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With which is incorporated "The Victorian Churchman."

Registered at the General Post Office, Sydney, for transmission by post as a Newspaper.

VOL. IX, No. 13.

JUNE 30, 1922

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

Current Topics.

The leading article in the Wellington Church Chronicle for June is directed to a criticism of the notorious speech of that notorious Roman prelate, Bishop Liston, of Auckland. The article is restrained in its utterance, but very frankly deplores the stirring up of sectarian jealousies, and the fact that the Roman hierarchy, both in Ireland and New Zealand, and we might add Australasia, are not heard in more frequent condemnation of "the Sinn Feiners' past and present brutal campaign of foul and awful murder." The writer then goes on to say:—

"Surely a righteous Nemesis will fall upon any Church that does not boldly denounce and condemn crime and murder, whosoever they exist. We are of opinion that Dr. Liston's late speech will issue forth in a deplorable increase of political and sectarian strife in this country. That is already one evil outcome of the Bishop's intemperate speech. We hold no brief for the Protestant and Political Association. Some of its public utterances and methods of attack in the past have alienated many from joining its ranks. But we prophesy that Dr. Liston's rash speech will do more than all else to swell the ranks of this Association, and also to increase the bitterness of both political and religious strife in this land. He has placed in the hands of the P.P.A. a weapon that they will well know how to wield, and we are willing to believe that in the coming Parliamentary election the echoes of Dr. Liston's intemperate and perfervid oratory will be heard in the polling booths throughout New Zealand."

Judging from the records of the last elections in the State of New South Wales, we are of opinion that this forecast is extremely likely of fulfilment. But, what is more lamentable, the segregation of Romanists into a camp "apart" in our common life is full of grave omen for social peace and progress. Protestants are at last finding out that, in the intention of this Roman hierarchy their only rightful position is that of the ancient Gibbonites, "heavers of wood and drawers of water."

The Diocese of Wellington has in hand the excellent scheme of building a War Memorial Cathedral, "exceeding magnificent, which shall bear witness to the place religion should have in the life of a people." Great interest in the project has been manifested in England and New Zealand, and much money has been contributed by straight-out giving. Evidently a lull in the flow of donations has proved too much for the faith of the enterprisers, and unideal methods of raising the balance of the money are being considered. The following righteous protest was sent to the Church Chronicle by a "Returned Soldier":—

JUMBLE SALES.

Dear Mr. Editor,—I have seen an advertisement in the Wellington newspapers an-

nouncing that the Executive Council for the Military Chapel Fund were arranging a Jumble Sale in aid of this Memorial, and I am writing to ask you whether this is a very worthy way of raising the money required to erect a memorial in honour of our comrades who fought and gave their lives for their country in the Great War. Some years back we were being constantly told that no sacrifice was too great to show our gratitude to the brave men who fought and died for others, but there does not seem very much sacrifice or generous giving in this matter of Jumble Sales in honour of the fallen. I should like to see a Military Chapel very much, but the money for it ought to be given by straight-out giving, and not raised by concerts, guessing competitions, produce sales, and the like, if the memorial is to be worth anything. But if it is to be built by Jumble Sales, and people cannot give more than their old boots and clothes for it, well,



MR. W. E. MORRIS,
formerly Registrar of the Diocese of Melbourne,
who enters upon his 35th year of age
on July 8th, 1922.

I for one, would rather see no Military Chapel at all. Jumble Sales seem to me to be the very limit!

No; not the very limit. There is certainly one town, in the Australian Commonwealth, that proposes to build its great Memorial to the men that gave their lives for righteousness and liberty by means of the demoralising expedient of gambling. This seems to be the acme of unfaith, ingratitude, and selfishness. Far better were it to have no memorial at all.

The attention of the public has recently been drawn to the curse of gambling in the community. In New South Wales a responsible Minister of State has stated his determination to enforce the law of the State against the promoters of this evil, and, incidentally, has checked the sale of Golden Casket tickets, the gambling scheme of the Government of Queensland. Of course this

brings upon the Minister's head plenty of cheap sneers and criticism, but the public generally will be found supporting him in his action. The evil has been taking rest and spreading like a cancer; and all right-minded and thoughtful men will applaud the recent utterance of the Lord Mayor of Sydney, in which he emphasised the necessity of serious opposition to its growth. Speaking at a meeting of citizens who were farewelling the Rev. R. B. S. Hammond, the Prohibition advocate, who is on a journey to America, the Lord Mayor, Alderman W.P. McElhone, said that he suggested that the great movement with which Mr. Hammond was associated should direct its attention to the gambling evil, and see if something could not be done to combat that evil, for, from his own experience, he knew more harm was being done by gambling in a day in Sydney than was being done by drink in a week. They might not know, but he did, that the bookmakers had representatives in all the big business houses and offices and factories in the city, as well as touts who called on the women in their homes. The amount of social wrong and the number of homes wrecked in and around Sydney through gambling was almost unbelievable, and he trusted some attention would be devoted to restricting this evil in some way. The Lord Mayor's words will cause a great deal of surprise to the ordinary citizen, who goes on his way from day to day without ever stopping to estimate the kind of forces that are operating in our common life. The Lord Mayor spoke of Sydney, but it is common knowledge that the gambling evil is prevalent to a disastrous extent throughout the whole Commonwealth.

The Bishop of Goulburn recently preached in his Cathedral a very impressive and frank sermon on the subject of Sexual Purity. In it he referred to the sin of unchastity as one of the three great sins that destroyed the dignity and purity of marriage. Dr. Radford then proceeded to give some alarming facts concerning the prevalence of pre-nuptial liaisons. He said that official statistics derived from the registration of births proved that of all the first children born in Australia in 1919, no less than 18 per cent. were born before marriage and 26 per cent. within nine months of marriage—roughly over 40 per cent. of the first children were children born of sin. The figures were frightful with regard to girls of twenty-one and under—27 per cent. of their first children were born before marriage, and 44 per cent. within nine months—in all 71 per cent. Other countries might be as bad or worse. We were concerned only with Australia. The Bishop said he spoke from personal knowledge of tragic cases of girls led or fallen into this sin who never dreamed of such a fall.

He hated to speak, but dare not keep silence. He urged men and boys to stop the first smutty tale or joke they heard, to resist that devil's lie that men could not and need not keep pure, and to treat all girls and women as they expected other men to treat their mothers, sisters and daughters, and urged boys especially never to say or do anything that they could not bear their mother to know. He urged girls and women to dress and behave in such a way as to claim the respect of men, to trust no man who wanted to take them into the dark, and to stop the first touch of familiarity. He urged parents and friends to train the young to hate impurity like the plague, to teach them that they cannot fulfil God's purpose unless they have learned to keep straight and clean before God and man."



MEETING OF THE NATIONAL COUNCIL.

Official Report by the National Secretary.

An important meeting of the National Council was held in Melbourne on June 2nd and 3rd. The Hon. Groom (Associate President) presided throughout. There were present the Bishops of Warratara, Bendigo, and Gippsland, and representatives of every State. The delegates were cordially welcomed by the Archbishop of Melbourne, who expressed his fullest sympathy with the ideals and aspirations of the National Movement. Mr. Groom reviewed the whole situation in the light of the operations of the past twelve months, and spoke most thankfully of the accomplishments of that period of the growing sympathy of the whole Church towards the Society, and stated that he viewed the future with strong hope. A large amount of important business was transacted. The national treasurer, Mr. H. C. Byrne, presented a satisfactory financial report. It was stated that the Commonwealth Men's Sunday had been widely observed, and it was agreed to suggest that a Sunday in August of each year, beginning in 1923, should be Commonwealth Men's Sunday, and that the Week of Prayer should be observed at that time. It was decided that a primary objective of the Society should be that of providing the Commonwealth with a constant stream of desirable candidates for ordination. The Bishop of Bathurst agreed to continue to act as National President, and a resolution was recorded expressing the gratitude of the Council for his work. The Bishop of Gippsland was appointed Associate President to help the National President in carrying out the work connected with that office. A considerable time was given to the consideration of the request of the Standing Committee of General Synod, that the Society should undertake the work of all immigration to Australia. It was decided to do all in our power to co-operate with existing Provincial and Diocesan organisations, and to do anything else which would result in this pressing and challenging work being adequately undertaken throughout the Commonwealth. It was decided that the Annual Conference should be held in Sydney from the 28th of December next to the 1st of January. Appeals were received from the Missionary Societies in their temporary financial embarrassment. The Council passed a most sympathetic resolution speaking of the splendour of the work being done, and calling upon every member of the Society to strengthen and increasingly back the whole enterprise by means of at least an annual subscription. The work of the Church of England Boys' Society was strongly commended, and it was agreed to recommend that the holding of Missions to Men Retreats and Quiet Days be a feature of the operations of next year. The Rev. Kenneth Henderson, of Adelaide, in association with the officers of the Council, was appointed honorary editor of the

When a man is rescued from evil you save a unit; but when a child is prevented from evil you save a multiplication table. If this strikes you, then send along to—
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Men's Magazine. The Council expressed its satisfaction that a hostel for men had been established in Launceston, and that others were projected. It was agreed to recommend the holding of further group conferences between employers and employees for the increase of harmony and goodwill in the realm of industry. The Rev. A. R. Ebbs was re-appointed National Secretary for a further period of twelve months. The Council expressed its thankfulness to every member of the Society who is co-operated with them in their nation-wide work.

A Sense of Vocation.

(By the Rev. Walter Lock, D.D., Lady Margaret Professor of Divinity at Oxford.)

"Faithful is he that calleth us, who also will do it."—(1 Thess. v. 24).

Calleth us to what? The answer has been given earlier in the same Epistle, when the three missionaries, Paul, Silvanus and Timothy, exhorted their converts to walk worthy of God, who called them unto His Kingdom and glory (ii. 10). We are called to share the privileges and to perform the service of members of the Kingdom of God.

And the call is not merely an event of the past, of the time when we were baptised or confirmed or first heard of the Gospel; the call is a present call; it is "he that calleth," who is now calling us. Still morning by morning the voice is calling, calling, calling; calling us into the service of the Kingdom; and it is a call for everyone, a call to the youngest boy or girl in the congregation to rise and do his work in choir or in school "as in the great taskmaster's eye"; a call to the oldest among us to do what still is in his power. And if you ask what that is, I would answer in the words of a lady, 103 years of age, who, on being asked whether life was not a weary thing when she could do nothing, answered, "Oh, no. I can still love and pray." And, if we were to take a definition which has been given of happiness as "constant employment with the sense of progress"—we may say that God is calling us to the happiness that comes of service.

But to-day there is one special use of the word "calling" about which I wish to speak; our calling in life. The use of the word comes probably from St. Paul's use in 1 Cor. vii. 20: "Let every man abide in the same calling wherein he was called." St. Paul uses it indeed then in a much wider sense of the condition of life, whether Jew or Gentile, master or slave, but in English it has been narrowed down to the actual trade or profession which we follow.

Profession as a Vocation.

