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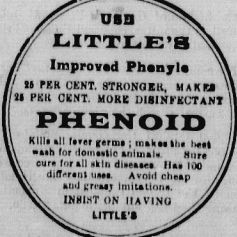
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Current Topics.

The Wellington Synod has appointed a Diocesan Social Service Board, evidently to co-ordinate and extend the several schemes for social amelioration existing in the diocese. The Board has commenced the issue of a small leaflet entitled "Active Service," and the object of the paper is well stated in the first issue. The editor says:—

"The object of this monthly paper is to tell what the Church in the Wellington Diocese is doing in Social Work, and also to make known what opportunities exist for extension and new ventures. In choosing its title, we do not mean to imply that this is the only active service in which the Church is engaged. Under this title might be included, with equal truth, all the missionary activities of the Church at home and abroad. In reality, we have all enlisted for active service. The baptismal promise makes that quite clear, and every Christian is pledged to be Christ's faithful soldier and servant unto his life's end. We may be slackers, or malingerers, or wranglers, or even deserters, but every Christian is a member of the greatest expeditionary force the world has ever seen, its objective being to establish the Kingdom of God. Only as long as our lives are lives of active service can we claim the name of Christian."

"It is the object of this little paper to insist on this truth, and to make as widely known as possible some of the ways in which this truth may be put into practice. Its purpose is to be a constant reminder to everyone who may chance to read it that it is only by active service that the Church can justify its existence, for the Church exists to practise the teaching and example of its Founder. I am among you as He that serveth." If the Church is to be in reality the Body of Christ, revealing to the world the Spirit of Jesus, it must fulfil the same position, and every member be recognised as one that serveth."

A short article in the Northern Churchman is receiving a wider publicity than, in our opinion, it merits. The main purpose of the article seems to be to lower the general limit of confirmation age. The writer affirms that "fourteen is generally too late. A child has then passed the age of discretion and the age when the first and strongest religious impressions are made. By that age many sinful habits are formed and hardened." There is the further assumption that a child of 13 knows a great deal of the secrets of life and sin, far more than parents think. The writer goes on to say that "as a general rule it is dangerous to allow a child to reach the age of 13 unconfirmed." His final paragraph clinches the argument:—"The one thing to be remembered is, the confirmation is not a responsibility the child undertakes, but a gift from God to help him to overcome sin. And why should a child of 16 be supplied with weapons and a child of 12 have to fight against temptation unarmed?"

We only wonder why he stops at 12. Just the same argument would carry the confirmation rite back to the time of baptism. The whole question is one of what is the best time for the individual child, and what are its "years of discretion"? The attempt of the writer to frighten parents into early confirmation for their children is an utterly unworthy method of getting candidates for confirmation. The writer of the article is on perfectly sound lines when he stresses the fact that confirmation is a gift from God for the strengthening of life, but surely it is as the "Laying-on of hands" signifies, the strengthening of life with a view to work in the great Christian Body.

The writer is thinking too much in the negative of the Christian life—whereas the call of God in confirmation is to a great positive, as the promise and prayer before the Laying-on of hands would surely imply; "Strengthen them, we beseech thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness." This all points to a very positive life of service. The mind of the Church is further shown in the admission of those who have been confirmed to the sacred meal of the fellowship—a fellowship of life and work for the growth of the Body of Christ. Thus the question to be discussed is as to "years of discretion" in relation to that fulness of Christian life upon which we are in confirmation commissioned to enter.

In view of the strange reports appearing from time to time in the secular press concerning the failure of Prohibition in America, the following testimony of Dr. R. J. Campbell, formerly of the City Temple, will be useful as well as interesting. Dr. Campbell, who has just returned to England from a visit to U.S.A., writes:—

"I have come back home a convinced prohibitionist. If trade is to recover and genuine national wealth to be built up once more after the terrific period of destruction and waste through which we have passed, we must somehow get rid of alcoholism. When all allowance has been made for evasions of the law, the fact is still patent to an observer that America is in a healthier condition than we—because she does not drink. One often sees the statement in our Press that more alcohol is consumed than ever in the United States owing to sheer defiance of the law, but it is not true. When a man has to pay forty dollars for a bottle of whisky he generally prefers to go without. That police and public officials can be bribed is, I daresay, true enough, but the fact remains that it is difficult to procure intoxicating beverages, and the community is all the better for it. Many business men, including the President of a Chamber of Commerce, told me that although at first they had been opposed to prohibition, they did not now wish to see it reversed, experience of its effects having taught them that it made for moral and physical health and increased the working power of the community. If for no other reason than that it has got rid of the drinking-saloon, the generating centre of so much crime and misery in the past, it is worth supporting. Would

that it could be adopted here, and that soon."

The methods employed by the Liquor trade in order to fight Prohibition are well illustrated and criticised in an article in the "Southern Churchman" by the Bishop of Goulburn, in support of the Prohibition campaign. His lordship writes as follows:—

"It is time that some protest was made against the attempt of the liquor trade to tune the country press. Week after week in the country newspapers of New South Wales there appear articles with various catch-titles but always a sub-title 'Published by arrangement.' What is this arrangement? It is apparently that in consideration of the sum paid for the insertion of these articles against prohibition no article in favour of prohibition is to be inserted without payment. Now there are some honest and decent publicans and brewers, but the liquor interest as an organised body appears to have no conscience. Regardless of moral considerations, it is deliberately trying to capture the press, and to prevent fair discussion."

The gist of most of these articles printed 'by arrangement' is that prohibition in the United States is a practical and moral failure. I sent a letter to a country newspaper calling attention to responsible American testimony in favour of prohibition. It was not inserted. I now print here the main body of that letter. I might have quoted the practically unanimous testimony of American and Canadian Bishops at the Lambeth Conference. But I confine myself to the testimony of leaders of American civil life. Here it is:—

"Early in 1921 the following question was submitted to the State Governors of the U.S.A. 'What has been the effect of the prohibitory amendment in your State and what do you think would be the result if there were another opportunity to vote now?' Not a single reply adverse to prohibition was received. To quote two answers.

"The Governor of Arkansas wrote: 'Conditions are infinitely better in Arkansas than they were before this law went into effect. It is not necessary to deny that illicit manufacture and sale continues; this was foreseen. A law so revolutionising must naturally encounter vigorous opposition, but it is not doubted that the evils of illicit manufacture and sale of intoxicants will be greatly minimised in the near future. The people are more determined than ever to maintain prohibition. Of this fact there can be no doubt.'

"The Governor of Kansas wrote: 'The Volstead Act has had no effect upon Kansas, for the reason that we have had prohibition upon our statute books for over a quarter of a century, and for several years have had a bone-dry law. Kansas went through a great deal of the same sort of turmoil that New York and other wet States are now passing through. Every fracture of the law was hailed as a proof that the law was of no account. Every time some old soak smuggled in some booze and was captured at it, all the wet sympathisers said that it proved that the law was increasing crime and making hypocrites out of honest men. But in spite of that, public sentiment was growing steadily in favour of prohibition, the law was being strengthened by subsequent legislative acts, and prohibition went out in this State absolutely upon its merits as a business and moral issue.'

The Roman Bishop in N.S.W. who achieved an unenviable notoriety in the Ligouri case, has received another dose of £1600 in order to smooth his ruffled feelings. Our readers will no doubt re-

member that the jury's verdict was hardly one that any ordinary man of honour would have welcomed. Yet a section of his co-religionists, with a zeal and esprit de corps worthy of a better cause and object, have taken occasion to raise the sectarian cry and gather in some £9000 in order to show their leader how much they admire him for the fight he put up against the forces of Protestantism. Rome has a curiously perverted idea of morals. The end so completely justifies the means that means to ordinary people most reprehensible and pernicious are freely used by Rome in order to advance the interests of Mother-Church. We can only trust that Protestant Christians will never be tempted in their conflict with Romanism to resort to Rome's unworthy methods. Fight for the faith, but fight with hands that are clean.

In a recent issue we referred to the grave situation in Ireland, all the more grave because of the use that Rome always has sought to make of Ireland in her relentless hatred of our England. The Bishop of Down, in his synod address, referred to the same difficulty. He said:—

Rome and Ireland.

"We are driven to ask, Why is there in Ireland this bitter hostility to no noble imperial ideal as the Empire presents? The truth is that there has been and is a constant endeavour, based on religious grounds, to prevent the bitterness from dying down. Hatred of England is taught in many schools of Ireland. To inculcate such a hate is a colossal crime, for it is educating the young in an atmosphere that is ungodly, and it is a crime that will undoubtedly bring its own Nemesis. Character trained to hate will ultimately hate the system that reared it, for true religion and such hate are antithetical. It is, indeed, the present spiritual situation that causes thoughtful men that love righteousness and love their native land to look with dread to the future."

The policy of Rome is here again that of anti-Christ, in engendering hatred and division in the hearts of its own adherents in relation to fellow Christians of differing denominations.

THE BIBLE.

"Thy testimonies have I taken as an heritage for ever; for they are the rejoicing of my heart."—Psa. cxix. iii.

"We thank God without ceasing, because when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God."—1 Thess. ii. 13.

I take it as it is, and lo,
My heart is glad and strong.
I hardly think it could be so
If I in this were wrong.

I lift mine eyes, and look around
Where the soul-winners stand.
Each worker with God's blessing crowned—
God's Book is in his hand.

I look afar, and see its truth
In every land and race,
Fresh with the deed of endless youth,
This message of God's grace.

The centuries have blazed their light
Upon it, as a whole,
Man's words can never disunite
This treasure of the soul.

What questionings have disappeared
"Neath patient thought and prayer—
The very search our spirit cheered,
For God has met us there.

And earnest hearts in every age
Have o'er its pages bent,
Found it a goodly heritage,
A treasure still unspent.

O God, who spoke through human thought,
Speak now to hearts that read,
And we, by the same Spirit taught,
Shall know the Truth indeed.

—Constance Coote.

"The hope of Christianity lies in its boldness. The Church is strong when she is daring. Her strength rises and falls with her courage. Victory is faith."—Bishop Brent.

English Church Notes.

Personalia.

Prebendary C. W. Wilson, Rector of Walcot, Bath, has accepted the offer of the Patronage Board, and will succeed the Archbishop of Melbourne as Vicar of Swansea.

Canon J. W. Horsley, whose death last Friday we regretfully record, was a man of many parts, but by many he will best be remembered for his strong advocacy of the cause of temperance. Thirty or forty years ago it needed real moral courage to stand on a Church Congress platform and cross swords on this question with a dignitary whose gibes were often more pungent than his arguments, but Canon Horsley never faltered, and he won the respect of many who were poles asunder from his ecclesiastical position. In his earlier years he was Prison Chaplain at Clerkenwell, and when afterwards he became Rector of St. Peter's, Walworth, he interested himself so actively in social affairs that he was elected Mayor of Southwark. For the last ten years he had been Vicar of St. Andrew's, a small parish near Maidstone, from which he retired last June on learning that he was afflicted with cancer and had only six months to live. He bore his fate with true Christian courage, and during the summer conducted his usual annual party to the Alps for, as he knew and said, "the last time."—Record.

The synod of the diocese of Saskatchewan has elected the Rev. Dr. G. E. Lloyd as Bishop. Dr. Lloyd's connection with the West dates back to his own youth, when as a volunteer he served in the force which suppressed the Riel rebellion. After a varied career he went out to Saskatchewan in 1903 under the Colonial and Continental Church Society as chaplain to a large British colony proceeding to Saskatchewan. From that date for many years he laboured with great devotion and remarkable success in connection with the same Society, which supported his plans with all its resources. It brought him back in 1906 to plead the cause of the West. The emigration fever was then at its height, and the results of Archdeacon Lloyd's appeals, as he went up and down England, were unexampled. He was able to induce sixty young men to go out to be trained as clergymen, and out of this project by the revival of an old institution, grew Emmanuel College, Saskatoon.

The death is recorded of the Rev. G. S. Streatfield, one of the most cultured clergy of our time. One of his best-known volumes was "The Self-Interpretation of Jesus Christ," which had a wide circulation.

Rev. R. Aubrey Aitken, vicar of Great Yarmouth, has been commissioned by the Bishop of Norwich, Rural Dean of Flegge, and at the same time appointed Hon. Canon of Norwich Cathedral. Canon Hey Aitken, his father, is also a canon of the same Cathedral.

Rev. Benram Lashby, vicar of St. Gabriel's, Sunderland, has been appointed to succeed Bishop Tugwell as bishop of Western Equatorial Africa.

A Call to Prayer.

The committee and secretaries of the London Jews Society made a very earnest appeal to all their supporters throughout the country that, owing to the grave financial situation of the Society and the remarkable opportunities for a forward movement, a special week should be set apart for earnest prayer and intercession on behalf of the work of the Society. Never have the opportunities been greater, but the committee are faced with this sad fact, that the income of the society is in no way adequate to meet the present situation. As a consequence, mission stations are understaffed, souls are not being reached, and there is an imminent danger of the society being compelled to abandon parts of the work. The committee suggested that the week commencing Sunday, December 4, should be observed as a week of prayer. This period seemed most appropriate, as it falls in the season of Advent and includes the anniversary of the deliverance of Jerusalem by the British Army on December 9.

Reunion of the Churches.

A conference took place at Lambeth Palace in December between the two Archbishops and certain other Bishops of the Church of England, and the members of the committee recently appointed by the Federal Council of Evangelical Free Churches, for the purpose of elucidating "certain expressions in the Appeal to All Christian People which may be felt to have an ambiguous character." The following were present:—The Archbishop of Canterbury, the Archbishop of York, the Speaker of the House of Commons, the Rev. J. D. Jones (Moderator of the Federal Council), the Rev. R. C. Gillie (President of the National Free Church Council), the Rev.

A. J. Viner (Chairman of the Congregational Union), the Rev. J. H. Shakespeare (ex-Moderator of the Federal Council), the Rev. C. Brown (Baptist), the Bishop of Chelmsford, the Rev. W. F. Davison (Wesleyan), the Bishop of Dover, Sir Walter Essex, the Rev. W. Y. Fullerton (Baptist), the Rev. A. E. Garvie (Congregationalist), the Bishop of Gloucester, the Rev. B. Gregory (Wesleyan), the Bishop of Hereford, the Rev. H. Maldwyn Hughes (Wesleyan), the Rev. J. Scott Lidgett (Wesleyan), the Bishop of London, Bishop Mumford (Moravian), the Rev. T. Nightingale (Secretary of the National Free Church Council), Professor A. S. Peake (Primitive Methodist), the Bishop of Peterborough, the Rev. Alexander Ramsay (Presbyterian), the Rev. W. L. Robertson (Presbyterian), Mr. Walter Runciman, the Rev. W. B. Selbie (Congregationalist), the Rev. P. Carnegie Simpson (Presbyterian), the Rev. Henry Smith (United Methodist), and the Bishop of Winchester.

After a discussion which had lasted for nearly five hours, it was agreed to appoint a small sub-committee representing the Church of England and the Free Churches to consider some of the issues which had been raised during the conference and to report.

C.M.S. Magazines in a New Dress.

