an afternoon to discuss their grievances. A volcanic member of the crowd would jump up and pour out the lava of angry words. Then, when the growing murmur of applause revealed a genuine danger in the situation threatening the success of the whole movement Mr. Yeates would interpose, and in a very wonderful way, by words of wise counsel, change their mood and turn the current of their thoughts and feelings into safer channels. Their confidence in him throughout has been very great.

The Melbourne C.E.M.S. too, have been doing their bit to relieve the distress, by providing free breakfasts for 70 men each morning.

An address was given by Major Mc Evoy at the meeting of the City of Prahran C.E.M.S. Federation on "Social Problems." It was an able and comprehensive address, and was by no means all "up in the air," as such addresses often tend to be; there were practical suggestions re the treatment of the sexual pervert, the mentally deficient, and the social criminal. But perhaps the brainy Major's feet did quit the actual earth now and again. For example, what exactly does this mean? "No radical or persistent effort has been made to create a society which is the result of intelligent human purpose. More attention has been given to the selective cultivation of desirable types in the botanic, cereal, vegetable, and animal kingdoms than in the human order. And yet the latter is far the more important."

Perhaps a momentary doubt crossed the eager Major's mind, for he added

"The undertaking is great." It is Educational.—The headmaster of Trinity Grammar School is hoping to spend a portion of the September holiday in an extensive tour of Victoria with a party of boys, somewhat on the lines of the very successful Tasmanian tour of masters and boys last year. How different school is now from the days of the Rev. James Boyer, an English schoolmaster of whom it was said that "it was lucky the cherubim who took him to heaven were nothing but wings and faces, or he infallibly would have flogged them by the way."

Look, again, at the education of girls nowadays and see how happy is their lot. Read this report from the Melbourne C. of E. G. G. School in the last issue of the "Messenger." "On July 17th, Mr. Alberte Zelman's string quartette played us some selections from Mozart and Haydn and we had another musical afternoon when Miss Wolf gave us an illustrated lecture on Sonata form. On June 22 Mr. Tate gave us a juggling performance." Would this be the Mr. Tate, Minister of Education, by any chance?

Clerical.—A Conference of Clergy under 20 years in orders in the Province of Victoria will be held on Tuesday to Thursday of Show Week (September 25 to 27). The meetings will be held in St. John's Hall, Latrobe-st., Melbourne. The subjects for discussion are:—"The Pulpit." "How can we best foster inter-diocesan Clerical life?" "The need of a spiritual awakening." "Parochial Missions." "Pastoral work in town and country parishes." "How may we reach the non-church-goer?" "How may we make the Sunday Schools more efficient?" and "How may we retain the young people?"

In all fourteen papers will be read, and by men of every diocese in the province. Eight of the papers will be of 15 minutes and six of ten minutes duration. Thus plenty of time will be left for discussion.

His Grace the Archbishop has kindly consented to administer Holy Communion and give a devotional address on the Thursday at 8 a.m. This will be followed by a breakfast in the C.E.M.S. Rooms at 9 a.m.

On the Tuesday afternoon an inter-diocesan Tennis Match will be held; and on the Wednesday evening a Smoke Social in the C.E.M.S.

Archiepiscopal.—The Archbishop in his letter in the "Messenger" announces his intention to hold a service in the Cathedral for those patients only who were disappointed of their opportunity when Mr. Hickson was here. "If God be the real Healer, and if the promise is through Christ to His people, then our faith should meet with real fruit, and these sufferers helped or healed. But any others should seek through their parish priest and the intercessions of their fellow-Christians the same much-needed blessing."

There are continual witnesses from South Australia as to the way in which this work is being blessed there also."

But it is not in S.A. only. There is a suburban parish where quite a number of cures have been wrought by united prayer alone without the laying-on of hands. At all Saint's, Geelong, a very beautiful Healing Service was held on July 17th. But the unimaginative reporter for the "Messenger" (or is he a subtle humorist?) naively states that a number of clergy could not get to the service on account of sickness!

CRAFTON.

Central Macleay.

Although attendances were seriously affected by the epidemic of influenza colds, enthusiastic Missionary Box Openings have been held in the parish and have produced nearly £20—the greater part of which came from St. Peter's, Frederickton.