Now I want everyone here to think of his profession as a vocation, a thing to which he has been called by God to do it as for God, and in which he is constantly being called by God to do it better and better as for Him. Those of us who have entered the ministry of the Church are compelled to think of our own profession as such. Each one of us is challenged with the questions, "Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and administration to serve God for the promoting of His glory and the edifying of His people?" "Do you think that you are truly called according to the will of our Lord Jesus Christ and the due order of this realm to the ministry of the Church?" And we have answered, "I trust so"; "I think so." And surely it would be a good thing if some such challenge were made for all professions; if there were a formal admission by the whole body or guild or trade union, emphasising the duty of service to the community. Let me give two illustrations:

You may have noticed that lately the editor of the "Times" has pleaded for this sense of vocation in all who become journalists. "The making of newspapers," he said, "was a trade, a craft, a profession, or whatever else they might like to call it, but it was a branch of human activity that no one should enter unless he or she felt a vocation for it." And the reason why he pleaded for this was because what was really indispensable for a journalist was what they might call character, ability to distinguish between what was fundamentally right and what wrong, a hatred of injustice, a fund of human sympathy, a kind heart, and fearlessness in following the lead of an informed conscience.

And within the last two years the Clarendon Press has published two short series of "Essays on Vocation"; they deal with vocation for the ministry in its various forms—either at home or abroad, or in the study of theology—but by no means only with that; they deal also with vocation in literature, in art, in medicine and nursing, in commerce,

in industry, in education, in home life, and in the life of a religious community. They are all valuable, and I think that any woman whose work is that of home-life would find much to help them in the essay on "Vocation in the Home"; and all, whether employers or employed, would find much to make them think of the way to better present conditions in the essay on "Vocation in Industry."

An Essential Difference.

Now the essential difference between regarding our work as a profession and as a vocation is this, that we rise above merely thinking—as indeed we cannot help doing—of how to make a livelihood for ourselves; we have to do this, but we have also to think that we are answering to the call of another, we are considering our work as service—service to the needs of our family, or to the guild or community to which we belong. We are considering, "How can I best develop myself, not for myself, but for helping the needs of those around me?" And there must be some here to-day whose profession is still uncertain, who have still the choice before them, who still are anxious for guidance, who want to know how they are to hear the call of God. It is not easy to answer that in one simple way, for God speaks, as He has always spoken in times past, in divers manners; but all these are ways by which He sometimes speaks.

(a) He calls the circumstances of our lives; that fact that we have been able to have a university education opens out to us the possibility of careers which are closed to the less fortunate; it widens out our choice. Or again, there may be hereditary duties which need us; an inherited estate to keep up; an inherited profession to be carried on for the sake of the family; and unless some higher call becomes clear, this may be decisive.

(b) God speaks through the judgments of others about ourselves; a parent's wish, a schoolmaster's or a tutor's judgment, the encouragement of our friends. None of these can ever be the last word, but they have to be considered, and they may go very far with the diffident or morbid spirit which scarcely ventures to form or trust its own decision.

(c) But the last word must be spoken by ourselves. I believe that this profession is the one which attracts me most; I believe that it is the one in which my gifts, my character can best be developed so as to help others; I believe that those gifts and the circumstances of my life have been ordered by God, and I can take it up as at His bidding. In coming to such a decision I think that there are two instincts which we can most safely trust.

One is the instinct of pity: pity—as the word is one form of the Latin *pietas*, so the instinct is one form of true piety. What is it that stirs most our feeling of pity? Is it bodily suffering? Then that will lead us to devote ourselves to healing as doctors or nurses. Is it the condition of the poor, with squalid homes, with no chance of real development, with no outlook for the future? That a guide to administration or political life; to Parliament or the Civil Service. Is it ignorance and stupidity? That will guide us to education. Is it spiritual disease, morbidness, loss of faith, want of love, despair? That will guide us to the ministry of the Word, to the desire to teach others the wholesome and healthful words of our Lord Jesus Christ.

Instinct of Admiration.

The other instinct is admiration. What are the things that lift us out of ourselves into enthusiasm, which make us feel our own smallness, which make us long to do the like, whether we come across them in real life or read them in literature? Is it beauty of style, exquisiteness of phrase, lucidity of argument, the power of presenting a truth in proportion? That will guide us to literature or journalism as our profession. Is it beauty of nature, beauty of colour, of form, of sound? That will attract us to some form of art, which will help us to open the eyes of others to the beauty of the world. Is it the skill of the surgeon, the insight of the physician, the tenderness of touch of the nurse? These will lead us to medicine. Is it the power to stir men's minds to action, to unite, to control, to inspire? That will point to politics or to the Ministry. Is it the sense of justice, delight in wrong being punished or innocence righted? That will lead us to some form of legal work. It has been said lately that the unifying element in the character and life of a great judge was a kind of metaphysical passion for justice. "Justice was with him not a compromise, not a mere inversion of injustice, neither was it mercy nor kindness, but the constant effort after an ideal in judgment and in action which would make even mercy and kindness superfluous because unwanted." Once more—is it some great act of self-surrender,

some sacrifice of life to save another in war, some whole-hearted devotion to the poor in a parish, or it may be some turning the back upon material comfort and the affection of friends for the sake of the truth; surely that will come very near to being a call to the priesthood.

How to Choose.

So, then, if there are any here still hesitating in their vocation, let me say:

(1) Make your choice a matter of prayer, that the Holy Spirit may enable you to have a right judgment in this.

(2) Consider whether home ties make the matter clear and are decisive for you.

(3) If not, try to look out more widely: to consider the needs of your country, of the Empire, nay, more widely of the world. In what form can your gifts most help the needs of the moment?

From the point of view of humanity I would say that the greatest need is for men who will weld nation with nation in a common sense of brotherhood, who will preach a gospel of respect for others, of consideration, of forgiveness, of justice, or love; it calls for men who will unite Christians, and by a Christian life and teaching attract those outside into a Catholic Church.

Such advice is but for a few; but for all I would say again, accustom yourself more and more to think of your profession as a vocation, as a call repeated day by day to use your powers for service, as a call to constantly higher service; then you will have the happiness which comes from constant employment with the sense of progress; your work will be better done. Our true work is done with joy in the doing of it. The real reward of teaching is proportionate not to the amount of effort we put into it, but to the joy we take in doing it. And if you can feel that such a call to service comes not only from your fellow-men, but from God Himself—then you will have the sense of a power behind you upon which you can always fall back. "Faithful is he who calleth us, who also will do it." If morning by morning that call goes forth, so also morning by morning He wakeneth our ears to hear (Is. i. 11) and day by day He will give strength and support to the end, and the end lies beyond the grave, for St. Paul would bid each of us, as he bade Timothy, "lav hold on eternal life wherunto thou wast called."

English Church Notes.

Personal.

The new Archdeacon of Berkshire is the Rev. Richard Wickham Legg, who has worked in the diocese of Oxford for the whole of his ministerial career.

The Bishop of Worcester, Dr. E. H. Pearce, has been chosen as the Lady Margaret preacher at Cambridge this year.

Rev. J. W. Pratt, a grandson of Josiah Pratt, was appointed a vice-president of the C.M.S. The Archbishop of Melbourne and the Bishop of Salisbury have accepted the same office.

An interesting item in Memoriam notice occurs in the "Guardian" in reference to the late Bishop Mercer's death. It reads:

"The death of Bishop Mercer will be as sincerely mourned in Australia as it is in Chester and in many other parts of England. His contributions to the life and influence of the Church were those not always found in holders of the Episcopal office. He was a welcome speaker on Labour platforms, and his intellectual gifts, combined with an unflinching source of humour and ready speech, enabled his pleadings for Christian conduct to be heard in many places where the Church is not always in evidence. Certain sections of the Church thought him unconventional and doubted the wisdom of his utterances, but so forcible were his words that they never failed to secure ready hearers, and often willing consent. Many who knew him intimately rejoiced that a Bishop should so fearlessly discuss great questions in language which penetrated to the minds and hearts of his hearers."

Dr. Mercer's gifts were of the most varied character. He was an artist and musician, a philosopher and a man of science, and in each of these arts he excelled beyond ordinary men. Now that death has come so unexpectedly and closed a career so fruitful in influence, few in Australia will withhold the due mead of praise to one who loved his work and gave himself to it in unstinted devotion. Judged by certain standards of excellence, he may be held to have failed. He had no liking for the routine and administrative work of a Bishop's life, but his strenuous days abounded in teachings and efforts which marked him everywhere as a man of independent thought and fearless courage. A circle of private friends admitted to his

innermost thoughts mourns his loss as that of one who possessed the rare quality of a genius for friendship.

Dr. Mercer was educated at Rossall and Lincoln College, Oxford. After taking his degree in 1878 he was ordained in the diocese of Durham, but a few years later became curate of the Rossall School Mission at Newton Heath, Manchester. This led to the two important Manchester rectories of St. Michael's and St. James's, Gorton. From the second in 1902 Dr. Mercer was appointed Bishop of Tasmania.

After serving for twelve years Dr. Mercer resigned the Bishopric, and, returning to England in 1914, was appointed a Canon-Residentary of Chester two years later, and Archdeacon of Maclesfield in 1919. The late Bishop was a prolific writer. Among his best known books are "What is the World External to the Mind?" "The Science of Life and the Larger Hope," and "Why do We Die?" His last book, "Alchemy: Its Science and Romance," was reviewed in "The Guardian" as recently as January 3.

The death is announced of the Rev. Arthur Elwin, for 30 years C.M.S. missionary in China. He was 76 years of age.

Rev. Garfield Williams, O.B.E., M.B., has been appointed to an Educational Secretaryship of the C.M.S.

Modern Churchmen's Conference.

The Bishops of the Convocation of Canterbury had a long and important debate, arising out of a protest presented by the E.C.U. in which a definite pronouncement from the bishops was sought. Their Lordships considered that such a definite pronouncement would be ill-advised, and after a full discussion the following pronouncement was unanimously passed:

"This House declares its conviction that adhesion to the teachings of the Catholic Church as set forth in the Nicene Creed—and in particular concerning the eternal pre-existence of the Son of God, His true Godhead, and His Incarnation—is essential to the life of the Church, and calls attention to the fact that the Church commissions as its ministers those only who have solemnly expressed such adhesion."

Further, this House recognises the gain which arises from inquiry, at once fearless and reverent, into the meaning and expression of the Faith, and welcomes every aid which the thoughtful student finds in the results of sound historical and literary criticism, and of modern scientific investigation, of the problems of human psychology; and it deprecates the mere blind denunciation of contributions made by earnest men in their endeavour to bring new light to bear upon these difficult and anxious problems. At the same time it sees a grave and obvious danger in the publications of debatable suggestions as if they were ascertained truths, and emphasises the need of caution in this whole matter, especially on the part of responsible teachers in the Church."

C.M.S. Income.