The titles of three of the monthly magazines issued by the Church Missionary Society will be changed with the issues for January, 1922. The "C.M.S. Gleaner" becomes "The Church Missionary Outlook"; "Mercy and Truth" will be known as "The Missionary Hospital"—a title which reveals the contents to the most casual reader; and "Awake," we trust, will appeal to a larger circle as "Eastward Ho!" The size of the last two magazines is being changed to deny S.R. The titles of "The Church Missionary Review" and "The Round World" will remain unaltered.

Social Service.

At the recently held meeting of the National Assembly, the Bishop of London moved:—

"That a committee be appointed to consider the question of organising, as a department of the Assembly's work, a social service committee, to deal with the Church's relation to social work generally, especially with reference to moral and temperance work."

Unless such a step were taken, he said, they would be greatly misunderstood by the people of England. It was no doubt interesting for the Assembly to consider whether the Parochial Church Council should engage or "sack" the bellringer and organist, and whether the Book of Tobit should be read in church, but so far the Assembly had not touched the imagination of England. They had not touched the social and moral life of England yet, and unless they had something that would do so they would fail as a National Assembly.

Church Finance.

A Spiritual Matter.

The Bishop of St. Alban's, writing on the subject of "Church Finance," says:

"The more I have to do with Church finance, the more convinced do I become that the whole business is not primarily a material one but a spiritual matter. We need, of course, the clearest and simplest statement of what funds are required and what for, yet however clear and however simple such a statement may be experience proved that immense patience is needed to explain it to the ordinary church person, for however clear and simple it may be to those who draw up the statement, it is necessarily somewhat complicated to anyone not versed in such matters. At the same time, the real crux is how to get people to contribute and to give with a goodwill, and in proportion to their means. What is the secret of this? It lies, surely, in getting the right spirit at work in the heart and consciences and minds and wills of the individual, and throughout the body of churchpeople as a whole."

THE NEW LECTIONARY.

Feb. 5, 5th Sunday after the Epiphany.—M.: Pss. 99, 122; Amos, vii.; John iv. 43 or Jas. iv. E.: Pss. 106; Amos viii or ix.; John vii. 14-36 or 1 Cor. i. 26-ii. end.

Feb. 12, Septuagesima.—M.: Ps. 139 (om. vv. 19-22); Gen. iii. or Eccles. xv. 11; Mark ix. 33 or 1 Cor. vi. E.: Pss. 25, 26; Gen. vi. 5 or viii. 15-ix. 17 or Eccles. xvi. 17; Luke xvii. 20 or 1 Cor. x. 24.

Ad Clerum.

The Cure of Souls. How I Mused in a Railway Train.

"It is not life that matters,
It is the courage you bring it to."

Yes; I had just said—i.e., a minister instituted into "the cure of souls"—and the words were these: "Forasmuch as the charge of immortal souls, which our Blessed Lord and Saviour has purchased with His Own most precious blood, is so solemn and weighty a thing, we beseech you to join together with us in heart prayer to Almighty God, that He would vouchsafe to this His servant grace to perform aright the duties which appertain to so sacred and grave a trust." We knelt in silent, corporate prayer for that man of God set apart for "so sacred and grave a trust," and the wheels of the train seemed to be repeating in a strange refrain: "So sacred and grave a trust."

Ah me! What memories the words aroused! Nearly seven years ago I was instituted into "so sacred and grave a trust"; and the words seemed to burn into my soul. That the memory never grows old is a mere truism! Seven years! Long enough, more than enough, to have seen some of life's tragedies worked out. The bright, hopeful beginnings of young Christian life, when the dark shadows of sin creep across that life, slow, silent, terrible, and tragic! The neglected prayer; the unopened Bible; the choice of pleasure and the neglect of worship; the invitation, "Do this in remembrance of Me," forgotten! Seven years in "so sacred and grave a trust"! Suppose those other words were said:—"Give an account of thy stewardship!" What would be the reply? Conscience asks? Eternity may cry, "What answer?" The wheels seemed to go on repeating the overwhelming words, "so sacred and grave a trust." Then, lest these thoughts should crush, cripple and destroy all effort with this weight of responsibility, there came the cry of one who knew life, its trials, failures, disappointments, one who had gone through the whole gamut, and exclaimed in the agony of his soul, "Who is sufficient for these things?" and as the train slowed down for our station the words of cheer, comfort, and courage came: "My grace is sufficient for thee."—A CONTRY RECTOR. (From the Record.)

God and Human Society.

(By the Rev. J. W. Hunkin, Dean of Gonville and Caius College, Cambridge.)

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."—Rom. xii. 2.

The writers of the New Testament, when they speak of the world in this way, always mean the world—this ordered universe—considered apart from God, without taking God into account. And as this is an injunction with regard to human behaviour, the reference is especially to human society considered in this way—human society, that is, leaving God out. It is, of course, an abstraction for the purpose of thought. It is not a fact. Society, as we know it, is never wholly separated from God; God is never entirely absent from any part of it, and everywhere we see the evidences of His Presence. The people of this country, for instance, whatever may be said otherwise of their religion, or irreligion, have learned to an extent, which is often unrealised, the meaning of the Divine law of kindness. You have only to get into trouble to find out how kind your neighbours are. You are surprised at the thoughtfulness and sympathy shown you even by those from whom you expected least. Any one who really knows the roughest classes of our people, knows that the strain of gentleness in them comes out again and again, and that there is no danger of their becoming red revolutionaries as long as they remain themselves. The danger arises when they are not themselves; when they are carried away by some passionate delusion.

The Human Tendency to Delusion.

For there is a certain tendency inherent apparently in human society—taken apart from God—to delusion. And some delusions are age-long. The unrestrained, unreflecting rush for mere pleasure, which we all notice at the present time, and to which we feel at least the tendency within ourselves, depends upon a delusion. Under this delusion the lower sides of our nature are over-stimulated. The sex instinct, for example, right as it is, necessary as it is, under modern conditions, excited unduly. With its eyes open, society sub-

jects its young life to the germs of the fever before it has had time to become acclimatised to the new estate of manhood and womanhood. Parents do not seem to realise the fire their children have to pass through; if they did they would take precautions, and the children themselves would be on their guard. But too often the one clear voice which they hear is the voice that cries, "Awake, my little ones, and fill the cup before life's liquor in its cup is dry." And if there is in the world—taken in this way apart from God—a distinct tendency towards this heedless pursuit of pleasure, no less marked is the ancient tendency to scramble after wealth. Financiers go on manipulating markets and cornering essential products, oblivious of the fact that they are thereby undermining the very foundations of industry and commerce. And exactions are not confined to high finance. In all levels of society there are those who take advantage of the weak position of some one else to extort money from him. They forget that wealth so gotten is tainted, and that without the answer to the prayer, "But then they shall have peace at the last," they shall have no peace at all. They are a little sorry that their methods have attracted attention, but that is all. Like a certain type of footballer, they have no scruple in doing whatever they like when they think the referee is not looking. It is an old and sorry delusion.

Delusions of the Newer Democracy.

And there are newer delusions, those, for instance, of modern democracy. It may be sufficient to refer only to one. At a certain college in Cambridge alterations have recently been taken in hand which have involved a good deal of building. On one occasion bricklayers were at work upon an angle where two walls met, and at a certain point a large stone had to be fitted into the corner. The stone had been left by the masons trimmed and ready just to be lifted into its place, but no masons were at hand. All the bricklayers, therefore, had to stop; but as they were idling about, one of them, with more initiative than the rest, in order to save a quite unnecessary delay, lifted the stone into its place, and the work then proceeded as before. For that good-natured act he was fined by his union a pound. The Trade Unions, of course, claim to be the champions of liberties of the people. What delusion, then, is this that is going to submit to the discipline of the martinet? No wonder Union leaders find it difficult to keep their men in hand. To overthrow the present social system, which, at the very least, has had the merit of giving the individual a greater amount of liberty than he has ever before enjoyed in the world's history, in order to establish a graver possible blunder. Have we not even yet learned from the slavery of Russia, where a man may not even possess a book of his own?

Hindrances to Spiritual Development.

It is very largely the result of these delusions with regard to pleasure, possession, and power that our environment is frequently inimical to the development of our true life. Spiritually we find ourselves surrounded by low ideals that condone our self-indulgence and excuse us from doing our best. And in the material sphere we

are left with out slums and our hovels and our overcrowding. And neither the spiritual nor the material can be put right until we have all learned to work together with goodwill. The task must be undertaken as it is in a great hospital. In such an institution the main needs of the patients are simple—fresh air and rest and wholesome food and spotless cleanliness—things secured only by means of much labour on the part of nurses and orderlies; but the whole must be under the directions of the doctors who watch the symptoms and prescribe the course of treatment. It is essential for the recovery of the patient that both the executive and the superintendent should do their best; and so it is for the recovery of the world.

Christianity an "Interim Religion."

In the meantime, with the world as it is, we are all hampered, some more, some less, by our environment. And, Christianity has often been called an "Interim Religion." It is indeed especially that, a religion for this immediate period, this period which must intervene before the world is what it should be. Although our environment may not be what we should have chosen for ourselves, and we are often inclined to say, "I should never have become so if my circumstances had not been such and such," the excuse is futile. There may be a good deal of truth in what we say, but we can never finally shift the blame from our own shoulders. For, whatever our circumstances, we can always refuse to be held down and overcome by them. A few days ago I was visiting a man in hospital who had just had his right arm amputated in the nineteenth operation. He had been wounded in October, 1915, the doctors had been trying to save his arm ever since, and had at last failed. You can imagine the time the poor fellow had had. And yet he was full of life and spirit, and made little of it all. He himself had overcome the forces of depression by which he had so long been surrounded. This is the way in which the world order is to be changed. The change begins with plucky individuals. It is the individual always who leads. Again and again during the war the cheerfulness of a battalion depended very largely on a few irresponsible spirits, the courage of a battalion hinged on a few undaunted men. Such men are little centres of life, and the world calls, as never before, for such men to-day.

A World-need for Strong Individuals.

The world calls for individuals who are strong in themselves. Look within. In describing your own experience you find that it always comes as an object to yourself as subject. "I see this, I feel that"—you can never get away from that "I." It is an indivisible unity that you realise rather than know. It is to that, to that "I" that the Christian religion promises accession to life. It is the purpose of God that that "I" should be renewed, a purpose which, the more we see of it, the more we see it to be good—acceptable—perfect. But how? As persons we observe that we are chiefly moved not by what we call things, but by other persons. Thus the paramount consideration in education is the teacher himself. His apparatus, even his subject, is of strictly minor importance. He himself is what chiefly matters; and no system of education, no reform will effect very much that does not produce a supply of first-rate men and women to teach. Moreover, you will

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not get them in the mass, you will get them only as individuals, and as you allow them scope for their individuality.

The Direct Appeal to God.

But this by the way; we are concerned here only with the fact that we are not likely to find renewal for the inmost centres of our being from anything impersonal. It is to persons that we must look for help, and, above all, to Almighty God Who, at the very least, is not less than personal. We must look to Him as directly as we can. Some methods of looking to Him are too indirect. "If any man shall think," says Bacon, "by view and inquiry into these sensible and material things to attain that light whereby he may reveal unto himself the nature or will of God, then, indeed, is he spoiled by vain philosophy; for the contemplation of God's creatures and works produceth (having regard to the works and creatures themselves) knowledge; but having regard to God no perfect knowledge; but wonder, which is broken knowledge." How then may we look?

Divine Manifestations in Christ.

In his great novel "Anna Karenina," Tolstoy describes how one of his characters, Levin, a Russian landowner full of doubts about religion, was thrown into contact with a peasant, a machine-tender, Feodor. Feodor was speaking of his neighbours. "Men differ," he said, "one lives for his belly like Mitukh; but Fokanutch—he's an honest man—he lives for his soul, he remembers God." The words struck Levin at once. "Remembers God—what do you mean?" he asked. "Why that's plain enough," was the reply. "It's to live according to God—according to truth." In order that God might be so remembered He manifested Himself in our Lord Jesus Christ, the carpenter of Nazareth. He it is Whom we must remember. Who He was and what He did we can see for ourselves in the Gospels. And we are to remember Him in this practical way—that is to follow Him; to follow Him in being kind and true to men, and in putting our whole trust and confidence in God. He has provided us with what we call means of grace. By use of these means, including service of men and silence with God, expressing the love of our neighbour and the love of our Father in heaven, we come to know Him.

Faith and Belief.

If we call this knowledge faith, we do not mean that it is uncertain. We believe not as men say they believe a thing when they more than suspect it to be untrue. We believe because we see for ourselves and cannot help believing. And as we attain to this faith life comes from God into our inmost selves. St. Paul himself was deeply conscious of the transformation it brings. "I live," he says, "yet no longer I, but Christ liveth in me." Nothing can be a substitute for an experience like this; and it is God's purpose for us all. Only let us persevere in our search for it. "Let not him that seeketh cease from his seeking until he find; and when he hath found let him shall wonder; and when he hath wondered he shall reign; and when he hath reigned he shall rest." And we are not the only movers in the search. We seek God, but when all is said and done it is God Who finds us. It is our Father in heaven Who welcomes us through Christ Jesus our Lord, cancelling our debt of sin and bearing the charge of it Himself. "Look how high the heaven is in comparison of the earth; so great is His mercy toward them that fear Him. Look how wide also the east is from the west; so far hath He set our sins from us. Yea, like as a father pitieth his own children, so is the Lord merciful unto them that fear Him." "O let me hear Thy loving kindness betimes in the morning, for in Thee is my trust; show Thou me the way that I should walk in, for I lift up my soul unto Thee." It is in the life-giving Presence of God, more and more truly realised through the influence of His Spirit, that we shall find the power that lifts us up above the fleeting fashions of the world.

Our Purpose on Earth.

It is through the realisation of this life-giving Presence renewed day by day that the mind expands, that the subject which is "I" grows and develops and gains personality. And that from one point of view is why we are here in the world. That is why we are given bodies. They assist in the process up to a point. They help us to attain consciousness of the world and consciousness of ourselves. But after a time their part is played, and the next stage in our development cannot begin before they are shuffled off. It is God's purpose that having served this world and not been enslaved by it we should be found worthy to attain unto the next, and as we pass into it should hear Him say, "Well done, good and faithful servant. Thou has been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord."

Our Melbourne Letter.

(From our own Correspondent.)

The "Herald" has raised the question of clerical dress. It is not an unimportant question. Everything that tends to erect a barrier between the clergy and the men they are to influence has to be scrutinized and in many cases abolished. The clerical voice, the over-pious manner, the "rude touch"—in short, everything that savours of unreality should perish. And it is really a question whether the absurd costume assumed by bishops and archdeacons does not come under this category. Why in the name of common sense must a man commemorate his elevation to a high and sacred office by putting on a shovel hat and an apron and displaying to the world just this portion of his anatomy in which the Scriptures declare, the Lord has no delight. Bishop Phillips Brooks discarded not only these absurdities but all distinctively clerical attire.