A valedictory Service was held in St. Peter's Church, Frederickton, on Wednesday, 25th July, in connection with the departure of Mr. J. T. Dryland and family from the district. The Vicar, the Rev. C. J. Chambers officiated, assisted by Mr. Dryland. Special litanies of thanksgiving and intercession were used. Suitable presentations were made by the Vicar on behalf of the congregation and Sunday School to Mr. and Mrs. Dryland and each member of the family, all of whom had been intimately associated with the work of the Church at St. Peter's. Mr. Dryland responded in terms that showed how keenly he and his felt the severing of ties of Christian effort developed during a period of twelve years. The Vicar pleaded for others to take up the falling mantles in all the departments concerned, and especially in that of intercession. There was a large attendance.

On the Sunday following, Mr. Dryland officiated at a largely attended service at St. Peter's.

Value of Missions.

Challenging Questions.

(By F. W. Stevens, Director in China of the International Banking Consortium.)

The following independent testimony by a well-known American Banker to the value of missionary work in China, deserves to be carefully read by those who look upon the overseas work of the church as of secondary importance.

I do not speak as a religious man, only as a business man who has become deeply interested in China—her present deplorable condition, her future. My remarks will be the first I have ever made in public upon a religious subject.

Now and then I hear reputable foreigners in China express the opinion that the Christian missions are not helping China. The Christian missionaries have long known about this, I am told, but have allowed the statements to go largely unnoticed. Perhaps it is time that something be said by laymen on the subject.

These remarks are made by people not particularly interested in nor familiar with mission work. They have not investigated and they draw conclusions from misinformation. None of them are in this audience, I feel sure. When I hear a man express such an opinion, I want to be a lawyer again and have the privilege of asking him questions. I shall mention some of them. I do not ask these questions of anyone here; but they would be more properly addressed to the foreigner, perfectly honorable and well-meaning, who has jumped at the conclusion that the principal thing that is done by the Christians missionaries in China is to teach the Bible to Chinese, who are looking for free rice; to the poor soul who, ignorant of the satisfaction that a life of unselfish service gives, has thought that the typical missionary comes out here principally for the purpose of getting an easy living.

Pertinent Questions.

I want to ask him: What do you really know about the work of the Christian missions in China?

How many of their twenty-four Y.M.C.A. city centres, of their twelve Y.W.C.A. centres, and eighty student associations, how many of their many schools, academies, colleges and universities, workshops and hospitals, churches and Sunday schools, and other places of activity have you investigated or even visited? With how many Christian missionaries themselves have you talked seriously about their work? Or with how many Chinese who know about such activities? Have you read any issues of the China Mission Year Book that tells about them?

Do you know what is being done in the cities of China through Homes for Boys, and Homes for Girls, and otherwise, by the Salvation Army, a great and worthy Christian Missionary organisation? Do you know even a little about the many fine activities long continued among the very poor of China by the Roman Catholic Church? Do you know of anything more repulsive in human form than Chinese beggar women? and do you know that it is educated, genteel Christian missionary women who are, little by little, getting them and their children off the streets, cleaning them and getting them into self-supporting

condition? Do you know what the Christian missionaries are doing among the Chinese peasants, to bring a little joy into their grey lives?

Economic as well as Spiritual.

Do you know that about 80 per cent. of the Chinese people are farmers; with about 50,000,000 farm holdings; that they are backward in methods; that their position in respect to adequate food supply and articles to be sold in foreign markets is threatened; that about 85 per cent. of China's exports are products of the soil; and that Christian mission institutions are doing nearly all that is being done at all for their economic as well as their spiritual and social welfare? Do you know a single thing about the importance of agriculture in the yearly programme of the missionary organisations—about soil fertility, plant diseases, seed selection, animal husbandry, as they relate to Christian missionary efforts in China? Do you know of the missionary work in sanitation and health promotion, or in helping to rid China of the awful narcotic curse? Do you know that there are about 380,000 Chinese children in missionary day schools, not counting the 100,000 in the Roman Catholic schools, and that most of them would have no schooling but for the missionary schools?

The Medical Missionaries.