The total general income in 1921-2 has amounted to £467,473. It should be noted that this income is £100,000 more than the average of the last five pre-war years, though it compares with £520,216 last year. Of the amount contributed during the year and of balances of appropriated contributions of 1920-1, a total of £495,644 is available to meet the total expenditure of the year, which has been £538,007, including £47,889 of auxiliary contributions. There is, therefore, a deficiency of £57,363 on the year's working. The deficiency on the previous year of £112,022 has been reduced by sales of property in India to the extent of £18,514, and by further receipts on account of the Medical Mission Auxiliary of £12,194, leaving a sum of £81,814 on account of the old deficiency, and a total debit balance of £138,667 to be carried forward. Further contracts have been entered into for sales of property to the extent of £82,050, and the delegation to India have reason to believe that in the course of the next two years further properties can be sold in India, and that if this can be done the proceeds may eventually liquidate this debit balance. In view of the facts that the estimates for the current year are £500,000, as against actual receipts of the past year of £467,473, the Committee have felt that it was absolutely imperative to make considerable reductions in expenditure, and after prolonged consideration they have been able to reduce the expenditure for the current year to £500,000. The Committee have only been able to do this by reduction of work abroad and in the home staff.

Admiral Sturdee on the British Sailor.

The annual meeting of the Missions to Seamen was held on May 1st in the Great Hall of the Church House. Admiral of the Fleet Sir Doveton Sturdee, Bart., the victor in the Falkland Islands battle, presided, and

there was a large attendance of friends and supporters of the work. Reference was made to the great loss the Society had sustained by the death of its General Superintendent, the Rev. G. F. Wilson, chaplain to the King, who devoted thirty-eight years to work on behalf of sailors, and the hope was expressed that the example of his life and work would stimulate all to fresh effort and increased support.

The annual report contained a detailed review of the year's work in 122 ports at home and abroad, and showed that, in spite of many difficulties, the work had been well maintained, and was much appreciated by the sailors themselves. The Society has a staff of seventy-six chaplains and ninety-two lay readers, and maintains 152 seamen's churches and institutes. The financial statement showed that the Society has to face a deficiency of £10,000 on its general fund. The Committee see their way to a reduction of £5000 in the expenditure; they hope to receive £1000 in response to a special appeal in connection with the annual meeting. That leaves £4000 to be raised, and all friends are asked to do all they can to help, so that the work may be carried on without the burden of debt. The net income received at the headquarters of the Mission was £62,148. The amount contributed to local funds at stations at home was £23,231, and £44,888 were raised locally at stations abroad, bringing the total income of the Society for 1921 up to £129,634.

Personal.

The Bishop of Rockhampton hopes to open the new schools at Bardcaine on July 25 and the Girls' School at Yeppon in February next. A home for orphans will be opened in August.

Canon Burns, of Nairobi, East Africa, will preach in St. John's Cathedral, Brisbane, on next Sunday evening, July 2.

On the 8th May, William Bridle, aged 95, died at Rosedale, N.S.W. He was throughout his life a faithful member of the Church and was the first churchwarden in the Parish of Tumut.

Rev. W. Ballachey, Chaplain to Public Institutions in Wellington, N.Z., on Trinity Sunday celebrated the 50th anniversary of his ordination to the diaconate.

Rev. H. M. Warren, of the Aborigines' Mission at Roper River, in a letter to the C.M.S. in Sydney, states that after founding a station at Groote Island, he had a very trying voyage by the mission cutter Holly on his way back to the mainland, and only escap-

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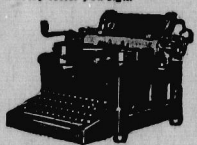
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ed disaster by a miracle on several occasions. So much gear was lost that the provisioning of the new station will be difficult.

Prior to his leaving Mittagong New South Wales, the parishioners of St. Stephen's entertained the rector (Rev. E. Heffernan) and presented him with a wallet of notes. Mr. Heffernan is now rector of Woolwich (Sydney).

Rev. R. Woodger, at one time Vicar of Byron Bay (N.S.W.), has gone to serve under the Bishop of Adelaide, and his brother, Rev. H. Woodger, once Vicar of Ballina, has just been appointed to the parish of Mid-Clarence.

Miss Mary Lambert, after being trained at the Deaconesses' House, Sydney, was ordained by the Bishop of Gippsland on St. Mark's Day, at St. John's, Maitra, as the first Gippsland deaconess.

Canon Hirst, rector of Paterson, in the Newcastle diocese, is retiring from the active ministry at the end of this month. He was ordained in 1875, and has been successively rector of Dubbo, Warren, Carcoar, Rylstone, Hill End, Hamilton, Scone and Paterson.

Miss Maud McIntosh, of the Church Missionary Society's staff, is engaged to be married to Rev. J. Bird, B.A., of Chu Chi, a missionary of the Church Missionary Society. Miss McIntosh is a daughter of the late Rev. George McIntosh, of Sydney.

Miss Agatha Flower, second daughter of the late Rev. Willoughby Flower, rector of St. Mark's, Darling Point,

Sydney, was married on April 20 at St. Mark's to Mr. Douglas Close, of Warren. The ceremony was performed by Canon Goddard, an old friend of the bride's father, assisted by the Rev. E. Howard Lea.

The Archbishop of Melbourne, during his stay in Sydney last week paid a visit to Wahroonga to Mr. W. E. Morris, formerly Registrar of the Melbourne Diocese, and associated in the Registry with each of the former occupants of the See. Mr. Morris is in his 92nd year, having been born on July 8th, 1830.

At last meeting of the Anglican Library Committee the resignation of the Rev. J. Allen, the librarian of the Melbourn Library at St. Paul's Cathedral, Melbourne, was received with regret. The Rev. H. F. Miller has been appointed to the vacancy.

At the annual meeting of the C.M.S. in Sydney, Archdeacon Boyce, the G.O.M. of the Sydney Diocese, presented the Society with a framed picture of Samuel Marsden, first minister of Parramatta, and the founder, in 1814, of the C.M.S. Mission to the Maoris.

The Hon. L. E. Groom, M.P., has been appointed a lay canon of St. Paul's Cathedral, Melbourne.

Rev. T. H. Sapsford, of Victoria has accepted the curacy of St. Stephen's Church, Newtown, Sydney.

We regret to learn that the Rev. A. Law, editor of the C.E. Messenger in Melbourne, is resigning his position. During the period of his control the

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Messenger has been greatly improved in every way. We have admired Mr. Law for his straight out dealing at a time of grave difficulty and for his temperate and able conduct of the paper during his editorship.

Rev. J. H. Raverty, of Gisborne, has accepted the incumbency of Holy Trinity, Thornbury, in succession to the Rev. C. W. Wood, who goes to Christ Church, North Essendon, Victoria.

Colonel Hurry, D.S.O., V.D., has been appointed Chancellor of the Diocese of Bendigo.

Bishops Langley and Baker recently were associated in the celebration of the marriage of the Rev. F. A. Philbey and Miss E. MacEwan. Mr. Philbey is vicar of Kangaroo Flat.

Bishop Green, assisted by Rev. H. B. Hewett, conducted the service at Queen's Hall, Parliament House, Melbourne, on Saturday last in connection with the funeral of the late Lieutenant Bennett. Rev. J. Jones officiated at the graveside.

There died at his residence, Delbridge Street, North Fitzroy, on Sunday week, Thomas Halliburton Balmer. Mr. Balmer was first elected to St. Luke's vestry, North Fitzroy, in 1883, and had sat on that body almost continuously to the time of his death. He was for some years a member of the Synod of Diocese of Melbourne.

The Bishop of Ballarat has appointed the Rev. F. T. Morgan-Payler, M.A. Vicar of St. Peter's, Ballarat, the Rev. F. W. Coupe, Vicar of St. Arnaud, and the Rev. W. O. J. Jessop, Vicar of Port Fairy, to the three Canonries lately created.

Among the recipients of honours on Anzac Day was the Rev. E. S. Clairs, Rector of East Fremantle, on whom was bestowed the Victorian Decoration for long service. The Rev. C. L. Riley was among those to receive the Victory Medal at the Anzac Day parade.

Mr. C. E. Albrecht, C.E., a devoted Churchman of the Bendigo diocese, died on May 27, aged 81 years.

Rev. E. C. R. Beale has been appointed to the cure of Matawi (diocese of Waiapu).

Rev. G. H. Morse has been appointed chaplain of Waerenga-ahika School (diocese of Waiapu).

Canon Mutter, of Christchurch, left New Zealand recently. He will visit, India, China, and the Old Country.

Rev. E. G. Maxted, who lately served for a short period as Vicar of Aramoho, has been appointed Vicar of St. Alban's Cathedral, Toronto.

Rev. R. J. A. Simmonds, L.Th., who was formerly on the staff of the Melanesian Mission, has been licensed as curate of St. Peter's, Wellington.

The Rev. H. J. L. Goldthorpe, who for the past year has been Organising Secretary for the Wellington Diocese, will succeed the Rev. J. G. Castle as Vicar of Eltham.

Last Sunday Rev. P. A. Wisewould, M.A., was ordained to the priesthood by the Lord Bishop of Gippsland.

Our Melbourne Letter.

(From our own Correspondent.)

It is said that an iceberg floated down the Pacific into the Tropics, and was seen at Hawaii a few weeks ago. Many of us would not have been surprised to hear that it had entered the Heads. About the worst day of all was Wednesday, 8th, the date fixed for "Islington" in Melbourne. All the morning the rain came down in slanting lines, and the mercury shrunk lower and lower into itself as though it were trying to avoid the freezing blast. About an hour before starting time, however, the weather cleared, and the sun did his best to cheer. But only a moderate number of clergy found their way to St. John's Mission Hall to confer on the subject of "The Spirit of Adventure in the Christian Ministry."

Three papers were read. Rev. C. L. Crossley, of St. Barnabas, S. Melbourne, on the spirit of adventure, and the Revs. R. G. Nichols, of Ridley College, and J. A. Schofield, of St. Mark's, Camberwell, on lives of adventure.

The general tone of the first two papers was that the Church must have courage to face the fact of her comparative failure and adapt herself to altered conditions.

There is no question whatever that our services do not interest the average man, and can seldom be said to really thrill those who do come.

Somebody once described Edinburgh as being too "West-endy and East-windy." Perhaps the same could be said of our Church; we are too respectable and too cold. The impression made by a typical service upon a soldier returning from the front is shown in a letter which is quoted by Dr. Fosdick in the Atlantic Monthly for January, 1919.

"The sonorous ritual was recited with prosaic monotony; the Scriptures were read without sympathy or understanding, as though their language were too sacred or too unhuman for mortal articulation; the singing was a thing of faint and feeble beauty, dwelling afar from human emotion in the sanctified east, a thing of delicate frailty in which it were sacrilege for the assembly of the faithful to have any part or lot. The sermon was a stunted dissertation upon the importance of the Church, the greatness of her mission on the earth. . . . This lifeless conventionality, this numb inertia, this sterile stagnation, this insipid, lukewarm, Laodicean pap!"