Women's attire too has been engaging the attention of the Melbourne press. The usual periodical outburst against the supposed immodesty of modern dress has served to fill up space when news is rather slack. The number of women who dress immodestly is so small that the best thing would be to ignore them. The "Advocate" (Rome's official paper), commenting on a speech by Archbishop Sharp, says, "We would not be surprised if Dr. Sharp yet achieved world-fame as the leader of a great Rome-ward drift in Australia which culminated in the return of the intellectuals to the old faith corresponding with the famous Oxford Movement in England." Mr. Frank Shann, headmaster of Trinity Grammar School, draws attention to the success of the Associated Grammar Schools. All the eight schools are Church of England schools, and their existence is proof of the belief of the Church in the desirability of having a number of smaller schools in which the influence of the headmaster and staff is felt by every individual scholar—a result sometimes lost in an over-large school.

Personal.

Rev. R. A. Pollard, of the Church Missionary Society, is not returning to China at present. He has accepted a curacy with Archdeacon Boyce, at St. Paul's, Redfern, Sydney.

Miss A. J. Nethercote, M.A., a missionary of the Church Missionary Society in India, proposes to spend her next furlough in England.

Information has been received concerning the death, in Bedfordshire, England, on November 9, last, of Miss Emily P. Kingsmill, who formerly laboured in Fukien, in connection with the C.E.Z.M.S.

Rev. H. K. and Mrs. Binns, of the Church Missionary Society, who have been spending furlough in Tasmania, sail on February 6 by the s.s. Runic, to return to their work in East Africa.

Miss Rene Majendie has been elected a member of the general committee of the Victorian Church Missionary Society, to fill the vacancy occasioned by the resignation of Mrs. D. R. Hewton.

Rev. N. Dixon, of the Melanesian Mission, died of malarial fever at Tulagi on December 9.

Bishop Newton, who is to be installed as Bishop of New Guinea this month at Dogura, left Sydney by the steamer Marella for his diocese, this roundabout journey having been rendered necessary by the fact that the steamers for New Guinea do not call at Brisbane.

The Bishop-elect of Carpentaria, the Rev. Stephen Harris Davies, B.A., will arrive in Brisbane from England about the middle of March, and will be consecrated to his new charge at St. John's Cathedral on March 25. He will then proceed at once to his diocese.

Rev. J. and Mrs. Done, with their children, arrived in Sydney on furlough from the Torres Strait on January 5.

Rev. J. Benson has been compelled to resign from the New Guinea Mission owing chiefly to his little girl's health.

A young layman, Mr. Simpson, has been accepted for the Forrester River Mission by the Perth committee. He leaves this month for Forrester River.

Rev. H. H. Thomas, formerly of Coramba, North Coast, is at present in the Coast Hospital, Sydney, suffering from heart trouble following malaria.

Rev. F. E. Fleury was ordained to the priesthood by the Bishop of Wellington, N.Z., on St. Thomas' Day, in St. Paul's Pro-Cathedral.

Rev. H. W. Mullens, rector of Enmore, is about to effect an exchange with the Rev. A. E. Ross, of Granville, both in the diocese of Sydney.

Rev. R. C. N. Kelly has resigned the incumbency of Carrick, Tas., in consequence of ill-health.

Rev. E. W. and Mrs. Doulton, of the C.M.S. Tanganyika Territory, have arrived in Sydney by the Malwa on furlough.

The rectorship of Holy Trinity, Miller's Point, Sydney, has been accepted by the Rev. T. Terry, Curate of Penant Hills and Beecroft.

Archdeacon Reeve, vicar of Christ Church, Wanganui, is expected to return to New Zealand before the end of the present month.

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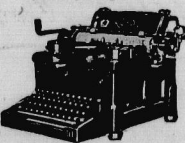
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Rev. G. W. Fenwick, who is to be in
charge of Ohakune (Wellington), N.Z.,
arrived by the "Ruahine" on December
20. Mr. Fenwick, before coming to
New Zealand, was rector of St. Luke's,
Cuminestown, in Aberdeenshire.

Rev. G. A. Chambers, M.A., of Holy
Trinity Church, Dulwich Hill, N.S.W.,
and Warden of Trinity Grammar
School, has been appointed a trustee of
Moore Theological College Sydney.

The death of Mr. William Stone
Holesgrove took place on January 2.
The deceased was for 23 years an ear-
nest worker in connection with St.
Luke's, Clovelly, Sydney.

We regret to record the death, at
Wanganui, of Edward Munro Menzies,
a great church worker, and the oldest
lay reader in the diocese of Wellin-
ton, N.Z.

Nine boys, constituting the brass
band of the Blind School, Fochow,
which was founded by Mrs. Wilkinson,
great granddaughter of the Rev. Sam-
uel Marsden, are leaving China for
England in February to take part in
the great missionary exhibition, Africa
and the East.

Professor Meredith Atkinson has
gone to Saratov, Russia, to report to
the Australian committee on the work
of the Save the Children Fund.

Rev. W. P. Bainbridge was inducted
into the incumbency of the parochial
district of Somerville, and Rev. A.
Craig into the incumbency of the par-
ochial district of Hastings. Both in-
ductions were performed by Arch-
deacon Hindley.

Rev. L. G. H. Watson, B.A., head-
master of the Manaro Grammar School,
was successful in winning the country
singles championship in the lawn ten-
nis carnival recently held at Double
Bay, Sydney.

Rev. J. L. Rodgers was inducted to
the parish of Heathcote, Vic., on the
9th inst., by the Bishop of Bendigo,
before a large congregation, including
the clergy and members of other Pro-
testant denominations.

An outstanding personality in the
spheres of literature and statesmanship
has passed away in the decease of Lord
Byrce. "One of the world's greatest
intellectual forces," as one writer de-
scribes him, is not too exaggerated a
description of one whose influence has
been great and for good in the varied
departments of life and thought in
which he took a prominent place. His
high moral principle is indicated in a
comment written concerning that great
missionary, Dr. George Brown,
"Would that both Australia and Britain
could have in the service of state more
men such as he was in the service of
the Church and the Christian Faith."

News has been received of the death
of Archdeacon Henry William Harper,
aged 89. The Ven. Archdeacon was
educated at Eton and Merton College,
Oxford, where he secured his M.A.
degree. He was ordained in 1857 and
was curate of Waimakariri district
from 1857 to 1864. He was Commis-
sary of the Bishop of Christchurch in

England from 1864 to 1866, Vicar of
Hokitika, 1866 to 1875, and Canon of
Christchurch Cathedral and Arch-
deacon of Timaru from 1875 to 1911.

Mr. A. B. C. Burke, P.M., and Min-
ing Warden in the Bathurst district for
the past 10 years, died in Sydney last
Sunday. Mr. Burke was born at
Coonamble 55 years ago. He was
educated at Newington College and
was a prominent member of the Angli-
can Church, being a member of the
Bishop's Council, a representative in the
Synod, and one of the representa-
tives of the Provincial Synod. The
Bishop of Bathurst officiated at the
funeral on Monday, the former part
of the service being held in St.
Andrew's Cathedral.

The Mission of Healing.

(By E. Sanger Davies.)

Mr. Hickson visited St. Stephen's Hospi-
tal, Delhi, on January 26, 1921. For more
than a fortnight previously special in-
tercessory meetings were held, also classes
of preparation for those who wished to present
themselves for healing. He laid his hands
on several patients; there were no cases of
instantaneous cure, but in many cases there
was a remarkable and continuous improve-
ment in the patient's condition for weeks,
or even months afterwards, which could
hardly be explained as a merely mental
phenomenon. Mr. Hickson seems to take
special care not to excite his patients in any
way.

It is always difficult to keep track of pa-
tients who have left hospital, but in the case
of four out of the five cases detailed below,
I have seen the patients during the last fort-
night, so can describe his or her present con-
dition from personal observation. I have
been careful to select only those cases in
which a definite diagnosis had been made,
and the possibility of hysteria could be ex-
cluded.

Case 1.—A variety of bone-disease called
osteomalacia. The patient was an Indian
girl, a Christian, age about twenty years;
she was just beginning to walk with crutches
and making very slow progress. After the
visit of the faith-healer her progress became
rapid. In ten days she was walking with-
out crutches and she is now working as a
compounder in the dispensary of this hospi-
tal, though she is not yet allowed to lift
heavy articles or to walk any distance.

Case 2.—Another osteomalacia. Indian
girl, eighteen years, under instruction for
baptism. Since admission to hospital six
months previously she had only improved so
far as to sit up in bed, though we thought she
could have done more had she tried. After
the faith-healing treatment she improved
very rapidly for about three weeks, at the
end of that time walking easily with
crutches. She went back to her Hindu rela-
tives, and perhaps they partly upset her
faith, for when I last saw her she was walk-
ing with the help of crutches. She is the
only case of partial relapse that I have heard
of.

Case 3.—Tuberculosis of wrist, with open
wound in front and behind. Indian Chris-
tian girl, aged twenty years, had been in
hospital more than a year. The last wound
closed after Mr. Hickson's visit and has re-
mained so ever since.

Case 4.—Tuberculosis of the abdomen.
Baby, aged two years, son of Indian Chris-
tian parents, very ill when Mr. Hickson vis-
ited the hospital. He at once began to im-
prove and is now a fine healthy baby. Im-
provement was performed on this child, there
is no absolute proof that the case was tuber-
culosis.

Case 5.—Deafness of several years' stand-
ing, due to quinine. English lady, too deaf
to take part in ordinary conversation, who
has given up all medical treatment as use-
less. Improvement began a few hours after
the faith-healing treatment and continued
during the four weeks that I was able to
keep her under observation. I do not think
the improvement can have been merely ap-
parent; people who have been most sceptical
beforehand remarked on her improved hear-
ing; I myself had told her that I did not
think her deafness was of the type likely to
be benefited by the treatment, in my igno-
rance thinking that only "neurotic" patients
were likely to receive much benefit from the
expected faith-healer.

There were numerous cases in which the
patient and his or her relations thought that
the medical condition was much improved,
or even cured; in some cases a definite diag-
nosis had not been made before Mr. Hick-
son's visit, so the cause may have been hys-

terical. In other cases the improvement was
such that a doctor would expect from the usual
medical or surgical treatment; I have only
quoted those cases in which the doctors and
sisters agreed that the improvement was far
more rapid than usual.

One of the hospital sisters told me that
what struck her most was the wonderful
change of atmosphere in the hospital and the
fact that not one of the patients seemed dis-
appointed. Even those who apparently had
received no medical benefit seemed quietly
happy and satisfied. (A.B.M. Review.)

Correspondence.

134th Anniversary of our Church in Australia.

(The Editor, "Church Record.")

Sir,—As the one who originally proposed
that the Anniversary of the foundation of
our Church in this country should be cele-
brated, I warmly protest at this apparent
attempt to limit it to an open air service
near Circular Quay. I proposed that that
service should be held, and consequently
Rev. W. J. Carr-Smith, hearing that the
site where "the great tree" had been was
in his parish began it there, and naturally
and courteously as the proposer, asked me
to take part. I gave an address upon the oc-
casion, but never for a moment suggested
that the anniversary of the whole Church
in this continent should be confined to the
one spot. I pray that every blessing may
rest upon that service, but can never forget
that all parishes ought to have an interest
in our beginnings and our historic life.

My proposal in the Provincial Synod of
N.S.W., seconded by Rev. W. H. H. Varrin-
ton, covered "every parish," my idea was
an Australian Church "History Sunday." It
was passed almost without dissent after
debate; and nearly every Bishop in the Pro-
vince sent out afterwards an appeal letter
in support. In our Diocesan Synod I made
the same proposition, which was seconded
by Dr. Houston, a man very keen on Aus-
tralian History, and carried unanimously.
There was no idea of confining this most
useful and interesting movement to one
spot.

It would be a very unpleasant thought that
our Church had no history worth remember-
ing in its 134 years. Happily it has a splen-
did record. I believe that I successfully
proved this in my pamphlet, "What the
Church of England has done for New South
Wales." Sermons on some one of the lives
of our notable men would alone be very
helpful and eagerly listened to. There was
Richard Johnson, Samuel Marsden, the first
Gosper, who came in 1820, and witnessed
for his Master for all but fifty years. Bishops
Broughton, Barker, and Tyrell, each lives
of activity, danger and difficulty. They
worked, too, before the luxuries of modern
travel were known. As to Marsden, his
seven missionary voyages to New Zealand,
and his marvellous work there is the bright-
est jewel that shines in the crown of the
C.M.S. as from the Southern Hemisphere.

I hope that I shall be forgiven for writing
this as to the origin of Anniversary Sunday,
but I feel responsible. Many parishes keep
and honour the day, but I plead that all
should take it up and that our congregations
should be told the history of their Church.
But what specially I do now is to write in
protest that this whole celebration, as a
certain appeal would imply, would be con-
fined, no doubt as that one is, to the open
air service not far from Circular Quay.

23rd January, 1922.

B.C.A. Society.

(The Editor, "Church Record.")

Sir,—May we of the Bush Church Aid
Society, through the columns of your jour-
nal, remind all rectors and churchwardens
that we look earnestly for their help in the
matter of retiring offertories on Anniversary
Sunday, February 5? Many church-people
are glad to find such opportunity of assist-
ing the big Australian Home Mission work
we have undertaken. Last year the re-
sponse was most encouraging; this year we
look for greater things. The work of the
Society is now well-known, and its endea-
vours to minister to the people who live "at
the back of sunset" have been blessed of
God. Efforts for 1922 must be renewed and
enterprises extended. We shall be thankful
if the Church officers join with us in the
way desired.

Sunday School superintendents can also
help by arranging the distribution of our
novel coin-gift cards among their scholars.
A card to our office will receive prompt
attention.

S. J. KIRKBY.

Church House,
George-street, Sydney.

Port Pirie Brotherhood.

(The Editor, "Church Record.")

Sir,—Your readers are aware that Rev.
F.E. Watts is about to start a Brotherhood
on thoroughly Australian lines at Port Pirie.
The period of engagement is three years,
and the brothers will receive board and lodg-
ing and £50 p.a. with £10 p.a. deferred to
the end of the period in addition. They
promise obedience to the Principal of the
Brotherhood. A theological student, already
accepted for deacon's orders and a layman
have volunteered, but we earnestly desire
a priest also. There is no possible doubt as
to the greatness of the opportunity and the
work to be done, and I earnestly appeal for
a priest who will give us three years service,
I can promise no earthly advantages save
the greatness of the task and the gratitude
of souls who have been unselfishly helped
to come nearer to God.

Communications may be addressed either
to me at Gladstone, S.A., or to Rev. F. E.
Watts, M.A., B.D., Brotherhood House,
Hastings, Victoria (after January 26, St.
Paul's, Port Pirie, S.A.).

GILBERT, Bishop of Willochra.

Towards Reunion.

Two striking events in the direction of
reunion have taken place recently. In Eng-
land the Moderator of the Scotch Church
preached in Durham Cathedral on the first
Sunday in December.