Do you know that the Chinese modern system of education in China began with the Chinese mission teachers, and that modern medicine was mediated to China by the Christian medical missionaries? Do you know that China was devoid of anything resembling modern hospitals and trained nurses until they resulted from missionary effort; and that now there are over three hundred mission hospitals in China, nearly one hundred of which are conducted on approximately modern standards with up-to-date equipment and nursing; and that there are few cities in China having even one such Chinese hospital which is of non-missionary origin?

Do you know that the building up of the nursing profession in China is at the present time almost entirely in the hands of missionaries and of Christianised Chinese? Do you know that although leprosy has existed in China from time immemorial, and there are now estimated to be 400,000 in China, the first leper hospital or asylum was established by a missionary society?

Do you know that there was never in China a hospital or asylum for the insane until one was provided by missionaries? Do you know the missionary type? Do you know with what respect and confidence the people within the range of the missions have come to regard the missionaries; and that they are advisers and friends to the whole community in all kinds of trouble?

Have You Some Better Way?

Have you some better way than the one followed by the Christian missionaries for implanting into the minds of the Chinese masses ideas of right living that will help uplift China.

Have you considered how important a factor moral regeneration is in China's political and industrial development?

Do you know of a single organised activity in China, on a scale of importance, that aims at moral improvement or that is calculated to bring it about, and that is not traceable in its origin to the Christian missions?

I began asking questions about China on all manner of subjects when I first came here. I have been inquiring among all kinds of people, from many parts of China, for such an activity of importance, of non-Christian origin, without finding one; and the failure to find one has made a deep impression upon me.

These careless talkers with only "a little learning" about Christian mission work in China, go back home, and wishing to seem wise on all things pertaining to China, doubtless express there the same opinion about the ineffectiveness of the Christian missions. I believe it is a common mistake in foreign lands to regard all former residents of China as oracles upon all matters pertaining to China and the Chinese; while, in fact, as an example of ignorance, there are hundreds of foreigners in China who are as ignorant of the real facts about Christian missions in China as if they had never come to China.

Religion is valuable to a nation to the extent that it lessens sin. Sin is selfishness in some form, manifested in the daily relationships of life. Sin lessens as the spirit of unselfishness increases. I am for the Christian religion above all others, principally because I believe that its simple teachings of charity, service and brotherhood inculcate in mankind that spirit more than any other religion does. It is more important for China to have in abundance that spirit of unselfishness than it is for it to possess more railroads or canals, highways

or factories, intellectuality, science, art or literature, or anything else.

What a pity that all those in a position to influence Young China do not realise that only by the general upbuilding of personal character can a nation become strong, that character must rest upon a foundation more solid and enduring than any study, aesthetics or philosophy will make, and that the best foundation of all is a belief in a Supreme Power over the earth and all life therein.

Young People's Corner.

GLUM OR GLAD?

There is such a good book for girls and boys, written by the Rev. J. W. G. Ward, called "Parables for Little People," and this time I am going to give you one of these parables. You will see the title at the top, "Glum or Glad?" Here is the story:—

"Carrio was cross. Because he had a holiday, of course it must rain, and the picnic was off. So he stood at the window looking out, and making himself utterly miserable. His mother suggested several things that he might do, but he would not listen. He wanted to go out. When dinner time came, you can guess how he looked. His face was all puckered up and the corners of his mouth were down. If boys and girls only knew what they looked like when they are cross they would not get peevish again. Carrio didn't want any dinner. He grumbled at the meat. He grumbled at the pudding. And he was just beginning another growl when his mother said, 'Why, it has stopped raining.' I believe it's going to clear up. You will be able to go out this afternoon, and I would like you to leave some eggs at old Mrs. Dawson's, down in the village. She has been so ill, and 'I don't want to. It's no good going out now,' broke in Carrio.

"But why?" asked the mother. "You were grumbling all the morning because you could not go out, and now you don't want to. You are certainly a very funny boy. Never mind. I will leave the eggs myself. I had a little surprise for you, but it does not matter now." Carrio slouched off to another room, glum as could be. "I'm sick of everything," he exclaimed, "There it's school again to-morrow. I hate it." And he went on like this until bed-time, making everyone nearly as miserable as himself.