Lord Hartington had such a drowsy way of speaking in Parliament that a witty writer once said that he was the only man who had ever dreamed that he was addressing the House, and wakened up to find the dream true! If many of our sermons could speak for themselves, would we not hear them say, "We are the stuff that dreams are made of, and our little life is rounded with a sleep."

To wake up would be an adventure;

to succeed in waking up—really waking up—all our Church people would be as thrilling as the trump of battle.

Mr. Nichols devoted much of his paper to a practical suggestion that the clergy might each take a turn for a period of five years in the mission field. The papers brought forth considerable discussion, and Archdeacon Aickin's summing up was masterly.

The Archbishop afterwards gave a brief message to those of us who were able to stay for tea at the C.M.S. rooms. An innovation was an evening session for laymen at which able papers were read by Prof. Woodruff on "Why I Believe," and Mr. H. J. Hannah on "Why I Read the Bible."

A Real Holiday.

(By a Member of the School.)

A real holiday is one that is not only beneficial to the physical strength, but one that will re-create body, soul, and spirit. This was felt by the members who recently attended the "Missionary Study School" held at Newport, N.S.W., under the auspices of the Council for Missionary Education, from June 2nd to 7th. The school commenced on the Friday evening, most of the members arriving in time for tea, which was followed by an introductory meeting, when the president, Rev. H. Linton, spoke on the aims of the school and how each one could contribute his or her share in the discussions, etc., and so help to make the school a success. The meeting closed with intercessions and benediction. The routine for each day was as follows: The first hour was devoted to Bible study on the missionary obligation, which aimed at studying the principles underlying missionary service.

The second hour was given up to a general conference on practical ways of developing the missionary enterprise in our own churches, not only among the general congregation, but also among the children.

When one had the privilege of hearing the experience of those who had come from the foreign fields, and finding out the needs of those who still sit in darkness and the opportunities for service of the true disciples.

Neither was the social side of the school forgotten. Each afternoon would see the whole party set out with cups, biscuit tin, and some utensil for boiling water, to some distant hill, where "billy tea" would be indulged in, after which the happy party would stroll leisurely home in time for tea.

The evening session would then begin. Addresses were given by those who had been serving the Master in China, India, and the Pacific. Then followed a devotional address on "Fellowship," by the chairman, Rev. F. V. Pratt, after which the day would be brought to a close with intercession.

This is just a brief outline of the study school which is held annually; but one can only taste the fullness of the benefits derived therefrom by attending; for it is just this getting away from the cares of our everyday life and the toil of the city to the pure air of hills and valley and sea, where one can view His handiwork, one seems to get into closer communion and fellowship with God, and so stimulate the spirit that it is ready to go forth with renewed vigour to help in the extension of Christ's Kingdom at home and abroad.

It is therefore hoped that next year more of our Church workers will avail themselves of this opportunity for gaining more knowledge of the cause of Christ throughout the world, and also of deepening their spiritual life and gaining strength physically, which constitutes a true holiday.

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The Church Record.

JUNE 30, 1922.

"EYES FRONT."

This is to be the motto of the New Year of Missions if it is to be a year of progress and victory. It was the "catch word" of the powerful oration of a powerful address at the great C.M.S. annual meeting, held last May in London. Dr. Bardsley, the Secretary of C.M.S., closed his address with these significant words:—

"It is not the amount of work which we do which is important as the character of that work. Do not keep your eye continually fixed on our balance sheet. We need very much at the present time to hear the old order: 'Eyes front!' That which is important, that which is the test of a good year, is not so much the balance sheet, but it is the character of the work at the front. It is the redemption of lives; it is the building-up of the Church; it is the advancement of the Kingdom of God at the front; it is the character of our work which is vital. I would rather have fewer men and women well taught, well equipped, their hearts burdened with a passion because they know day by day the fulfilling power of Jesus Christ, than a much larger number ill-equipped and without a living message. I would rather that we had a smaller work really, but wise and strong, with understanding of conditions in India, with wide and full sympathy, than a larger work without that understanding, that sympathy, and that wisdom. Work which is evangelistically weak and which is ineffective may be a positive hindrance to the cause of Christ, for it lowers the prestige of Jesus Christ and the faith of Jesus Christ. All the missionary societies, I believe, need to have deep conviction on this point, that the work which beyond all words is worth doing is that which is aglow with the light of Christ, which is filled with the spirit of Christ, which is gloriously evangelistic, which reveals something of the love and power of Jesus Christ. We cannot evangelise India; but, wherever we are, let this be our spiritual aim—to make Him known. It is not for us to impose upon India our formularies, many of our statements of doctrine, our forms of worship, that which is local in our ecclesiastical life, but it is ours to give to India, to take out part in giving to India the essentials of the experience of Jesus Christ, and to give India all freedom to express truth in their own way and to express their own life. The need of India? Oh, but the need of India is Jesus Christ himself, and then India will fall down and worship Him. When India sees Him as living Saviour and King, India will find rest, and the hopes and desires of India will be fulfilled."

The call is the appeal of expectant faith. On every side, from these great May meetings, almost without exception, there came reports of deficits and retrenchment. The past few years have been years of great financial stress. But, in spite of so much to discourage the call to "Eyes Front" is not only the right call for those who believe that the Missionary Enterprise is the primary task of the Church, but it is a call justified by the large increase in manifested interest on the part of the home Churches.

It is the call over again to lengthen the cords and strengthen the stakes.

One has but to review the various press reports of the May meetings to see how that interest has grown, and how the Church, throughout its membership, is being awakened to its great task. Only a few years ago, one of the most widely circulated of English Church papers evidently regarded the meetings of its own particular Missionary Societies so devoid of importance that a scanty column was about all the space deemed necessary of allotment to describe the meetings. But to-day that scanty column, with its uninteresting heading, has grown into five, with headlines large and varied, indicating to their readers the great importance of the subject under review. The crowded meetings of enthusiastic supporters, in spite of grim financial straits, are sufficient encouragement to go straight forward in fuller devotion and thought to the proclamation of the Gospel of the Love of God in Jesus Christ, for the whole world of man.

The Archbishop of Canterbury, at the great S.P.G. meeting, referred to the wonderful gatherings that showed that "the Church at home had girded herself for the task." They thanked God for the Society's growth; they wanted to pass it on and go on increasing. From the mission fields of the world the news was full of encouragement, exhortation and appeal. In the C.M.S. Review of the year, after a reference to the tragic unrest in the world at large, there occurred this optimistic note:—

"In the midst of this unrest the word of the Lord is settled in heaven; and the Christian religion upon earth, founded upon the Divine Word, stands for constancy, for stability, and for principles eternal in their nature and sure in their operation. In every mission-field God's word of redemption through the blood of the Cross is being proclaimed, individual souls are being regenerated, and a new standard of human conduct is being established among them, a standard not of this world. Individual regeneration affords the only solid foundation for social betterment. Where true conversion takes place, moral improvement and social reconstruction follow in its train. Advance in education, in medical and other philanthropic enterprise, and concern for the welfare of the poor and oppressed are the natural products of missionary work. In a word, while the foundations of a semi-Christian and yet semi-pagan civilisation in Europe have been shaken, the growing Christian Churches throughout the world are proving day by day that the testimonies of God are founded for ever, that His righteousness is everlasting, and that eternal stability is the characteristic of the City of God."

That these Christian Churches are growing is the constant testimony of every missionary witness who comes to us from these heathen lands. The great mass movements in India, Africa, and other places are only instances, on a large scale, of that constant pressure into "the Kingdom of Christ" wherever the Christ is lifted up by those whose lives are consistent with their great profession. But it is the Church of God in the homelands mainly that is charged with the great commission to go on in this great venture of witness for Christ. And that Church must respond to the appeal of the needy world and to the leading of the Spirit of her Divine Master. She must go forward in self-denial and prayer with "Eyes Front" all the time, in spite of financial strain and difficulty. This was the burden of a closing speech at the great C.M.S. gathering in London. Said the speaker:—

"Fight! To fight is dangerous! It means wounds. Are we prepared for that; to fight the foes around us here at home is dangerous. If you fight the foes of intemperance, of gambling, of false finance, of crooked

policy, you will have to suffer for it. So in the fight for God it is dangerous. Are we then prepared to meet the danger? Do we want only to do the things that are safe and follow the policy that has had been the policy of the past we might have been heathen still. The great missionary who came over to preach to us faltered at one point, and he wrote back to his far greater Master in Italy: 'It is not safe to go on,' and Gregory wrote to his missionary: 'Safe! that is not the word. Go on.' That is the spirit we want to-day, and the spirit that we have somehow to recapture."

It is the great Carey's watchword over again,

"Expect great things for God!
Attempt great things for God!"

The Brisbane Synod.

The third session of the nineteenth Synod of the Diocese of Brisbane was held on June 13th and following days. The Archbishop delivered what was his inaugural address at the first Synod his Grace had ever presided over.

Dr. Sharp addressed naturally, but generously, to the call of Archbishop Donaldson to Salisbury, and the clear guidance for himself to succeed him in the See of Brisbane. Alluding to his former charge, the Archbishop said:—

"For one reason certainly I was glad to be elected to the high office for which this Diocese has chosen me, and that is the fact that I was a purely Missionary Bishop. I felt it to be a recognition of the Missionary cause, which is not all too common. The corollary to your having chosen me is that you have as your Bishop one who will not cease to try to rouse you to a proper fulfilment of your Missionary obligations. As I have said on another occasion, I feel absolutely in earnest about the Missionary cause, not only because our Lord gave the command that He did and set His Church in the world for that very purpose, not only because it is selfish and hopelessly un-Christian not to do our best to bring to a knowledge of Jesus Christ those who do not know Him, not only because the fact that 'the lot has fallen upon us in a fair ground; yea, we have a goodly heritage,' carries with it, with absolute certainty, the responsibility of seeing that others who have not that lot, that heritage, shall have a chance of sharing in them; but simply because after eleven years' residence in New Guinea, I know what I know, and am therefore constrained. The history of the Church proves with certainty that those Churches, Dioceses, parishes, which strive to bring about the conversion of the heathen to Christ, and which give unsparingly of their offerings for this purpose, are blessed in countless other ways. It is the parishes that will not give to Missions that are in debt. Let them make a venture of faith and be generous on behalf of the cause which Jesus Christ put in the forefront, and they will see that their difficulties will begin to vanish. There are many appeals in this Diocese for various objects, and times are bad, as I well know; all the same, whatever funds or causes may suffer through hard times, let it not be the Missionary funds and causes. If we are ungenerous towards Missions, our financial difficulties will multiply upon us. This seems to be altogether contrary to what, in the natural course of things, ought to be the case; and yet, as a matter of fact, the history of every Church, of every Diocese, of every parish, proves that it is the case. I can only explain it by my belief in God marking the efforts of those who try to carry out the commands of His Son Jesus Christ that the disciples of Jesus Christ should be Apostles, and should see to it somehow that all nations shall have the opportunity of coming to the knowledge of the truth."