Before proceeding with his sermon, the
Moderator said he fully appreciated and
cordially reciprocated the fraternal spirit
which had led their right Rev. Dean to
invite him to occupy the pulpit of the vener-
able cathedral. He had had the pleasure of
hearing Bishop Weldon preach in the Church
of St. George, Edinburgh, last year, when
he spoke in support of the Lambeth Appeal.
To that appeal he, the Moderator, was not
in a position to give an answer, as the sub-
ject was reserved for the consideration of the
next General Assembly on report of com-
mittee. But he hoped and believed that
advantage would be taken of the present
opportunity for conference between represen-
tatives of the two national Churches as to
the causes which still kept them so far apart
from one another. Meanwhile they allowed
such an interchange of ecclesiastical courtesies—to which the Bishop of Durham had
so largely contributed by preaching in
Scotland—believing that they were fitted,
not only to bring the two Churches into more
friendly relations with one another, but also
to promote that brotherly feeling in the
Christian community at large on whose in-
fluence and example the welfare of the nation
so largely depended.

The other event was nearer home. On
January 1—New Year's Day—a large congre-
gation assembled in Forest-street Methodist
Church, Bendigo, for a united New Year's
Sunday service, which was ar-
ranged by the Bendigo Ministers' Associa-
tion, was held with a view to deepening the
growing interest in Church Reunion, and the
address of the evening by the Bishop of Ben-
digo set forth the attitude that the Anglican
Body takes to this great question. The
Rev. W. Bennett, president of the Ministers'
Association, was present, and on the platform
were ministers of various city churches, those
taking part in the service being the Rev. L.
W. Lee and the Rev. B. W. Heath.

Bishop Baker said:—"It is, my brethren,
with a sense of deep responsibility that I
address you this evening. We are starting
a new year, and I faintly would hope it may
be a year when tangible progress may be
made in weaving again the rent robe of
Christ's garment. My task to-night is to
explain what the Anglican Church is doing
with regard to unity. As you know, last year
a great conference was held of the Bishops
of that Church, and certain proposals were
put forth. Before we in Australia could act
on those proposals they had to be ratified by
the General Synod, hence up to the present
we have not felt free to do very much. It is
true that some months ago I had the plea-

sure of outlining these proposals to some of
my brothers, and the ministers of this city,
but no more could at that time be attempted.
Now, however, we are free to go ahead. But
even now, here in Victoria, we shall not for
a few weeks do as much as one might wish,
because we await the arrival of our new Arch-
bishop. One is happy, however, to know
that his attitude is one of whole-hearted sym-
pathy with our ideals; no one will pray or
work harder than he for unity."

The Bishop concluded a very able review
of the whole question by an eloquent appeal.
He said:—"Meanwhile let us be very patient
with each other. Differences which have
been going on for centuries will not be
healed in a day. We must try to understand
each other better, to love each other more.
Hard thinking and much study are required.
Above all, we should pray and work together.
Nietzsche made much, you will remember, of
his 'will to power.' Well, we need to create
such an atmosphere that the 'will to unity'
may grow and flourish. What better resolve
could we make at the beginning of the New
Year than to make up our minds (in Mott's
fine phrase) that we will be apostles of
reconciliation? We have just been singing
'When I survey the Wondrous Cross.' The
closer we get to that cross, the closer we
will find ourselves to each other. The nearer
to the Master, the nearer to our fellow-
disciples, for whom, as for ourselves, the
one Lord died. So let us pray and let us
work for the fulfilment of the same Lord's
prayer, 'That they all may be one, even as
thou Father art in me, and I in Thee, that
they also may be one in us, that the world
may believe.'"

ABOVE ALL PARTY CRIES.

By J. M. Scott, Member of the Australian
Labor Party.

No doubt our Governments have done re-
markably well in the repatriation work; prob-
ably have done their very utmost within
their limited powers, but in spite of that
thousands of men and their dependents are
hard up against it, and all because our
locked-up lands are a barrier against more
being done.

The only solution to the problem is throw
open the land with all the benefits direct
and indirect that will come to all of us.

Sir Denison Miller, Governor of our
Commonwealth Bank, has promised that he
will do his utmost to finance Australia for
productive and land settlement purposes.
So this most important item is assured.

The simple duty of each citizen is to put
the question to each candidate at State and
Federal elections "Are you in favour of the
land settlement scheme embodied in the
slogan 'A Million Farms for a Million Farm-
ers'?" If the reply is "No," then ask "Why
aren't you?" Do you know anything about it?

This scheme is everybody's business. It
means Progress and Prosperity. It is above
all Party Cries.

THE PATRON SAINT OF BOYS AND GIRLS.

Few people who speak about Santa Claus
seem to know that the words are a concep-
tion of Sanki Nikolas or Saint Nicolas, who
is the patron saint of Russia, and also of
boys and girls. His life is wrapped in ob-
scurity, but tradition speaks of his early
piety and later generosity. He was Bishop of
Myra, in Lycia, and his festival is kept on
the reputed day of his death, December 6.

Announcement of a harvest festival in a
country parish:—"The Harvest Festival will
take place on Thursday next at 7 p.m. Offer-
ings of fruit, flowers, vegetables, and fresh
eggs will be gratefully received. If every
member of the congregation lays two eggs in
the font on Thursday they will be sent to
the Hospital." Evidently a Hen Convention.

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The Church Record.

JANUARY 27, 1922.

A DAY OF REMEMBRANCE.

In the calendar of the Australian Church there are but few dates of outstanding significance. We have not lived long enough, and our course of progress has been smooth and unbroken. Not yet have we been called on to give resistance "unto flood" to any encroachments upon the Faith of the Gospel in defence and confirmation of which we proudly stand. Still we do well to signalise such days of remembrance which we possess; and of these the most important is that of the Anniversary of the First Christian Service held on that Sunday in February in 1788. To do so is a duty that we owe to the past.

We who live in these flourishing days are apt to accept luxury and comfort as though they were long-standing conditions of life in this land. Everything around minister to our ease. But what of those who, 134 years ago, ventured out to a virtually unknown and certainly undeveloped country, separate by 13,000 miles from their home, to found a settlement with material which was the despair alike of statesmanship, philanthropy and ecclesiasticism? What of that honest sturdy soul, strong in the faith of our fathers (Rev. Richard Johnson) who, in face of the oppositions of officialdom and the machinations of the corrupt, sought to redeem and refine the fallen and to place the things of God in prime place in the life and institutions of our land? Surely as we think upon the vicissitudes and discouragements which countered these brave souls we have occasion to remember them with fervent praise to our God. They did their work well—the position of the Church in the land is proof thereof. The full measure of freedom we enjoy, the social and political institutions we possess are token of their faithfulness to high ideals and their patience and perseverance in realising them.

But to mark the day fittingly is a duty we owe to the present. It will serve as a corrective to some of our evils. The age to which we belong is an age of nationalism, a quality in itself not undesirable, and oft-times making for healthy corporate self-respect. In Australia the national spirit is intense. We are proud of our strength. We are inclined to reckless assertion of our independence. We look upon our land as that which is the result of our sole effort and achievement, as though we were the makers of the present. The pride of possession is upon us, and we are sometimes "heady." Perhaps this is a passing phase characteristic of our youth; but it needs correction. And it is in the

history of that great day of 1788, in the history of the peaceful entrance into so rich inheritance that the needed lesson is learned. It teaches us as men of old were taught, "They got not the land in possession by their own sword, neither did their own arm save them, but thy right hand and thine arm and the light of thy countenance, because thou hadst a favour unto them."

The anniversary should give rise not only to reflections, but also should lead to inspiration. The real call of the Day is a call to work. The mission commenced by that first chaplain has yet to be fulfilled. In the service "under the great tree" on the Sunday after the landing he claimed the whole country for Christ. We have yet to possess it. Challenges are ringing out and we of the Christian Church must bravely take them up. In fact, it would be good for us to get back to the position as it was 134 years ago and view the problem of the Church as it then was viewed. Richard Johnson had a two-fold task—a ministry to a pioneering people, a witness to the aboriginal inhabitants. The Church today has a similar task. People are pressing out into the far-country areas of our States. Parochial organisations are being strained to their utmost to provide for them; even diocesan endeavours cannot adequately meet the case. Yet the ministrations of the Church should go with these settlers. Thus it seems appropriate to find that the Bush Church Aid Society, with its continent-wide outlook, should be making appeal to the Church generally on February 5 for recognition and support. The "nexus" between the work of the first chaplain and that of the Society is real and in honouring the one church-people will do well to assist the other.

Then the problem of the Australian aborigine must be fully faced. A recent issue of the "Sydney Morning Herald" contained an article which gave rise to serious misgivings on this question. Public conscience on the matter of the contact of the white with the black must be aroused. Perhaps it must be shocked out of its complacency and disregard. The Church has laboured long and well in its missions to the aborigines of the north. A fine programme of achievement has been carried out, often with little encouragement from vast numbers of churchmen. But more waits to be done; and if the inspiring and enabling Spirit Who was with our fathers when they came to this land is with us, as we believe He is, let us then rise up and be not content until every child of our Father in this land comes to know of His Love in Christ our Lord.



Overseas Arrivals.—The national council has gladly accepted the invitation of the Church Emigration Society of England to co-operate with and to act for them in Australia in welcoming and caring for the churchmen and churchwomen who are coming out in increasing numbers under the auspices of the Society. C.E.M.S. Overseas Settlers' Welcome Committees are being established at the various ports which will co-operate with other church agencies in doing this work. The Church Emigration Society promises to send full advices of all who are commended to us some time before they sail. The State secretaries and the national secretary (Rev. A. R. Ebbs, Church House, Sydney) will gladly give further information on this subject.

Finance.—The minimum income necessary for the national work for 1922 will be £1000. The national council has launched an effort to win 1000 new subscribers of one guinea each before June 30 next. The national sec-

retary has undertaken to try to obtain one-third, whilst the Australian membership is asked to do the rest. Churchmen who believe in a constructive progressive work will find this an excellent investment. Subscriptions can be sent to Church House, Sydney.

First Christian Service.—The council for N.S.W. is arranging a large commemorative service for Sunday afternoon, February 5, at 3 in Sydney. The Bible and Prayer Book used at the first service will be utilised at this commemoration. The Bishop of Bathurst, the national president of the C.E.M.S., will be among the speakers. Appeal is made to all church-people who possibly can to participate in this important anniversary service.

The movements of the national secretary (Rev. A. R. Ebbs) will be:—Wagga Wagga, February 12; February 15, the enthronement of the Archbishop of Melbourne; February 19 to 26, Gippsland Diocese; Melbourne Diocese, March 1 to 15; Ballarat Diocese, March 16 to 24; South Australia, March 25 to April 7.

A.B.M. Council Meeting.

At the annual meeting of the A.B.M. considerable time was naturally taken in consideration of the appointment of a successor to the present chairman and it is impossible at the present juncture to make any report. It was decided that at the conclusion of the present Chairman's term of office on January 31, 1922, the Rev. A. H. Garney be asked to act as Acting Chairman during an interregnum.

Polynesia.

It was resolved that a cable be sent to the Archbishop of Canterbury stating that the A.B.M. anxiously awaited an appointment to the Bishopric of Polynesia and that the educational and medical needs of the Indian people constitute a critically urgent need.

Australia's Future.

NEW ARCHBISHOP'S CHANCE.

(From an English Church Paper.)

The interest being taken in the departure of the newly-consecrated Archbishop of Melbourne is not entirely a tribute to his outstanding personal qualities. These in themselves are sufficiently remarkable, as is testified by his abiding influence at Christ Church, Beckenham, and the even more important parish of Swansea. A semi-royal gift of remembering faces, a power of work, and of inspiring work in others, which pulpit eloquence and personal dealing with men and women evoked, marked him out long ago as a leader in greater spheres. In Melbourne, the business and legislative centre of the Commonwealth, he will find what is possibly the greatest sphere in the Anglo-Saxon world. For Gladstone, no less than Westcott, pointed to the Primacies of Australia, India and London as the potentially dominating sees of Christendom. It is on account of his official position also, therefore, as well as for his singular personal gifts, that on December 13 he is being asked to speak at St. Dunstan-in-the-East, Tower-street, the church predominantly associated with the Metropolis with Australia, is being entertained at Australia House in the afternoon by the High Commissioner and leading citizens of the Commonwealth; and is asked to accept a valedictory dinner by the Freeman of the City of London. For it is recognised at length that the influence of a great churchman on the best interests of the Empire may be surpassingly valuable. Half a century ago, a Moorhouse could practically dominate the State of Victoria. Many Englishmen in those days knew of Australia only because it contained a Bishop named Moorhouse. Never again, perhaps, can one man exercise such prepotent and beneficent influence. Other days, other men. Dr. Harrington Lees may find his sphere in helping to settle problems, not of Victoria, but of all Australia, and incidentally of the British

POINTING THE WAY (36)

By Rev. Arnold Conolly

Religious "instruction in fundamental truths for children of the intermediate age."

Warmly praised in Church of Eng. Messenger (12/12/21), Bishop of Bathurst's Letter in Church News (1/1/22), Church Record (16/12/21), Church Standard (9/12/21).

CHURCH DAKING HOUSE
STORES Rawson Place SYDNEY

Empire and the peace of the world. Public opinion has now at length, and the Washington Conference proves it, recognised that the centre of gravity in world politics lies in the Pacific Ocean. Shall we or shall we not annul the Treaty with Japan? Can the powers of the world make suitable arrangements for the free growth of China, and can they do it without exacerbating such a puissant and ambitious force as Japan. Can the vast Continent of Australia be properly peopled by the white men who, in the soundest missionary spirit, will maintain the Christianity and civilisation of the West? Or must it, in default of suitable settlers be inevitably flooded by thousands of Asiatics—since empty space cannot be for long maintained in an overcrowded world—to the detriment of European morals and British standards of living?

A man in official touch with the leaders of public opinion in Australia can do very much to induce sound action, and to encourage emigration to the far-away spaces of our huge heritage. He can do this the better, for that he will be free from political pressure, and can ground his recommendations not on any passing expediency, but upon eternal principles of right. The touch which the new Archbishop already has with industrial centres in England should enable him to advise with particular common sense. And if this is not worthy of a great ecclesiastic and public leader, we fail to see what it is.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Katoomba Convention.

(Communicated.)

The Katoomba Convention was held again this year, and was a delightful spiritual uplift. The atmosphere was heavenly. The attendance was a record one. Rev. W. T. C. Storrs presided and proved a delightful chairman. Mr. Weekes, Dean of Nelson, gave splendid addresses, scholarly, brilliant and profoundly spiritual. It is delightful in these latter days of apostasy to find so ripe a scholar so firmly faithful to the fundamental doctrines of the Scriptures. Canon Burns gave valuable personal testimony and made a deep impression. Miss Claydon moved the audience to tears by her beautifully simple narration of her experiences in India. Rev. Mr. Lamb spoke eloquently and in a masterly way, and faithfully warned people of the spiritual dangers of these latter days, but encouraged Christians to expect the glorious appearing of our God and Saviour Jesus Christ in the near future. Mr. Jackson, of the British and Foreign Bible Society, presided at the organ, and made a fervent appeal for help for the good and great society he represents; it was good to hear him. Dr. Norman Deck gave valuable information about the mission in the South Sea Islands, and gave evidence of the wonders God hath wrought through the Gospel; his expositions of Scripture, too, were very telling. A young missionary from China made a deep impression by his description of his experiences in that undermanned mission field. Mr. and Mrs. Young did a great deal towards the success and comfort of the convention. Rev. H. G. J. Howe, of All Souls', Leichhardt, Mr. King of the C.I.M., and Mr. Dibley, rendered valuable service as secretaries and organisers. Rev. Mr. Paton, too, gave some fine addresses. Revs. Canons Bellingham and Claydon, and Robinson, Dr. Porter Mills, Benson, Barnett, were noticed amongst the audience, which was a happy gathering of Christian friends. "Twas like a little heaven below."