He was just in bed when a visitor arrived, and a queer visitor he was. A strange little man jumped on the bed, and cried, "Hello Glum. You've had a grand time to-day. I've heard you. Now you must come with me."

"But I don't want to..." Carrio began. "No buts my boy. I'm going to give you the chance of your life." The boy seeing he could not help himself, got up, and they went on till they came to a hospital. They entered a long room filled with beds. "Hop in here," said the man stopping beside one of the beds. "You were complaining to-day about going out. Change places with this little chap here, there's something the matter with his back, and he can never go out to run and jump like you can. I think it is just the thing for you to change with him."

"I didn't mean that," said Carrio. "Please let me go back, and I'll never grumble about going out again." "Well, next time you feel like grumbling, I want you to say 'Shall I be Glum or Glad?' " "Yes, I'll promise," Carrio agreed. "Right, we'll go now—not that way. We haven't done yet." They came to a poor room where a weak woman was working a sewing machine, and she was just saying to her two hungry children, "be brave dearies. As soon as I finish this work we shall have some money, and then I'll get something for you to eat. Won't that be good?" "Strikes me this is just the place for you, Carrio. No dinners to grumble about here." "But the boy, almost in tears, said 'Let me go back. You know I have promised.' 'What! Glum or Glad? Good! But we haven't finished yet.'"

This time it was a hot country, where the people were savage and ignorant. "Just the place for you, my boy," said the guide again. No schools, nor even a Sunday School, though you may get a few thrashings a day to make up for it. A fine country for a grumbler like you." "Please take me back, I will try not to grumble at anything again. I see now what a little beast I've been."

"All right! Then it's a bargain. If you feel like complaining about anything again, you'll ask, 'Shall I be Glum or Glad?' Then see that Glad gets it every time."

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Current Topics.

We are glad to see that the Bishop of Goulburn extended a Christian courtesy to that saintly preacher, Dr. F. B. Meyer, during his visit to Goulburn. As will be seen in our "Church News" column, Dr. Meyer preached in the Goulburn Cathedral on the subject of Christian Reunion, at the bishop's request, and in his presence. We sincerely hope that this good example will be followed throughout the remainder of Dr. Meyer's Australian tour. His sermons are so deeply spiritual and practical that a widening of his ministry can only make for the strengthening of the spiritual life of the Church generally.

Our readers may remember that Dr. Headlam, the present Bishop of Gloucester, after his return from his visit to Australia wrote, in one of the English Church magazines, his impressions of the Church in Australia. The diocese that came in for a searching criticism was the diocese of Adelaide, where the Anglican community compares very unfavourably in comparative numbers with certain other dioceses in the Commonwealth. Dr. Headlam surmised that the studied policy of excluding the evangelical type of clergymen and the favoring of those who were more or less of the Anglo-Catholic type, had driven many Anglicans to seek spiritual pastorage in other denominations. It is very striking that the Bishop of Durham is applying the same criticism to the diocese of London. The English "Record" says:—

"The Bishop of Durham's letters can hardly be pleasant reading for the Bishop of London. The numbers on the Electoral Rolls of the Diocese of London are said to be 122,074, and upon this the Bishop of Durham remarks: 'Throughout England the numbers are distressingly, disconcertingly small, but no diocese approaches the smallness of London. No doubt a complete explanation would include many factors, but the suggestiveness of the figures is not to be denied. London is the home of the "Life and Liberty Movement" and may be supposed to value and understand the autonomy created by the Enabling Act. But London beyond any other diocese is discredited by ecclesiastical anarchy. Is it reasonably possible to resist the suspicion that Londoners are rather alienated than attracted by the "Anglo-Catholic" version of English churchmanship? The question is a pertinent one and those who know London best are in no doubt about the answer to it.'"

All this is very illuminating in view of the prominent part the Bishop of London has been playing in connection with the London "Anglo-Catholic" Congress.