After reviewing the steps that were being taken towards Reunion, the Archbishop said:—

"Steps towards Reunion will necessarily be slow, for the foundations must be well and truly laid. There are those who would try to hasten on the end by methods such as frequent interchange of pulpits and intercommunion; but these methods do not really bring about the desired end because they do not touch the foundations of our disunion, nay, they might delay it by making out that all is well when all is not yet well. Until there can be brought about a ministry for all, acceptable to all, the root of our difficulty remains. It is this difficulty that the negotiations and conferences taking place in various parts of the world are now seeking to solve. It was the main topic of our discussion at the Sydney Conference, and we did not pretend to close our eyes to it. Interchange of pulpits was scarcely mentioned,

if mentioned at all. For we were, I venture to say, sensible men and we knew quite well, all of us, that this matter of ordination was the great crux, and until this could be arranged on a really sound and satisfactory basis, lesser considerations were comparatively trifling. But the resolutions arrived at gave some solid ground for hope, whilst the hearty acceptance by all of the Nicene Creed was of course a thing to be welcomed with thankfulness. I myself voted gladly at Lambeth for the Appeal and resolutions on Reunion. I think I desire Reunion as much as anybody in the world can desire it. Perhaps for that very reason I deprecate what have been called short cuts to Reunion, since they obscure the issue. I want to be able to cry Peace, Peace, but only when there is peace, resting on a solid and universally accepted foundation."

The "Autonomy" question was the next subject under review; the steps taken by General Synod were outlined, and the Archbishop expressed his strong approval of the Church of England in Australia relieving herself of the ties to the Mother Church which she incorporated into her Constitution. He thought that the spiritual ties would be strengthened rather than weakened. The Archbishop also said:—

"It is an anomalous position that we should be bound by every enactment of the Church in England when we have no representation in her assemblies. We have no voice whatever in the revision of the Prayer Book, yet the revised Prayer Book (if ever it really comes to pass) will be imposed upon us. It is quite possible that we may approve of the revised Prayer Book as fully as we approve of the present Book of Common Prayer, yet it is a somewhat absurd position that we should be forced to accept every alteration made in England without having had any voice whatsoever in the making of such alterations."

In concluding his remarks on Autonomy, His Grace deprecated any sectional action.

"I should," said he, "of course be entirely opposed to any one Province of the Church in Australia having that autonomy which some of us are seeking. The opposition to autonomy would, in that case I take it, be almost universal. It is for the Church throughout the whole of Australia that we seek it. Let our Church have autonomy throughout the whole of Australia, or let her not have it at all."

In his closing remarks Dr. Sharp referred to the grave indifference to religion pervading the community. He said:—

"It cannot be denied that at the present time there is a vast amount of indifference to the claims of religion. I think that a great number of men and women who never go to Church have no real antagonism to religion, or to the Bible, or to the Church. They are simply indifferent. There is much in our beautiful Australian climate to tempt people away from anything like regular church-going. The need therefore of acting on principle is all the greater. To worship God on His own special day along with our fellow-Christians should be regarded as part of the homage we owe to God, and as it seems to me, our inclinations one way or other matter very little. Will you permit me, my brethren of the laity, to beg you not to forget the tremendous force of example."

Brisbane Synodsmen have in this impressive utterance an additional evidence of the wisdom of their choice in their appointment.

Synod Discussions.

The discussion on "Autonomy" revealed some serious differences of opinion. Both Archbishop Osborn and Canon Garland were not altogether impressed with the necessity of change. The former voiced the hope that the grand old principles of the Church of England would in every way be safeguarded. The Sub Dean's breezy assurance that the Australian Church ought not to be worried about 16th and 17th century doings evidently found some demurrers in Brisbane and will find a good many more throughout Australia.

The Synod appointed a committee, to bring up a report at a future session.

Prohibition.

The Liquor Traffic debate was said to have been one of the most interesting in the history of the Synod of Brisbane. Canon Gradwell submitted the following motion:—"This Synod is of opinion that, in view of the conflicting evidence on the working of prohibition, more determined attempt should be made to find a solution of the liquor problem on the lines of a restriction of the hours of sale." The debate was evidently breezy and full of interest, but according to the press reports, there was a plethora of the old captitudinal kind of argument employed by both mover and seconder of the motion. For instance, Canon Gradwell is reported to have said:—

"I do not hold the temperance people free

from blame in this matter. Half the trouble about drink is due to the temperance drinks provided for us. I believe if the present temperance advocates would buy a brewery and send out a cheap and very light ale it would prove in no small measure a real solution of the troubles which we are faced with to-day. I would strongly urge Mr. Hunt (a temperance leader) to buy a brewery. In a climate like this, until you find out what is a reasonable drink, you are not going to find a solution."

Was this really meant for "sober" argument? And Canon Battie went almost a step further in saying that one of the most dangerous arguments was that prohibition made for industrial efficiency. He had spent some months in teetotal Mohammedan countries and he was not at all impressed with the efficiency exhibited. "I do not fear," he said, "the competition of Egypt and Syria, with beer-drinking England."

Evidently then, in the Canon's mind, beer-drinking in England makes for efficiency, and teetotalism in Egypt and Syria is the cause of inefficiency. The argument is quite irresistible!

Prohibitionists, we trust, will now see the error of their ways. They should offer some substantial prize for the invention of such a reasonable drink as will satisfy Canon Gradwell's judgment and the toppers' awful thirst. We are glad to report that Canon Gradwell's motion was carried, with the following very important and far-reaching addition:—"That the following committee be appointed to obtain reliable evidence from the leading clergy and laity of Canada and the United States as to the working of prohibition in those countries, and report to next Synod, Bishop Le Fanu, Canons Gradwell, Battie."

An Appeal.

The Rev. Cecil Saunders, rector of Port Moresby, Papua, has written concerning a real need of the little company of white people to whom he ministers. He says:—"I have been trying to muster up courage to appeal to the Church people of Australia for the gift of a new organ (American) for the Church; ours was worn out when it was bought nearly eight years ago! We have got a few pounds towards buying a new one, but when a few people (about 100 all told) are faced with the problem of financing their ordinary Church expenses, a new organ is a secondary consideration." We gladly call our readers' attention to this appeal, and should be glad to receive donations for this purpose. Perhaps some Church or individual may have a good organ to spare which would just supply this need. Remember, "Bis dat qui cito dat."

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Mrs. J. C. Wright, president of the Ladies' Home Mission Union, entertained the secretaries of the suburban branches at Bishops-court last week. The purpose of the meeting was to settle the preliminary arrangements for the annual sale of work, which will be held in the Town Hall, on September 29. Pending the appointments of the general secretary in place of Miss M. F. Wright, who resigns at the end of the month, on account of her departure for England, Miss Ada Hogg kindly undertook to act as special secretary for the sale of work. Thirty branches were represented at the meeting, and promises of help were received from several absentee secretaries.

Dedication of Bells.

"Hark the concert of the Bells!" St. Clement's Church, Marrickville, was crowded to its utmost limits on Sunday afternoon last, some twelve or thirteen hundred people being present for the great service of Dedication of the new Peal of Bells. There were present the Dean of Sydney, Archdeacon Martin, Revs. S. M. Johnston, A. Fraser, G. A. Chambers, A. Conolly (Methodist). There was also a large attendance of Masons, with Mr. Scott Young, the Grand Treasurer. The choir from Holy Trinity, Dulwich Hill, assisted the St. Clement's Choir in the musical portion of the service, which was excellently rendered. The Dean gave an address descriptive of the bells and their functions. The bells are on the Ellacombe system, made by Taylor, of Leicester, operated by one person. Mr. W. Lee, a well-known churchworker and chorister,

was the bell-ringer. At the evening service the Archdeacon preached to another crowded congregation. Just before the sermon for the benefit of a number of old parishioners who were in the congregation, the Archdeacon requested the bell-ringer to ring out "Home, Sweet Home." The festive arrangements included a recital of church and instrumental music on Wednesday.

Ordination of Deaconesses.

The Archbishop yesterday held a service for the ordination of deaconesses in the Cathedral. The names of the ordinands were Misses Minnie Lucy Johnson, Lucy Evelyn Greenwood, and Lora Clayton. The Rev. H. S. Begbie preached the sermon.

Parramatta Items.

As a result of the recent conference between representatives of the parish of St. John's, Parramatta, and that of Prospect and Seven Hills, a recommendation went forward to the Archbishop of Sydney in favour of the establishment in the diocese of the new conventional district, to embrace Wentworthville and portion of the existing parish of St. John's, including Sherwood and Westmead.

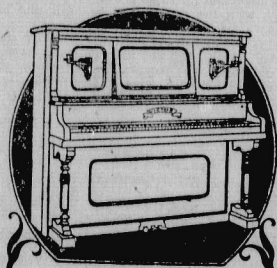
At the last meeting of the Parish Council of St. John's it was decided to give effect to the project of the rector, the Rev. S. M. Johnstone, to procure a set of bells (10 in number), to be hung in the twin towers of the historic pile of St. John's.

Historic Names.

To perpetuate the names of Archdeacon William Cowper, M.A., of St. Phillip's, Sydney, 1809 to 1858, and the Rev. Samuel Marsden, of St. John's, Parramatta, 1794 to 1838, the Chapter of St. Andrew's Cathedral has given permission for the erection in the Cathedral of memorials to them. Descendants of the archdeacon have generously offered to bear the cost of his memorial, and it is hoped to raise that of Samuel Marsden by public subscription. To the first clergyman, the Rev. Richard Johnson, B.A., 1788 to 1800, there is already a memorial in the Cathedral, and the two now proposed will connect, as far as such things can, the early history of the colony with the days of Bishop Broughton.

King's School Chapel.

A very fine chapel, erected in memory of the old boys who made the supreme sacrifice in the Great War, was dedicated by the Archbishop on Saturday afternoon, June 10, in the presence of a large congregation, in



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cluding many relatives of the fallen. The building cost over £11,000.

Mothers' Union.

The annual meeting will be held in the Chapter House of St. Andrew's Cathedral, on Friday, July 14th, at 3 p.m. Her Excellency Lady Forster (Commonwealth President) will preside. Members and friends are asked to be at the hall by 2.45 p.m. Gifts of cake, etc., for the tea should be at the Chapter House by 2 o'clock. Mr. Galbraith, Children's Court Magistrate, will describe something of the work of the Children's Court.

COULBURN.

C.E.M.S.

On Sunday, 18th June, at the 8 o'clock celebration of Holy Communion, the newly-revived Cathedral branch of the Church of England Men's Society was formally inaugurated by the solemn admission of twenty-two members. The initiation took place immediately after the Nicene Creed, and followed the order set out by the Parent Society. The Vice Dean, Archdeacon Ward, first of all made the promises himself, and admitted himself, and then admitted the new members. The branch will meet next for business on Tuesday, 18th July, and for a Corporate Communion, when further members will be admitted on Sunday, 23rd July.

An Interesting Recognition.