Parish Jubilee.

The Jubilee of the Church of the Good Shepherd at Kangaroo Valley is in process of celebration—January 22 to 29, Anniversary Day being "The Day we celebrate." Special services and meetings are being held and a great Praise Service is to take place on Sunday next. The preachers include Revs. Canon Charlton, S. H. Denman, R. H. Pitt-Owen and G. E. Edmondson. The special thankoffering fund is in aid of the re-roofing of the church.

COULBURN.

Church Finance.

For the last three years the Diocesan Council has been giving careful consideration to the financial organisation of the diocese, and the results have been embodied in two important ordinances adopted by Synod in 1920 and 1921. The council, however, came to the conclusion that the situation required more than this reconstruc-

tion of diocesan administration. The main practical problem confronting the Church is the problem of securing an adequate and regular income for all purposes of Church work in the present and future. The Council found itself steadily and irresistibly drawn to the conclusion that it is necessary to raise a Capital Endowment for the manifold operations of the Church Society, and that view has now been endorsed by Synod.

One primary need is the securing of an adequate and regular stipend for the clergy, proportionate to their standing in the service of the Church, and not dependent on the local resources of a particular parish. Synod has appointed a select committee to prepare a scheme for the solution of this problem. But any such scheme will require for its effective working a central diocesan fund to provide part of the cost.

Another primary need is the constant call for Church extension. Closer settlement is creating fresh centres of Church life and work which require large assistance in the earlier stages. On the other hand, our Churches are awakening at last to the necessity of founding and maintaining such institutions as a home for orphaned and neglected boys and girls at school away from home, a nursing home, or a training base for deaconesses and other women workers.

A capital endowment would not relieve the diocese of the task of collecting annual contributions for the Church Society. But the collection of such contributions as would still be needed could be effected without employing the whole time of an organising secretary who could be more usefully employed in general diocesan financial organisation. The occasional experience of the present secretary in stimulating and organising the local efforts of a parish has proved that there is a field of valuable service which would relieve the strain upon diocesan resources.

The principle of a capital endowment has already proved itself beyond all doubt in this diocese in the case of Clergy Superannuation and Clergy Training. It has been adopted with remarkable success in the American Church and in other dioceses of the Anglican Communion. It will of course make a great demand upon us in the near future, though the pressure of the demand will be lightened by the spreading of the effort over five years. But it will secure the certainty of continued progress in the distant future, and will encourage and justify an immediate advance in directions where advance is imperative.

In making the appeal the Bishop says:—

"I commend this appeal earnestly to your most careful and generous consideration. The appeal is in the hands of a tried and trusted servant of the Church in this diocese and I feel sure that with your assistance it will prove to be the crowning achievement of Canon McDonnell's long record of faithful and successful work in the cause of the Church Society."

Christmas Day at Lake Bathurst.

Christmas Day in this parish was indeed a very happy one. Some nice rain on the previous Friday had freshened everything up so that the country looked at its best, and everybody was in great spirits when Christmas Day came, and such a perfect, bright day it was, too. The first service for the day was at 7 a.m. at Tarago when about fifteen people came for their Christmas communion. At 11 a.m. choral communion was held at Lake Bathurst. The church was decorated with greenery and flowers, which, together with some very fine pot plants from "Font-hill," made the church look very beautiful. About fifty or more people attended, a splendid attendance considering so many regular worshippers had gone away for the holidays. The music was very nicely rendered, and one could not help but feel greatly uplifted, and one feels sure many were blessed. The offertory at this service amounted to £6 4s. 2d. At 3 p.m. the service was at Currawang, where a large congregation came for their Christmas communion. Then at Tarago in the evening the service was a record in every way. There were about sixty people present. The members of the choir are to be congratulated upon the excellent singing. The chanting has greatly improved, and the singing of the Christmas carols was splendid. The offertory amounted to £11/1/9.—Parish Gazette.

A Bishop and his People.

"A happy new year to you all,—to my brothers of the clergy and their homes—and to all my many brothers and sisters in every parish. It is in penning such a general greeting as this that I realise most vividly how rich a bishop is in friends, especially an Australian country bishop, who can see his people much more often and meet them more intimately than an English bishop. Congregations and gatherings great and small, hospitable in homes where I am made to feel at home, a picnic tea after service in a bush church paddock, a yarn with a

group of men propping up a fence, a talk to a bunch of little people at the church door,—these and many other memories come back more vividly each year as my mind roams over the diocese. Your own parish priest of course knows more of each of you than I can, and of course he must come first in your thoughts and prayers. But as the priest of the diocese I know more of you all together, and I want a corner in the hearts of all of you. The cross that the clergy gave me at my enthronement has a Greek inscription on the back from St. Paul's epistle to the Philippians i. 7, "because I have you in my heart." It is the simple truth,—I often think about you and pray for you in groups, and sometimes one by one when in thinking about a parish I remember individuals with whom I have come into closer touch. But by a happy accident those few Greek words taken by themselves apart from the rest of the text might mean, 'because you have me in your heart.' I trust that is also true. A great English bishop once said that he hoped that people would go from saying 'the bishop' to say after a time 'our bishop,' and at last 'my bishop.' I hope so too. Meanwhile say a prayer for me sometimes. A bishop's work is far more complicated and difficult than people realise. He has to think of the bearing of all sorts of questions not only on individuals, but on the parish and the diocese and the whole Church. He has sometimes to say things that people do not like, and to do things that people do not understand. He may make mistakes, real mistakes that he can see afterwards. He has to carry responsibilities that nobody can share with him. And it is a real help for him to feel that his people are sure that his one desire is to be sincere, straight and just."—The Bishop's Letter.

Real Economy.

Last October a meeting of parishioners decided to raise a fund to erect a new fence in front of St. John's Church, Wagga, to paint the outside woodwork of the church, and to purchase a motor car for the use of the rector. A large committee was appointed to carry out these plans, and after full consideration it was agreed that the car should be the first objective. The following is a progress report. The new car arrived in Wagga on December 10, the rector having driven it from Sydney, to cut down the cost of delivery; and it is now in service. The total costs are: the car £351/15/-, transit charges £7/11/-, insurance £12, total £371/6/-. Some improvements in structure were effected during the building of the body, which account for £28 to the cost, but they materially add to the comfort and reliability of the machine. Meanwhile the rector is enabled to get through a very much larger programme of work with less physical

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exhaustion than formerly. Consequently the money spent on the car will prove a boon, not only to the rector but even more to the parishioners generally.

VICTORIA.

MELBOURNE.

Installation Arrangements.

From now progress will be made with the official arrangements for the installation, at St. Paul's Cathedral on Wednesday, February 15, of the new Archbishop. An effort will be made by the Administrator of the diocese and the lay canon in charge of the Cathedral seating arrangements for the day to ensure that room be found in the nave for official representatives of the entire religious life of the metropolis. When invitations are issued, however, it will be necessary that prompt answers be sent, otherwise entries, corresponding to numbered pews, cannot be efficiently prepared and despatched. Their Excellencies the Governor-General and the State Governor, the chief ministers of other Christian bodies, and Federal and State Ministers will attend, besides the Bishops of Ballarat, Bendigo, Wangaratta, and Gippsland, and possibly the Archbishop of Sydney, if his health permits.

Canons' Stalls.

The Cathedral Chapter recently decided to complete the canons' stalls in the chancel by carving upon each the name of the saint or distinguished churchman who is commemorated by it. The following is a list of the stalls, and their present occupants:—St. Aidan (Archdeacon Hindley); St. Boniface (Archdeacon Hayman); St. Paul (Mr. R. J. Alcock); Bishop Selwyn (Mr. H. Turner); St. Ignatius (Bishop Green); St. Alban (Canon Wheeler); St. Stephen (Mr. Rigby); Bishop Patteson (Mr. J. K. Merritt, M.L.C.); St. Jerome (Canon Snodgrass); Ven. Bede (Canon Hancock); St. Peter (Dr. Leeper); Richard Hooker (Mr. L. V. Biggs); St. Augustine (Canon Sutton); St. Patrick (Canon Hughes); St. Columba (Canon Baglin); Bishop Perry (Mr. A. E. Kemp); St. David (Canon Langley); St. Luke (vacant).

News Items.

On January 8, Archdeacon Hayman unveiled a memorial tablet to fallen soldiers in St. George's Church.

In St. Barnabas' Church, South Melbourne (Rev. C. L. Crossley), a soldiers' memorial pipe organ is being built and will probably be dedicated later in the year by the Archbishop. This church, though it lies in a very poor part of Melbourne, has spent about £840 on church improvements in the last eighteen months. Yet the collections for the year just ended are within £4 or £5 of high-water mark.

BENDIGO.

Ordination.

On December 21 (St. Thomas' Day) an ordination was held by the Bishop of Bendigo at All Saints' Pro-Cathedral. The Bishop was assisted by the Dean, Archdeacon Haynes, Canon Herring, and Rev. E. Hankinson. The occasional sermon was preached by the Rev. E. W. Hadwin. Those ordained were Messrs. H. A. Morton, W. F. Hart, F. J. Denbow, D. Rettick, F. W. Wyman and G. W. T. Runting.

Appointments.

Rev. D. Rettick to Tongala, Rev. F. J. Denbow to Eastville, Rev. H. A. Morton to Serpentine, Rev. F. Wyman to Hallam Street, Rev. W. F. Hart to Pyramid Hill, Rev. G. W. T. Runting to Gunbower.

Civic Service.

On Sunday, 8th inst., the Bishop preached at St. Peter's, Eaglehawk, the occasion being a civic service. The Mayor, in official robes, was accompanied by other members of the Borough Council and officers representing all departments. The Bishop's text was from Mark ii. 23, "No man putteth new wine into old wine-skins (R.V.)." In the course of his sermon the Bishop said the metaphor used by Christ was familiar to the people to whom it was addressed, and foreshadowed that the dynamic force of Christianity could not be confined by Judaism any more than new fermenting wine could be confined in an old wine skin. In either case, the power within would burst asunder the outward form that sought to hold it in check. In every movement there were these two principles—the outward form and the inward

force. It was shown in the public school with its buildings, its teachers and pupils representing the outward form, but within was the power, the ability and willingness to teach that produced the results. In public bodies—whether it be the controlling body of the two, city, State, or country, it was just as necessary to have the inward driving force; in other words, the great mass of the people must be behind the controlling body. The outward form of civics must be impregnated with the spirit of Christianity to achieve the best results. The history of the nations was strewn with wrecks. Nations, dynasties, empires, vast, powerful and wonderful, have risen, tottered, and fallen. Mesopotamia, Egypt, Greece, Rome, all had gone, and why? Take Rome as being the best known to the modern world, he showed that whilst Rome was climbing upward she lived up to the light that God had given her, and at this period of her history her word was her bond, and her personal life was pure, but Rome grew rich and immoral, and no longer lived up to the light, consequently she fell. Scripture and history most emphatically told us that a nation obeying the moral laws would prosper, but when living at a lower level would rapidly decline.

Welcome.

The "Bendigo Church News" has been resuscitated by resolution of synod, and the first number of the new issue is just to hand. It is well edited and also well printed, and its very reasonable price should ensure it a large circulation in the diocese. There is a very fine leading article setting out the reasons for the new venture, and the importance of the Church's work in the present crisis of the world's history.

QUEENSLAND.

St. Martin's League.

The ladies of St. Martin's League, who have laboured so zealously since the organisation of the body in April, 1920, are taking a short respite from their labours. St. Martin's League room were closed for six weeks on December 12. When they reopened about January 30 it will be in new premises, the ground floor of the Stock Exchange Buildings having been secured.

Old patrons and new have promised support for the league, whose object is to provide funds for furnishing St. Martin's War Memorial Hospital. In addition to the luncheon rooms there will be a lounge for gentlemen, and it is hoped to provide a room for young girls working in the city.

GIPPSLAND.

No Need for Pessimism.

"I need not remind you that everywhere in the world these are anxious times. During the recent English Church Congress at Birmingham one of the speakers dwelt upon the disappointments of the three years since the Armistice, and the contrast between his hopes when he was so eager, though seriously wounded, to live through the war to the bright years of reconstruction that he thought would follow, and what, as a matter of fact, has come. I cannot help thinking that the disappointment has been exaggerated. At any rate, we did not all expect a universal miracle and an entire change of outlook and will. But whether we are reasonably disappointed or not I do not think we can exaggerate the grave anxieties of today—at home and abroad, in Church and in State, in home life and the life of commerce and industry. And I am afraid sometimes that we Church-people do not realise the need for unselfishness, sympathy with suffering mankind, and for constant intercession to God on behalf of all men. "But do not think I am down-hearted. On the contrary, I see so much to be thankful for in national affairs and international, and in Church matters in general and in the diocese. People speak of the failure of the Church. Seeing and knowing what I do, I cannot agree with them, but I rather like their calling the Church a failure; not only because it may spur us on, but also because it means that they expect so much of it, and have set up so high a standard of what they think the Church ought to be and do."—The Bishop's Letter.

WEST AUSTRALIA.

PERTH.

Ordination.

On Sunday, December 11, in St. George's Cathedral, Perth, His Grace the Archbishop advanced to the priesthood three men who for the past twelve months have been serving their diaconate in this diocese, namely, the Rev. C. W. Freeman, Th.L., of Meckering, the Rev. G. M. Napier, of Brookton, and the Rev. W. L. Kenworthy, of Quairading. All are members of St. John's Theological College. The Principal of the College conducted a quiet day for the three ordinands on the Saturday before their ordination. His Grace was the preacher at the ordination service, and the Gospel was read by the Rev. C. W. Freeman.

An Octogenarian.

The resignation of the Rev. H. J. Cooke, rector of Cottesloe for the last 17 years, has been received, and will take effect from January 31. Mr. Cooke is well over 80, and has done excellent work in the diocese. He is an Irishman of unflinching humour. He was educated at Trinity College, Dublin, and had been in priest's orders since 1883, and has worked at Seapark in Dromore, Rhyll, in Wales, Islington and Hoxton, London. From 1898-1902 he was Principal of Swan Hill College, and came to this State in 1902, being appointed rector of Donnybrook in 1902, of Midland Junction in 1904, and of Cottesloe (St. Luke's) in 1905. He was also a lecturer at St. John's College, Perth, and an examining chaplain of the Archbishop of Perth.—Church News.