We are assured by the "Southern Churchman," the official organ of the Goulburn diocese, that there is no need for alarm at the Anglo-Catholic Congress proceedings. Says that paper:—

"There are many good Church of England people who seem unable to look upon the High Church revival without anxiety and apprehension. They read scraps of news about processions of bishops, priests and laity through the streets of London, with vestments and incense, and wonder 'what the Church of England is coming to,' and talk about 'undoing the work of the Reformation.' In view of this nervous alarm it is well to notice the generous tribute paid by the 'Methodist Times' to the spiritual motive which lies behind the Anglo-Catholic movement. Here it is:—'Nonconformists may well look with envy upon the enthusiasm and skill which mark the preparations for the Anglo-Catholic Congress which meets in London in July. Most notable of all is the two months' continuous intercession in certain London churches "for a blessing on the Congress and on Catholic revival at home and abroad." In these prayers many Catholic-spirited people will join. The revival of personal religion is to-day an outstanding fact and a clamant need. Methodism is sharing in it, as, indeed, are all the churches. We have no hesitation in saying that the success of the Anglo-Catholic crusade is something for which every true lover of Jesus must be profoundly grateful, and we trust most heartily that the forthcoming gatherings in London will be times of real spiritual revival.'"

The tribute is sufficiently generous to please the party under discussion, but we wonder how Methodists generally regard that congress or how far the "Methodist Times" reflects the public opinion of the Methodist Church. The Australian Christian World seems to incline to the same point of view; for in the issue of August 17 an article appears, over the name of Dr. Prescott, of Newington College, Sydney, which seems to urge that friendship on the ground of a mutual tolerance should exist between the two great sections, evangelical and Anglo-Catholic.

A Roman propagandist has been lecturing in Sydney in support of the claims of the Roman Church. Naturally his statements have stirred some controversial spirits to reply to his striking assertions. The arguments of our Roman brother are as old as the hills of the eternal city, and probably few people from without the Roman Church will pay much attention to them. The Roman controversialist and all that ilk, have the idea that if only one makes a statement often enough it will be accepted as true. And so we have, ad nauseam, the usual dogmatic statements concerning Peter's primacy, statements devoid of any real basis in Holy Writ. The tragedy of the whole situation is that the man in the street is not at all impressed by this kind of utterance, and consequently we are afraid that time is ill-spent in any reply of due length to the reverend father's contentions.

The sporting world is full of interest in the visit to our shores of the Chinese football team. The players are evidently no mean opponents for our Australian players to meet, and

some good games are in promise during their stay in our Commonwealth. But this visit has a significance little recognised by the ordinary public. How comes it that such a team is possible? It is the merest truism to say that behind such an event as this visit stands the great enterprise of the Christian Church. The type of education that has given rise to this class of wholesome sport was introduced into China, as into other non-Christian lands, by the missionary zeal of Christians of the western churches. Educational missions have been conducted on those sound lines that make for the development of the boys into Christian men. In this way there has arisen in China and other lands a strong educational policy along the general lines laid down by English Christians. And so the Chinese football team in our midst is a striking tribute to the value of our missionary enterprise.

The Church in Western Australia is now partaking of the benefit of the Spiritual Healing Mission. The reports that are to hand concerning Perth and Bunbury reveal the same kind of happenings that have characterised Mr. Hickson's work in other places, and the same experience of spiritual uplift and joy that provides so potent a testimony to the value of the mission, and to the importance of the message to the Church the missionary is emphasising. We have still to express the earnest hope that our bishops will proceed most carefully in the matter of the continuance of this branch of the Church's activities. The unusual nature of the work, unusual because of the loss of a clear understanding of the will of God for man, causes a danger of exaggeration of this ministry which might have dangerous results for the spiritual message of the Church. When we read, for instance, of a bishop consenting "to consecrate oil for Holy Unction whenever it should be required, and the "Church Standard" stating, editorially, "No Churchmen who value both our Catholic heritage and Biblical authority can fail to pray for the restoration of this sacrament to the Anglican Pleiades," we confess that there are, unfortunately, good grounds for our fears. If episcopal consecration be necessary or even desirable for this "Holy Unction" (sic) this rite would appear to be of greater import than the only two sacraments the Anglican formulae recognise, for in Holy Communion and Holy Baptism the elements have merely presbyteral consecration.

Jesus was concerned to make the world less hard, but still more concerned to make people who could master a hard world.—F. G. Peabody.