At the Parochial Council at Bega Archdeacon Bryant moved "that a grant of £10 be made from the church funds and a month's holiday be given to the verger, Mr. J. E. Wright." In moving the resolution, he said "that too little recognition and appreciation is given to those who labour in the cause of the Church and, for the matter of that, in other institutions also. He was sure he was doing this with the goodwill and desire of all church members. They had in their verger a typical English church verger. His love and reverence for the Church might well be a page of the old-time church verger of the Old Country church records. His care, his cleanliness, diligence and attendance for the church within and without had won the praise not only of themselves, but from visitors from far and near who make visits to the church. John Wright was one of the few remaining links of the pioneers of Bega. Some 60 years ago he came out from the old country to an uncle and worked side by side with those who later on migrated and took up the land around Bega and rose to wealth and importance. In 1866 our verger came to Bega with the contractors to build the old Rectory for Rev. J. Leslie Knight, so started his residence in Bega, which has continued on and for the past 17 years he has lived beneath the shadow and cared for the church he loves to serve. The motion was carried by acclamation.

BATHURST.

Kelso Centenary.

The question of celebrating the centenary of the parish was considered, and the following resolution carried: "That preparations be entered upon at as early date as to adequately celebrate this important event, and that the Kelso Vestry be a committee to draw up a comprehensive report, with recommendations as to the form the celebration should take, such report to be submitted to the next meeting of the Council." The Bishop and others pointed out that this centenary will be of diocesan interest, as it will commemorate the appointment of the first Christian teacher in the West. It was suggested that the celebration be held during Synod week, in 1925, and that Church members generally, throughout the diocese, be asked to take part in a great act of thanksgiving for the progress that had been made, and in a service of intercession for Divine guidance and blessing in the future. The Rev. John Espy Keane, M.A., was appointed by warrant on the 6th July, 1825. The present church was opened by the Rev. Samuel Marsden on Easter Sunday, 1835, and consecrated by the Bishop of Australia on the 3rd December, 1836. The first Confirmation was given at Kelso on the 6th December, 1836. One suggestion is to mark the Centenary of the parish by completing the restoration of the church, and the Vestry will be glad if anyone interested will assist them in arriving at a decision. This will be a fitting opportunity for those who desire to have memorials erected to communicate with the Vestry. Mr. A. Goode, of Sydney, has offered to tile the centre aisle, but the most pressing needs at the present time are an organ chamber and vestries. "Church News."

VICTORIA.

CIPPSLAND.

The Church and the Worker.

A very interesting and profitable conference was held recently, consisting of the Wonthaggi Ministers' Association on the one side, and the Miners' Union Committee on the other. The subject of the conference was "The Church and the Worker," arising from a paper read by the Rev. W. Backholer. The ministers present were the Revs. S. A. Eastman (Presbyterian), A. C. Miles (Anglican), Pastor Long (Baptist), and the reader of the paper. The Rev. T. T. Webb was unavoidably absent. The meeting was presided over by Mr. W. J. Dowling, the president of the Union, and he made a fair and impartial chairman. An excellent spirit prevailed throughout, and at the close a desire was expressed on both sides for a future gathering of a like character.

QUEENSLAND.

BRISBANE.

Cathedral Freewill Offering Scheme.

The resolution of the Easter meeting to adopt what is known as the envelope system, was promptly carried into effect, and a circular sent to the members of the congregation explaining the scheme, and inviting membership. So far, rather more than seventy have notified the secretary of their desire to join. The scheme is both Scriptural and practical. Scriptural, because it carries out St. Paul's direction in 1 Corinthians xvi. 2: "Upon the first day of the week, let each one of you lay by him in the store, as he may prosper." And practical, because it enables Christian men and women to be as business-like in performing the obligations of their church membership, as in other and less important societies.

NEW ZEALAND.

CHRISTCHURCH.

Varia.

The new Primate, now Archbishop Julius, was accorded a public welcome on June 6th. Sister Edith, the head of the Deaconess' Community in Christchurch, died on Ascension Day. After many years' patient work, the debt on the Temuka Church buildings has recently been cleared, and the Archbishop is to consecrate the fine stone church of St. Peter on the Saint's Day, June 29th. A mysterious fire destroyed the old St. Saviour's Church in 1897, and within a year the parishioners under the Rev. Thos. Farley had begun to build a new and stately little church, 68 feet by 30, in Tamaru bluestone and Oamaru stone facing at a cost, that to-day seems incredible—about £2000. Mr. J. Turnbull designed it in 14th century Gothic, with a tower and chancel which were to come later. The foundation stone was laid on the Apostle's Day in 1898.

Ratana.

The Standing Committee had before it recently the report of Archdeacon Hawkins concerning the Maori Mission to which the diocese gives £100 per year. In that report the Archdeacon stated that there is no doubt that in many settlements Ratana has deepened the desire to attend service. It may be that their motives are mixed and largely connected with the desire for physical health, but the clergy are using every opportunity to build on this foundation.

THE NEW LECTIONARY.

July 9, 4th Sunday after Trinity.—
M.: Pss. 24, 25; 1 Sam. xii. or Job xxix; Mark vi. 1-32 or Rom. xii. E.: Pss. 22, 23; 1 Sam. xv. 1-31 or xvi. or Job xxxviii; Matt. v. 17 or Acts xiii. 1-26.

July 16, 5th Sunday after Trinity.—
M.: Pss. 26, 28; 1 Sam. xvii. 1-54 or Wisd. i.; Mark vi. 53-vii. 23 or Rom. xiii. E.: Pss. 27, 29, 30; 1 Sam. xx. 1-17 or xxvi. or Wisd. ii.; Matt. vi. or Acts xiv.

Correspondence.

Creation of Flood Records.

To the Editor of the "Church Record."

Sir,—Those of us who listened with much pleasure to the interesting paper read a few days ago by the Rev. F. Cash, B.D., should, I think, carefully avoid drawing from the extracts that he gave us any such unnecessary conclusion as that the Mosaic Records of the Creation and of the Flood are merely derived and improved from the Babylonian Records.

If one is derived from the other (as may easily be the case), we may safely conclude that the Babylonian Records are corruptions (perhaps by oral tradition through the Caineites) of the earlier inspired and written records preserved among Adam's Sethite descendants. We may be sure of this, if only for the obvious reason that the corruption of teaching or narrative is a far simpler and more common occurrence than the restoration and recovery of the true from the corrupted form.

That Moses had documents before him, when he wrote the Book of Genesis, no one need doubt; and it is very probable that the Story of Creation incorporated by him into his narrative may have come down to him, through Abraham and Noah, from the very earliest days; conceivably as revealed to Adam himself.

It would, of course, be an absurdity nowadays to doubt the extremely early diffusion of the arts of reading and writing. Cobern, in his work on recent Egyptian discoveries, says that the oldest papyrus in our possession is 4500 years old; and that even that is only a copy of a treatise written a thousand years earlier; thus taking us back to a date considerably earlier than the usually accepted date of the Flood. Now that Flood occurred in the same year in which Methuselah died. But Adam himself lived (according to our chronology) until Methuselah was 143 years old. There would be no difficulty then in his handing on unimpaired nearly to the time of Noah the Records of Eden with all else that had been revealed of the creation.

A true Creation Story (however much afterward corrupted) must, of course, have been given by direct inspiration; but if anyone wishes to know whether the Mosaic story or the Assyrian Story is the more likely to have been given by inspiration, he need only read and compare the two. The sober, dignified story of Genesis accurately corresponds with the Palaeological Records; the Assyrian story, though following similar lines, treats of the creation of Gods, as well as of the universe—Chaos, Tiamat, Lahmu, Lahamu, Sar, Kisu, etc., and seems to recognise, like the Avesta, a primitive principle of evil, presiding over Chaos, and subsequently introducing evil amongst men—nor was it until the third attempt that men were satisfactorily created.

The long lives of the Patriarchs—Adam himself living until the hundred and forty-third year of Methuselah, and Noah living on until the fifty-eighth year of Abraham—must have greatly facilitated the uncorrupted transmission of original documents. When we consider, too, that the Deluge tablets in the British Museum record events in the first person, and were therefore probably written by Noah himself—there can, I think, be little question as to whether Moses wrote from original or from corrupted records.

Moreover, if there be any truth in the Papyrus records (so strangely emerging in our own day from Egyptian cemeteries and rubbish heaps to confirm the truth of our Bible) stone tablets, whenever inscribed, must always have been (in those times as well as to-day) the exceptional and not the ordinary means of recording events. The same hand that could cut letters on stone or impress them on clay could much more readily record them on parchment or papyrus.

Adam himself may have written on papyrus or parchment, as his near descendants certainly did, and the Creation Story, once given by inspiration of God, and cherished as such a document would surely be cherished, could hardly have been lost during the very few lives that intervened between him and Moses.

I venture to trouble you with this letter because it seems to me that the tendency to-day is to reduce our Bible to a mere redaction of uninspired records. These views spread among our younger clergy and among our laity with the result of disparaging the unique inspiration and authority of the Bible; and of reducing it to a mere collection of uninspired and often mistaken stories; than which nothing could be more fatal to the Faith.

P. W. DOWE.

Home for Boys at Carlingford.

To the Editor the "Church Record."

Dear Sir,—I should be grateful if you will allow me to draw the attention of suitably-qualified laymen to an opportunity for splendid Christian service in the interests of orphan and necessitous boys. I am not on the look out for a man out of work altogether, but I am persuaded there are laymen in the Church who have no vocation for the ministry, yet would be glad to embrace the opportunity for definite Christian work if such came under their notice. In our homes is a vacancy for a married couple without children. The man I want should be an all-round man, with some knowledge of tools, physical exercises, sports, etc., and able to take a simple service for boys when required. His wife should be a good needle-woman, able to attend to boys' clothes, and assist in the work of the home generally. Both should have a love for boys, and be prompted by a desire to shape their lives for Christ and the Church. The position is not what would be called a "cushy" one, but presents great opportunities in the way of moulding young lives.

If this should catch the eye of an interested layman I should be glad to hear from him as soon as possible.—Yours sincerely,

W. E. COCKS, Superintendent.

Wanted—A Volunteer.

To the Editor "Church Record."

Sir,—I shall esteem it a favour if you will kindly give publicity in your columns to an urgent need for a trained educationalist to serve in the Mission Field. I have had word from the Ven. Archdeacon Barnett, of Canton, that in order to staff considerable additions to Holy Trinity College, Canton, an extra master must immediately be found in the person of a young Churchman fired with the missionary ideal and duly qualified as a teacher. In this connection I might mention that the support for such a master has been promised, for five years, and I shall be glad to hear from a man who feels that this statement of an urgent need and his own consciousness of qualifications to meet that need, together constitute a call from God to him.—Yours faithfully,

MONTAGUE G. HINSBY,
General Secretary N.S.W. Branch C.M.S.

"Welfare of Youth."

To the Editor "Church Record."