Additional English News.

Islington Conference.

The new vicar of Islington, the Rev. H. W. Hind, has issued invitations for the ninety-fifth Islington Clerical Conference on Tuesday, January 10, 1922, at the Church House, Westminster. The general subject for consideration will be "The Gospel." The speakers include the Bishop of Liverpool; the Rev. R. T. Howard, Principal of St. Aidan's College, Birkenham; Rev. R. Taylor, vicar of St. Bride's, Fleet-st.; Rev. S. Nowell Rostron, secretary, Bible Society; Prebendary C. W. Wilson, vicar-designate of Swansea; Canon Guy Rogers, West Ham; and the Rev. F. Mellows, vicar of Sparkhill, Birmingham.

Manchester Diocese.

Proposals for dividing the diocese of Manchester into three parts have been approved by the Manchester Diocesan Conference. These proposals, however, will not be put

into operation for two or three years. Should the scheme be realised a new diocese of Lancaster will be created, the northern boundary of which will be that of the county, and the southern boundary the river Wyre. A new central diocese will be formed of such part of the present Archdeaconry of Lancaster as lies south of the Wyre, and the whole of the Archdeaconry of Blackburn, with the exception of the rural deanery of Rossendale. The name of the new central diocese has not been decided upon.

Mildmay Conference Hall.

The Mildmay Conference Hall has always been a centre of spiritual activity. It was in 1856 that the Rev. William Fencatier first summoned a conference to "promote personal holiness and brotherly love." These conferences were continued, and for many years Mildmay Conference Hall was hallowed grounds to thousands of God's people. The commemorative meeting of the newly-erected Conference Hall was held in August, 1870, and annual conferences were continued there year by year until the war. The Hall was then taken over and used by the Y.M.C.A., but after a time the Association found it necessary to vacate the premises, and the buildings recently came into the property market, and was in danger of being purchased by a cinema company. General Booth, however, came to the rescue. He rightly felt that such a use of the hall would be contrary to the wishes of those who had become deeply attached to it. The result was that the buildings were taken over by the Salvation Army, and are to be used as a staff college, a training school for missionary officers, and other gatherings. The purchase price of the building is £15,000, but a further £8,000 is also needed for renovations and equipment, so that the gifts are specially needed if Mildmay is to continue to bring spiritual blessing to the lives of others.

C.E.M.S.

Present Position.

The secretaries reported that full returns had not yet been received from overseas, and that it was only possible to give the actual and final results of the renewal for England and Wales, but these showed that under the new constitution 20 diocesan unions, 800 federations, and 1793 branches had been revived, with a membership of 42,370 men, who had taken the new Rule of Life and received the new badge. In summing up the Archbishop of York said: "The society had acted so courageously. The C.E.M.S. had determined that it would die in order that it might live, and the reduction in numbers was a salutary proof that it had meant what it said. In the evening the council was entertained to dinner by the Leeds Federation, and on the following day the Conference of Diocesan Union and Federation Secretaries and Honorary Messengers was held, and a new and fruitful experiment came to an end."

Pocket Testament League.

Mr. George T. B. Davis, International Secretary Pocket Testament League, writes: "For two months Sydney has been stirred by a Bible Revival campaign in connection with the Pocket Testament League. The movement was not confined to the churches, but swept through the public and high schools of Sydney like a veritable gale from heaven. In answer to believing prayer the Spirit of God was present in power from the very beginning of the campaign. Already more than 21,000 Testaments have been distributed; and more than 10,000 in public and high schools, and factories and churches have recorded their acceptance of Christ as their personal Saviour. The movement has proved such a blessing to Sydney that it is now planned to spread it throughout New South Wales. The visit to Australia was made under the auspices of the Evangelisation Society of New South Wales. At the welcome meeting held the night we reached the shores of Australia, various denominations were represented, and co-operated heartily throughout the campaign. It was an especial joy to have the enthusiastic

support of the Church of England, which represents about 40 per cent. of the entire population. The Archbishop of Sydney kindly accorded me an interview, and expressed his cordial approval of the movement.

The Three "Archys."

Great amusement was caused at the National Assembly by the Archdeacon of Canterbury (the Ven. W. White Thompson), who said the Bishops were known as the hierarchy. He had heard Archdeacons and Rural Deans called the "lower-archy," and the Dean and Chapter, he was sorry to say, he had heard styled the "Noahsarchy."

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There are a few vacancies for boarders.

Next Term begins 14th February 1922.

Prospectus and other information required are obtainable from the Head Mistress, Miss Elkington, or the Bursar.

Humane Sunday falls on March 19th, 1922

The Clergy are respectfully informed that His Grace the Most Rev. The Archbishop, has approved the Society for the Prevention of Cruelty to Animals (better known as the S.P.C.A.) asking the Clergy of his Diocese to bring before their congregations on the above date the need that exists for the more humane treatment of Animals. (See 1916 Sydney Synod Resolution on above subject.)

This is not an appeal for any share in the collections, but for the promotion of the Practice of Kindness.

Will the Clergy throughout the State kindly emphasise the S.P.C.A. slogan,

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—Dr. Fridtjof Nansen.

"This is so appalling a Disaster that it ought to sweep every prejudice out of one's mind and only appeal to one's emotion—Pity and Human Sympathy."—Rt. Hon. Lloyd George.

The whole civilised world has been stirred by the awful news of Starvation and Pestilence in Russia. Reports from widely divergent sources speak of suffering beyond human comprehension. Terrible as these reports are, they are restrained in tone because the actual conditions are too shocking for publication.

Mr. Lloyd George, speaking from official information on August 16 last, said that "In the Russian famine we are witnessing the most terrible devastation that has afflicted the world for centuries. It is estimated that

35,000,000 PEOPLE WILL REQUIRE RELIEF. I am sorry to say that such news as we have received points to a most appalling catastrophe.

"The inhabitants of the famine-stricken districts, seeing there is no possibility of help reaching them in time to present starvation, are moving in large masses in different directions. There are no food supplies and no shelters, and they appear to be doomed to annihilation. Of these migratory bodies only some 20 per cent. are able-bodied, and MORE THAN 30 PER CENT. ARE CHILDREN. The

condition of these last is piteous. Many of them have been abandoned to their fate by their parents. The people are eating grass, roots and other rubbish.

"There is no doubt that this will end in one of the greatest scourges that ever afflicted Europe—pestilence on a gigantic scale.

"This is so appalling a disaster that it ought to sweep every prejudice out of one's mind, and only to appeal to one's emotion—pity and human sympathy."—Lloyd George.

SAVE THE CHILDREN FUND'S 100% GUARANTEE.

The agreement signed by Dr. Nansen (under whom the "Save the Children Fund" is working) provides that the "Save the Children Fund" retains absolute control over its food from the time it leaves England until the moment it is eaten by the children.

A copy of the agreement will be sent to any subscribers on demand. The rumours that the Bolsheviks had been given control or could dispose of the food, like the stories of quarrels between Mr. Hoover (American

Relief Administrator) and Dr. Nansen, have been started by political intriguers and are absolutely untrue. The "Save the Children Fund" has nothing to do with any political party in any country.

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Lord Weardale on behalf of the Committee solemnly pledges his word that the moment one farthing's worth of food or other

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Coaches and Coachmen.

(By Rev. S. J. Kirkby, B.A.)

"Did jer bring that rooster?" was the gruff call that smote the ear of the semi-conscious parson who had spent the past half-hour in troubled, fitful sleep as the coach swayed along the track. "Did jer bring that rooster with yer?" rasped out the voice again. And the cleric, with mind still bemused, fearfully imagines that some dread accusation has been made against him and fumbles round as though the feathered fowl were secreted somewhere on his person—then wakes up fully to find with much relief that the coach has made a midnight call at a wayside settler's home, and that it is the coachman who is being questioned concerning a commission he had promised to execute. In the end a scared-looking bird is produced, its head and ruffled neck-feathers alone showing from the sugar bag in which it has been carried. Some broken conversation follows while a couple of letters are sorted out and a newspaper handed over, and then into the darkness of the scrub-fringed track the coach lumbers again. By that time sleep is far off, and we begin to think upon the coachman and his lot.

We have met many in our little day. The coachmen have always been interesting even if not picturesque; and the coaches have been of splendid variety. There are still a few tracks where run the conventional four-wheeled vehicles likeable in construction to those used in Dickens' days. The coachman has his team of four or five horses, not necessarily the spanking bays of the early Victorian period, but more frequently poor, tired beasts who consider four miles per hour a fair average to maintain. No blast of long trumpet heralds their approach to any township, and the driver wears neither grey bell-topper hat nor high knee boots. Generally he is a good-natured individual of philosophical temperament whose round of life is marked by constant call to endure hardness and occasionally by quiet heroisms. And these men are versatile. We have met one who beguiled away the tedium of a long journey by delightful comments on the flowers and trees and birds of the bush through which his track led. A close observer of the book of Nature herself. Another had a mind that appeared chiefly to be a catalogue, chronologically arranged, of all the murders, mysteries, and other sinister happenings of the district for the past 60 years. To the traveller the road seemed to pass by a succession of haunted houses, and the noises of the bush sounded like the weird cries of lost souls. There was no sleep when you travelled with him.

A third coachman had a mechanical bent and freely placed himself at the disposal of any one along the way whose cream separator had gone out of action or whose alarm clock wouldn't ring. He was a generous soul, but a man of little thought for the benighted passenger, who has to remain on the coach-seat holding the horses.

In an odd place or two where passengers are rare, the "mail-coach" may be nothing more than a weak-sprung "sulky." The writer remembers a thirty mile journey in one of these "contraptions." He spent the greater part of the time clasping a huge bag of chaff to steady himself and to avert a likely fall at every jolt. The romance of coaching dies quickly when these two-wheeled horrors are the only means of travel.

However the modern coach, especially in far out-back areas where rail systems do not run, is generally a powerful motor-wagon. Thus within the past ten years coaching business has been completely revolutionised. A quicker service has been provided; perhaps a little more comfort accorded the passengers; and certainly an appreciable extension and improvement of postal conveniences ensured for lonely dwellers. With the introduction of the new coach there has been of necessity a new type of coachman. The big six-cylinder engines are no playthings for old men. Alertness, prime strength, resource, clear-sightedness, and courage must hold the steering wheel. A long 200-mile journey is certain to lead through heavy sand-drifts. An unwary, weak-wristed coachman would find his wagon "loping the loop" and describing the figure "8" before he could tell what had happened. Perhaps as a result he would not be alive to tell that much. Or it may be that in wet weather the motor-lorry will sink into some heavy clinging bog and then will commence a long and toilsome task of digging it out or "jacking" it up, coaxing it inch by inch on to firmer ground. Sometimes the load must be removed or even a long tramp be undertaken to some distant station or selection to seek help. Thus the average western coachman to-day is a fine young Australian, skilful, daring, strong, self-reliant, able, and willing to go without food and sleep for long stretches if necessary in order to get through to his destination with passengers and mails. In time

of flood, when rivers run miles wide, the journeys of these men are attended with peril. It is then that their heroism finds its highest display. It is to be regretted that more has not been made of the abundance of material concerning coachmen which exists out west. Tragedy and humour are there, courage and kindness. It is an epic that awaits the writer.

The coachman's life is not made up of conveying passengers, delivering mails, or even handing over to its owner some unoffensive rooster. His activities cover a wide range, and since he touches both the man "out-back" and the storekeeper in the township it is not surprising to find that on every run he is loaded up with requests and orders of every conceivable variety. The strange thing is that he rarely jots down his commissions in a note book. He depends on his memory—and generally with success. He will have half-a-dozen lots of tobacco to get for as many different clients. If a desired brand is unobtainable he is supposed to know what the smoker's alternative choice would be. Articles of clothing, from shirts and socks right up to neck-ties and hats, must be selected. Perhaps two or three cheques will he have to change. Sometimes he is supposed to be wizard-like in his power of judgment. The writer once saw a scrawled note, taken from a wayside mailbox (kerosene tin on a tree) in which Bill, the coachman, was requested to get a scrawler a "good pair of specs, something about half-a-crown, and mind that I can see with them." Frequently he must act as the bearer of news letting families know how some distant member fares; occasionally it is for him to call on the local minister to fix the date and make the preliminary arrangements for a wedding of some bashful or busy pair out-back. All these negotiations he carries out with considerable tact, wisdom, and despatch. He is never "flustered." One coachman was asked if ever he felt embarrassed by one commission given to him when he, a single man, had been requested by some proud parents, on a selection about a hundred miles back, to pick up on their behalf a baby born at the township post he related the incident.

So we let him go with our sympathy and certainly with our good wishes. The coachman deserves well at the hands of all folk. All the seasons find him at his post; winter with its biting fronts or bleak winds, summer with its dazzling glare and its blinding dust-storms. Fair weather or foul he is cheerful and of good heart. To talk of the things of our Faith he may be hesitant; but at bottom you will oft-times find him quietly and reverently appreciative of the big Fact of Christ. His opportunities of learning more about Him are not many, since his manner of life is so uncertain. Yet it is for the Christian Church to remember the coachman and with a manly presentation of Truth seek to win him. If certainly would not be out of place if we prayed God to bless him "in his going out and his coming in."

Anglicanism.

(From the "Record.")

What is Anglicanism? The question has acquired importance in view of current tendencies of thought and the movements towards reunion. The answer will, no doubt, depend upon the ecclesiastical position of the answerer, and in a measure also upon the knowledge of those to whom the reply is given. The Bishop of Durham has recently published his lectures on the Olaus Petri Foundation delivered in Upsala during September, 1920. Their subject was Anglicanism, and he set himself to assist his Swedish hearers "to understand the highly perplexing phenomenon which is called Anglicanism, of which the extraordinary character is rarely appreciated even by English Churchmen, and which must needs present an aspect of baffling perplexities to foreigners." We cannot estimate the measure of the Bishop's success with his Swedish hearers, but the volume provides for English readers a valuable historical survey of the ecclesiastical tendencies of the Anglo-Saxon race during the last three hundred years. It is interesting reading from every point of view. It illustrates Dr. Henson's well-known characteristics of courage, independent thought, perspicacity, and clearness of expression. It is enriched with relevant quotations from contemporary authorities in each age.

Christianity has been interpreted in various ways to meet the characteristics of differing ages and nationalities. Anglicanism represents one of these interpretations. It is the form in which Christianity has been most firmly rooted, since the days of the Reformation and the reaction against the mediaeval conception, in the life of the English people. We are sorry we cannot say in the life of the Anglo-Saxon race. For vari-

ous reasons it has failed to fill the same place in the United States and our overseas dominions. It is a unique national type of Christianity embedded in our national life. Its essentials are sufficiently obvious, though it bears the marks of some of the vicissitudes through which it has passed in its associations at times with secular and even sectional interests. It can only be understood by its history. Its present position is the result of its historic setting. Dr. Henson has summarised this history with a skilful choice of the main incidents from the vast material at his disposal. He has shown a sound judgment on the general trend of the influences at work. The main result is to show that Anglicanism is interpretation of Christianity. It is essentially the Reformed Churches. Its true Catholicism is quite apart from the ideals and practices of Romanism. Its history is a story of its relationship to the Roman Church on the one hand and Puritanism on the other. It represented a true via media. The national character of the Reformation in England was in many ways a source of strength, though the Church has suffered from its insularity. It gained much by its freedom from the extremes of the foreign reforming movements. It lost by its unhappy association with theories of the Divine rights of kingship and the partisanship of political parties. Dr. Henson regards the period from 1558 to 1662 as the golden age of the English National Church, when the ecclesiastical system was strong, not only in the patronage of the Crown, but also by the affection of the people. The rise of Puritanism and the reaction under the Stuarts left traces of an unfortunate struggle. Archbishop Laud endeavoured to transform the Church, with unhappy consequences. The revolt against Puritanism opened the way for the attacks of Rome when the Court Church and the centre of an active Roman propaganda. The Revolution settled the fate of such efforts and re-affirmed the essential Protestantism of the English Church. Under the Hanoverian Sovereigns religious thought turned in other directions. The rise of Wesleyanism gave an impetus to a new movement that weakened the English Church and strengthened Nonconformity. The early nineteenth century was the period of industrial expansion when the Church failed to keep pace with the growth of population. It entered upon a new phase of its life with an absolute organism, and was not helped in its essential work by the rise of Tractarianism.

The most interesting portions of Dr. Henson's survey deal with present conditions and future prospects. "There is no longer any enthusiasm for the via media, and the old devotion to the Fathers has largely vanished." In fact, a quiet revolution has taken place. "That movement in the course of less than ninety years has broken up the religious unity of the nation, effected a transformation in English Churchmanship, and brought the National Church to the verge of disruption." A new interpretation of Anglicanism has been developed. "There are dioceses where Anglicanism is avowedly and aggressively Protestant. But in general there has been a changed attitude towards Rome, and 'Along with this new attitude towards Rome there has developed on open contempt for Anglicanism.' We are entering upon new phases of religious and national life. Radical alterations are being made in old conditions. The younger generation is acquiring a new outlook. The important questions for us are: Can Anglicanism survive? Will the value that it has had in the past continue in the future? Will it prove of further service to the world? We are convinced that, while the essentials will remain, though the setting may be changed, Anglicanism has still a message for the world and an important place in the religious life of the future. But we must recognise that it is faced with dangers. Its distinctive character is being repudiated by a strong and organised section of its own members. The Bishop of Durham, in the preface to his lectures, states the aim of the Anglo-Catholics. He quotes from one of the papers at the Anglo-Catholic Congress, and his comment upon it is, 'This is plain speaking, and cannot be misunderstood. The 'conversion' of England by the Anglo-Catholics is to be effected in two stages. First, the Church of England is to be purged of Protestantism; and next, the purified Church is to be reunited to its Roman Mother, from whom it will no longer differ in any matter of substance. The Missionaries are persuaded that their triumph is with them and that their triumph is certain and near; much has been already gained; the goal is now in sight.' If success should attend these efforts, Anglicanism is undoubtedly doomed, but we are convinced that the strength of its position, based upon its spiritual power, and aided by its extraordinary capacity of assimilating the results of historical and scientific research, will save it from such a fate. It has a

power of adaptation, of comprehensiveness, of compromise without sacrifice of principle that will give it a fresh lease of life and make it the rallying point of the religious forces of our national life. It will thus prove to be the unifying influence that is needed to-day to draw Christians together for the evangelisation of our country.

The Legal Nexus.

The Dean of Ballarat contributes an article to the diocesan paper of that diocese in reply to other articles written in favour of the breaking of what is termed the Legal Nexus. Dr. Tucker puts forward some weighty considerations that deserve attention in the discussions that are bound to take place before the next meeting of General Synod. The fullest consideration of this important question is obligatory upon Churchmen generally before so important a step be taken as General Synod is contemplating and advising. We venture to print the latter part of the dean's paper. It runs as follows:—

"Much confused talk goes on about no real change being made, because we shall not cease to be in communion with the Church of England. There is a confusion here between 'union' and 'communion.' There is union where a number of people are so combined together as to form one whole, as when many people form one nation, or two people are united in marriage. There is communion when a number of people share together in one thing, as when, in the highest of all forms of communion, they share together the hallowed bread and wine—the one bread and the one cup—at the Table of the Lord. And this is what we mean when we speak of communion between churches. There is no communion where Christian people will not communicate together, in whatever else they may co-operate and agree: there is communion where they will do that. The Churches of England and Ireland are in communion with one another: yet members of one church are not members of the other, and I remember that, in a recent General Synod, a clergyman of the Church of Ireland who had come to work in Queensland, told us how surprised he was, on arriving in Australia, to find that he was to become a clergyman of the Church of England. Of course the breaking of the nexus will not break our communion with the Church of England: but it will break our union with that Church, and we shall be no longer the fellow-churchmen of Augustine, and Alfred, and Dunstan, and Becket, and Shakespeare, and Herbert, and Keble."

While the long continuance of an institution affords no proof that it ought to continue longer, it yet affords a certain presumption: and they who are opposed to its continuance must show that the presumption is wrong. The burden of proof is on them. It is just to say that the advocates of separation admit this in their own case, and bring forward three main reasons why the nexus ought to be broken. I take them in the order set by Mr. Morgan-Payler.

First: Autonomy would give us power to revise the Prayer-Book. That the Prayer-Book as it stands does not answer every need of our life in Australia is confessed by us all: and we may add that it does not answer every need of present-day life in England. I myself introduced into Provincial Synod some years ago, a motion in favour of revision or adaptation; and seconded the Archbishop of Melbourne's corresponding motion in the next General Synod. But while I wish to see the Book amended so that it may supply our peculiar Australian needs, I make two remarks that seem to me important. Separation from the English Church would be a high price to pay for any revision of the Book, however greatly needed; and, secondly, there resides in the episcopal office a certain spiritual authority which enables the Diocesan Bishop to allow such additions to the Prayer-Book, and such modification of its contents, as make it in practice a revised book; and every regular church-goer has experience of this. It is another instance of that wonderful common-sense of the English people which has always enabled them to do what was needed to be done, whether within or without the limits of written law. While, too, I desire as much as any man to see those needed changes made part of the printed Book I yet express my fear lest the casting of our golden censor into the melting pot may have a result disastrous to our church life. We possess the most comprehensive Prayer Book in the world. Men of most diverse opinions and religious moods, of varied habits of mind, of different races and civi-

lisations, use it with equal spiritual profit. Its growth into its present all-embracing form is one of the miracles of history; but it is such a miracle as might be hoped for in the case of a world-embracing people. An Imperial Book of Common Prayer is proper to an Imperial people. I dread the possible effect of a revision made by men whose conscience will compel them to endeavour to make the Book the expression of their own school of religious thought. I fear that it may narrow the limits of our communion. Such a result would be disastrous: for it would mean a schism in the 'newly constituted body.' But such a result is very possible.

The second reason put forward for the severance of the nexus is the growing national consciousness of the Australian people, which is supposed to involve as a natural consequence the autonomy of the Church, if she is to fulfil her mission to that people. Mr. Morgan-Payler asserts that "the lesson of history had been that the Church of a people must be as free as the people, if it is to express and influence their religious ideals and faith." By "religious" Mr. Morgan-Payler means 'autonomous,' that is, possessing complete powers of self-government. I do not know upon what pages of history this lesson is written; but I have read some pages that describe the remarkable facility with which the Roman Catholic Church has expressed and influenced the religious ideals and faith of some free and proud peoples; and I have gained the belief from my reading that her good success has been due in no small measure to her being everywhere ennobled by the immemorial traditions, and strengthened by the immense energy of the See of Rome. In that union she has found her power and glory. We derive a similar power from our union with the ancient and illustrious See of Canterbury. That power cannot of itself enable us to render this great service to Australia; but it will help us immensely in that task if we ourselves are equal to our opportunities; and I put it to the clergy, as a consideration of great moment, if they have not found their religious leadership in their several communities to be due in very large degree to the fact that, in their place, they represent the history, the devotion, the service of the ancient church of the English people. The power of that Church is felt by those who love her least and proudest; what they are because of her. Her life has entered into their lives, and formed and fashioned them. Her spirit rests upon them, whether they will or no. They are conscious, though they cannot measure or describe it, of a debt greater than they can pay. There are they give her an often unspoken reverence for they know by whatever name they call themselves, that she is their spiritual mother. 'The Old Church' touches the heart of Englishmen with a mighty power. Is it believable that English churchmen in Australia will cast this power away?

The third plea for separation is the suggestion that an autonomous Church could more effectively move in the matter of religious reunion. This is a matter of supreme importance, for we have the authority of Christ Himself for the belief that a united Christian Church is a necessary means to the world's conversion. In the prayer recorded by St. John in the seventeenth chapter of his Gospel, our Lord prays that all his disciples 'may be one.' 'Thou, Father, art in Me, and I in Thee, that they also may be one in Us, that the world may believe that Thou hast sent Me.' A lover of the souls for whom Christ died would do everything lawful to remove the immense hindrance of a divided Church. And never was unity more sorely needed than to-day, when Christian civilisation is openly threatened by a world-wide revolt against law, human and divine,—that manifestation of the power of the Lawless One, which St. Paul foresaw and foretold,—which we call Bolshevism. But it is a strange suggestion that reunion may be brought nearer by a fresh act of disunion. Surely it is not now that we should contemplate further disintegration. And upon what ground of reason do men base the hope that a small independent body of Australian Christians,—almost, too, in the moment of its birth,—will be able to exercise a stronger uniting power upon its fellow Christians, than could be put forth by the Church of England in Australia? I can almost hear the answer to its invitation: 'The Church of England we know; but who are ye?' I have long believed that when the day of reunion comes, the mother church of the English will form the centre of unity. To bring the parts together,—to unify,—has not that been the evident mission of the English people? Consider the unifying power of the English tongue,—that miracle language. See how it is uniting the many peoples, nations, and languages of India. If the peoples of India meet together in their national congress, they must use the English tongue. Without its aid they could

not meet together. The careful observer perceives clearly how the English language has helped to bring union between England and Ireland. Within the past century, English has become the language of the Irish people. They could not live their life in the world without that tongue. The Irish language would shut them up within the narrow limits of their island-home: English has opened the whole world to them. Here is a fact of life which is added to those other facts of history and geography that reveal to us the will of God. And a similar unifying power in the realm of religion belongs to the English Church.

I dare to believe that this great matter of the nexus will be settled rightly by the statesmanship of our people. I appeal to them to look at it from the statesman's point of view. The nexus has done no harm. No clergyman has been hindered in his work by our union with the English Church. If a clergyman has gifts and powers of any value, he can use them to the full as matters stand to-day; and those who have them, do in fact use them so. If he has them not, no breaking of the nexus will help him. On the contrary, he will lose something, because he will no longer be the persona of the English Church. Its moral influence and power will no more come to his aid. In a speech lasting beyond two hours,—but no one who heard it thought it too long,—the able Bishop who brought the matter before General Synod in October last, put forward not one reason for believing that the breaking of the nexus would enable us to do our duty better to the Australian people. And here is the cardinal point: shall we fulfil our mission better in this land by remaining as we are, or by breaking our union with the English Church? According to the answer our judgment gives to this great question must we in honour give our voice. And that our judgment may decide it aright we must gather all the evidence, and consider it not only when we are with other men, in the place of concourse and debate, but when we go into our chamber, and are still."

Railway Travelling in China.

Dr. C. F. Strange of the C.M.S. Hospital, Hangchow, China, gives the following interesting account of railway travelling in China:—

"Over the uneven narrow roads of a crowded Chinese city I am rapidly drawn by my faithful ricksha coolie towards the railway station. The hour is half past six o'clock, but the city is as full of life and bustle at this early hour as London is four hours later. The spacious railway station house and the long train drawn up on No. 1 platform is crammed full; while would-be travellers fight for tickets at the third-class booking office, many of them having just arrived at the last moment, hoping the train will be late in starting. In this they will be disappointed, for the bell rings and punctually on the stroke of seven the express pulls out of the station for Shanghai. With some difficulty I found a seat in a second-class carriage. The carriage is open and there are 40 seats back to back and facing one another, similar to the carriages on the underground. Sitting immediately on my left are some Chinese ladies elegantly dressed in blue, shades of flowered silk; gold ornaments in their hair, gold bracelets encircling their delicate wrists, gold earrings beset with costly jewels in their ears, and, after the modern fashion in China, gold displayed in their mouth through frequent visits to the dentist. The furthest away is evidently unmarried; she is gorgeously dressed in most beautiful silks, her dark black hair cut straight in a fringe over her forehead, gold and jade ornaments in her hair and ears. The Chinese ladies do not wear hats and they take great care of their hair, which is invariably worn brushed smooth and shiny, straight back from the forehead, save in unmarried girls a fringe is worn."

"Every single person in the whole of the carriage excepting myself is dressed in silk, including the boys and girls. Most of the silk worn by the men as well as the ladies is flowered and is a very rich brocade."

"There are four gentlemen in animated conversation, who use gestures with their hands and arm rivaling the French. The eldest is over 50, most beautifully apparelled in silk from head to foot; he wears a tightly fitting skull cap of black silk, his coat is black flowered silk, his long gown is a delicate shade of eau-de-nil, his trousers mauve and his shoes black—all silk. This is a typical sample of how all the gentlemen in the carriage are dressed."

"Over yonder is a little boy of twelve—hair cut short as the Western style (pig-tails are seldom seen now); his long flowing gown from neck to ankles is flowered silk of a

"Old Scotty."

The following interesting item is taken from "Our Log," the magazine of the Sydney Missions to Seamen:—

"In ship visitation we meet some wonderful individuals—men of strange, bewildering and heroic character. They are men who make one long to be able to make them live before the eyes of people who know them not, characters which for their silent, humble heroism deserve our thanks a thousand times the more than we are often apt to express. Here we can but feebly give a few facts and incidents showing just a glimpse of the marvellous lives of these men 'who go down to the sea in ships.'"