Dear Sir,—The committee appointed by the last session of the Sydney Synod to consider "Work among young people, with a view to retaining them in the work of the Church," is now meeting, and considering various successful methods of work among young people above school age. It is not easy to decide which are the best methods of work, but as our desire is to make the fullest report to next session of Synod, we would be glad if you will, through your paper, make our needs known. The committee will be glad to receive reports of work done for young people or suggestions along these lines. Such may be sent to the undersigned. Thanking you.—Yours, etc.,

F. C. HALL,
The Rectory, Mulgoa.

Notes on Books.

Nor Scrip, being some of the incidents which have justified faith during the last fifteen years, by Amy Wilson-Carmichael, author of "Things as They Are," "Lotus Buds," etc. (Published by Wyatt and Watts Pty. Ltd., 231 Elizabeth Street, Melbourne. Price 2/- net).

The gifted Missionary writer, whose other books have been so inspirational and educational in the furtherance of the Missionary Enterprise, is engaged in a special mission of rescue work "for the children dedicated or about to be dedicated or in danger of being dedicated to the Gods of South India." All who have read Miss Wilson-Carmichael's other books know something of the terrible degradation of such children, and so will be glad to be interested in the present book. It is a "pocket edition" of the work of the great George Muller, of Bristol Orphanage fame. The same lines of faith-policy are followed, and there are the same wonderful experiences of God's faithfulness and loving care for His children that trust Him fully. The book is a tonic to drooping faith; even more so than the life of George Muller, because the chief worker shows the "ups and downs" of the life of faith, such as the ordinary Christian experiences, just because those "rough places," where doubts as-

sailed, are so vividly confessed, these testimonies of the "proving of God" are the more stimulating to us, ordinary Christians. The refrain of chapter after chapter of experience is the confession of the saint of Old Testament days, "There hath not failed one word of all His good promise." Did we say "stimulating?" Yes, to greater or more simple trust for our own work and life in "The Trustworthy One," and we hope, also, to more sympathetic and generous support of a work, of which the bare mention should evoke quick response from hearts that love and feel.

Unseen Realities, Sacred Poems, by E. May Grimes (Mrs. Crawford). (Our copy from Wyatt and Watts Pty. Ltd., Elizabeth Street, Melbourne; price 2/-). The Foreword, by Rev. J. Stuart Holden, vicar of St. Paul's, Portman Square, London, is a warm commendation: "The poems are veritable heart-throbs. Each of them has its birth in a direct message from God to the soul of the gifted writer." The reader of these poems will echo that word of commendation. There are in them many traces of the suffering that sanctifies and deepens the life. To mention the bare fact that this collection of poems includes the well-known and well-loved hymn, "Speak, Lord, in the Stillness," will be recommendation enough to very many of our readers.

The Real Australian, the quarterly organ of the Bush Church Aid Society, for May. As usual, this little magazine is brimful of interesting and often rare descriptions of the work going on under the B.C.A. auspices. There is a worthy tribute to the heroic work of the Rev. N. Hayland in and around "The Dead Finish." Sister Dorothy's experiences are amusing and pathetic. She deserves the prayerful sympathy of Church people in more comfortable regions. Her notes illustrate the needs of the way-back people, and constitute an appeal for support in person as well as finance. "The Silver City" and "Roamings and Reminiscences" are two more good articles that catch our interest. We advise all our readers to subscribe the humble 1s. 6d. for "The Real Australian."

"The Australasian Intercollegian for June. The more important articles are "The China Conference," a couple of short but graphic descriptions of speakers and speeches at that important Peking Conference, where some 1300 students foregathered. "The Imprisonment of Mr. Gandhi," a sympathetic account of what every patriotic thinker must regard as a calamity.

"Mr. Gandhi is no ordinary social reformer. All bear witness to his courage, his selflessness, his saintly and spotless character. Many Indian Christians would follow him to the death. Few Indians voices have cried with the insistence of Mr. Gandhi's that not until the 'untouchables' are given the status of men is there any hope for India. 'He is a man,' says the editor of 'Challenge,' of whom all those who know him testify that he is singularly Christ-like, one who has based his whole position upon the ultimate supremacy of moral over physical force."

Nine Anglo-Catholic Congresses in 1922.

The chain of Anglo-Catholic Congresses to be held this year is now complete. It is as follows:—"Liverpool, May 29th to June 1st; Leeds, June 20th to 22nd; Birmingham, June 20th to 22nd; Manchester, October 2nd to 4th; Cardiff, October 10 to 12th; Newcastle, October 10th to 12th; Norwich, October 17 to 19th; Brighton, October 24th to 26th; and Plymouth, November 7th to 9th. Sunday, May 28th, will be kept by many London churches as a day of intercession for the first three congresses.

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Lives of Adventure in the Ministry.

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

I.

Responsive to the World's Need.

How provokingly simple to voice Hamlet's impatient, querulous outburst!
"The time is out of joint: O cursed spite! That ever I was born to set it right."

What a thin partition separates our optimism and our pessimism. We see civilisation and democracy on uncharted seas, sailing we know not whither—and yet it is an ardent, hopeful generation, brooding the future with reckless nonchalance. We oscillate between faith and fear, between hope and despair. Old familiar landmarks, weather-beaten for centuries, stood the shocks of time until yesterday—and now, alas, they guide no longer. Time-honoured formulae in the political, economic, religious world are now "old clothes" to this generation, and the new clothes are not ready. Unrest, like froth from the seething ferment, is an outward and visible token of a material and spiritual dissatisfaction that finds no coherent expression. Even Eucken, usually so calmly-poised and working in faith towards some reconciling synthesis, is adrift from the moorings of 76 years:—

"We hope for an inner concentration of humanity, as civilisation and religion demanded, and the whole race is split into sharp antagonisms. We looked forward to an advance of the race, particularly a moral advance, and we have now to admit that untruth and injustice dominate our generation, and that there is little room for real goodness. We are, at the same time, wholly uncertain about man's place in reality and the meaning of existence. We know not what we are, or whither we tend."

Man, exulting in his mastery over the powers of nature, intoxicated by the material advance of the century, now finds himself disillusioned. Believing that he was controlling more and more the material and spiritual forces that environed and determined his destiny, man finds that the very system he has created has enthralled and chained him, and he cries for emancipation. The fruits of material victory over nature have given but evanescent satisfaction. Some sinister, ugly demon lured the nations into the cataclysmic upheaval of yesterday, and sated with the blood of the sacrificial victims, humanity now ponders over its stupefying folly. We look upon a world partly in ruins. As Lloyd George said, "There is something to repair."

Where is the new era after the war? We were optimistic. Vibrant with enthusiasm, we hailed the lofty idealism of the League of Nations with its prospective palliatives for our international disorders. Washington opens a new and glorious prospect, but Genoa bangs back the door with a heavy ominous thud.

Our economic order is sundered into two warring camps. Capital, restless as the result of the war of which it was one primary cause, now writhes and snarls because it has to pay the piper, and labour sullenly and doggedly clings to its high "nominal" but low "real" wages. There seems no hope of a rapprochement.

Religion has been hit hardest of all. When the men came home there were visions of men enlisting under the Church's banner in the fight that we called "The moral equivalent of war," but our battalions wage a mock offensive.

The Church is playing a losing game. Great educative agencies—Education, the Press, the Cinema, the novel—have passed out of our grasp. We see a weakening of moral fibre, an impatience under restraint, a wilfulness and a waywardness that will wink at irregularities and pardon excesses. There is the world that calls to us for responsive effort. The situation is not without its pathos. Though seemingly indifferent, yet it is more wistful than unbeliever. It cannot articulate what it wants. Pent-up forces find outlet in withering, destructive criticism. But the time has come for constructive effort. The world longs for a lead. Amid the clamour of babel voices, it sighs for rock foundation beneath the shifting sands of opinion and speculation. It wants more than a prop to lean on; something more stable than stilts to walk on. It cries out for certitude. Give voice! O Spirit of the living God, speak. We listen to hear, we wait to answer. Dark is the night and uncertain is the gloaming. Give us noonday light!

The first adventurous advance is to find an echoing response to the world's need. History shows that, resident in humanity in all ages, there are latent spiritual forces which react and respond to spiritual impulse and direction. The impact of Christianity of the

first two centuries revolutionised a worn-out, played-out civilisation. It gave new direction to humanity's spiritual destiny. The rebirth of spiritual thought and life and progress at the Reformation released new spiritual and intellectual forces that have driven the world on resistlessly in the path of its creative evolution. For that emancipation from thralldom, the unshackling of thought, the widening of life's horizons, for the dawn of the glory of progress and modern achievement—let us ever thank God.

But Spiritual as well as natural forces tend towards ultimate inertia. New factors arise that create friction, that disturb equilibrium. But there has never failed a compensatory movement whereby a new stability is created, a new normality is attained. In the past 50 years we have witnessed the fruitifying of tendencies at work for many a generation. We now have perceptible vision of the direction of forces let loose by the movement termed the Industrial Revolution. Life has become externalised. Man and nature are antithetical terms—and humanity is the loser. Life is becoming more artificial. We are in danger of a shallow, surface culture, serving only utilitarian ends. Work has become less of a drudge, but is perhaps more soulless, and our era of specialisation has resulted in the loss of the sphere of life in industry. The material sphere of life has witnessed the greatest triumphs of human creative genius, and little wonder is it that the materialism is rampant. It is a necessary phase in man's victory over his environment. A consequence is that world thought and direction is now anthropocentric. The ancient Greek dictum applies to day: "Man is the measure of all things." Quarrel, if you like, with the present order of things, but you must face it, and bear some responsibility too. Life very plainly is not theocentric. The slogan, "Adventure for God," strikes unresponsive ears. "Adventure for humanity" in social service makes moving appeal. Other-worldly goods are now at a discount. The centre of spiritual gravity is in the heart of man, and the sphere of religious activity is the kingdom of God on earth. The world looks for the manifestation of God in human experience, and the fruits of redemption are wanted in this life. In all ages people have craved for a utilitarian religion. They want a faith that works. Especially to-day we see the felt need for a religion of practical values, not theoretical principles. And after all, religion demands objective proof. The truest way of judging of the validity of belief is by noting its results in the life of the believer.

Here then is the way of our response. We must bring to bear on this life of human values a creative spiritual synthesis. It is the age-long task of reconciling man with God. The materiality of life is but external circumstance. An inner spiritual movement must dominate life's endeavour. The most tragic quarrel in the world is the rift in a man's soul. And in civilisation to-day man is divided against himself. His greatest effort and highest endeavour is in the economic sphere. The struggle for material existence, or for material success leaves him with nerveless, jaded energies for any spiritual conflict. Carlyle's cry, "Produce! Produce!" is now echoed and re-echoed with ironical vengeance. But what value is there in material satiety, wrought at the expense of starved spiritual instincts? The salvation of the race is not attained in complete mastery over a material environment, but in the creative development of the spiritual life within. The spiritual is the real. At our peril we banish God from the sphere of human experience and endeavour.