"When visiting a new 13,000-ton liner I met a fireman who had just emerged from the station. Speaking with a fine manly Scotch accent, he made me welcome, and asked my opinion of the new ship. Upon hearing that I had not seen the engine room he offered to show me through. Away we went through the magnificent engine room, 'Scotty' (that being the name I gave him, because of his accent) leading the way and explaining in detail all the new and up-to-date appliances which had been placed in the ship. The ship itself inspected and discussed, conversation turned to the personnel. Scotty waxed eloquent about the captain, saying what a fine man he was, and how he had won distinction during the war; he had served with distinction as a naval commander in the Battle of Jutland. Then he turned to the stewards and said: 'There are three of the stewards who won the D.S.O.' The incredible expression on my face made him further remark: 'Yes, that is so, and the captain's steward is one of them; he was a major in the Flying Corps and brought down five Germans in one day.' He passed on to say, 'There are eight decorated men among the sailors.' Turning to the firemen, he began to jest, saying something to the effect that they were all gentlemen's sons who were only going to sea to wear out their old clothes. He was obviously getting near home, and very reluctantly was he led to speak about himself. When the war broke out in 1914 he volunteered for service in the Navy and served in the auxiliary cruiser 'Otway,' taking part in the Battle of Jutland, and being ordered north to the Atlantic. In 1917 the 'Otway' was torpedoed, as a result Scotty received an injury to his eyes which gave him a peculiar expression, and makes him appear rather sterner than his very determined nature really is. He then served in the mercantile marine till 1919, when his boat was again torpedoed. Again he volunteered for the Navy for service in North Russia, for which he was accepted. He went to North Russia with the Syren Lake Motor Boat Flotilla, operating on Lake Onega. There he took part in two actions on water in which nine Bolshevik destroyers were captured and blown up, and in eleven land engagements in which he had some thrilling experiences. He remarked that he was an eye-witness of some terrible acts of torture. He explained that the Bolshevik army which was operating around Lake Onega was under the command of a woman, who was a great torturer, and that he had seen some dreadful tortures imposed by that woman. But with a brief detailed account of every terrible torture he cut his story short, and left me feeling that I had drawn him out quite well, only to find on talking about him to the captain of the ship that he had not told me half. For he had not stood idly by while the deeds of torture were perpetrated. The truth is that it was Scotty who captured, single-handed, the great torturer and her company. It was for this action that the Russian Government conferred upon him the silver medal 'for valour' of the Order of St. Ann. Afterwards he was taken prisoner by the Bolsheviks, and as a prisoner he was well treated. At first they took him back into a rural district, where he was practically set free; he soon escaped from there and found his way to Petrovsk, where he was recaptured. This time the Bolsheviks made him splendid offers of good positions of all kinds to induce him to settle down and be happy in Russia, with a view to using such an incident for propaganda work in the British Empire. But Scotty knew the motive and refused the offers. At this juncture an exchange of prisoners was effected, and he gained his release. Shortly afterwards they were withdrawn from Russia, Scotty being the last man to leave. Upon his return to England he volunteered for service on any front in the world, and particularly the Middle East. There being no opening for him he found his way back to the mercantile marine, and here he was in Sydney, the very life and soul of the fo'castle, with his wonderful fund of humour and real manliness."

"Now the ticket inspector comes along and examines everybody's ticket. I wonder whether he will have to turn out any with third-class tickets? Yes my surmise is correct—a whole family amongst the most expensively dressed in the carriage are picking up their belongings and departing with smiles to the next lower-class carriage. Tea is at once brought by the attendant; a pot of tea and cups is placed before each, and very soon the whole carriage-full is drinking tea. The Chinese are inveterate tea-drinkers, but they are a very temperate nation; you never see one of them the worse for drink. Some are now ordering a substantial breakfast, which comes in course after course: this is followed by hot face-towels, a hot towel for each person. These towels are wrung out in boiling perfumed water. After the smoking and animated conversation has continued for some time the travellers are mostly overcome by an overwhelming desire to sleep. We only crawl along at 25 miles an hour, but it gives the observer an opportunity of seeing and observing the beautiful country we are passing through, from Hangchow to Shanghai. We pass first through a hole in the city wall and immediately we are in the country; and very beautiful it looks this morning in its new bloom of spring greens, especially the mulberry trees. Where we would have grass fields, the Chinese around Hangchow have mulberry gardens. These look very beautiful indeed. Intersected between the rows of mulberry trees are rows of broad beans. The whole country is intersected with innumerable canals, along which ply small boats; they are also used for irrigating the rice-fields. Half-way to Shanghai the walled city of Kashing is passed. Here there is a great change in the configuration of the country, which is not nearly so pleasing as around Hangchow; but this morning many of the flat fields are a wonderful study in mauves and pinks and yellow—the flowering oil plants. There are still fields after fields of mulberry trees, but they are not so large and healthy looking as around Hangchow. Many novel, pretty and interesting sights are noticed as you pass, the boats in the canals either propelled by a large sail or huge dimensions or poled with a single flat broad-bladed oar in the stern of the boat. A family lives on each of these little ships. The fields are being ploughed by water buffaloes, very primitive looking single-furrow ploughs, preparing the fields for sowing the rice. The many little village and country homes have quaint upturned gable ends to the roofs."

"Here is a duck farmer looking after his flock of ducks feeding in the canal; there must be 500 of them. He accompanies them in a little boat and evidently takes great care of them. I have just passed a novel sight, not seen to my knowledge in any country, but China—a boat paddled by a man using his feet instead of his hands; he sits in the stern of the boat, manipulating the paddle with his feet! At Sunkiang station the whole platform was lined by 500 soldiers with bayonets fixed. Four bands played martial music, all different; peculiar banners and streamers in circular Chinese fashion, crackers going off by the thousand to speed the departing Military Governor of the Province."

"The Chinese are increasing in martial and military pride, but from a Western point of view the discipline is lamentable; but that they are amassing an immense army is undeniable."

"Now the Longhwa pagoda is passed and soon we see the spires of Siccawei, and then the many increasing factories springing up around Shanghai in every direction. We arrive at the station, and the living freight pours out of the carriages and melts away in rickshas, carriages and motors, to be absorbed in the million and more inhabitants of Shanghai."

GILBERT'S DILEMMA.

Young People's Corner.

The boy stood not "on the burning deck," but on a railway platform; or rather he sat on somebody else's trunk and looked a little cross. He had been told to wait at that exact spot until his mother returned, and he hated waiting. He had not, indeed, the faintest intention of following the example of Casabianca, who was only fit for a recitation at a Penny Reading, and unpopular even for that, ever since the day that Master Bobby Somers stuck fast in the middle of it and had to be carried out, roaring lustily, to the intense delight of the youthful portion of the audience. Neither, however, had he the faintest intention of disobeying his mother, unless it should be absolutely necessary to do so. Gilbert never was naughty just for the sake of being naughty, as may be the case with some ill-regulated children, but only now and then for convenience. He had no natural love of wrong-doing, so that, on the whole, his record in the nursery was a good one.

He and his mother were on their way to spend the day at a place in the country, where there was to be no end of fun for children, races, and prizes and all kinds of things, and it was hard to have to sit on a trunk and wait when one was longing to be off.

Their train was to start in half an hour when his mother left him, and it seemed that she had been away a much longer time than that. A train rushed into the station, and at the same moment Gilbert's eye caught sight of a large hand on a white case. The hand pointed to 11.30 o'clock. Oh, dear, his mother was going to be late! What was to be done?

Casabianca, no doubt, would have sat like a stock or a stone, and so, he thought, would his own brother Charlie, but, then, they were neither of them reasonable beings. No one nowadays expected any boy to behave like Casabianca.

He had his ticket, so why should he lose his day of pleasure? Springing off the trunk, he bounced into the nearest carriage, keeping at the same time near the window that he might be able to look out for his mother. The train was just moving out of the station when he saw her walk on to the platform, looking as cool as possible, but she looked anything but cool when she caught sight of Gilbert.

"Let me out!" he shouted to the guard, but that individual shook his head. Gilbert sank back on his seat, sobbing; too late he saw what had happened. He had looked at an indicator in mistake for a clock. The hands of the real clock pointed to only 11.15. He had got into the wrong train.

The Wise Child.

(By Harold Begbie.)

If I want to be happy
And quick on my toes,
I must bite my food slowly
And breathe through my nose.

I must press back my shoulders,
And hold up my head,
And not close my window
When going to bed.

I must soap my bath-flannel
And scrub all I know;
I must take a towel,
And rub till I glow.

I must never be idle,
And lol in my chair;
Or shout like a demon,
And act like a bear.

I must play and not fidget,
Read books and not flop;
Begin all with a purpose,
And know when to stop.

I must love what is noble,
And do what is kind;
I must strengthen my body
And tidy my mind.

Yes, if I would be healthy,
And free from all cares,
I must do all I've told you,
And mean all my prayers.

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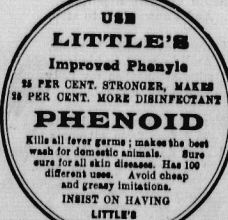
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"THE INDUSTRIAL CONFERENCE."—By F. A. Bland, Esq. (p. 8).
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Current Topics.

The whole world is the poorer for the death of Sir Ernest Shackleton: the whole world is the richer for his life. Spirits like his touch other spirits to fine issues, and their influence is not ended with their lives. It is devoutly to be hoped that his diary will be published, for it reveals the man of action who yet had the heart and imagination of a poet, and the entries of the last few days will raise many eyes upward from the page of heroism to the God Whose inspiration led him onward like a star. It is stories such as his that we ought to tell our boys that they may be fired to follow in the steps of his romantic heroism, of his simple faith in God and his chivalrous pursuit of an ideal.

The Archbishop of Sydney quite rightly makes an annual protest against the prostitution of the solemn Day of Remembrance of the Redeemer's Death by the opening of the N.S.W. Agricultural Show and its attendant carnival on that day. The Church generally is in sentiment behind the Archbishop, but has been content mainly to leave all the publicity of protest to him. We commend the recent action of St. James's, Sydney, to the Church throughout N.S.W., and hope that it will not only gain approval but excite emulation.

On Sundays, January 1 and 8, five hundred and ten signatures were received from members of that congregation to the following declaration:—
"We, the undersigned members of the congregation of St. James's, desire to associate ourselves with His Grace the Archbishop in the courageous protest which he has again and again made against the opening of the Royal Agricultural Show on Good Friday, and to assure him of our united support in any further steps which he may take to prevent the recurring continuance of what we can only regard as a public profanation of the most solemn day of the Christian year."

The declaration and signatures were sent to the Archbishop with a covering letter expressing the hope that other Churches and congregations might be led to afford him similar evidence of their support in the belief that his protest would be effective in so far as it was seen to have behind it a strong and united body of Christian public opinion.

Churchmen generally are responsible to God to make their contribution to the public conscience a reality.

We hear so much these days about those defects in the Church and ministry which are alleged to be the reason why so many men do not attend our services, that it is refreshing to read something on the other side. The following letter in a recent issue of the C.F.N. states this other point of view rather well:—
"A letter appeared in your issue of December 9th, signed by 'W. E. Jones,' under the heading 'What keeps men away from Church?' Mr. Jones humbly submits six reasons, which have been stated again and again for the last twenty or thirty years, viz., the lack (1) of good preaching on fundamentals, (2) hearty congregational singing, (3) good reading of Scripture, (4) heartfelt prayer, (5) free seats, (6) the spirit of fellowship. Now I think we may safely assume that there are, up and down the country—at any rate, 'just a few here and there' as Charlie's Aunt says of his children—there are, let us say, at least several churches in every diocese where the conditions stated by Mr. Jones are fulfilled. Well, let us ask, Does the average man attend, in reasonably large numbers, these better and brighter services? The reports are to the contrary. But Mr. Jones, to justify his position, must show either that such services do attract men, or that no such services exist anywhere, or hardly anywhere, in the Church of England. I do not suppose Mr. Jones, with all his censoriousness, will not shrink from such condemnative and assumptive, if impossible, knowledge. The fact is, the responsibility in this matter does not lie at the door of the Church at all; it lies at the door of the non-worshipper. I suggest the following six reasons why the average Englishman is kept away from church:—(1) Considerable numbers of the male community belong to religious bodies other than the Church of England. (2) There is a widespread neglect and defiance of God at the present time in men's lives. (3) The average man has little or no sense of sin, and consequently does not feel the need of God or the Gospel. (4) The average man will read or listen to superficial writings or arguments against God, the Bible and institutional religion, but he is either too mentally lazy, or too busy trying to make money, to read sound works of Christian apologetics, philosophy of religion, etc. (5) He does not keep away from Church because of the lack of fellowship there: it is the lack of the spirit of Christian fellowship in himself that keeps him away. (6) The average man is ignorant of the true object of coming to church, namely, to worship God together with our fellow-Christians, as our highest and foremost duty and our greatest privilege. He has the vaguest ideas as to the meaning of Church services and Church attendance. If religion implied to him worship . . . he would not absent himself from places of worship."
"In conclusion, I would recommend to Mr. Jones and the average man above alluded to, a careful reading of the First Epistle of St. John, together with Bishop Gore's handy little commentary. It would soon become clear to the reader why the men of this generation are 'kept away from Church.'"

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In an article on "Luther and English Protestantism," by Dr. Ivens, the writer is at pains to translate in what he would term a Catholic sense the meaning of Justification by Faith as taught by our Articles of Religion. And, in addition, in his own plausible and, we wish that we could say, his inimitable way, throws off a jeer at one of the finest and most spiritual teachers of a past generation, the saintly and massively-learned Bishop John Ryle. In his closing paragraph Dr. Ivens says:—
"This doctrine of assurance, of justification by simple faith, fides informis, as against the 'true and lively faith' of our articles, is that which is approved of in

'Knots Untied,' a book used not so very long ago as a text book for theological candidates in a diocese in Victoria. It is still, one thinks, the doctrine held largely by Protestants in Australia, and one fears that some even of our own clergy hold it. Sankey and Moody hymns teach it largely."

Dr. Ivens is at liberty, of course, to think what he pleases, and as one-sidedly as he pleases; but we object to his foisting on to the teaching of our Articles of Religion a meaning which is clean contrary to what is intended. One of the fairest of our Church historians, and one certainly with no party bias in the direction of "evangelicalism," was the late Canon J. H. Overton. His estimate of the great Bishop Beveridge was that he was a thoroughly representative English Churchman. "He who would catch the spirit of the English Church could not do better than read and digest the sermons of Bishop Beveridge" (Life in the English Church, 1680-1714). We may anticipate then that Beveridge's interpretation of the Article will be on truly "Catholic" and not pseudo-Catholic lines. Here is his comment on the Article to which Dr. Ivens makes reference:—"Who justifieth the ungodly, for so long as a man is ungodly he cannot be said to be justified by any inward and inherent, but only by an outward and imputed righteousness. . . . How was Christ made sin for us? Not by our sins inherent in Him, that is horrid blasphemy; but by our sins imputed to him, that is true divinity. And as he was made sin for us, not by the inhesion of our sins in him, but by the imputation of our sins to him, so we are made the righteousness of God in him, by the imputation of his righteousness in us. . . . this doctrine, that we are justified by faith only without works is not only wholesome and comfortable doctrine, but also consonant both to the Scripture, reason and the Fathers." We rather suspect that Bishop Beveridge and Bishop Ryle are in full agreement on this question as against the unanglican and unscriptural and therefore uncatholic interpretation of the writer of the article.

The "Church Times" is very unhappy over the Prohibition movement. Every now and then it tries to raise a scare over the supply of wine for Prohibition. Holy Communion. At other times it prints news from America tending to make its readers shudder at the awful possibilities of moral degeneration in store for England if ever the Prohibitionists should gain the day. Here is the latest canard it prints in the interests of the Liquor Trade:—
"A correspondent who returned last week from the United States is horrified by the amount of drinking that is going on among all classes of society in the cities he visited. It is no longer considered disgraceful to be drunk at a dance or a party, and girls of sixteen and seventeen under the influence of liquor are a common sight in private houses."

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