Instead of being conceived in lonely transcendence, far above and removed from the conflict of life, God must be brought into living, vital contact with life. Human existence must be lived and evaluated in the light of the Divine ideal. Man is not a law unto himself, nor an end in himself. He is a unit of spiritual life and force that derives its power and maintains its direction from the God and Father of all.

Here is our world task. Man now needs emancipating from himself. He must be lifted up into vital union with God. The task is a reciprocal one between the human and the Divine. The cry is not "Lord save us!" but "Lord help us to save ourselves!" Spiritual life, as Jesus conceived it, is not a proprietary concern. It is a partnership. We are now called into active partnership in the redemptive processes of life. We must take our part in the world of travail before spiritual re-birth is achieved. "We shall see of the travail of our soul and shall be satisfied." The flail of God is thrashing out the chaff. We are being tested and tried. Our contribution towards humanity's redemption is inescapable. We are being driven to restore spiritual equilibrium. To the scales of human life have been weighted against God. Our great adventure is to help re-establish the spiritual balance. Surely with quickened pulse and renewed consecration we will face the task.

Young People's Corner.

ONE OF A CANC.

Sketch of an Indian Convert from the Journal of the Bishop of Madras.

Lackshikadu's father died when the child was only six months old, and his mother brought him up, earning her living by weaving baskets and telling fortunes, the usual occupations of the Yerukala caste to which they belonged.

When Lackshikadu was 16, four men of the same caste spent two days at their hut. When they left, Lackshikadu went with them to a neighbouring village, where they had planned a robbery. They proposed leaving the lad outside the village to keep watch over their belongings, but he insisted on going with them and taking part in the burglary. His daring spirit soon won their confidence, and he joined the gang and took part in many robberies.

Later on he became the leader of another gang of four men, whom he attracted by presents of toddy (the fermented juice of a palm tree). The way in which the robberies were planned and carried out might furnish material for an Indian edition of "Raffles"! It was an exciting life as long as it lasted; but the plunder was all spent in toddy and riotous living, and there were intervals of poverty and hardship.

At last, Lackshikadu was caught by the police. This is how it came about. After a successful robbery of money and jewels, the gang drank and went off to steal a goat, leaving the money and jewels wrapped up in Lackshikadu's cloth by the roadside. The police found the loot, and the cloth was identified by the dhoobi's (washerman's) mark. Lackshikadu was arrested and sentenced to two months' imprisonment; but he refused to betray his comrades.

After that, he came to experience the truth of the saying that the way of transgressors is hard. Even his mother left him and went off to her own people. However, Lackshikadu took to himself a wife, paying 200 Rs for her. Later on, getting tired of her, he bought another for Rs 150. Ultimately he took to the forest and became a noted brigand.

On one occasion a body of police tracked him down in a forest, and one of them espied him seated on a rock. Lackshikadu slowly climbed down on the other side, but left his turban on the top of the rock. The policeman ran up and brought the turban down! When he fired to seize his man, Lackshikadu sprang upon him, tied him to a tree with his turban, broke the policeman's rifle, and decamped! But Lackshikadu was caught in the end.

On his return home after his release from prison, he passed the night at a police station, and met there a Christian policeman from Madras, who advised him to give up his lawless life and leave that part of the country and become a Christian. Lackshikadu promised to follow this advice, and signed a paper undertaking to go and live where there were Christian teachers.

When he went back to his home he found that his wife had come under the influence of an Indian Christian missionary, and she begged him to go with her and hear the preaching. For some time Lackshikadu refused to do so. At last his wife adopted the principle of non-co-operation, and declined to cook or eat anything till he went. This brought matters to a crisis, and he gave way and attended the Christian services.

But the path of repentance was not by any means a smooth and easy one. He was persecuted and beaten for attending Christian meetings, and only escaped his persecutors by taking refuge in the mission compound at Dornakal and putting himself under the protection of the Indian missionaries. After a time he and his wife were baptised with the names of Thomas and Prema (Love). He gave up drinking, and learnt carpentry, and became a voluntary self-supporting worker in the Mission. When the police saw the change in his life, they exempted him from supervision, and gave him liberty to go where he pleased without a pass.

He is now a respected member of the local church council, and of the Dornakal diocesan council. He is an illustration of the work of the Church in India for the reclamation of the criminal classes. —(Eastward Ho!)

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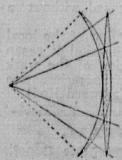
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Vol. IX., No. 14

JULY 14, 1922.

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

Current Topics.

In our last issue we published an account of the Brisbane Synod proceedings, mainly derived from the Brisbane daily press. We regret to find that in one important particular, the resolution re Prohibition, we were misled, and inserted in that resolution a clause which Synod deleted. Our readers will be interested and mostly encouraged by the following statement of the matters reprinted from the "Church Chronicle," the official organ of the diocese of Brisbane:—

The Synod and Prohibition.

"Speaking on this question His Grace said always his difficulty had been lest we declare drink itself an evil thing and land ourselves in a difficulty in regard to the Holy Communion.

"Prohibitionists do not necessarily hold that liquor, any more than opium or any other poisonous drug, is evil in itself, but they believe that, as in the case of opium, restriction of its use is vital for the health of the community.

"Canon Gradwell moved: 'That the Synod is of opinion that, in view of the conflicting evidence on the working of Prohibition, a more determined attempt should be made to find a solution of the liquor problem on the lines of a restriction of the hours of sale.'

"To have passed the motion in its complete form would have been to stultify the decisions of the Synod made annually for several years past. The Synod, therefore, while in favour of a restriction of hours, emphatically declined to endorse the words 'conflicting evidence,' and so deleted them.

"The motion as amended was then passed.

"It is to be regretted (judging by the letters that have appeared in the 'Courier') that the general public, and may be our own Church people, have been given a most erroneous impression of Synod's attitude toward Prohibition. This impression is largely due to the almost verbatim reports in the daily press of the speeches of Canons Gradwell and Batty, who have been consistent in their opposition to Prohibition, and the less than a dozen lines devoted to the evidence in favour of Prohibition submitted by Dr. Graham Butler, Revs. W. H. W. Stevenson and G. L. Hunt.

"There can be not the slightest doubt but that Synod remains as strongly as ever on the side of Prohibition, but is quite willing to accept shorter hours for the sale of liquor as a stepping stone. The 'Courier' declined to publish a letter from a member of Synod who sought to vindicate the Synod's position.

"The whole question is most vital and far too serious to the community to be disposed of by the flippant suggestion to a Prohibitionist to 'go and buy a brewery.' Such suggestions are derogatory to Synod and to the Church it represents. A committee was appointed to collect evidence."

From a letter in the "Church Chronicle" from Dr. Graham Butler, it appears that the Prohibitionist members deferred to an expressed wish on the part of the President not to enter upon a full debate of the Prohibition issue.

The Bishop of Newcastle, in his Synod Charge, last week, made a very

The Clergy and Foreign Missions.

practical appeal to the Church people generally for help in clearing off the indebtedness of our missionary organisations and making possible an advance in the work. His lordship thought that the communicants of the Church might very well be invited to contribute a small sum extra per year. He said:—

"One hardly dares to mention the appeal and its object in the same breath. We are asking men for whom the Son of God became Incarnate, for whom the Son of God endured Gethsemane and Calvary, whose sins have been forgiven through His death, whose lives have been purified and strengthened by contact with Him, we are asking them to spread His Gospel and His Grace amongst those whom He loved as ourselves and for whom He died as for ourselves, and we ask for another shilling from each this year.

"And humiliating as it is, even this appeal will not succeed unless through the goodwill and co-operation of the clergy in every parish. They will have to see that an envelope, with the necessary explanation, does reach every communicant, and this will not be effected by the simple and slovenly method of scattering envelopes through the church. I trust that every rector in this diocese will feel himself in honour bound to make wise and complete arrangements for distribution, so such advice ought to be necessary, and yet experience leads me to give it."

We can quite understand that there is some reason at the back of the bishop's complaint against the clergy, but too often the cause of what Dr. Stephen calls 'the slovenly method of scattering envelopes throughout the church' is the inundation of the clergyman with details of parochial organisation which make it well-nigh impossible for him to carry out any scheme with the thoroughness so desirable and necessary for success. We do not think the ordinary rector is devoid of a sense of the importance of the Foreign Missionary Enterprise. What is needed is a devoted and enthusiastic layman in each parish to 'push' the particular branch of the Church's enterprise which may be entrusted to him. To overload the clergyman with such details is a suicidal policy, for it deprives him of the time and energy which should be used for the work, so peculiarly his, of ministering inspiration to his people for their due response to the Church's appeal for co-operation in service and gift.

We reprint at length a press report from Launceston concerning an incident as regrettable as the alleged practices and to Reunion.

teaching are disloyal to the practices and doctrine of the Church of England. There can be little doubt that the kind of Confession recommended to young children is without a scintilla of support from the Prayer Book directions that are so often twisted and misinterpreted to bolster up a system of confession which the compilers of our

Book of Common Prayer simply abhorred. The attempt to get any kind of support for habitual and general confession from the careful provision of the Church for abnormal cases is merely the conceit of a warped mind. But, if the report in the local newspapers be at all correct, even thorough-going "Anglo Catholics," will resent the methods employed in the Launceston Church as verging upon a gross profanity. We trust that the protest to the bishop will draw upon the men responsible for this unworthy episode the censure they deserve.

The aggressive movement on the part of the present day "Anglo-Catholic" is creating anxious thoughts not only in the minds of the Evangelicals, but also in the minds of some Churchmen who are usually grouped with the men of the "Anglo-Catholic" movement. In a recent issue of the "Guardian" a correspondent of a "Catholic" training seriously canvasses several statements of men who are in the van of the present movement. He writes:

The utterances quoted combine in presenting an attitude of mind which is different from, if not alien to, the older school to which some of us belong. Of this we are absolutely sure, even though divided in the matter of defining the nature of the difference. To some of us, perhaps, it seems that the modern school tend towards the mechanical and artificial. Perhaps they seem to concentrate overmuch on the system of that Church with which we all know Christ to be really and effectually one, and, in consequence, perhaps, they incline towards dulling the impression of His personal touch through the Church, leading us to fear lest He, the Personal Christ, with His human qualities at least, should fall out of focus, even "out of the picture." Such anxiety appears to be borne out by what is remarked in the weakest of the new school, however few, where force of individual character does not protect them—namely, an incapacity to understand the ordinary mind, especially of men; a flippancy of talk about holy things, and indescribable mannerisms, utterly hybrid, monkey rather than man like—in a word, not human. "For God's sake give us somebody human." How often has this been said, in effect, by laymen who care, at the time of a priest's vacancy!

These words are sufficiently striking to show the deep line of cleavage that is really existent in a body of Churchmen who are commonly thought to be one in teaching and aim.

We publish elsewhere a letter which we think justifies the title we have given it. The writer is known to us through some letters of protest he wrote to one of the Northern Queensland

Church papers. We remember the unworthy treatment meted out to him, by a writer who seemed to forget, a common temptation, alas! the warning of St. Paul to the Corinthian Christians about the